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Presbyterian Record.

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CONTENTS.

EDITORIAL NOTES.....	281	YOUNG PEOPLES' SOCIETIES.	
OUR HOME WORK.		What the Young People May do for the Church, by Rev. E. D. McLaren	300
Notes	284	The Plan of Study for 1898.....	302
The Maritime Synod.....	285	CHURCH NOTES AND NOTICES.....	303
The French Problem, by Rev. S. Rondeau.....	286	LIFE AND WORK.	
OUR FOREIGN MISSIONS.		Presbyterian C.E., by J. Willis Baer.....	304
Notes	293	A Word to the Weary.....	305
The Dayspring Question.....	294	Giving and Getting.....	306
Letter from Trinidad, by Miss B'ackaddar.....	296	It's the Only Way.....	307
Incidents from Trinidad, by Mr. Clark.....	297		
Poverty and Cruelty in India.....	298		

One feature of this issue is the paper on French Evangelization, by the son of a French convert from Romanism. For its strong thought and style it is well worthy of study; while the subject discussed, the giving of the Word of God to our fellow-countrymen who have it not, must make it of interest to every Christian and every true lover of the French people. Objections to the work, sometimes made by a few, are conclusively met. It is one of the best papers on the subject that we have ever seen. If this commendation seems strong, read it and judge.

Our Foreign Mission columns have both lights and shadows, with their lessons, from far afield.

The Plan of Study for Young People's Societies, for 1898, outlined on page 302, promises, from many pens, on many subjects, a goodly course; while "What the Young People can do for the Church," on page 300, closes this year's instructive and helpful series of studies.

Attention is also asked to an article on page 304, by J. Willis Baer, on Christian Endeavor, shewing that the true C. E. Society, is, first of all, strictly denominational; that it is as much a part of the congregation as is the Sabbath-School, or any other department of the church work; that it is first and chiefly and wholly, the "Try" society of its own church.

As stated previously in the "Record," all orders for the S.S. Lesson Helps, published by our Church, for next year, 1898, should be addressed to Rev. E. Scott, "Presbyterian Record," Montreal. A full list of these Lesson Helps will be found on the inside back cover of this issue.

To the same address should come all orders for Topic Cards, and Leaflets, published for the Young People's Societies of our Church.

One of Canada's oldest Protestant ministers, probably the oldest, has just passed away in the person of Rev. Dr. Cossman, of Lunenburg, N.S. A well-remembered sight of college days in Halifax was the old Dutch Church. It seemed a relic of antiquity, while the aged Lutheran minister, who once a year came to preach, baptize, and celebrate the communion, linked with the venerable past. He was born in 1805, and trained in Halle, under Tholuck, Gesenius, and other famed men, and came to Nova Scotia in 1834. On the 21st Sept., when about to take his annual trip to Halifax, he was suddenly called home, in the 92nd year of his age, with a ministry behind him of five and sixty years. The worker long may toil, but rest comes at last; and at the longest, soon.

Dr. Clark (Christian Endeavour) says a good name for the society would have been "The Solemn League and Covenant."

Another worker, older and more famous, General Neal Dow, with the burden of 93 years, and a Record of Temperance achievement unequalled in human history, sleeps his last sleep. His story has been often told in the weeks that have passed since his death, and need not be repeated, but its lessons should be learned. The workers pass, for they are human. The work of saving men from sin and vice abides, for it is Divine. May a double portion of his spirit, that in well-doing wearied not, rest upon the temperance workers of Canada, in the present struggle to free our country from bondage to the drink traffic.

If Canada does not prosper morally and physically, as well as financially, it is not for the want of telling and hearing great truths. In addition to all the regular conventions of religious and benevolent organizations, there have been several important special ones. Latest, and among the greatest, have been an International Y.W.C.A., in Montreal, and the World's W.C.T.U., in Toronto. Special messengers have come, too, with their faithful calls. From West to East, spending two or three days in each of the larger cities, have passed the Keswick men; three worthy ministers, a Scotch Presbyterian, an English Anglican, and an Irish Methodist, seeking to lead Christian people to holier living. Their addresses have been an earnest enforcing of the good old truths, to which most of us listen from Sabbath to Sabbath.

Moody, too, a host in himself, is passing in the opposite direction, from East to West, preaching in many centres, from Halifax to Winnipeg, the great themes of Atonement, Repentance, Regeneration, etc. Simple, plain, forceful, as long ago; full of earnestness, and sound practical common sense, and the Spirit of God, he holds crowded throngs everywhere, as probably no other man could do.

The world's G. O. M.'s are passing away. Dow has just gone. Moody's greying hair and growing tonsure speak of the nearing "Old," his life work tells the "Grand," and he is quite imperfect enough for "Man,"; and when need comes the world can probably find none more fitting to bear for her that simple crown; until his Master's "Well done."

The question of "Religious" instruction in schools is much in evidence, in spots, both in Canada and Great Britain. The inciting cause is in most cases a spirit of sectarianism. Roman Catholics and High Anglicans aim either to control the public school system and teach their catechism, or if they cannot do that, to get separate schools of their own, with public support for them. The High Anglicans in Britain are striving to strengthen themselves in this way; and some of their fellow-churchmen in Toronto, dissatisfied with the excellent school system of Ontario; are working for separate schools. Other denominations, for the most part, as well as the Evangelical part of the Anglican Church, think that the religious element in the schools, should consist in the good, moral,—Christian, if possible—character of the teacher; with the Bible, as a lesson book on righteousness. Fortunately the true spirit of the times, the spirit of civil and religious liberty and progress, when fairly awakened, refuses to take such backward steps, but constant vigilance is necessary to keep that spirit wakeful. Let the country in its common schools, fit the young for citizenship, by mixing with their learning the great moral principles of truth, purity, charity, honesty, loyalty, and righteousness; and let the distinctively Christian workers of all Churches and lands, seek, in season and out of season, to win men and women to Church and Christ.

Germany makes but slow progress Rome-ward. All converts to any form of faith are required by law to give to the authorities due notice of their conversion; and, according to the official statistics only recently given out, 17,002 Roman Catholics, from 1890 to 1892, had become Protestants, while only 2,794 Protestants had turned Roman Catholics.

The temptations and sins of Church members in Honan are like those in other lands; and the painful duty of discipline is not shirked by the missionaries. "Chang Tien Ho (Heavenly Prince) who some months ago absconded with a considerable sum of money obtained under false pretences, returned lately to Chang Te. He was brought before the members of Presbytery present, and his name removed from the Church roll."

What a scourging of fire there has been during the past few weeks. In the Ottawa region nigh four hundred square miles have been fire-swept, farms and villages laid waste, and some three thousand homeless.

In Manitoba, prairie fires have laid many a home in ashes. Forest fires in Quebec and Nova Scotia have done much damage; while the total destruction of the beautiful and historic town of Windsor, N.S., on Sabbath, 17th Oct., laying the homes of three thousand more in ashes, marks a series of fire triumphs, probably unparalleled in the history of our Dominion.

Two Presbyterian churches have been burned, one in Windsor, N.S., with 75 families of the congregation homeless, and most of them penniless; the other at South Indian, Ont., where church and manse were destroyed. Help for people or for churches will be thankfully received.

Not without its good has been this ill. Such times give more than common scope to human brotherhood, and many a one has been made better by the exercise of his better nature in helping the distressed. What a world it would be if this kinship were ever active, and man "his brother's keeper."

How loose our hold of earth! How blessed they whose treasure is God's forgiveness and favor, a treasure beyond the reach of moth and rust and change.

DECADENCE OF PREACHING.

How are the mighty fallen! The interesting, edifying, instructive, learned, scholarly, eloquent, powerful, pathetic, impressive, commanding, inspiring preacher has suddenly disappeared. The Rev. lecturer, witty, amusing, entertaining, acute, talented, able, has followed. So suddenly too has the blow, or blight, or blessing, fallen. But yesterday, columns staggered under heavy-weights. Now "News of the Churches" has for the most part, but commonplacers, who "preached!" Simply that and nothing more.

Perhaps part of the explanation may be found in a "Dream" in a recent "Westminster," where the dreamer saw, from afar, the contents of the Editor's waste basket, and among them the following:—

"Rev. J. A. Millar has had a bad cold, but is now keeping better." (Sent by his wife.)

"The celebrated Rev. Dr. Colborne gave his famous lecture on 'The wilds of the West,' on Tuesday night, at Jones' Corners, to an enthusiastic audience. The lecturer was in his best form, eloquent, amusing, pathetic, shewing strong grasp of the subject, and keen, appreciative insight. We shall be glad to see him back among us. (Sent by himself.)

"Mr. R. Cooling, M.A., a recent graduate, preached on Sabbath last in the vacant charge of Stonehouse. He is a young man of marked ability, of fine address, and his sermons are practical and helpful. Many would like to give him a call." (Left by a young lady in a fawn-colored bicycle suit.)

"Rev. A. McWillis preached at Thornville with great acceptance."

"Rev. A. McWillis has been called to Thornville. His congregation are making strong efforts to retain him."

"Rev. A. McWillis has accepted the call to Thornville."

"Rev. A. McWillis preached his farewell sermon on Sabbath last. There was a large audience, who were deeply affected."

"Rev. A. McWillis left for his new sphere of labor last week."

"Rev. A. McWillis was inducted into Thornville on Tuesday, 30th inst."

"Rev. A. McWillis has settled down in his new field of work."

"The work is progressing wonderfully under the energetic ministrations of Rev. A. McWillis." (Sent by himself and his wife at intervals during the past two months.)

"Dreams "go by contraries." A minister, even a wife, may have sent items, important to self, not perhaps essential to the existence of the Church; but most people think the embellishments untravelled. Editors—weekly, not monthly—in their generous kindness, like to say good and pleasant things of everybody, and their big hearts get bigger with practice.

Honest, deserved, judicious commendation has its place, but indiscriminate taffy-slinging—Ugh! We congratulate our Church and ministry on relief from the burden of GREATNESS.

P.S.—Later — There are symptoms of relapse.

"At Chang te Fu, Honan, work goes on quietly. Many come purposely to hear the Gospel. The outlook has never been brighter here than at present. Within the past three weeks seven were examined and recorded as candidates for baptism. Mr. Wang and Ho I, who have been out touring in different directions, bring back very encouraging reports."

Our Home Work.

Remember that this year, so far as our work for Church schemes is concerned, is only eleven months long. Last Assembly decided, for the better management of the Funds, to close the Church accounts on the first of April, instead of the first of May, as heretofore.

A sample of what Home Mission fields can do, and of what many of them are doing, is seen in Upper Miramichi region, where, Oct. 10, Dr. Mackay of Chatham, N.B., opened the second new church built in that field this summer, and where in the past year and a half the people have raised, in all, some fifteen hundred dollars for the work.

No mental reservation do we make in commending in the highest terms the action of the Presbytery of Guelph. One of the steps taken by it, at a recent meeting, in seeking to increase the interest in mission work, is the effort to place a copy of the "Record" in every Presbyterian family within its bounds. It is not too much to say that there is no other step which would be more permanently fruitful.

Growth is seen in that Barrie Presbytery, at a recent meeting, organized two groups of mission stations into pastoral charges; the one, Waubauskene, Coldwater, and Fraser-ton; the other, Severn Bridge, Ardtrea, and Gray Church.

Regina Presbytery is taking steps to the same end. And the Presbytery of Victoria is organizing the congregation at Colwood. One by one, in rapid succession, all over the church, congregations are being added to the roll of the Presbyterian Church in Canada.

The colleges have begun their work. Many fields that were supplied by students during the summer are now vacant. Let not the meetings cease. If there can be nothing but some hymn singing and the reading of a chapter in the Bible, let it be done. Let there be prayer, if possible, or a Christian Endeavor meeting, or Sabbath-school; something to bring men, women and children face to face with their Maker, some-

thing in public acknowledgment of His His goodness; something to keep them from forgetting God; and the whole community will be the better for it.

Most successful, judged by its quality, was the Reunion and Institute, 4-8 Oct., in connection with the Presbyterian College, Montreal. The papers were of a high order, some of them especially so. The wide range of subjects, e.g., — 'The Work of the Holy Spirit' — 'Old Testament Criticism' — 'The Minister and His Reading' — 'The Church and the Young' — 'The Course of Study in Theological Colleges' — 'The Outlook for Christianity' — 'The French Problem' — 'Foreign Missions' — 'The Second Coming of Christ' — 'The Place of Evangelists in the Church' — 'The Relation of the Church to Social Problems' — made the five days, twelve sessions, a valuable educational course to those who were able to profit by it.

A plan for the better working of many-centred congregations was adopted by the Presbytery of Regina at its last meeting, as follows:—Inasmuch as most of our fields of labor consist of several preaching stations, separated sometimes by long distances, and inasmuch as it is desirable to secure and maintain greater cordiality and unanimity in such fields, and with a view to unification and united action, as well as to facilitate and render more efficient the efforts put forth in its various branches; therefore be it resolved:

That all such fields, having one minister, one session, one communion-roll, shall be regarded as one united charge, all having the same interests in common, and therefore should have one central board of managers, representing all its different preaching stations according to membership, and whose duty it shall be to deliberate on and control all matters affecting the general interests of these united parts. Further: that while there is this one central board of management, there should at the same time be local boards to look after and manage local matters and forward all moneys collected in their districts direct to the central treasurer as soon as possible, except what may be necessary for local expenses or raised for local improvements.

THE MARITIME SYNOD.

We have two Maritime Synods, East, and far West. The former by use bears the name. It is unique among our six Synods in that it comprises all the Eastern Section of our Church. Its College, Home, Augmentation, and Foreign Work it is responsible for and practically controls, as all matters of importance affecting these things are referred by Assembly to the Synod.

This responsibility gives its meetings a special interest and importance, a feature not lacking in this year's gathering in Moncton, N.B., 5-8 October.

Nor did it lack in numbers. There was a large attendance, from young pastor and elder to Jubilee veterans whose spirits young dwell lightly in their bleaching tents.

Then the sight of these makes one look around expectantly for those who once were with them, and memory leads captive until the Church seems bright with other strong and kindly faces and voices. But 'tis only their afterglow.

And now we are suddenly brought back to earth, for among the first items was an appeal case, telling of trouble and strife. An old story repeated. At the foot of Transfiguration Mount the devil was busy trying to destroy. Very wisely the matter was referred to a Committee, leaving the body of the Synod free to attend to its proper work.

It at once took up "Augmentation," that blessed work of bearing "one another's burdens," and so fulfilling "the Law of Christ." Twenty-seven congregations in this Synod, nursed into self-support by this good fund, are now helping others. Sixty congregations received help, more or less, last year. Some strong congregations did not give as much as they should, and the grants had to be cut 7 per cent. In most cases this loss fell wholly upon the minister. There were some honorable exceptions, where the congregation, or some of the members, shared with him the burden.

The Synod agreed to ask of the Church the same as last year. On the whole, the East has always done nobly by the Fund, and if all do this year as most have always done, there need be no cut, no 93 cents on the dollar.

The great subject of the Synod was the question of a Mission to Korea. Five years

ago, W. J. Mackenzie, one of our young ministers in Nova Scotia, had Korea on his heart. Our Church did not see her way to undertake a mission there, and rather than sever the tie that bound him to the Church of his childhood and accept service and support with some other that was working there, he went forth alone, trusting to what friends might give for his support.

Soon and sadly came the end. In the delirium of fever, with no friend save Christ and Koreans near, that strong young life, so much beloved by all who knew him, passed from earth.

His converts sent an appeal for a successor. Two students, graduating in Halifax in 1896, volunteered. Many said that with the debt already on the F.M. Fund, East, and the claims of other fields, new obligations should not be incurred. More thought otherwise, and some pledged special gifts. The interest culminated at Synod, which, after earnest discussion and consideration, decided to go forward.

There can be no doubt as to the ability of the Synod to carry on what has been undertaken. Now that it has been decided to go forward, let all give as many have hitherto done; let every voice and vote take shape in hearty support of work old and new, and all obligations, existing and prospective, will be met.

The Synod, like a true mother, while doing what can be done abroad, is increasingly careful of her nursery work; and the special interest in the Foreign Field but served to deepen the interest in Home Missions. True interest in any form of Christian work deepens interest in all forms of it. Never has the Synod given so much for Home Missions as during the past year; and in blessing has been blessed.

The College, too, to which the Church in the Maritime Synod owes so many of her men, and so much of her progress, asked and received sanction for a forward movement in the erection of a special building for the Library. For this it is proposed to appeal specially to the Alumni and to the wealthier members of the Church.

These and other subjects, such as Church Life and Work, Y.P. Societies, the Hunter Church Building Fund, the A. and I. Ministers' Fund, etc., were reported upon and planned for, and after a most successful meeting, the Moderator, Rev. J. H. Chase, made adjournment to Halifax, in Oct., 1896.

THE FRENCH PROBLEM.

BY REV. S. RONDEAU, MONTREAL.

[Mr. Rondeau is the son of a French Canadian Convert, and is pastor of one of the French Mission Churches in Montreal.]

Quebec, the oldest Province of the Dominion, one of the fairest jewels of Confederation, possessed of great natural resources, colonized by hardy pioneers from the rural populations of France, inhabited by an intelligent, thrifty and industrious people, is, nevertheless, behind her sister provinces in all matters pertaining to agriculture, manufacture, wealth, education, public morals and religious freedom. Why so? Why is it that Quebec is not only behind the times, but that she is "at a standstill," as an eminent Frenchman judiciously remarked when visiting this country a few years ago? It is undoubtedly because of the ecclesiastical thralldom into which her people have been brought and in which they are sedulously taught to find their happiness.

How can this people be put into possession of all that is best in education, morals and religion? How can they be taught to assert, to win, and to use their freedom, so as to work out their own and their country's salvation, with all their intellectual and spiritual powers so long kept in bondage? That is the question. That is the French problem, which, in its last analysis, is a religious problem. The pure Gospel is its solvent, and the question is related to us as a missionary question.

OUR CHURCH AND THE FRENCH PROBLEM.

Our Church has been working at the solution of the French problem for the past twenty-five years. Her constant aim has been to give the pure Gospel to the French people in the firm belief that the Gospel is the power of God unto salvation, and that through its message the French people can be saved.

The spirit which animates the Church and her laborers is a Christian spirit, the spirit of love, a spirit which gives utterance to the Christly sentiment: "As ye would that men should do to you, do ye also to them likewise."

The Church, through her workers, does not address herself to the French people in a spirit of strife, but in a spirit of goodwill, as Moses said to Hobab: "Come thou with us and we will do thee good." Her con-

quests are those of peace; they are not for herself, but for the Kingdom at large. The sectarian spirit is quite subordinate. It is the broad Christian spirit which predominates.

The Church's method in this work consists of preaching the Word, distributing it from house to house, and teaching, a method which may be described as thoroughly Evangelical. In the mission hall, in the school, by the way-side, everywhere, the Word of God is given the first place. At all times the people are urged to believe the Gospel.

ON "PROSELYTIZING"

Here arises a question, which, to not a few, is a stumbling-block. There are some good men in our Church who hold that French Evangelization is a work of proselytism, and they have strong objections to making proselytes. They say that the beliefs of the French Canadian Roman Catholics should not be interfered with; and they not only refuse to help in this work, but they discountenance it with all the influence at their command. Those who hold such views are sometimes quoted in high places as men of broad sympathies, animated by a tolerant spirit, while those who countenance the work and are engaged in it are often set down as narrow minded and bigoted.

Now we must take issue with these honest, but mistaken, broad-minded Christians. Let us suppose, for the moment, that the Board of French Evangelization were aiming at making proselytes of the French-Canadians, where would be the harm? Since when has it become a crime for men to spread their honest beliefs? The fair propaganda of scientific and political views, is not, as far as we know, looked upon with discredit. Galileo occupies an honoured place among the heroes and the martyrs of science, although he taught views which contradicted universal beliefs. Why, then, should it be wrong to invite men to share religious beliefs which affect not a view of this world only, but of the world to come as well? Why should it be thought unworthy of Christians to seek to deliver those who are in bondage to the fear of purgatory and of the thunders of a powerful hierarchy? Were Luther, Calvin, and Knox justified in their work of reformation? If they were justified,

why should we be condemned because we attempt to carry on their work, to complete what they left undone, to fill up that which is behind of the labors and sufferings of these great reformers? If the reformers were not justified, neither are we in remaining in the enjoyment of their conquests. We should make our peace with Rome and go back to its fold.

ABUSES IN THE CHURCH OF ROME.

But it may be said by some that circumstances have changed since the great Reformation; and the gross abuses which prevailed at the time no longer exist; as, for instance, the traffic in indulgences, which called forth the denunciations of Luther and his fellow reformers.

To this we answer that the Church of Rome is ever the same. Although she no longer peddles her wares as did Tetzal, she has not gone out of the business. She has localized it. She has her shops in different parts of this country, and notably at Ste. Anne, where she does a large trade in relics, scapularies, medals, beads, holy water, and such means of grace; to which are attached various indulgences.

Besides this, there has sprung up within the Church of Rome a form of worship which was unknown in Calvin's days. We refer to the worship of Mary, which bids fair to supersede the worship of God. With the common people, at least, the Great Mediator between God and man is no longer Jesus Christ, but the Virgin Mary. According to the official standard of prayer,—the beads,—for every prayer addressed to God ten are offered to the Virgin Mary. It is, therefore, fair to infer that this is the ratio which prevails in the prayers of the people.

Now, anything which supersedes the worship of God, anything which displaces the Word of God as a means of Grace, anything which aims at setting aside the Mediation of Christ and the merits of His Atoning Sacrifice, is unchristian, to use a mild word; and it ought to be opposed by all those into whose hands God has placed the weapons of truth. If the Board of French Evangelization were to instruct its missionaries to go and make proselytes of the French-Canadians, we who are the spiritual offspring of the Reformation would be slow to con-

demn an attitude which past results have amply sanctioned.

OUR AIM NOT PROSELYTISM.

But such is not the course pursued by the Board nor by its missionaries. Those who antagonize this movement on the ground that it is a work of sectarian proselytism, are fighting a man of straw. They are attacking wind-mills, mistaking them for a company of cavalry. We do not aim at making proselytes any more than did Philip when he said to Nathanael: "Come and see." We are not so stupid as to ask Roman Catholics to become Protestants. If we were, a taste of the broom-stick would soon bring us back to our senses.

What we do is simply this: We offer the Gospel to the Roman Catholics. We tell them that it is the Word of God, and it is profitable for doctrine, for reproof, for correction and for instruction in righteousness. We ask them to read this Book, to study it, to follow its teachings, to live up to its requirements.

Those who accept the Word and study it carefully, soon discover the errors in which they have been brought up. Some confer with their priests. They are told that they must choose between the Gospel and the Church. They cannot keep the Gospel, and remain in the Church. Then they confer with the missionary who has given them the Gospel. They ask what they should do. The missionary answers: "Judge ye whether it be right in the sight of God to hearken unto your priest more than unto God." Those who love the praise of God more than the praise of men abandon their Church and become followers of the Lord Jesus Christ.

That is the whole story. That is the way conversions generally occur. The Word of God does its work. No human pressure is brought to bear in the case. The student of the Word of God has to choose. He would rather remain in the Church of his fathers, but he is not allowed by the priest, who says to him: Submit or get out. And he gets out. Whose fault is it? Evidently the priest's.

MANY OF THEM SCEPTICS.

But, apart from the great bulk of the French people who are sincere Roman Catholics, and who become Protestants out of con-

viction and from necessity, as in the typical case just mentioned, there is a large number of French-Canadians, especially in the cities, who are no longer Roman Catholics. Nominally they are Roman Catholics, but at heart they are unbelievers. They profess no creed. They attend no church. They hold in contempt the only Christianity with which they are acquainted, namely, that of the Church of Rome. To them all should be agreed that we have a mission. If we leave them alone, they will lapse into infidelity and atheism. If, as some hold, we should leave Roman Catholics alone, surely with this increasing number of free-thinkers, we ought to have a clear field. And we ask to be allowed to give them the Gospel and to redeem them from the evils of secularism, unbelief and atheism. To these we address ourselves as we do to sincere Roman Catholics, and present the Gospel as the solvent of doubt, the only rule of faith, the one standard of conduct and the sure foundation of sound morals.

Such being the nature of our work among our fellow-countrymen, we are not blind to the difficulties and the discouragements which are met with in its pursuits. These come mainly from two sources, from Protestants and from Roman Catholics.

SOME PROTESTANT HINDRANCES.

Among Protestants there is a great deal of apathy and some antagonism manifested. Many Protestants are for peace at any cost. They say: "The French-Canadians are a harmless, quiet, industrious, moral people. They are satisfied with their priests and their institutions. Let us live at peace with them. They are just as good as ourselves. Therefore, let them alone."

It is needless to say that these Protestants give neither material nor moral support to our work. They have many words of praise for the early Jesuit missionaries to the Indians, but not a word of sympathy for a French Protestant Colporteur who has been stoned and driven out of a French-Canadian village. In fact, if they were to express an opinion, they would say that it served him right. They grow enthusiastic over the conversion of a Chinaman or a Patagonian, but they are indifferent to the conversion of a French-Canadian. They give a handsome contribution to the building fund of a Roman

Catholic church, but not a cent to build a French Mission hall. They receive with a great bow the nuns who regularly visit their counting-houses, and give them a dollar or two for their work; but to our collector who calls immediately after, they complain of hard times, and give nothing. These are facts, not fancies, and they are discouraging facts.

But even among the active supporters of our French work there is not the living interest which should accompany their financial support. Many good friends of missions know by name every one of our missionaries in India, for example, but they would be sadly perplexed if asked to name our French Missionary in Quebec or in Joliette let alone our worthy brother who is laboring in Algoma. Let us hope that the difficulty of pronouncing French names accounts for this.

THE PROTESTANT PRESS AND ROME.

Another discouragement is to be found in the attitude of the Protestant secular press. It is, as a rule, most sympathetic to the institutions of Romanism, and utterly indifferent, if not hostile, to our missionary endeavors. The Church of Rome has no need of special organs to make her men and her works known. The Protestant secular press is quite willing to do that gratuitously. If a prince of the Church visits this country he is interviewed, described, lauded. The private car placed at his disposal, the banquets tendered him by Protestants, the distinguished men who called on him, all these things are spoken of with enthusiasm. There is a halo artificially woven about his head which follows him about everywhere and which sets in relief the man, his church, and his work. All this creates an interest in the Roman Catholic church, and gives her an official set-off such as no Protestant minister or church ever receives. All of which goes a long way with the lovers of gewgaw to make them more deeply attached to their church and more indifferent to the call of the simple Gospel.

THE LABOR DIFFICULTY.

Then there is the attitude of Protestant employers of labor. Those of our converts who belong to the laboring classes, cannot, except in rare instances, expect to secure employment from Roman Catholics. As

soon as their religious status is found out, as a rule they are dismissed. They naturally turn to the only labor bureau open to them, their minister. Through his influence work is sometimes secured, for there are Protestants who manifest a generous interest in our work by employing converts upon our recommendation. There are others who will not lift a finger to help in this connection. There are others, again, who prefer to employ French Roman Catholics, and who give our men the gratuitous advice that they would have done far better to remain Roman Catholics. There are known instances where converts were dismissed, not because their services were unsatisfactory, but because their presence in the manufactory gave rise to some slight disturbance on the part of some Roman Catholic employees. One word to these from the manager would have been sufficient to restore peace, but it was thought wiser to dismiss our men, who were not the cause, but only the occasion, of the trouble. Hence it is that many of our converts, unable to secure employment here, are compelled to emigrate to large labor markets, causing in our congregations a constant drain which is most discouraging to our missionaries.

INTERFERENCE OF OTHER BODIES.

The misplaced zeal of other missionary bodies is also a hindrance to the successful prosecution of French Evangelization. In some fields occupied for years by the Church, other Protestant churches have seen fit to send missionaries to set up a new church alongside of our own. The common people cannot understand why two missionaries, believing the same Gospel, should occupy the same ground and build up two different churches. To them it is bewildering. The priests make the most of such an occurrence. They point out the variations of the Protestant Church, and her sectarian divisions, as proof that she errs, and that the only true Church is the old unvarying Catholic and Apostolic Church.

In large cities, where there is room for all, where none need trespass on another's ground, there can be no objection to evangelistic efforts by different religious bodies, but what we object to is that another denomination should send missionaries to small country places where

we have been at work for years. If these new-comers were to address themselves to Roman Catholics, and seek to evangelize those we have failed to reach, we might rejoice, that, whether in pretence or in truth, Christ is preached. But they do not stop at that. They go among our people and tell them that they have not obeyed all the commands of Christ.

In some instances these missionaries, some of them free lances, succeed in winning to their own creed scores of our people, to the great delight of the Roman Catholics, but to the sorrow of every friend of Christ's Kingdom and of fair play. And the order of it all is, that conscientious grounds are advocated to justify such conduct. It is strange how some people's consciences are so very sensitive on a matter of religious ceremony, and apparently so blunt with regard to a procedure which the lowest standard of morals would not allow.

ROME AND THE BIBLE.

Then there are difficulties arising from Romanism itself. The greatest obstacle to the progress of our work is the attitude of the clergy toward the reading of the Word of God. It is universally prohibitive. In spite of the Pope's commendation of the Word, in spite of the people's desire to read it, the priests of Rome remain firm in their prohibition of the Word of God. They forbid their people to buy it, to have it in their possession, to read it. They tell their people that it is a bad book, and command them to burn it. If it were not for this stand of the clergy, there would be hope that the light would soon dispel the darkness. Only let the people freely read the Bible, and in the next twenty-five years there would be in this Province an upheaval which would shatter the Church of Rome to its foundation.

But in the meantime, the situation is this: We offer the Bible, we distribute a number of copies of it, we sow the seed, but before it has had time to take root, the enemy not only sows tares in the field, but he picks up all the seeds he can find and burns them. Only such people as have stiff backbones dare resist the pressure of their priests. They read the Bible, and in many instances they follow its teachings. But the great bulk of the simple, obedient, rural popula-

tions are as clay in the potter's hand, and continue to be moulded and fashioned by their religious leaders.

THE FRENCH NATIONAL SPIRIT.

The question of nationality also plays an important part. The French-Canadians have been taught for generations that their nationality and their religion are inseparably bound together. To lose the one is to lose the other. To lose their nationality means to lose their language, traditions, customs, laws. With the French people, English and Protestant are synonymous; and although loyal, they are intensely attached to their nationality. They look with suspicion at anything which will disintegrate their nationality. And they are taught that Protestantism is a disintegrating agent. The priests are not slow to foster this national prejudice. Hence the hold which they have on their people.

IGNORANCE OF THE MASSES.

Another very effectual hindrance to our work is the dense ignorance which prevails among the rural populations. Education has always been controlled by the clergy of the R.C. church. And they have chosen for the people a system of education which does not educate. Children who have attended school four or five years come out with a fair knowledge of the Catechism and the church prayers. But their intellect is intact. It has not been touched by the breath of knowledge. It is quite a feat in after life to be able to sign one's name. A few years ago a bill was introduced in the Provincial Legislature making it compulsory for School Trustees to be able to read. I am not quite sure if writing was also required. At any rate the bill was thrown out on the plea that if it were allowed to pass, some municipalities would be unable to secure school trustees. Peradventure there would not be found three men in the municipality who would come up to the standard.

Because of this illiteracy of the masses our colporteurs do not sell as many copies of the Scriptures as they would otherwise do. They often meet with people who would read the Word, but cannot. And this obstacle stands not only at the initial stage of our contact with the people—it is found further on. It is somewhat difficult to convey spiritual ideas to people who have always dealt

in the concrete. Spiritual worship is well nigh meaningless to those who have been taught by symbols, beads, scapularies, crucifixes. Hence the objection we often hear, that our churches are naked. We have no images, no crosses, no holy water, no incense, no tapers. We have nothing to feed the senses. The common people are slow to understand and to practice a worship which is in spirit and in truth.

Besides these general obstacles to the progress of the work, there are some special ones, such as the boycott to which our converts are subjected, social ostracism, the loss of their neighbors' respect, of their relatives' affection, persecution in various forms. All these are sufficient to make a man think twice before forsaking the multitude to cast his lot with the despised few.

SOME RESULTS OF THE WORK.

Yet, in spite of these difficulties and many others known to those engaged in this work, the progress of our missions has been constant, the results encouraging, and the present outlook is hopeful. Statistics might be given to show that numerical progress of a most encouraging nature has been made. We have to-day 93 mission stations, a Sabbath attendance of 2,415, 928 families, 1,079 church members, 990 pupils in our Sabbath schools. In our Mission schools there is an attendance of 809 pupils.

But these statistics fail to give an idea of actual results. They are far below the mark. They have been gathered from the missionaries of our Board. But there are many families and individuals who are no longer under the care of our missionaries. Thousands of them have removed to the United States. Hundreds of them are scattered throughout the Dominion, in places where we have no missionaries. There are few English-speaking churches in Montreal and in the Province which have not worshipping with them, and in active membership, some French-Canadian converts. They have gone thither, drawn by the attraction of the larger body, by family ties, by inter-marriages, by many causes which operate to the loss of our mission churches, but to the gain of the church at large.

It is a reasonable estimate which places at 25,000 the number of French converts. They are to be found in all the walks of life,

farmers, traders, druggists, doctors, lawyers, ministers, professors. Scattered throughout the land, they are standing among their fellow-countrymen as so many interrogation marks; for every time that a French Protestant comes in contact with his fellows, the question is asked: Why are you a Protestant? Why have you shaken off the yoke? When and how did you obtain your freedom? And as a rule, the convert is not slow to testify to the saving power of the Gospel. For if there is one characteristic of our converts more marked than any other, it is this readiness always to give an answer to every man that asketh them a reason of the hope that is in them. This readiness to confess Christ before men, to preach the Word, to be instant in season, out of season, is very gratifying. It takes hold of every opening to testify to the truth. Thus every convert becomes a co-worker with his pastor, a shining light amidst the surrounding darkness, a willing missionary to his own people.

The particular results of our work have begotten general results. There is a spirit of toleration abroad in this Province. Our converts are no longer openly persecuted. There are still occult influences at work, the source of which is pretty well known, but open, popular persecution is getting to be a thing of the past.

This spirit of toleration, the disappearance of fanaticism, the loosening of the priest's grip on the exercise of the franchise, the demand for better schools, the broadening of the mental vision—these are important results, bearing on the national life of the Province and of the Dominion, and for which we claim some credit. And the presence of this reaction among the people bodes well for the future.

WHAT OF THE FUTURE.

The future—what of it, may be asked. Will the French people forsake the church of their fathers in a body? Will there be large accessions to our ranks, and that speedily? We do not believe that such will be the case. The Roman Catholic Church has a remarkably strong hold on the French people, and she knows it. Conscious of her strength, she is building as though she were sure that the future belongs to her.

POWER OF THE PRIESTS.

It is evident that the priests have lost some ground. The people have won their political freedom from the clergy. The majority of them have cast a free vote at the last elections, and they will likely continue to do so. But it is a long way from political to religious emancipation. Because the majority have asserted their freedom in politics, because they have relegated the priest within the church where he belongs, and where the people intend to keep him, it does not follow that they are worse Catholics for that. There are accommodations with the church, and somehow or other the Pope will find a way of giving his blessing to the Liberals without losing his dignity. In religious matters the priest continues to reign supreme, and it takes more than one bad break on the part of a priest to shake the people's confidence in him as a religious authority.

A few years ago, a priest of this diocese committed a grievous sin. There was an immediate outburst of popular indignation. The newspapers were filled with accusations against several other priests who had sinned more grievously than the notorious abbé. Priests were almost hooted on the streets of Montreal. But that passed away. The abbé was not excommunicated. He is probably exercising now his ministry of consolation somewhere, and he is still in odor of sanctity wherever he is. As far as Montreal is concerned, not one Roman Catholic forsook, on that ground, the church in which such gross abuses are tolerated. And the reason of it is that the man and the priest are two different beings. The man may be bad, a notorious profligate, but he is still a good priest. He can still absolve from sin, consecrate the host and transform it into a god. For all religious purposes he is as good a priest as the most correct and moral of prelates. It is not a matter of conduct, but of dogma. Once a priest always a priest. As long as the French people believe that, no amount of political interference and no degree of degradation on the part of their clergy will drive them in a body out of their church.

ROME AND DOGMA.

Then there is another matter which must not be lost sight of. To-day questions of

dogma do not impassion men as they did three centuries ago. Popular movements which were possible in the middle ages would fall flat to-day. The crusades would not be popular now. Times have changed. Sentiment has weakened. Dogma has fought and won its battles. Even in the Protestant Church there is a disinclination to fight over dogmatic questions. It is felt by many that Christianity is more a matter of life and conduct than a mere matter of dogma. And enlightened Roman Catholics are sharing this view. A dogma more or less to a church which has so many already does not make much difference. Hence the universal acceptance of the dogma of the Pope's infallibility after the subsiding of a few ripples of discontent.

To many French Roman Catholics, Protestantism is Christianity with a few less dogmas than Romanism. Why make a fuss about it, they say. Why encounter the ill-will of the masses and the anathemas of the church for the sake of such a small matter? We are agreed on the Divinity of Christ, and that being the main question, we are satisfied. Thus reason some of the foremost Roman Catholics. As the others become more enlightened, they will reason likewise, and many will be satisfied to stay where they are.

PROGRESS OF FREE THOUGHT.

Apart from this, free-thought is making headway among the French people. It is safe to say that among the liberal professions a large number of men are no longer Roman Catholics in the strict sense of the term. They have thrown overboard the cumbersome baggage of Romish superstitions and vain ceremonies. They have built for themselves a religious system which satisfies their conscience, while it does not bring them into open antagonism with the church. But they go no further, because if they did they know full well that their bread supply would be cut off. Needless to say that they are not the stuff out of which Protestants are made in a hurry.

But beside these reasons which antagonize the belief in the speedy conversion of the French-Canadians, there is another reason, universal in its application and stated by the Master Himself to explain a still greater unbelief: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." It is even so now. The call to a holy life is heard by many. It is heeded by few. The worldly-minded, the selfish, the self-seeking, the grossly immoral,

are in no hurry to welcome principles which antagonize their beliefs and condemn their conduct. The statement that large numbers of French-Canadians are coming to Protestant ministers, beseeching them for light is not warranted by facts.

Such things occur in France, where whole communities, headed by their mayor, ask that a preacher of the Gospel be sent to them. But in the Province of Quebec such popular movements do not occur as yet. There is no such hunger and thirst after righteousness. The great bulk of the population seek an easy way of salvation through bodily exercise rather than through Godliness. They wish to be saved, but it must be through the manipulations of the priest, the sacraments, the extreme unction, rather than through the living faith in Christ, working out a perfect character, fruitful in good works. It is true that there is a spirit of enquiry among the French people, that our missionaries find more numerous openings and a more cordial reception, and that is hopeful, but the field is not yet ripe for a wholesale harvest.

OUR DUTY.

But whether the French people accept the Gospel in a body or one by one, our duty is clear: "Go and preach the Gospel." If we neglect to do so, our condemnation is equally plain: "Woe is me if I do not evangelize!" The seer who has visions and does not prophesy will cease to have visions, and the gift of prophecy will be taken away from him. The church which has life and neglects to impart it will die of paralysis.

It is not whether we have few or many converts, but whether, having the light, we put it under a bushel or let it shine. We have the Gospel, let us make it known, and when its leaven has leavened the whole lump, as it is bound to do, when the French-Canadians have broken their shackles and entered into the freedom of the children of God, the French problem, solved by the Gospel, will be no more. Quebec, now at a standstill, will move forward. At one with her sister Provinces on religious ground, she will gradually see eye to eye with them on all matters of social progress, education and public morals. A mighty fraternal bond will unite divergent elements, and weld into a powerful nation the two races which God has brought face to face in this Dominion. Let us work to that glorious end. God has given us the seed, let us sow it and trust Him who giveth the increase.

Our Foreign Missions.

The W.F.M.S., East, raised \$8000 last year, and promised to raise enough above that sum this was to support one missionary in Korea should the Synod decide in opening a mission there. The latter step has now been taken. Two missionaries will likely be sent.

A most impressive meeting was a gathering for conference, of teachers in the Chinese Sabbath-schools in Montreal, on Oct. 20. About a hundred were present. The spirit of deep earnestness was marked. As Montreal is a distributing centre for the Chinese, much of the fruit passes beyond the workers' ken, but at the last quarterly communion in Knox Church, Montreal, ten Chinamen, the fruits of our mission, sat at the Lord's table.

Three marked events have taken place in the Home Department of our Foreign Work during the past few weeks. The Maritime Synod has decided to open a Mission to Korea, and will probably send forth two missionaries. From the West, two new men, Percy C. Leslie, M.D., and Rev. John Griffiths, have been commissioned to Honan; while in Toronto has been opened the Ewart Training Home, an institution under the auspices of the W.F.M.S. for the training of young women for the Foreign Field and for Christian work at Home.

The Annual Thank-offering Meeting of the Montreal Women's Missionary Society, on Oct. 8th, was large and representative. The attendance of delegates, from both country and city auxiliaries, was good. Rev. Norman Russell spoke on "The women of India: their condition, circumstances, needs, and sufferings." The men have kept them in bondage for ages, and now the women are unconsciously having their revenge, for the women are one of the greatest hindrances to the evangelization of India today. Mr. Russell also spoke of what the women at home can do for their sisters in India, and the need and value of organized effort that all may be at work. The Society hopes to add a number of new auxiliaries this year.

Mrs. Annan, of Santo, writing of the change on Nguna, one of the New Hebrides Islands, which she visited recently, says:—"I was delighted at seeing the wonderful change which the gospel has wrought among the people of that island. I remember how very dark all the people there were on my first visit to Mrs. Milne, twenty years ago. At that time, after having been toiling for some years, they had only four little boys attending school. Now they have a splendid Sabbath-school of at least 400, with a fine lot of men and women teachers. We have 20 students from there. While I was there the pupils made us a present of nearly a ton and a half of good yams for our training school." Those who remember the wonderful changes in some of these islands in the early days of the mission will rejoice to know that the days of miracles there are not past.

Concerning the work among the Chinese in Montreal, the Foreign Mission Committee of Presbytery, submitted to Presbytery, at its last meeting, the following report:—"There has been a measure of opposition to this work, some of which has been of a very trying character. Your committee has exercised constant and careful supervision of the work in all its departments, and expresses its entire confidence in the way in which it is carried on. Dr. Thomson continues to command our esteem and confidence, as a diligent and faithful missionary of Christ, and a true friend of the Chinese population. This opposition may be permitted by our Heavenly Father to test our work, and to teach valuable lessons to those engaged in it. Hath not our Master said, 'Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake.'"

The Presbytery also adopted the following: "That the Presbytery assure Dr. Thomson of its entire confidence, and its sympathy with him in the difficulties met with in his work, with the prayer that God may grant special manifestations of His favor in bringing many into the light of the gospel."

The latest from Hsin Chen, Honan, is that "the medical work is going on nicely just now, but the people and the officials remain hostile."

The Ewart Missionary Training Home in Toronto, under wholly Presbyterian auspices, for the training and education of young women in all lines of religious work, should receive the cordial co-operation of all loyal Presbyterians. That our denomination is broad, liberal, unsectarian, beyond most, all history proves. And tis well. In proportion as a Church is near to Christ, it will love all His people of every name.

It is also true, that, as a rule, they best serve Christ, do most for Him, who, while loving all, concentrate their energies along the lines of their own church work. The social ideal is not the merging of the family in the community—but—each family working for, and caring for, its own, and living in peace and love with its neighbors. So with the different families of the Church. More especially is this necessary in our present imperfect condition, when some families of the Church of Christ make it a matter of conscience to disseminate, where they can, their own special views on minor matters not affecting salvation; and unsettle the minds of those whose knowledge may be imperfect.

It is therefore well, at the present stage of the millennial dawn, that our young women, in their study of religious truth, should be thoroughly grounded in the doctrines of our own Church, which, as a Church, we believe to be in closer line with the Word of God than the doctrines of any other.

We trust that the W. F. M. S. will receive, as they deserve, the hearty support of the Church in this effort for the Church's good.

THE 'DAYSRING' QUESTION.

The more the facts about any work which our Church supports, are lost sight of, the more should these facts be restated. In connection with renewed appeals for a mission vessel for the New Hebrides, the following facts should be borne in mind:—

1. We have three missionaries in the New Hebrides; Robertson, Mackenzie, and Annand; each of whom has been there twenty-five years, a longer term of work in the Islands than any others, except Messrs. Watt, of Tanna, Milne, of Nguna, and McDonald, of Efate. Each of our men has behind him a noble record of work, with its toil and danger and success.

2. All of these three, our whole staff, together with other experienced missionaries, are strongly opposed to the mission having a vessel of its own, as it gives a much poorer service, once in ten or twelve weeks, as against the commercial service, monthly; and at much greater risk and cost to the mission.

3. The steamship company, now doing the work of the mission, to which some apply the term 'Godless,' is made up, almost, if not entirely, of Presbyterians, of Sydney, Australia; who, when the mission was in need and danger, and the French were trying to get commercial supremacy in the group, came to the rescue and started this service, at a heavy financial loss for a time; and to them in some measure it is due that the French have not greater control to-day, with our mission sharing more of the fate of Madagascar. It is safe to say that there is scarce another trading company in the world whose aims in starting and carrying on their work have been so unselfish and benevolent.

When the last 'Dayspring,' was put upon the route, two years ago, and the work of the mission taken from the company, they were on the point of giving up the effort, and selling out to the French. The wreck of the 'Dayspring,' prevented this for a time, and again they came to our aid, and are doing their work well.

4. The 'Dayspring,' Board, which for many years has managed the work of the mission vessels, is unanimously opposed to another 'Dayspring.' The Foreign Mission Committees of most of the Australasian churches, and that of the Free Church of Scotland, are also opposed.

5. The fact which should be conclusive for us, as a church, is that, so far as we are connected in any way with the mission, there is nothing but opposition to a new vessel. Our Foreign Mission Committee, East, which supports and controls our New Hebrides work, disapproves of it; and all our missionaries in the field are opposed to it. They do not want to be made dependent upon it when they may have so much better and more frequent service at a cheaper rate. This one fact should be sufficient for us, when others who have no connection with our church ask us to help in a mission vessel. Remember it is inflicting upon our own missionaries, a hardship which they all wish to be free from.

A correspondent, a lady, of very practical ideas, writes, suggesting, in view of the state of our Foreign Mission Funds, and the rapidly enlarging work, that instead of the "hap-hazard" method of depending upon collections, each person in every congregation be canvassed, and their subscription obtained, payable monthly, weekly, or at any other regular time. The result would be that each subscriber would feel an individual responsibility now unknown, interest in Missions and giving to Missions would be greatly increased, and the Foreign Mission Committee, knowing from subscriptions exactly what money it would receive, could arrange its expenditure accordingly. The idea of this good lady, with system and organization, is helping to make the W.F.M.S. so successful. What is needed in every congregation is the Missionary Society, consisting of all the congregation, organized for work.

The story of the sending of Dr. Leslie and Rev. Mr. Griffiths to Honan should be an example and a stimulus to the Church. The former, when very young, gave himself to the Foreign Field, and studied medicine to that end. When his course was completed, and he offered his services to the F.M. Committee, a few months ago, they could not with the present debt upon the Fund, assume new burdens.

Erskine Church, Montreal, of which he was a member, guaranteed, by individual subscriptions, his support for five years, in addition to her present giving for missions. His appointment was accordingly made.

But there was another young man, Mr. Griffiths, who last spring completed, at Knox College, his course for the ministry. He too wished to go, but there were no funds. Dr. Leslie, who has a little private means, devoting it, as well as himself, to God, for humanity; got two or three others to join him in guaranteeing support to Mr. Griffiths for four or five years, and now both are on their way to the work to which they have given their lives. These examples shew what can be done when there is a willing mind, and should soon lead to the clearing off of the debt on the F.M. Fund, East and West, and the sending of more men and women to the work,

Perils of various kinds attend mission life. The Editor of "The Exchange," the MS. weekly of Hsin Chen, Honan, says:—"Within a week's time four scorpions were killed in the Editor's office—to wit, his bedroom. While at morning ablutions, one was found in the face cloth, three others were discovered at different times by the side of the bed, while still another was found near the knob on a door in another room. Well-armed search parties, with lighted candles, can be seen every night, about eight o'clock, when the enemy, who has been lying in ambush all day, comes out from under cover to frolic and forage."

FALLEN AMONG THIEVES.

Perhaps there is "nothing new under the sun," but there are some things that, to say the least, are not common. Our Missionaries at Chang te Fu, Honan, one morning found their well stolen, i.e., all of it that could be carried off.

Another time some curtains that enclosed a part of their Chapel and dispensary disappeared in a very mysterious way.

"A very mean man stole the wheel of Mr. Goforth's barrow the other night. Perhaps he is the man who started about a year ago to steal our well, and brought the bricks to sell to us."

Another theft at the same station is described as follows:—"One morning we were rudely awakened by the announcement of our cook, that some one had stolen the kitchen chimney. Since the well and curtain episodes, we have been prepared for almost anything; but we were simply astounded at the sight that met our eyes. Of that chimney, the crowning effort of Mr. McGillivray's architectural genius, nothing now remained but the lower half and a hole in the roof. Entering the kitchen through this hole, the thieves carried off about everything that was small enough to go through the hole. Up to date about 30 articles have been missed, including the week's washing, tea kettle, teapot, dishes, etc., etc.

Breaking into the cook's strong box, which contained over 7,000 cash (\$3.50), they abstracted the cash and some other things.

The only clue we have so far is the certainty that the thief who entered the kitchen could not have been more than 14 inches in diameter.

LETTER FROM TRINIDAD.

BY MISS BLACKADDER.

Tacarigua, 18th Aug., 1897.

Dear Mr. Scott,—

It seems a long time since I wrote you, but we are busy, and life appears to get more filled with cares and duties as one grows older.

I have better health and feel stronger than I ever did. I can do a day's work now as well as ever, though by the time this reaches you I will have been here twenty-one years; and have only been away twice in that time.

Dr. and Mrs. Morton are well, and as hard worked as ever. Some of the help in men and money that are so generously given to Korea, might serve to make the latter years of our senior missionaries longer and easier.

On Saturday I took breakfast with Dr. Whittier, and made arrangements with him for one of his bright and interesting lectures, which he will give in a few weeks.

Rev. Alox. and Mrs. Ramsay, of the Free Church, are well, and are expecting later a party of friends from Kingston.

I spent a week with Mrs. Thompson at Couva. She and her husband, with Miss Fisher, lead a busy life. Spent a day in San Fernando with Mrs. Fraser and a fine young missionary that has come to her home. Called on the family of Rev. Dr. Grant, and found all well.

The new hall, called Oriental Hall, has been put in good order, and is a very respectable addition to the Mission buildings. Miss Archibald presides with grace and dignity in the new hall. Her flock numbers some two or three hundred pupils, Eastern and Western tribes combined.

Mr. Clarke is at the head of the Training School, and the College is just near; so you have a kind of Trinidad Northfield.

Mr. Macrae has been honoured by a visit from the Governor and his lady. I think this finishes the personalia.

We have had some hot days, yet the general health is good. A depression in the sugar market has made times hard, and now that the price of flour and rice has gone up, the poor will feel it very much.

New railways and harbour works have been constructed, and some public buildings have gone up.

Drinking still goes on, and I think there are more murder cases to be tried next court than ever have been known at one time. Just as I was coming from church this morning a row had taken place; one man had

bitten the other's ear off, and the biter had a long cut from a razor on the arm! Pleasant sight on a lovely Sabbath morning.

A BEAUTIFUL DEATH.

The angel of death has been at my home, and with infinite tenderness carried home little Rukmin. She had been ailing for a year. We did all we could, but consumption had the child in its relentless grasp, and we could only try to keep her happy and comfortable. The dear little girl was so patient, so thankful, so happy. Her faith was so strong, death had no terror for her. Dr. Morton visited her. She told him once she thought it "was sad to die alone;" the Doctor said to her, "Well, you go to sleep all alone; and so, one time you will close your eyes in this world, tired out, and weary, and you will open them in such a beautiful place, where there is no sorrow or pain."

It was so. On Monday, 31st August, the call came. She seemed restless, so we lifted her up, and our kind servant James carried the little girl out to another room, let her look out of the door, then she lay down and rested.

Later all was still, when she said: "I am going now." She then clearly repeated, "Gentle Jesus," the Creed, the Lord's Prayer, and asked me to hold her. As I put my arm around her, she sighed gently, and was away.

Such a clear, beautiful night, within an hour of midnight. Only the two faithful dogs were with me and our dead. No human friend with us, but our Father gave courage to close the dear eyes and go out for aid. Our good Bible-woman came, then we two women went and rang the school bell—that is known as a signal for help. Our Catechist came, and some of the teachers. They watched with us, and next day we laid our dear little girl to rest beside others of her country-people in the quiet churchyard at Arouca.

We met at the school-house. Six young men carried Rukmin to Rev. Mr. Dickson's Church, where a comforting service was held, and dear Rukmin was left to rest in peace and quiet till all the dead shall arise.

Our home is silent now. There is not so much to do; we can rest all night: but, oh! we miss her still! It has been such a precious reward for care and nursing to have led those lambs to the fold. To know they are safe forever.

Rukmin was an orphan. She had been with me for nearly five years. When baptized she was called Sarah J. McCurdy (for

Mrs. M., of Truro). They were both lovely and pleasant in life, and were not long divided by death.

INCIDENTS FROM TRINIDAD.

BY MR. H. M. CLARK, HEAD TEACHER OF
THE SAN FERNANDO SCHOOL, TRINIDAD.

San F'do, Trinidad,
27th September, 1897.

Editor of the "Record":

Although it is but a short time since I first set foot in Trinidad, in that short time I have seen enough to make me very sad on the one hand, and glad on the other, and I have thought that perhaps the folks at home might be interested in and helped by reading a short account of one or two little incidents in connection with our work.

Trinidad is in almost every sense as truly a foreign mission field as any occupied by our Church, and it has given me the greatest joy to see cases existing in real life before my eyes exactly similar to those which used to interest me so much at home, when reading our "Missionary Records."

I will try and tell of two incidents that have especially interested me since coming to San Fernando. The first might be called: The conversion of a Hindoo Boy; and the second: Review Sunday in San Fernando; and I can only assure the people of our Church that if they could be present on some of the occasions about which they read, their interest would be deepened many fold.

CONVERSION OF A HINDOO BOY.

The Indian boy of whom I wish to tell was a Hindoo of the very highest caste; so high, indeed, that he has told me his fellow-countrymen have knelt at his feet to worship him. His father at one time was a bitter opponent of Christianity, but he died some years ago and left considerable property to his son. Before he died, however, a seed sown by one of our missionaries or catechists had found a lodging place in the heart of the boy, which, by God's grace, never died, but was destined to grow and bear fruit after many days.

Time went on, and the faith which had found birth in the heart of the boy grew stronger with the years, until about four weeks ago, when the boy, of his own accord, and impelled by his own convictions alone, sought baptism from Mr. Fraser.

No sooner did the young Hindoo thus profess Christianity, however, than his fellow-countrymen began to persecute him. They were especially angry at the thought

of losing him—for two reasons—first, because he was of the Brahmin or priestly caste; and, secondly, because he had property which he is to receive at the age of twenty-one. They threatened him with personal violence, told him they would take away all his property, etc.; but the boy remained steadfast. At last his own mother, the angriest one of all, turned him out of the house without food or money, and almost without clothes.

He came to the Mission for sympathy and help. We found a place for him to stay, and also gave him clothes, most of which came from Canada.

He seemed to have great courage and fearlessness. I asked him what he would do if they took away his property, and he said: "Perhaps God will give me something better than that." He told me he had read of boys being burned for Christ's sake, and I asked him what he would do if the Hindoos would try to do something like that to him, and he replied: "I would not be afraid—Jesus died for me, and I must die for Him, too."

A few days after his conversion one Hindoo offered four hundred dollars for his recovery to Hinduism; but we are not afraid of losing him. We have prayed together many times, and he seems full of child-like faith and trust.

He has been attending the Training School ever since, and we hope and pray that he may become an active worker for Christ.

This is only one of the many such cases. Others of my own pupils who come from other parts of the Island have told me similar stories of their lives.

REVIEW SABBATH IN SAN FERNANDO.

To come now to the second incident, which I hope will be interesting to the readers of the "Record," namely, the Review Sunday in San Fernando.

I remember of hearing many times at home about the Indian boys and girls who knew their Catechism and Golden Texts so well, and I remember how I felt ashamed when I heard about them, and last Sunday, which was Review Sunday, made me feel something as the Queen of Sheba must have felt, for I was almost ready to say that the half had not been told.

Review Sunday is a sort of quarterly religious competition and oral examination for the children of all Sunday Schools within a few miles radius of San Fernando, and they begin to gather in from the country sometimes two hours before the Sunday School is opened.

The children, representing one Sunday School at a time, stand up on the platform in full view of all, and without being asked a question, they go through the lessons of the quarter, giving Titles and Golden Texts without a pause. Then they answer the most difficult questions in the Catechism.

At two o'clock p.m. last Sunday, Susumachar Church was crowded with over two hundred eager children, almost all of whom were East Indians, but sprinkled very slightly here and there with Whites, Africans and Chinese.

The first to come on the platform were ten boys from Petit Morne Sabbath School, about three miles from San Fernando. It gave me the greatest pleasure to see these boys go through the lessons from beginning to end without a single mistake, and answer without the slightest hesitation the hardest Catechism questions asked by Dr. Grant. Ten boys there were, and I think not one of them hesitated or made a blunder.

When they had taken their seats, twelve boys from Corinth Sabbath School took their places on the platform. If possible, these boys were even better than the first; as Dr. Grant said, "It was quite perfection."

One Golden Text particularly struck my attention every time it came around. It was Paul's words in 1 Cor. 3 : 11 : "Other foundation can no man lay than that is laid, which is Jesus Christ." It made me think of the day which God has promised shall come when men shall worship Him every one from his place, even all the isles of the heathen.

And now I will tell what is perhaps the strangest feature of all.

After the boys from Corinth had answered every question they were asked, without even the appearance of a mistake in either Titles, Golden Texts or Catechism questions, Dr. Grant, for the benefit of the listeners, asked them one by one if they were Christians, and to my surprise everyone of the twelve, but one, said "No!" That means that they have never been baptized, and that their parents are still heathen or Mohammedan, and in many cases violently opposed to Christianity.

They are taught Bible truths by our Christian secular school teachers, and this will help to show the members of the Church at home the value of our educational work and of our Training School for native teachers.

The father of one of these very boys is bitterly opposed to Christianity, and would not give his son clothes fit to wear to Sabbath School, and again the clothes from Canada supplied a pressing want.

One other of the boys who repeated so distinctly and so well the text, "Other foundation can no man lay than that is laid, which is Jesus Christ," has a Mohammedan father who hates the name of Christ, but who may some day learn to accept and love Him from this very son.

Other Sabbath Schools were heard in order, each one keeping up the standard. At last San Fernando stood on trial, and forty-seven girls, with about half as many boys, went to the platform for examination. It was wonderful to me to hear both small boys and large boys, small girls and large girls, repeat verse after verse almost without a single failure.

The whole service lasted about two hours, and prizes will be given to the most deserving.

As I went to my room my heart was full and I resolved that if hearing of these things would in any way be helpful to the church at home, I would at least do what I could to let them know about them.

POVERTY, CRUELTY, VILENESS IN INDIA.

BY REV. W. J. JAMIESON, OF UJJAIN.

A man with a pair of oxen and cart was passing a few days ago with a load of bricks to the new palace that is building for the native king not far from our house.

One of the poor oxen fell, and could not rise. The man began beating him with a large stick, so that the scound of the blows on the bare bones, ribs or any place that he thought would be specially tender, could be heard at a considerable distance.

When I reached him, I found a very dilapidated beast, very, very poor, bruised and bleeding, with the driver cursing and torturing it in every way that he could think of. I had water brought, but the poor animal would not drink.

We had our oxen out, and drew the man's load to the new building, and had his oxen brought to our compound and fed so soon as the fallen one could rise.

On talking to this man, I found out that he and his oxen could earn about 17 cents per day drawing bricks for the city. He had a family to feed, as well as his oxen and himself, out of that.

Last year he said an ox died, and he was afraid this one was going to die, and, said he, "What can I do?" No doubt he ascribed all his troubles to fate, and believed that it was all written in his forehead.

He was an old man with gray hairs, and

had evidently been toiling hard all his life in the struggle for mere existence.

Now, this is not an exception to the general class of people in these parts of India. I believe you cannot match the Hindoos for cruelty. I see every day many animals bearing the marks of abuse. Some of them are cut to the bone in great scars, on shoulders, legs or ribs, partly from wanton cruelty and partly because the people think the lameness, or whatever trouble there may be, arises from some demon inside that particular place, and must be let out.

This principle they carry out in regard to their children also. I have seen boys with great scars and burns upon their faces for toothache, and even upon their breasts. Superstitious ideas might cause them to burn the boy for toothache; but nothing can excuse them for such cruelty as twisting the tail of an ox out of shape, broken and soft.

Seeing such things daily gives a feeling of impatience with those in the Home-land who exalt the Hindoos for their model treatment of animals; and especially when men talk about Buddhism's lofty morality, and contrast Hinduism with Christianity so unfairly.

Missionaries are often charged with magnifying the faults of Hinduism, and even with falsely representing India's religions. But when studied on their own soil, and from their own sacred books, there is not much chance of making them too black.

To see their festivals, hear them on their "holy" days; in their temples and on the streets; to know them in their belief and doctrine, is almost more than one can stand. It is most depressing and saddening. A great people, numerous as the sand of the seashore, with every conceivable corruption and perverted truth that man could frame, incorporated into and forming part of their system; and then calling it "Religious worship!" Within the walls of Ujjain city I could show you things connected with and part of the religious system of these people that would make you shudder. Once to see "and realize the precise condition of India's religious systems is never to forget it."

"We have about 220 famine orphans in the Mission at present," writes Rev. Dr. Smith, from India, "and a number more will force themselves upon us, and we feel that the people at home, who have already done so well, will be willing to do more when the necessity arises."

"PRESBYTERIAN COLLEGE, HONAN."

"I suppose if we spoke of the 'University of Honan, or Honan Theological College,'" writes a Missionary, "our readers would smile, but we have already the germ of either the one or the other. However, we will just call it the Boys' School at present. We have eight boys now, and ten is the limit.

From early morning till noon they sing away at their lessons, with one hour's intermission for worship and breakfast.

At worship each boy repeats a verse from the New Testament lesson, and all help in the singing. Sin Tung has a remarkably clear, sweet voice, and acts as precentor at most of our services. I wish you could near him sing some of our hymns in Chinese; such as 'All hail the power of Jesus' name,' 'I'm not ashamed to own my Lord,' etc.

After dinner, for which they have an hour, the time is spent in reading and writing, till 4.30 p.m., when they are free, and it only takes about a minute to find them all in the back yard, ready for whatever is on hand; light work, such as shovelling or digging, or a game of ball. They enjoy immensely both the work and games, both of which are new to them.

When Mr. Goforth is at home, and not out on his preaching tours, they have a Bible lesson for an hour in the morning.

We provide them food at the cost of 60 cash (3 cents) per day. As we are anxious to develop the industrial idea to some extent, the boys take turns preparing the food. Perhaps some time I will let you have a peep into the kitchen while a meal is being prepared.

In a few minutes three of the boys will come in and help me with the printing of the 'Hsin Pao.' One puts on the paper, while two others fold. Then they do the stamping and inclosing in the envelopes, all three of them meanwhile asking questions as fast as they can about persons and things Canadian.

In the school they study the Catechism, St. Matthew's Gospel and Dr. Martin's 'Evidences of Christianity.' We hope soon to teach them some arithmetic and geography. There is no special fund for the maintenance of school work, but thus far three of our boys are supported by members of the Mission, at a cost of about twelve dollars each a year. We still have a few boys left for any friends who would esteem such work a privilege."

Young People's Societies.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

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

The present topic concludes the series for 1897, and the Committee desires to express its gratitude to the writers who have furnished articles upon the Topics for these columns. The articles have been of true merit, and have proved of great assistance to the very wide circle of young people who have followed the course of study from month to month during the year.

With the "Record" for December will begin the series of Topics for 1898. A circular containing full information has been issued, and copies sent to the ministers and secretaries of Young People's Societies throughout the church. Y.P.S.C.E. Topic Cards, embracing the Plan of Study for 1898, are being issued by the "Record." Application for specimen copies and orders for full supply should be made to the Editor, Rev. E. Scott, Y. M. C. A. Building, Montreal. The cards, which are similar in form to the ordinary Y.P.S.C.E. Topic Cards, are furnished at 60c per 100, and Booklets containing the same matter, with Daily Readings, will be supplied at \$1.00 per 100. Any Society using either the Topic Card or Booklet will be fully equipped for all the meetings of the year.

Topic for Week beginning December 12.

WHAT THE YOUNG PEOPLE MAY DO FOR THE CHURCH.

Psalm 122; Luke 2. 72-52.

Points For The Programme.

The meeting should be practical. It might be well to consider first, in some detail, what the church has done for the young people, under such headings as—What the Pastor and Elders do; What the Sabbath School has done; What the Public Service has done; What the Presbytery Societies have done; What the Societies and General Assembly have done.

Then there might follow in similar fashion a discussion of the point—What the young people may do for the Church; As Sunday School scholars; Through their various Societies; In the home; In social life; In special individual work.

A very interesting series of short papers might be written upon the work done by the young people for the Church last year. Where congregational reports are published, these would supply material; and the vari-

ous Assembly Reports on Missions, Sunday Schools, Young People's Societies, will be found quite rich in facts in regard to work accomplished. The suggestive paper by Mr. McLaren which follows, supplies an excellent outline for the meeting. The points of his paper will each repay amplification and illustration

WHAT THE YOUNG PEOPLE MAY DO FOR THE CHURCH.

BY REV. E. D. MCLAREN, B.D., VANCOUVER.

The church's prosperity is essential to the nation's well-being. Patriotism and religion go hand in hand. The best citizens are always those who recognize that their "citizenship is in heaven." It can never be to the disadvantage of a country to have amongst its inhabitants people who "desire a better country, that is an heavenly." The men whose lives have been most helpful to the world, and whose influence for good has been most far-reaching and permanent, have been Church men, men of deep religious convictions, men whose loyalty to God and truth has made them loyal servants of their fellow-men. It is to the Church of God that the world owes—directly or indirectly—all its most cherished possessions.

To seek the Church's good is, therefore, the wisdom of men of the world, as well as the privilege of followers of Christ. And it ought to be a matter of great satisfaction to those who look at the subject only from this selfish, material point of view, as it certainly is a cause of deep gratitude to God on the part of those whose outlook is wider and whose aspirations are of a loftier character, to find so many thousands of young people earnestly considering how they can employ their talents to the best advantage "for Christ and the Church."

What Can Our Young People Do For The Church?

1. They can give their ministers and the other office-bearers of the Church the invaluable assistance of their loyal, appreciative sympathy.

We may sometimes find it impossible to take upon ourselves even the smallest fraction of the burden of our friends' weary toil; but we can always nerve them to more patient and brave endeavor by some indication of our hearty appreciation of their efforts. Far more precious than the actual help that a tired mother may receive from a lovingly thoughtful child is the stimulus of the comfort she experiences as she follows, with grateful look:

"Heart and hand that move together,
Feet that run on willing errands."

Many a weary, discouraged minister has found a wonderful inspiration and refreshment of heart in some unexpected token of his young people's sympathy and appreciation.

2. They can serve the Church as well as encourage the minister by relieving him of whatever duties they can discharge as efficiently as he himself can.

In some Christian Endeavour Societies there is a "Whatsoever Committee," to whose members the minister can turn over all sorts of odds and ends of work, which would make serious inroads upon his time if he were obliged to give them his personal attention. The time thus set free can be devoted, with great profit to the Church, to other and more important forms of service.

3. They can do a great deal to retain in connection with the Church the large numbers of young people who are in danger of drifting away from all active interest in the Church's work.

In the past, one of the most discouraging features of Church life has been the apparent impossibility of keeping in touch with the great mass of young men; and in these days of wider and more independent life for women, this steady drain upon the Church's energies is becoming doubly serious. If all who are reared in the Church would be held for the Church, the Church would very soon be immensely stronger at home and capable of far greater things abroad. The work of holding the young people, and winning them to more loyal and sympathetic relations to the Church, must be accomplished mainly by our Christian young people if it is to be accomplished at all.

The splendid success of women's work for women may have its blessed parallel in the results of young people's work for young people. There will be comparatively few defections from the church in any congregation where there is even a small band of consecrated young people planning wisely and working hopefully "for their friends' and companions' sakes."

4. They can do a great deal towards creating in the congregations they belong to a deeper and more intelligent interest in the work of the Church at large.

Already in many places it has been the privilege of young people's societies to show how much can be accomplished by enthusiastic, persevering effort. Congregations can hardly fail to realize how shamefully they have neglected the duty of giving freely

what they have so freely received, when they learn that a little handful of their own young people have contributed to the schemes of the Church a larger amount than all the rest of the congregations combined.

The steady growth of the Christian Endeavour Tithe Legion is surely a happy omen, an augury of a better state of things soon to be ushered in, when surpluses shall take the place of deficits, and the windows of heaven shall be opened for the outpouring of a rich blessing upon the Church at large.

Careful study, by Young People's Societies, of the different departments of the Church's work, will certainly result, not only in increased financial assistance to that work, but also in a larger measure of prayerful sympathy with it on the part of those who have come to realize its vast extent and great importance.

5. They can keep before the minds of their fellow Christians a higher ideal of Christian living.

The great trouble with the life of the average Christian is that it is so colourless and common-place. It is sadly deficient in the sublime, the heavenly.

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers."

It is the privilege of young Christians, while maintaining always a modest demeanour, to show to the Church "a more excellent way"—the way of lofty aspiration and heroic effort.

Youth is the time for seeing visions; and in every department of human life and in every age of human history it has been the men of visions, the men of deep insight and wide outlook, who have ruled the world.

If our Christian young people cherish lofty conceptions of life and duty, and drink deeply of their Saviour's grace, the whole Church will speedily feel the spiritual uplift of their whole-hearted consecration and enthusiastic zeal.

7. They can "pray for the peace of Jerusalem."

"More things are wrought by prayer
than this world dreams of."

We may rule our lives according to one of three laws. The first law of nature is self-preservation—here we are one with the brutes. The second is self-realization—here we are merely human. The third is self-surrender—here we link ourselves with the Divine.

PLAN OF STUDY FOR 1898.

A circular containing the Plan of Study for the Young People's Societies for 1898 has already been sent out to the ministers, missionaries and secretaries of Young People's Societies throughout the Church. It follows up the general survey of the history, policy and work of the Church embraced in the Plan of Study for the present year.

The heading of the Plan for 1898, "Our own Church, some books, fields and men," will give an idea of its scope.

The books are: "The New Book of Praise," which is to be taken up in January, and the "Shorter Catechism, its makers, merits and influence," the Topic for March. It is itself a course in theology to study the new Book of Praise, so varied are its contents, and so carefully have those who had charge of the indexing of the book done their work, whilst to learn how to use the book is a part of the education of the young people which will tell not only in their meetings but in all the public worship of the Church.

The Shorter Catechism seems to have taken on fresh life, and the celebrations of the 250th anniversary of its composition, which are to be held during the later months of this year, will only sharpen the interest of the young people in that wonderful little book when it comes up for discussion in March.

As to the Fields, the Home Mission Field is taken in connection with some early pioneers. McGregor of Nova Scotia, McDowall of Eastern Ontario, Black of Kildonan, and Jamieson of British Columbia, will furnish subjects for articles in the "Record" in connection with these Topics, and Societies will be at liberty to consider any other of the pioneers that may be specially known to the various localities.

The Presbytery comes in, as a Topic, for the first time, and the young people cannot but profit by the study of their "Own Presbytery, its strength, its work, its Young People's Societies," as is proposed in the Plan.

A glimpse is taken in the June Topic of "What the School has done in our French Work."

In October "The Genesis and Growth of the Augmentation Scheme" is considered.

For men, we have "The Scottish Covenanters" in May; "Our Three Home Mission-

ary Superintendents and their Fields" in July; Geddle of the New Hebrides in November; and McKay of Formosa in April.

In addition there is to be a meeting devoted to the question of "Baptism," and the closing month of the year brings the young people face to face with the work that lies nearest to their hand, "The Congregation, and what the young people may do for it."

Not the least attractive and valuable part of the Scheme is the series of articles to be published in our columns on the Topics. The authors are all specialists on their respective subjects, and the list which follows shows that a feast is in store, and it reveals also the readiness with which the leading men of the Church give themselves to the service of the young people.

For the January Topic—Rev. J. Somerville, D.D., Owen Sound, and Rev. A. McMillan, Toronto.

For February—Rev. Prof. Gregg, D.D., Toronto, Rev. James Black, Hamilton, and Rev. D. McRae, Victoria, B.C. (expected).

March—Rev. Principal McRae, D.D., Morrin College, Quebec.

April—Rev. J. A. McDonald, Editor "Westminster," Toronto.

May—Rev. Prof. Ballantyne, Knox College, Toronto.

June—Rev. Jules Bourgoin, Principal of the Pointe aux Trembles Sch. J. S.

July—Rev. C. W. Gordon, B.A., Winnipeg, Rev. R. N. Grant, Orillia, and Rev. Geo. Bruce, D.D., St. John, N.B.

August—Rev. J. Thompson, D.D., Sarnia, September—Rev. R. Campbell, D.D., Clerk of Assembly, Montreal.

October—Rev. Principal King, D.D., Winnipeg.

November—Rev. Geo. Patterson, D.D., New Glasgow, N.S.

December—G. Tower Ferguson, Esq., Toronto.

We expect that there will be a very large increase in the number of Societies following the Plan of Study in the coming year, and an extensive demand for the Y.P.S.C.E. Topic Cards and Booklets with Daily Readings, which are being issued by the "Record."

We regard this scheme as one of very great educational value, and it is worth the while of ministers, and indeed of all who have the opportunity of promoting the welfare of the young people to render what assistance they can in the discussion of the Topics as they come up month by month.

Church Notes and Notices.

CALLS.

From E. Lake Ainslie, C.B., to Mr. Neil Currie.

From Chalmer's Church, Toronto, to Mr. S. R. Clements, of Pittston, Pa.

From St. Andrews Church, Markham, to Mr. R. Martin, licentiate.

From Manitou, Manitoba, to Mr. F. W. Fraser, declined.

INDUCTIONS.

Mr. D. McLeod, into Little Narrows, C.B., 13th October.

Mr. L. H. McLean, as ordained missionary, at Port Hastings and River Inhabitants, C.B., 12th October.

Mr. J. B. McLean, into Stewiacke, Truro Pres., 19th October.

Mr. D. Fraser, called from Hampton, N.B., into Kingston and Richibucto, N.B., 14th October.

Mr. J. A. Callan, as ordained missionary, at Metis, Quebec Pres.

Mr. J. E. Smith, into the congregation of First Essa, Burns, and Dunn's Churches, 14th October.

Mr. D. McG. Gandier, into Rossland, B.C., Kamloops Pres.

Mr. J. H. Jarvis, of Manitoba College, into Austin, Man., and associated stations, 5th October.

RESIGNATIONS.

Mr. Joseph McCoy, of Chatham, N.B.

Mr. M. C. McLennan, of Dunville, Hamilton Presbytery.

Mr. A. Hudson, of Maxwell, Orangeville Pres., and retiring in old age from active work.

Mr. Cochrane, of Sundridge and Bloomfield, Barrie Pres.

Mr. Buchanan, of Longford and Uptergrove, Barrie Pres.

Mr. James, of Midland, Barrie Pres.

STATED COLLECTIONS FOR THE SCHEMES.

Augmentation Fund, 3rd Sab. January.

Aged and Infirm. Min. Fund, 3rd Sab. Feb.

Foreign Missions, 3rd Sab. March.

French Evangelization, 4th Sab. July.

Home Missions, 4th Sab. August.

Colleges, 3rd Sab. September.

Widow's and Orphan's Fund, 3rd Sab. Oct.

Assembly Fund, 3rd Sab. November.

Manitoba College, 3rd Sab. December.

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

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

PRESBYTERY MEETINGS.

Synod of Maritime Provinces.

1. Sydney, Louisburg, Nov. 2, 7 p.m.
2. Inverness, Lake Ainslie, 16 Nov., 11 a.m.
3. P.E.I., Charlott'n, Zion, 2 Nov., qtrly.
4. Pictou, New Glasgow, 2 Nov., 1.30 p.m.
5. Wallace, Parrsboro, 9 Nov., 4 p.m.
6. Truro, Up. Stewiacke, 19 Oct., 2 p.m.
7. Halifax, Elmsdale, 11 Nov., 11 a.m.
8. Lun., etc., Lun., 1 Mon., Dec., 10.30 a.m.
9. St. John, St. John, St. A., 3 Tu., Jan.
10. Miramichi, Bathurst, 21 Dec., 10 a.m.

Synod of Montreal and Ottawa.

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

Synod of Toronto and Kingston.

17. Kingston, Belleville, 21 Dec., 2 p.m.
18. Peterboro, Peterboro, 14 Dec., 9 a.m.
19. Whitby,
20. Lindsay,
- 21.—Toronto, Tor., Knox, 1 Tu. ev. mo.
22. Orangeville, Orngvl., 9 Nov., 10.30 a.m.
23. Barrie, Barrie, 7 Dec.
24. Algoma, Sudbury, March.
25. Owen Sd., O. Sd., Knox, 3 Tu. Dec. 10 a.m.
26. Saugeen, Mt. Forest, 14 Dec., 10 a.m.
27. Guelph, Guelph, Chal., 16 Nov., 10.30 a.m.

Synod of Hamilton and London.

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

Synod of Manitoba and the North-West.

37. Superior, Port Arthur, 1 March.
38. Win., Man. Col., 2 Tu. Nov., bi-mo.
39. Rock Lake, Manitou, St. And.
40. Glenboro,
41. Portage, Portage, 1 Wed. Mar., 7.30 p.m.
42. Brandon, Brandon, 1 Tu. Mar., 10 a.m.
43. Minnedosa, Birtle, 1 Wed. Mar., 8 p.m.
44. Melita, Melita, 1 Tu. March.
45. Regina, Qu'Appelle, 9 Dec., 9 a.m.

Synod of British Columbia.

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

Life and Work.

RULES FOR PLEASURES.

Do they rest and strengthen, or weary and weaken the body?

Do they strengthen and rest, or weary and weaken the brain?

Do they make resistance to temptation easier or harder?

Do they increase or lessen love for virtue, purity, temperance, and justice?

Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature?

Do they increase or diminish respect for manhood and womanhood?

Do they draw one nearer to or remove one farther from Christ?

CONDUCT AND CHARACTER.

Life tests all things, and tests character most of all. Conduct may be three parts of life, but character is five parts of conduct, and holds sway over other realms of life. It is character which determines the quality of our joys, and it is in this sense true that heaven is character.

The reason that we must do as well as hear the sayings of Christ, is not in any merit in the doing, but rather in the simple fact that to hear without doing is to reveal deep defect of character. The lack of action betrays the weakness and insincerity of the character, as action itself consolidates the character and deepens its earnestness.

The reason we deplore those sad moral catastrophes which sometimes occur in the life of a man seemingly good and upright is because they reveal the rottenness of character which lay behind specious and pleasing behaviour. Life has tested him, and he has gone to pieces under the test.

—Spurgeon.

PRESBYTERIAN CHRISTIAN ENDEAVOR.

BY JOHN WILLIS BAER.

Interesting and valuable is the following article in the "Presbyterian Journal," by the Secretary of the C.E. Society, who is, in such large measure, a leading spirit in the world's C.E. movement. It should be very instructive and helpful to the young, with regard to their work in the Church and their duty to it; and it should help to re-assure those who may fear for the denominational loyalty of young people trained in the C.E. movement:—

"I have heard several speak about the 'undenominational' Christian Endeavor Society. In the early days it was often

spoken of, and we had hoped that, as the true principles of Christian Endeavor became better known, the term would cease to be applied to Christian Endeavor. Now I am wondering that what seems so plain to us here is not as fully understood in every community throughout the country. Why is it that after sixteen years of blessed history the term undenominational is occasionally used in connection with Christian Endeavor?

"It is a fact that each local Christian Endeavor Society is 'first a denominational' Society. For example, the one of which I am a member is a subordinate part of the First Presbyterian Church of Boston. Our Society does not 'belong' to any other Church or to any other denomination than the Presbyterian, nor does it 'belong' to any organization outside of our own Church. But we do belong to the First Presbyterian Church; we are Presbyterians. The pastor of the Church is pastor of the Society, as he is of the Sabbath-school, and the other branches of the Church work. As I have intimated, 'ours' is a 'Presbyterian' Society of Christian Endeavor, and I speak the truth when I say our Society is not undenominational; and if there were any tendency toward undenominationalism, our pastor and session would be heard from in no uncertain way.

"Our local Society, as long as it is loyal to the Christian Endeavor principles, cannot, in the very nature of the case, be anything but a denominational Society. We members are individually pledged to be loyal to our own church. Not to the People's Temple across the street; not to the Berkeley Temple only a few blocks from us, but to 'our own' church, the First Presbyterian.

"In each of the other churches I have referred to there are Christian Endeavor Societies. One of them is a 'Methodist' Christian Endeavor Society, the other a 'Congregational' Christian Endeavor Society,—each a denominational Society—not undenominational. True, we members get together sometimes in Christian Endeavor conventions, Local, State, National, and international, and enjoy blessed fellowship but that doesn't make us undenominational Societies nor undenominational conventions—not a bit of it; it does give us 'inter' (get the right word now)—it does give us inter, 'inter,' INTERdenominational fellowship.

"Again I say that each local Christian Endeavor Society is denominational; the world-wide movement is interdenominational; there is no place for the word undenominational in the vocabulary of Christian Endeavor. Let us examine it.

"Now and then we hear some Christian Endeavor speaker, who really ought to know better, use the term 'undenominational,' and picture the death of the denomination. Well, I am not a prophet, or

the son of a prophet, and I always feel my limitations at such times, for my vision in its less extensive sweep never takes in any such possibility. Because there would have to be a complete re-organization of Christian Endeavor principles, if Christian Endeavor is to destroy denominations, and become undenominational. Each Endeavorer is pledged to his own church, remember, and as long as that is true, Christian Endeavor can take no steps without its church's leadership, and each church will have to give up its denominational affiliation before Christian Endeavor can be undenominational. We have to-day in the Christian Endeavor conventions the best example I know of spiritual interdenominational fellowship, and I like it, and believe in it, and praise the Lord for it; but at the same time I never expect to see undenominationalism promoted by Christian Endeavor principles. I don't, and I want to be put on record as saying so, too.

"So let us have a general shaking up on this matter. Let us get thoroughly right ourselves. Ask God to keep us from making mistakes, and I, for one, want to raise my voice as loudly as I can for the principles of Christian Endeavor, which have taught, and are teaching, me to become a more loyal Presbyterian at the same time reminding me that Presbyterians have not a monopoly of the grace of God, and that I can gain inspiration and enthusiasm by gathering with other children of God from other folds? Yes! I am a Presbyterian, Christian Endeavor makes me more so; but I tell you plainly I am first a believer in the Lord Jesus Christ, and bow to Him as my Leader and King."—"Pres. Journal."

A WORD TO THE WEARY.

There recently lived and died in New York a woman who, by reason of the unselfishness of her life, merits that her name should be written high among "those who loved their fellow-men." She was not rich, or handsome, or learned; she had founded no institution, nor given her name to any great movement; but many called her blessed, and in her humble circle she was more beloved and mourned than many called great in this world's reckoning.

Her name was Mary Carew, and she stood for so many years behind a certain counter in one of the largest shops that the oldest employees had almost forgotten when she came, and to the younger ones she seemed a part of the store itself. Indeed, to many she was the best part; for life to shop girls and errand boys is not easy, and kindness such as her's is not frequent enough to be undervalued. Every one in the establishment knew her and loved her. From the "floor walker" to the smallest cash girl,

every one had at some time received kindness at her hands.

It was Miss Carew who spoke a word of welcome and encouragement to the new clerks, and did what she could to help them in their work. She always knew if one was sick or disheartened, and in sorrow, or death, or poverty, she was always at hand to console and help. Somehow she kept a watch over the thoughtless among the girls, and her gentle guidance saved them from many of the follies of their class.

No home was too humble, or dirty, or unattractive for her to visit, when there was need, among her boys and girls, as she called them; and she was never too tired to welcome them to her own cheery, home-like room. In the dull season when many of the girls were turned off, and were homeless and helpless, they found shelter with this good woman, and she often went without the things really necessary to her comfort, to help others, poorer than herself.

She never "preached," she never rebuked; but her few gentle words of advice or entreaty were rarely unheeded, and many a soul owed its birth into the kingdom, under God, to this humble woman. She had but one talent—the talent of loving; but in her sphere she became a power for good.

Year after year passed away in an unending round of work for others. She rarely took even a day's rest, but worked over hours for the sake of earning a little more to help her needy ones. She sat up late at night beside the sick or dying, and denied herself every luxury.

Gradually her health began to fail, her step grew feeble, and she had a troublesome cough. She had saved nothing in all those years of toil; the necessities of others had been too great; and so, when she became too ill to work any more, she went to a hospital.

She seemed to think that her life had been in no wise exceptional, and was surprised and touched by the concern manifested for her by her friends.

Each day the clerks from the store, or the customers she had served for years, would come to see her, and her eyes would fill with tears in speaking of their kindness or in showing their little gifts of fruit or flowers. Perhaps this servant of God received part of her reward as she lay suffering in that charity hospital, but surrounded by the love of those to whom she had ministered.

One day, as she was failing fast, one of the shop girls, kneeling by her bed, begged Miss Carew to "tell me the secret of your life, why does every one love you so, and why are you so happy, even when suffering?"

"There is nothing to tell, dear child," said the sick woman, "except that I found my work." When I was a girl it seemed as if there was no work for me. I should have liked to be a missionary, or do something great for God and the world, but I was not

clever, you know, and I had little money or time.

"One day, when I came home from the store very tired, for you know fitting gloves is weary work, and people are often hard to please, I opened my Bible at the verse: 'The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.' Somehow I felt a special interest in weary people, and it came to me that perhaps God would teach me to speak this word. I prayed that it might be so, and I have prayed every day since, for grace and wisdom to speak the word in season. When one thinks of it, it seems as if there were so many tired people in this world. Almost everyone has a weakness of some sort, and there is only one 'rest' for all the heavy laden and weary ones.

"As I thought over it and prayed over it, I saw that the young and the rich and the learned, as well as you girls who work so hard, had a weariness and heart hunger, and it seemed as if God had put me in that very place to look for the tired ones, and to try, in my feeble way, to help them. I have failed, O, so often, but the Father knows that I have tried, and that is all he asks of his children."

When the girls came the next day to ask for Miss Carew, they found that her gentle life had ended, and there were unaccustomed tears in the nurse's eyes as she told them of that quiet falling asleep. And when the girls knelt by that quiet form, it seemed as if the bravery and sweetness and meekness of her life shone from her pale face, and they forgot to mourn for their friend, for it was indeed as if she had but entered into glorious rest.

And one by one all who knew and loved her came and stood beside that humble coffin, and one dropped a flower and one a tear, but each went away comforted and enabled for having known the power and beauty of a Christ-like life.

—"Presbyterian."

GIVING AND GETTING.

"I don't see how foreign missions help the home churches," said Lou Baker, looking up at her mother. "The preacher said they did yesterday when he was preaching about missions, you know."

"Do you remember the beautiful bed of nasturtiums Mrs. Snow and I had last summer, Lou?" asked her mother.

"Yes. But—"

"But what has that to do with missions?" replied her mother, smiling. "Let's see. Mrs. Snow would not cut her flowers, you remember. Her bed was a perfect blaze of color for a while. She wanted it to be the finest in town, and for a short time it was. Then the vines began to die, though she

gave them the best attention. Before August there was nothing but dry stems left. The flowers had bloomed themselves to death, and withdrawn all the life from the roots.

"This year she did not plant nasturtiums; she said they did not pay. My bed bloomed until frost. I was on the flower committee for the hospital, and sent great bunches of my nasturtiums every week to the sick people. I could not help it—they were so lovely, and brought so much brightness into the long bare wards. I never thought of saving my plants by giving away my flowers, but so it was."

"So you think, mamma, that the more we give to foreign missions, the more we have at home?" asked Lou.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty," quoted Mrs. Baker. When I saw the joy those flowers, gleaming like great pieces of red and yellow sunshine, brought into the days of those poor sick ones, I loved my flowers more than ever before, and thanked God more heartily than I had ever done for the beautiful gift of the flowers. They taught me a lesson on foreign missions:

"If we do not share our blessings and our joys, the beautiful flower of unselfish love will dry up and die in our hearts. When we give of our means and see the blessings we have sent bringing such joy and blessing into dark, sin-sick lives of others, our hearts are filled with a greater love than ever before to God who gave us these blessings, and so more and more He pours in upon our hearts, thus open to receive it, His love, that we may in turn pour this love out upon others. Now, dear, do you know what the preacher meant when he talked of a church's drying up; and on the other hand, do you see what our dear Saviour meant when He said, that 'to him that giveth shall be given?'"

And Lou, looking far into the evening sunshine, thought she saw—"Mission Journal."

"IT'S THE ONLY WAY."

"What shall I do to get rid of the load of sin on my heart?" asked a Hindu of a Brahmin.

"How long have you had it?" asked the Brahmin.

"For many years. It began to press heavily when I was yet young, and now, in my older years, is almost crushing my soul. Is there no help or hope?"

"Yes, certainly. But how did you get it?"

"I cannot tell, except that years ago my sins began to trouble me, and the trouble has grown with every new sin. The load is so heavy now that it almost overwhelms

me. Can I find a place where it will be removed?"

"Yes, many places."

"Tell me of one, and the nearest, that I may go at once, for it seems that I must die if relief does not come soon. And if I die, must my soul bear this load forever?"

"My poor friend, I am glad that I can tell you a way to be rid at once and forever of that load. Go to the river Ganges; wash in its sacred waters, and your sins will disappear—your burden be gone forever. Then come back and tell me."

"Oh, thank you! Thank you! I shall be only too glad, when the burden is gone, to come back and show you my gratitude."

Some days later the poor sinner returned, disappointed, sad, and burdened heavier than ever. When asked if he had bathed in the Ganges, and with what results, the man answered:

"I entered the sacred water and washed my whole body from head to foot, but found no relief. Again I entered the river and bathed more thoroughly than before, but in vain. For a short time I sat weeping on the bank, and was asked by a stranger why I mourned. When he knew, he advised me to plunge into the water again, and remain beneath the surface until exhausted. Obeying, I remained until death was near, hoping thus to destroy sin, but it was useless. The burden was heavier when I came out than when I entered, and has grown ever since. It will crush me unless relief be gained soon. Can you direct to a better place? Is there something, no matter how difficult, that I can do? If you will only tell me I will do it, and forever after thank you for your wisdom and kindness."

"Yours is no doubt a very, and unusually heavy load, and cannot be removed by the ordinary means. There is another, a far better, but much more trying and painful way; and a way that cannot fail. It is so severe and painful, that only men of great courage and determination dare try it. Are you willing to endure great suffering that you may be rid of that load?"

"Oh, sir, tell me what it is, and I will try at once. It cannot give worse suffering than I endure now. And shall I fear to endure the torture of an hour, a day, a year, if I may be rid of this overwhelming load and agony for a life-time—no, an eternity?"

"Are you willing to swing for hours in the air with an iron hook thrust into your back, and holding you before the gaze of thousands?"

"Willing, yes; and glad to do that or anything else. But will that save me? Will that take away my load of sin?"

"Without doubt it will, if you can endure the suffering."

"It is but a question between a few hours agony and of an eternity. I will go at once. When my load is gone I will return to thank you."

With an iron hook thrust into his back, the poor wretch hung for hours from a pole swung in the air, and patiently hoped thus to gain pardon and peace to his soul. People looked on and wondered. They praised his courage, and declared that he would some day be one of the holiest of men; and that through this sacrifice and suffering he would win an untold amount of merit with the gods.

But when the poor creature was lowered, and the hook removed from the bleeding, mangled muscles of his back, the old burden remained; and the pain of soul was greater than that of his wounded and torn body. People little thought his groans were because of sin rather than bodily suffering.

Weak and exhausted, he set out again for the Brahmin's home, but before reaching it saw a piece of paper in his path. Picking it up, he read among others these words:

"And the blood of Jesus Christ, His Son, cleanseth us from all sin."

He stopped, read again and again the precious truth. What did it mean? Who is Jesus Christ? Who His Father? How could he get that blood applied to his soul? Would it give relief? He had tried other things in vain; would not this prove as helpless? Where could he learn more?

Taking the scrap of paper to a foreigner who happened to be a missionary, he soon learned all he wished to know. And, what was far more to him, he found Jesus Christ; and when the blood was applied, the poor man found pardon, peace, and joy such as he had never known before. Instead of the overwhelming load, he was nearly overwhelmed with delight. He could hardly keep from shouting his joy and telling everyone he met what Jesus had done for him.

One day the happy soul sought the Brahmin. With face glowing, and heart full, he met his former adviser and was gladly welcomed.

"Ah, you have come, and you took my advice and found it good, I see. Is the load all gone?"

"Yes, all, and forever. I am so thankful. I never was so happy before in my life, and the joy grows as days pass."

"Yet it was a painful remedy."

"Oh, you mean the hook? Yes, I did try it, and that load was heavier than ever. No, not the hook. That gave agony, but no relief. I have found something better. It took all my sin away. It is the only thing that can do it. It is the only way." After telling about the piece of paper and the missionary, he repeated: "It's the only way, the only way. The missionary told me of the blood of Jesus I went to Him, and His blood washed all my sins away. The Ganges will not do it; the hook will not do it. Nothing but the blood of Jesus will. It is the only way. It is the only way."

—"The Presbyterian."

Receipts.

For the month of Sept'r, by Rev. Robt. H. Warder, D.D., Agent of the Church. A d d f c s s: Presbyterian Offices, Toronto.

KNOX COLLEGE FUND

Table listing donations to Knox College Fund with amounts and names like Reported \$575.90, Brooksdale 1.50, R H M. 20.00, etc.

QUEEN'S COLLEGE FUND.

Table listing donations to Queen's College Fund with amounts and names like Reported \$30.60, Roslin, Hurlow 2.00, Hemmingford 5.00, etc.

MONTREAL COLLEGE FUND.

Table listing donations to Montreal College Fund with amounts and names like Reported \$38.00, Hemmingford 15.00, Napier 1.00, etc.

MANITOBA COLLEGE FUND.

Table listing donations to Manitoba College Fund with amounts and names like Reported \$315.97, Hemmingford 2.00, Friend, Map Val. 3.00, etc.

HOME MISSION FUND.

Table listing donations to Home Mission Fund with amounts and names like Reported \$7,044.44, Bolsover 2.80, Claude, hms. 16.00, etc.

Table listing various church and community donations with amounts and names like Kirton \$50.00, Oneida 2.50, Ardtrae 4.40, etc.

AGED AND INFIRM MINISTERS' FUND.

Table listing donations to Aged and Infirm Ministers' Fund with amounts and names like Reported \$664.20, Belmont 2.00, Wetaskirrin 1.00, etc.

FOREIGN MISSION FUND.

Table listing donations to Foreign Mission Fund with amounts and names like Reported \$23,091.24, Hillsburg 8.10, Agnes Bruce 3.55, etc.

Table listing various church and community donations with amounts and names like Kennebec R'd \$15.00, Keene \$7.00, Erherne 3.75, etc.

WIDOWS' AND ORPHANS' FUND.

Table listing donations to Widows' and Orphans' Fund with amounts and names like Collections, etc. \$225.60, Reported \$225.60, Hemmingford 10.00, etc.

MINISTERS' RATES.

Table listing Ministers' Rates with amounts and names like Reported \$194.25, Dr McTavish 4.00, Dr E F Torrance 8.00, etc.

AGED AND INFIRM MINISTERS' FUND.

Table listing donations to Aged and Infirm Ministers' Fund with amounts and names like Collections, etc. \$533.65, Reported \$533.65, Hasfield Road 3.00, etc.

MINISTERS' RATES.

Table listing Ministers' Rates with amounts and names like Reported \$101.55, Rev C B Pitblado 10.00, \$111.55

ASSEMBLY FUND.

Table listing donations to Assembly Fund with amounts and names like Reported \$232.62, Hasfield Road 3.50, Strathalbyn 5.00, etc.

Table listing various church and community donations with amounts and names like Keene \$7.00, Erherne 3.75, Hemmingford 5.00, etc.

FRENCH EVANGELIZATION FUND.

Table listing donations to French Evangelization Fund with amounts and names like Reported \$2,100.73, Valcartier 2.15, St Hyacinthe 12.45, etc.

MINISTERS' RATES.

Table listing Ministers' Rates with amounts and names like Reported \$264.94, Westneath 6.00, Masham 4.50, etc.

PTK. AUX TREMBLES.

Table listing donations to PTK. Aux Trembles with amounts and names like Reported \$527.75, St Croix, etc. N S 4.00, Barton, ss co 5.00, etc.

INDIAN FAMINE FUND.

Table listing donations to Indian Famine Fund with amounts and names like Reported \$1,588.95, Prescott ss 5.00, Mrs A Y Hen's'n 1.50, etc.

should have been \$32.35 instead of \$2.35.

S. S. COMMITTEE.

Table listing S. S. Committee items with amounts and names like Carl Pla. Zion ss \$5.00, Williamsford 1.60, Crawford 2.10, etc.

Receipts.

During the month of Sept. by Rev. P. M. Morrison, D.D., Agent at Halifax, Office, 39 Duke Street.

FOREIGN MISSIONS.

Table listing Foreign Missions items with amounts and names like Reported \$1,802.18, Dr Lawson, M F 24.00, Sheet Harbors 5.00, etc.

HOME MISSIONS.

Table listing Home Missions items with amounts and names like Reported \$1,688.7, Wentworth 8.00, Milford co 4.15, Tabusintac 11.29, etc.

In the July Record, \$1,582.45, the amount from La-Bermuda, m STA guerra and Port Lewis, Ingonish 3.00