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In that great day how insignificant shall appear the offices of honor, the wealth and comforts of earthly life, compared with the crowns which shall be given to those who have conquered souls for Christ.—*Bishop Simpson.*

amount is reduced or entirely withdrawn as soon as the congregation has grown sufficiently to be self-supporting. The regulations as to stipend in aid-receiving congregations adopted at last General Assembly are: (1) \$700 in the case of an unmarried man not requiring a house; (2) \$750 and a manse in the case of a man requiring a house; (3) \$850 and a manse in Manitoba and the Northwest; (4) In cases where the cost of living is exceptionally high the Augmentation Committee shall have power to make a larger grant. In no case does a grant exceed \$300.

The beneficial result of this Scheme cannot be estimated in figures; but judged even by this standard the results are gratifying. Since 1883 there have been in all 345 congregations on the augmented list. Of these 155 have during that time become self-supporting. An average of 14 reach the line of self-support each year, and an equal number are advanced from the status of mission stations and placed on the list of augmented charges with regular pastoral care. There are at present

Results. 152 congregations receiving aid from the Augmentation Fund. That this aid does not tend to pauperize is proved by the fact that in augmented charges the average contribution per communicant for ministerial support last year was \$7.02, while in the whole Church the average for the same object was \$4.64.

The wide field covered by the operations of this Scheme extending from the Presbytery of Quebec to the Pacific, including many Roman Catholic communities in the east, and many new and sparsely settled districts in the west, makes the appeal for support

be more emphatic. This Fund is indeed the very life of Protestantism in many localities in Quebec, where if this aid were not granted or were now withdrawn, the light of Protestantism would be speedily extinguished.

The outlook for the Augmentation Scheme is not discouraging. The Presbyterian Church in Canada is not disloyal to her trust, and will not abandon her own children because they are in need. The Church is Presbyterian and regards the weakest member as belonging to the body, and suffering or loss in the remotest member is felt to be the suffering or loss of the whole body. At present there is real need and positive suffering in some parts of the Church. Enforced emigration from English

Outlook. Protestant settlements in Quebec has left some congregations permanently weakened. The failure of the harvest and the unusual severity of the present depression in some parts of Manitoba and the Northwest have placed congregations in those sections in straitened circumstances. The disastrous losses by fire and flood in many districts in British Columbia have left the people face to face with actual want. When these facts are made known and brought home to Christian people more comfortably situated, no stronger argument will be necessary to secure support for the Augmentation Fund.

The appeal is made to all congregations. In the past the burden has been borne chiefly by the larger city congregations. Many charges in the country have given little or nothing to this Fund. Were each to do its rightful share there should be no difficulty in raising \$31,000, the amount estimated for the current year. The appeal is

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THE PREACHING THAT WE NEED.

NOT long since, the writer visited a Presbyterian prayer meeting in one of the world's big, busy, commercial centres. The congregation was well represented. When God blesses men in temporal things, they sometimes allow their business and social engagements to absorb their time, and prayer meeting work to be carried on by others. Not so here.

After a short time spent in devotional exercises; singing, prayer, and the reading of appropriate passages of Scripture; the pastor said that, "as previously announced, the subject for the evening was 'The Preaching that we Need'"; that he was looking forward to the work of the winter with the longing and prayer that his preaching might be helpful to them, and that, while neither captious criticism nor fulsome flattery would be pleasant or helpful, a frank, free expression, in the spirit of charity, of what they felt they wanted and needed, what kind of preaching helped them most, what themes or texts they would like to have considered, or what changes, if any, they felt desirable, any such would be gladly welcomed. He hoped to profit by what they might say on the matter.

The meeting was open, and the next half-hour or more was well filled with a series of "Lectures on Preaching" that one could not but wish were heard by all preachers and intending preachers, while the ability, standing and character of the speakers gave to the words the weight that such qualities always do. The warm, glowing, living, meeting cannot be reproduced in cold type, and a reproduction from memory of the bare words must necessarily be brief and fragmentary; but a few of the remembered thoughts may be of use to some one.

After the meeting was thrown open and there was the usual slight pause, a man arose—the proprietor of the leading jewellery establishment in a city of a quarter of a million—and said, in substance, "I feel for myself that the kind of preaching we need is that which will help us through the work and temptations of the week. We business men are liable to get worldly, and

we need help to resist that tendency. We are like an eight-day clock that needs to be wound up once a week. We need to get an uplift on the Sabbath to help us to live better in the days of temptation and work that follow." The lecture was less than a minute in length, but it was a good hour in breadth, depth, and weight.

Another, a notary, spoke in the same strain, and, in simple, choice, words and way, referred appreciatively for about half a minute to the preaching they receive from Sabbath to Sabbath.

In a five-minute address of earnest, weighty tenderness followed the head of one of the first dry goods establishments in the city. He thought that the preaching we need was something that comes home to the heart and satisfies its wants and longings.

Often in London had he been helped by the simple, heartfelt, spiritual, preaching of such men as Monroe Gibson, Meyer, and Spurgeon. He mentioned especially Spurgeon's morning prayers, those wonderful outpourings of the soul to God, communion with a Heavenly Father. He thought that the preaching we need is that which will guide and stimulate, and help us to two things, viz., a better discharge of our duty to God and our duty to man. He then made special reference to utterances of the pastor on two recent occasions, quotations of Scripture, which he had found very helpful.

Next, for nine well filled minutes, came the head of a large shipping firm. He thought that one needful thing in preaching was helpfulness. This nervous age, with its feverish rush and haste, requires to be calmed down with the "Peace be still" of Christ.

Another thing needed in preaching is to make people listen to the message when it is brought. The tendency is to sit and not hear.

A man in youthful prime lay dying. His pastor was at his bedside. He wanted light. The pastor said, "I suppose you are familiar with the great truths that I have so often preached here?" "Doctor," said the young man, "I never heard you!" "What!" said the pastor. "You were always present ever since you were a boy,

and I thought you were one of the most attentive hearers I had." "No," said the dying man, "when you began to preach I always sat back, my mind wandered to my business and laid plans for the coming week."

Such is the tendency, said the speaker. We must fight against it, and a need in preaching is that it compel men to listen to the truth.

Another need is simplicity. Congregations care but little for the latest deliverance of the higher critic, or teachings in science or philosophy. They can get that in print, if they wish it. Men and women in busy life need something that will help them to be honest on Monday, faithful on Tuesday, patient on Wednesday; preaching that helps to make Christ a real, constant, helpful presence.

A young business man, prominent in civic reform, next spoke for ten minutes. He said that the preaching we need, may not, at all times, be what we like. But better for us to get what we need than what we want.

Then we are differently constituted, have different needs. The preaching that is most helpful to one may not be so to another, and in this way varied preaching helps all.

There was, however, one thing in which he was specially interested, the importance of which demanded that it should not be overlooked, viz., man's duty to his fellow-man, as represented in the relations of Capital and Labor, and their mutual duties and obligations.

In a seven minute address came a prominent business man, whose white hairs told of life's experiences.

He said that not only have we different tastes, but different moods, and that what is needful at one time is not the most suitable at another time, and that in this way variety is helpful.

Preaching should be simple. He quoted the words of the Scotch woman to Dr. Chalmers, that the "faithful shepherd did na pit the rick o'er heigh for the sheep." A fine sermon may do on rare occasions, as you use spice for food, but one does not want to live on highly spiced food.

Preaching should be definite. A former pastor of his said that at first he thought he must put the whole plan of salvation into every sermon, but he learned better and made it his aim to get one idea driven home.

Manner as well as matter has to do with preaching, and if truth can thereby be made more effective, the best manner of doing so should be cultivated.

Next, and last, came a young man who spoke for two minutes with tremulous voice that told of deep emotion. He had long been praying for the conversion of a friend, and had thus been specially led to look in sermons for statements of the way of salvation, and appeals to the un-

saved to surrender to Christ, but in travelling for months, and hearing many different sermons, there was but one in which personal salvation had been pressed upon the hearers. He thought that perhaps there should be more of this direct presentation of the Gospel and appeal to sinners to come to Christ.

Across the memory of that meeting is the great lesson, "writ large," that "the preaching we need," "preaching for the times," for this "busy," "advanced," "wide awake," "progressive," age, even the most cultured side of it, is not learned disquisition, upon art, literature, science, philosophy, or morals; but that which speaks intelligently to the heart, satisfies its longings, quiets its unrest, and gives strength to do and bear in the work and worry of life.

Here were seven or eight men, intelligent, clear-headed, wide-awake men of the world's affairs, moving in different spheres, some wealthy, some highly educated, all leading men in their various departments of business and work, and they might fairly be taken as representing the cultured thought and sentiment of the Christian world as to "the preaching we need."

And if this be the case with the educated and wealthy, how much more with those whose hearts are as true and tender, and their aspirations as lofty and pure, but who have not had such opportunities for education, and have neither the desire nor time for many of the things that are of interest to scholars.

The preacher's message is to the heart; and as the human heart is the same in every age, and among every class and condition in life; the preaching needed in every age and by every class is that which can meet the heart's needs, telling it of pardon for its guilt, strength for its weakness and faintness, comfort for its sorrow, and hope and cheer for its despondency; which points the sinner to Christ's atoning death as the satisfaction for sin, to His blessed life as a perfect example, to His Word as a rule of conduct, to His Spirit as sanctifier and guide and help, and to His presence as an Eternal Home.

Some wholesome things were said about the "hearing" that we need. Suffice it to say that the best preaching in the world would do little good in circumstances like the following:—

A ruling elder said the other day that on a recent Sabbath, in a hotel, at a seaside resort, in which there were hundreds of guests, the most of them church members, he was the only person who went to church. Large numbers of professing Christians when they go off on their vacation do not take their Bibles with them, and leave behind their church going and other devotional habits. It is a lamentable state of things and presents a topic for the pulpit and for personal examination.

SOME TITHING EXPERIENCES. II.

YOUNG business man in Nova Scotia writes:—"Having read your request in the RECORD, I take the liberty of giving you my short experience in regard to tithing.

I am a young man, and in business for myself. It is just exactly a year and a half ago since I decided to give a tenth of my all to the Lord. I thank God that I have been blessed in so doing, and that I have a pleasure now in giving that I never had before.

That which led me to decide in this matter was the reading of a little story in the RECORD of April, 1893, "How We Adopted the Tithe." It seemed to bring my duty in the matter of giving right home to me. I had long thought of it, but felt unwilling to give in. Before reading through that piece my decision was taken, and with tears and on my knees I paid my vows to the Lord. My tenth is on the salary which I draw and the profits of my business.

I can now give to charities outside of my own church and denomination, which I could not very well do before."

From a professional man in Ontario comes the following testimony:—

"God led me to devote a tenth of my income to charitable and religious objects about seven years ago, largely through reading a tract on "Christian Giving," by a "layman" of Chicago, and another entitled "Thanksgiving Ann," immense numbers of which have been distributed free of charge.

The plan has certainly made it much easier to give, yes, greatly intensified the joy of giving, and while in itself the tithe may not in all cases come up to the standard of the New Testament 'giving as the Lord has prospered,' it tends in that direction.

Under it my contributions are about twice as much as before its adoption, while the Master opens up the way to devote at least one-third of my time from professional life to Christian work and activity. I do not, however, attribute this to the fact of giving a tenth, and yet I have no reason to doubt, but rather to believe, that God has greatly blessed me spiritually and otherwise, because he has been 'honoured with my substance.' I do not regard the *tithe* as equivalent to the New Testament requirement, but until we can act from principle in this matter, it does seem helpful to be guided by a rule.

May I recommend those interested in this subject to read a booklet, 'Our Country,' published by the American Tract Society, and especially the section entitled 'Money and the Kingdom.' It will be found very helpful. In it the remark is made, 'Rules for children, principles for men,' and truly, as yet, the church of God, so far as giving is concerned, is but in its infancy."

A New Religion. Not more than ten years since a new religion took its rise in Japan, and has made such rapid strides among the more ignorant that it now numbers two millions of followers. Its founder was a woman, who pretended to have received a number of revelations. Their god, Tenrio, is a combination of ten divinities, among whom are the sun, moon, and a number of old gods of the Shinto faith. Its adherents worship the sun and moon as the creators. Once these were the only beings in existence. Then they found two unknown beings, a white dragon and a woman, and borrowed from these a model for man's body.

They teach repentance and forgiveness of sin, and claim that their system is like Christianity in its moral demands, while it is superior in that it does not require them to give up other faiths.

A Neglected Class Is in our midst, and yet they do not themselves realize it. A writer in *The Church at Home and Abroad* says: "We have women's societies and boy's and girl's societies, but we have yet to hear of a men's missionary society; that with all our efforts to interest various classes of Christians in the cause of missions, the men have been sadly neglected. It may be said that the men are doing their part through the channels of the church, but if so the amount coming into the treasury of the church shows that our brethren have not a very high standard of duty."

These words will apply to our own church. In many cases the W. F. M. S. in a congregation is giving far more for missions than is given through the other regular channels of church work. In some cases congregations content themselves with giving nothing, on the ground that the W. F. M. S. have given something.

The same writer well says that "this is an unnatural state of affairs. Men ought naturally to be everywhere the leaders in the present universal movement to evangelize the world."

There are two ways by which the evil complained of may be remedied. Either by greater diligence along the ordinary lines of congregational work, or by the formation of *men's* societies; or, what might seem more *man-like*, men's *clubs*. The former is certainly the better way, the whole congregation a missionary society; but if the latter would in any case be more workable, or would yield better results, why not have them? There are political clubs, literary clubs, etc., why not have missionary clubs, with papers, discussions, plans and work? No subject can give a wider field, for it is as wide as the human race; no subject can furnish grander themes; nothing can be higher in aim or more lasting in result than men's mission clubs, having for their aim the uplifting of the whole race, the election and enthronement of right, of Christ, over all the world, the saving of humanity to holiness, happiness, hope, and to joy forevermore.

Our Home Work.

Augmentation West. Please read carefully and prayerfully the circular which Western readers will find in this issue of the RECORD.

Augustine College, Hx. The blank occasioned by the death of Rev. Dr. McKnight has been filled by the appointment of Rev. D. M. Gordon to the chair of theology and apologetics; and the college by the sea, if not the parent, yet by far the oldest, in the sisterhood of our theological training schools, with its able staff of teachers, its goodly attendance of students, and its excellent accommodations, is looking forward hopefully to the work of the coming session.

Augmentation East. One change has been made in the working of this Fund, viz. that it assumes the payment of ordained missionaries who are placed in a congregation, or group of Home Mission stations, for a period of not less than two years. This burden has heretofore been borne by the Home Mission Fund. Such congregations will have to "qualify," i.e., contribute at a certain rate per member and per family before they can get assistance from the Augmentation Fund, and they will thus be practically on the same footing as regular augmented congregations. This will tend to give greater stability and permanence to the work in these places, and it is hoped will aid in developing them into self-supporting pastoral charges.

The Maritime Synod at its recent meeting sanctioned the proposal to raise for the Augmentation Fund this year the same as last year, \$9000, of which the different Presbyteries are asked to raise the following amounts; Sydney, \$478; Inverness, \$300; Wallace, \$410; Pictou, \$1,240; Truro, \$841; Halifax, \$1,950; Lunenburg and Shelburne, \$365; St. John, \$1,350; Miramichi, \$647; P. E. Island, \$1,166; Newfoundland, \$250.

It is a most worthy scheme, has done great good, and has been, in the main, heartily supported in the East. Some congregations have denied themselves the privilege and blessing of helping. The Synod earnestly urges them to do so no longer.

THE CARIBOO DISTRICT.

THE Cariboo District among the mountains of British Columbia was far-famed in the gold-mining rush of '55-'61, 35 years ago. The yield of gold in some cases was fabulous. The boom passed away, and for many years not much has been done.

A few months since, Rev. G. A. Wilson was appointed by the Home Mission Committee to explore this district. Starting from Ashcroft on the C. P. R., he followed a wagon road for two

hundred and eighty miles to Barkerville, and a mountain trail to Queznel Forks, some sixty miles further among the mountains, visiting, on the way, miners' ranches and scattered settlers, preaching as he had opportunity to fewer or more as he could gather them, and collecting information. He found great spiritual destitution among all sorts of people, but a good many Presbyterians, and many longing for preaching service. As a sample, he speaks of meeting in one place a Mr. McIntosh, with his three sons and their families, new settlers. Mr. McIntosh had been, for many years, a Presbyterian elder in Nova Scotia, and had recently come to the Province.

Mr. Wilson's report is very interesting, and in closing, he says:—

"I would recommend the establishing of a Mission here, and for the following reasons:

1. There are no Protestant denominations working north of Clinton. It has been worked by the English and Methodist Churches, and each has a church at Barkerville, but two years ago the English Church withdrew their missionary, and the Methodist some years previous.

2. The great desire expressed by all denominations for the establishment of a Mission by the Presbyterian Church. Not only Presbyterians urged me to secure them services, but other denominations as well. Some talked of petitioning for a missionary to be sent, and others wondered why they were so long neglected.

3. Because of the great number of Presbyterians, who form a great part of the population. Many of these were brought up in the Church of Scotland, and others in our Eastern provinces and who sincerely love the church of their fathers though separated from it for many years.

4. The future outlook for the country. Cariboo may never again have a boom as in '55 and '61, but indications at present point to a steady growth. Business generally has been brisker this year than for many years, and more people have entered the country this summer than for three summers previous. Large companies are forming, and mines are being worked by the hydraulic process. Dredging is also being tried, a large dredge being built at present at Lytton, which is expected to be put at work about the end of September. When once these have been successfully established, many more will soon be put into operation, as the Fraser and Queznel rivers have both been leased by companies for this purpose. Mr. Bowron, gold commissioner at Barkerville, said that where fifteen leases were taken last year for hydraulic and deep digging, covering periods of twenty and ten years respectively, this year one hundred had been taken.

5. This is an opportune time. The first to occupy the field will receive the support of all denominations. There is not room enough for two denominations to work, and the people generally are more anxious that the Presbyterians enter the field than any other body. The field would not be self-supporting for a time but a considerable part of the cost of the Mission would be raised by the people."

Pres. College. On Wed., Oct. 3, the session **Montreal.** was formally opened with a lecture by Prof. Campbell on "The Excellence of Christianity" as contrasted with other systems. Principal McVicar reported a good attendance of students, and the steady progress of the institution, so that the place with all its advantages, is already "too strait," and more room is needed.

Knox College. Israel had but one, a national, **Jubilee.** jubilee. With us it is an age of individualism, and scarce a year passes without one or more of these ceremonials. In the colors of some of them, as in golden weddings and ministerial jubilees, the Autumn tints prevail. Bellamy like, they "look backwards." On others the jubilee finds no wrinkle writ by time. It means but the girding afresh for greater work.

Such was that of Knox College, Toronto, on the 2nd and 3rd Oct. The services began on Tuesday evening with a sermon by Rev. Dr. Patton, President of Princeton University, on "Supernatural Religion," from Mark xi., 30, "The baptism of John, was it from Heaven or of men."

Wednesday was well filled. Rev. Dr. Reid reviewed the history of Knox College during fifty years; Principal Grant gave greetings from Queen's, and spoke on the "Mutual relations of sister Theological Colleges"; while an address from President Patton, on "The work of the Ministry and the importance of a sound Theological training," brought to a close the morning's feast of reason and flow of soul.

The afternoon opened with some pleasant preliminaries, the presentation to the College, by the Alumni Association, of a portrait of the late Prof. Young; and the conferring of the honorary title of D.D. upon Revs., R.M. Thornton of London, Eng., George Bruce of St. John, N.B., G. M. Milligan of Toronto, John Somerville of Owen Sound, Robert Hamilton of Motherwell, and E. Fraser Torrance of Peterboro; after which the subject of Literary Culture was spoken to by representatives of Toronto University, Vice-Chancellor Wm. Mulock, Q.C., M.P., President Loudon, and Chancellor the Hon. Ed. Blake.

In the evening, after an address from the Lieutenant-Governor, on "The duty of the State to promote Education," came tributes from other Theological Colleges; from Trinity (Episcopal) by its Chancellor, on "Brotherly recognition in Theological Education"; from Victoria (Methodist) by Rev. Dr. Burwash, on "The possibilities of unity of work among our Federated Divinity Schools"; from Wycliffe (Episcopal) by Rev. Principal Sheraton, D.D.; from McMaster (Baptist) by Rev. Chancellor Rand, followed by Rev. Prof. Newman, who spoke on "Common ground in Theological Training." Toronto's civic greetings by Mayor Kennedy brought to a close the public felicitations of the joyous jubilee day, in which RECORD begs heartily to join.

The Maritime Synod. Met from 2nd. to 5th. Oct., in New St. Andrew's Ch., New Glasgow. The attendance was large and the proceedings of more than usual interest. The moderator, Rev. A. Simpson, preached the opening sermon from 2 Cor. 3:6, "For the letter killeth, but the Spirit giveth life;" after which Rev. P. M. Morrison was chosen Moderator for the current year.

The changes in the roll showed that two of the aged ministers, Drs. McLeod and McKnight, and two in their prime, Revs. E. Grant and S. Rosborough, were called away during the year.

Wednesday morning, after the prayer hour, the report of the Hunter Church Building Fund showed loans made during the year to six congregations, amounting to \$650. Since its inception, the fund has given \$15,612 in free grants, \$22,000 in free loans, and \$14,000 at interest. Its work is hampered by the delay of congregations in returning loans.

The Ladies College reported a successful year. The visitors spoke highly of its efficiency and it was warmly commended to the Church.

An overture from St. John Presbytery, recommending that the representation in Assembly be reduced to one in eight, was considered and transmitted.

In the afternoon, after deciding upon Charlottetown as the next place of meeting, there was a long and earnest discussion on the appointment of a Synodical evangelist. All agree as to the desirability of special services, but most of the Presbyteries reported adversely to the appointment of a special agent. Referred to a Committee to consider and report to next Synod.

Home Missions was the theme of the evening, 54 student catechists and 21 ordained missionaries were at work during the past summer. More good men are needed. There are 36 vacancies in the Synod. About 40 stations will have little supply during winter. The Home Mission Fund was in debt, 1st May, \$2,865, and this is larger now. Last year 34 congregations, with 3000 families gave nothing to this Fund. Too bad! 35 other congregations only gave \$254.

Thursday forenoon was taken up with the important matter of naming a successor to Dr. McKnight, and resulted in the appointment of Rev. D. M. Gordon, B.D.

There was under consideration for a time in the afternoon the appointment of a Superintendent of Home Missions, but no action was taken. The subject for the evening was Foreign Missions. Besides others, Rev. Simon Fraser, the outgoing missionary to Trinidad, and Rev. Jas. F. Campbell, of India, addressed the Synod.

On Friday forenoon, as well as on occasion during other seditments, many items of routine were disposed of, and at noon came the solemn close and parting for the work of another year.

HOME MISSIONS IN BARRIE AND ALGOMA.

IN this large Home Mission district, during the past six months, not reckoning the country lying south of the Muskoka region, 55 fields have been occupied in the two Presbyteries. In the 27 fields of Algoma Presbytery, there have been six ordained missionaries, fifteen student missionaries and six catechists, and in the 28 fields of Barrie Presbytery, two ordained missionaries, twenty-four students, and two catechists.

Of the students, eighteen were appointed by the Students' Society of Knox College, and twenty-one by the H. M. Committee.

"My time since my last report," says Mr. Findlay, "has been fully occupied in visiting among these stations, perfecting the organization in some cases, in others attending to the election and ordination of Elders; in seeing not only that boards of management were appointed but also doing their duty; dispensing ordinances in all the stations visited. During this term, over fifty stations have been thus visited, some of them more than once, as occasion required, and more than one hundred meetings held.

As in past years, we must report changes; in some cases, losses being sustained by the removal of our families to other parts of the country. In many instances, we have had considerable additions to the membership, both by profession and by certificates, from other congregations; while in not a few cases, we have been called on to strike off the names of those who have left the bounds.

Two features mark the work as hopeful.

The first is the increasing desire expressed by the members, in not a few of our stations, to have the organization of their respective stations perfected by the appointment of ruling Elders.

The second is the almost universal desire for service during the entire year. Experience has taught them that supply for six months tends neither to their own welfare nor to the upbuilding of the cause among them, and that, consequently, it is not in the interest of the Fund by which supply is made possible.

Time was, when this request would have been made in vain, as the number of men available for winter supply was altogether inadequate. This difficulty is being removed by the fact that the number of young men who are studying for the Ministry greatly increased during the past few years. These cannot all receive appointments to the field during the summer, so that the services of many of them are available for the Mission field during the winter.

A much better arrangement would be for the Theological students in greater numbers to take the winter out, and allow their juniors to press on with their studies in proper course. The Assembly, by establishing the summer session,

has made provision that they shall lose no time, and their doing so would give them a grand opportunity to obey the Apostle's injunction, 'Bear ye one anothers burdens, etc.'

Another department of the work which has made encouraging progress during the past year, is that of church building. This is directly traceable, I think, to the assistance we have been able to give those engaging in this work. A little over \$1000.00 was collected last year, in the face of great difficulties. With this slender means at our disposal, ten churches were assisted. Our object has simply been to encourage those who stood in need of church accommodation to help themselves. In some cases, I know, the work would not have been undertaken but for the aid received.

In connection with the lumbering industry within the bounds of these two Presbyteries, I believe that a wide door of usefulness is being opened to us which we ought not to be slow in taking advantage of. In many of the lumber camps are to be found young men from our families in different parts of the country, and others who would highly appreciate any attention that was given to their spiritual wants. Even were this not the case, their claims are urgent, they are within our bounds, and the likelihood of their being successfully approached is greater in winter, when they are shut out by their employment from the world and its temptations.

I am happy to report that Algoma Presbytery heartily endorsed these views, which I laid before them, and made it an instruction to all its missionaries, to do what they can among the camps in Eastern Algoma and Nipissing.

In the Presbytery of Barrie the matter of supply to the camps has been carried a step further and through the instrumentality of Mr. Moodie, our Convener, a committee has been appointed to act in conjunction with the Assembly's Committee on the Mission to the Lumbermen, to secure, if possible, a Missionary who will give his whole time to this important branch of the work.

In connection with this new departure we can make use of considerable quantities of wholesome literature. Already kind friends have sent in a small supply, but more will be required, directions for the sending of which will be gladly given to any who may wish to help on by this means the good work.

Barrie, Oct. 8th, 1894.

A. FINDLAY."

Contributors to the scheme of Higher Religious Instruction will please note the acknowledgments from month to month.

In the *Children's Record* for this month the Home Presbyteries of our Church were wrongly given. There are nine in the Synod of Manitoba and the North-West; fifty in all, or with the Foreign Presbyteries, fifty-three.

NOTES OF FRENCH WORK.

St. Hyacinthe. Two new members were received at our last communion, says Rev. M. Boudreau, one by profession, a converted Roman Catholic, the other by letter.

St. Hypolite. August has been a most encouraging month says Mr. Jean Roy. In spite of the persecutions and threats of which I am the object, I am on the other hand more than compensated by having been able to place in good hands some Scriptures. Besides, many Roman Catholics have attended my meetings and all have spoken to me and invited me to visit them. I hope with the help that comes from above to see some good results.

Rawdon. I am happy to be able to report this month (Sept.) that God has been blessing my work among my fellow countrymen, writes the colporteur, Mr. J. A. Massicotte. I am persuaded that the testaments distributed this summer will not be burnt but read. I have distributed all the tracts I wished, and the people like to read them. I am confident that we shall soon count some French Canadian Protestant families at Rawdon. The people are very liberal.

Angers. The missionary, Rev. R. Vernier, says, During this so very pleasant month, I have visited a number of French R. C. families far and near, and have been gladly received. It is impossible to go into a village or concession in the field without finding one to five families desiring to hear the truth as it is in the gospel. I have on my book the names of 27 R. C. families in my large field, that I can visit with as much if not more, pleasure, than old Protestant families, because they are so glad to listen to the Bible sound.

Cornwall, &c. The work in Cornwall is encouraging, says Rev. J. E. Charles. A service is conducted in French every Sabbath at 8 p.m. I have arranged for a French service at Dalhousie Mills every month. I have visited many R. C. and some French Protestant families in Glen Robertson, Peveril, St. Patrick, Dalhousie Mills, Glen Norman and Alexandria. I was well received in many Roman Catholic families, read and prayed in a few, and distributed a large number of tracts and papers. I have been much encouraged.

Cacouna At the end of the summer, reports Mr. E. Brandt, I leave my field, Cacouna, in very good condition. The people are zealous, and the Romanists appear to regret my going. I think I shall bring to Pt-aux-Trembles quite a number of pupils. These young people after passing some time at the schools and hearing the good news of salvation will return home and become lights among their friends.

During September I visited St. C—. The Bishop feared that the people would become

Protestant and so has promised them a priest. But notwithstanding this two pupils promised to come to Pt-aux-Trembles."

Ditchfield I left Ditchfield with regret as there is a great work to be accomplished there, writes Mr. E. E. Guainans. The brother-in-law of the young lady who was converted last July, after having much lamented over his conversion, is now ready to follow her in the path of light and truth. Several other families are growing more and more liberal, and I have no doubt that this important field will recruit a goodly number of good, brave, strong, emancipated, bondsmen. The Pointe-aux-Trembles school has done the work, and it is the priest who has best advertized it. He did not cease all summer to depreciate it and to threaten with clerical wrath and excommunication all who would dare to go. The curiosity of his parishioners being awakened I hastened to enlighten them upon the subject. Last year fifteen pupils from this place received instruction there. This year 10 have already applied, and I expect a number more.

Miscou. Mr. L. R. Bouchard says,—During the month (Sept.) I have visited 29 English Protestant families, and 7 R. C. families, most of whom I meet at the Sunday service. There are two preaching stations on the Island; Miscou Harbor, where there is a church building without a stove or chimney, and Miscou Point, without a church building. In all there are about 30 English Protestant families within a circuit of 8 or 10 miles. The Roman Catholics are numerous, both English and French. I hold one service in the forenoon, with S. S. in the Church at the Harbor, and at Miscou Point, across the Harbor, in the afternoon. The Church is not organized. The people except a few have no interest in the work. I begin, Oct 1st, a series of cottage meetings which I shall conduct every evening during the month. I have visited a few Roman Catholics and prayed and sung with them. I was quite welcome and invited to go again.

AWFUL SIN AND DEGRADATION.

I think we are getting into a sort of milk-and-water view of heathenism. When travelling in Asia, it struck me very much how little we heard, how little we know, as to how sin is enthroned and deified and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries, perhaps in Persia in particular, are corrupt, and the imagination very wicked. How corrupt Buddhism is! how corrupt Buddhists are! It is an astonishment to find that there is scarcely a single thing that makes for righteousness in the life of the un-Christianized nations. There is no public opinion interpenetrated by Christianity, which condemns sin or wrong. There is nothing except the conscience of some few who are seeking after God, "if haply they might feel after Him" who is "not far from every one of us."—MRS. ISABELLA BIRD BISHOP, in *Heathen Claims and Christian Duty*.

Our Foreign Missions.

F.M. The F. M. Meeting of the Maritime Jubilee. Synod was of special interest from the fact that it was the Synod's Jubilee Mission Meeting. For fifty years, that Synod has had as one of its departments, organized F. M. work. What changes these years have seen! Changes in the Home field; the fathers, where are they; gone to meet in a better life some of those whom they sought to save from dark heathenism; changes in the missionary attitude and activity of the Church; changes in the Foreign Field, in the whole aspect of the heathen world; then most of the doors were shut, now nearly all are open; and many of the places that then were wholly heathen, are now largely Christian. Mrs. Geddie, now living in Australia, was remembered and a resolution adopted, to be sent to her.

W.F.M.S. One hundred and sixty-six delegates, East, and many ladies who were not delegates, gathered at the very successful 18th annual meeting recently held in Truro, N.S. The women with their love and energy have laughed at "hard times" who seems to have visited almost everywhere. They had no use for him, nor fear of him. In spite of him they made the year the most successful one financially, that they have ever known. They have given to the F. M. Committee \$1000 for New Hebrides, \$1200 for St. Lucia, and \$3,500 for Trinidad, and have raised besides more than \$1000 for the Jubilee Fund.

A touching scene occurred when, in speaking of the mission jubilee and of Dr. and Mrs. Geddie, seventeen stood up, in response to the request that any present would arise who had been at their farewell meetings fifty years ago. How eloquent that silent standing, mutely telling of early devotion, of the efforts of the little church of former days, of long years of prayer and work, of heathen isles and peoples made Christian, of Christ's onward march conquering and to conquer.

Our teachers On the 19th in response to an invitation from Miss Blackadder, I went to Tacarigua to address a meeting in her school house. That evening I had proof of the wonderful influence Miss Blackadder has over our East Indian friends. There were 312 Indians present. Mr. Cropper presided and Miss Cropper did her part at the organ. Several East Indians took a part in singing bhajans, and making addresses which added very much to the interest of the occasion.

I must not fail to mention one little tot Mio was called to the platform, not yet six years old and so tiny that to make her at all visible I stood her on my chair, whilst she read in English the first Psalm with an enunciation so distinct

that every word could be easily heard by the 300 present. What a grand object lesson! How inspiring to the scores of Hindoo parents present.

Miss B. in that meeting alone gave proof that after more than eighteen years of service, instead of zeal abating she is more than ever alive to the grandeur of her calling. She and all our teachers from Canada deserve well at the hands of our Church. I know well what is being done and I say with the full conviction of truth, that the young ladies from Nova Scotia, in the service of the Mission here, are working not only to the measure of their power, but beyond their power, to build up the cause for which our Church spends so generously. Were it realized fully how their strength is spent, there would be less disposition to complain that their letters are few and far between.—*Rev. K. J. Grant in "The Message."*

Love feasts A curious phase of convert life in Trinidad. Trinidad is the love feast, with its good things for body and soul. Mr. Grant writes in the *Message*, "yesterday, (Sabbath) was full of interest. At 8 a.m. accompanied by Geddes, I arrived at the Hermitage. A Christian brother on Saturday night made a feast and invited many. Much of the night was spent in hymn-singing, reading, exhortation and prayer. The school-house was filled, quite 75 being present. These gatherings, or love feasts, do much good. It assures Christians of different castes that there is a oneness, and it proclaims this truth to hundreds who are onlookers."

Converts This very practical duty is not forgetting. gotten in Honan. In connection with the baptism of the first two women in that mission some time ago, Mrs. McKenzie writes that, "After this Mr. MacGillivray addressed them all on the subject of giving, and suggested that they should take up a collection at their meetings on Sabbath" (i.e. in their meetings by themselves, in their own village.) "This they agreed to do, saying they had thought of the matter and knew it was their duty to give a portion of what they had, whether large or small."

Room in "After reading of India's teeming India. millions," writes one of our missionaries, "you would be surprised to see what long stretches of country there are without the sign of habitation. I believe I can safely say that fully one-half of the population of India cannot afford to eat a good, full meal a day, and yet there are vast tracts of country lying uncultivated."

To those Please write to the Record how you like it. There is no publicity. Your name does not appear, and your experience may be helpful in leading some others to go and do likewise.

LETTER FROM INDIA.

UJJAIN, Aug. 20th, 1894.

DEAR MR. SCOTT.—While it rains, I may send you a line or two to let you, and those who are praying for us, know how we fare.

First of all, I may tell you that the Hospital, Dispensary and Preaching Hall (which the F. M. Com., in response to the recommendation of council, would have liked to help build, but owing to the scarcity of funds were not able) is growing slowly, strongly, and encouragingly. Though it is nearly two years since we began work, still we know that, if it is God's will, as we firmly believe it is, He will perfect the work, whether it be in one, two, or ten years more.

Already we are getting service from the partly constructed building. First, we got the dispensary room habitable. This we have had for some time in operation, and it has been a great comfort.

If one of your Montreal druggists were to step in, he would, very likely, think he had got into a lumber or stow-away room, for the first thing the eye lights on is 15 or 16 doors, piled one on top of the other. Beside them are windows, glue, nails, hammers, chains, rope, and anything that needs to be carefully or safely kept from the storms of nature, or the too long fingers of unregenerate Hindoos.

But as you look around, you see three sheet-iron almshouses of medicine for the sick; on the table, Hindoo tracts and the Word for all.

The first floor is paved with stone, beautiful stone from Neemuch, almost like slate. It comes to us in pieces about one and one-half inches thick, and two feet square. This is a permanent, clean floor, and just now serves the additional purpose of a roof for the ground floor. Hence, we are now making use of the large room below.

One of the cheering things about the work is that, in addition to the use we expect to get from the building when completed, we now have about us daily a class of people as needy as any school, while, at the same time, far more humble and ready for the truth. They gather to hear the Word at 1 o'clock in the large unfinished room. Day by day receiving their bread from the Mission for their work, getting medical treatment when they are sick, I know of no more interesting or hopeful section of the people to work among.

For a loving, consecrated man with business qualifications, construction work as an evangelistic agency would be a most inviting field. If we consider the amount needed to conduct a high school to be Rs. 275 per month, that would allow Rs. 3,300 a year to a missionary, sufficient to put up quite a building, and to keep a large number of men employed all the year. At the end of the year, he would have exerted as great an influence on the people as he could hope to

by a school, and would have his buildings into the bargain.

While we have not been able to give the time and attention to the labourers we so much desired, yet, I am sure, it would have done your heart good to have seen the meeting in the unfinished hall last night (Sunday). Coolies, masons, carpenters, and their friends, sitting on benches, boxes, stones, and on boards laid flat on the ground, standing in the corners, sitting on the edge of the platform, crowding the doors listening to the words of life as we preached to them for an hour and three-quarters the gospel of Jesus Christ. It was not the curious, gaping crowd, that one so often meets in the streets, for most of the people had heard the message again and again, and with growing attention, showing that the truth is taking root.

For some time interest has been deepening in Ujjain, as in India generally. Some of the "Mihtars," and others of the low castes, have been as it were expectant. Some are saying they want to be Christians. Three of the workmen on the hospital are also expressing this desire. One is from the gardener caste, one from the "Bollai" caste, and one from the "Chaur" caste.

A curious case is the compounder in the dispensary, a Brahmin, who talks to inquirers and brings them forward to us. His life has been outwardly very much changed. He does not seem to be afraid, believes in the great good that Christianity is doing, hence is glad to see people coming forward, but seems to have some intellectual difficulty himself. If the Church continues to wait on God for India, there will be that which will gladden their hearts.

Another sign of the times is that the devil is working very hard here. The French fathers have been making a disturbance among our workers. One of the brethren, who was a creator of strife, has gone with them and taken one of the simple ones with him. But by the mercy of God this latter seems to be coming back.

Yours very truly,

J. BUCHANAN.

Missionary "Did I tell you of the nice **Joys and Trials**, surprise we got last week," writes Rev. Dr. Buchanan in a letter to his friends, "from Miss Byers, formerly of Nova Scotia, now of Boston. It was in the form of Rs. (rupees) 310-10, about one hundred dollars, for the new hospital. A handsome lift towards the supply of bricks, in fact enough to cover the cost of all the remaining bricks required. Oh, for a few more such glad surprises! and we could pay not only for bricks, but work, and all else required."

Of the same building in another letter, he states: "The *first story* of the hospital will be done to-day, except the doors and plastering. I

will soon be able to use that part of the building. You would be surprised to see me explaining to carpenters, masons, and other tradesmen, how to do their work. Often before I get out of the cart, I call out to the head mason that a portion of the work is not true; and on measuring, they find that the Sahib's eye is a truer guide than the compass and rule in the hands of a native.

But though often amusing it is very irritating. There is a saying among the Methodists that the missionary who builds a bungalow falls from grace. This emphasizes what one of our ladies seemed to feel, that it was all but impossible to watch the bungling tricksters called contractors and masons without making an exhibition of oneself not helpful to the missionary's influence. She had had a little whitewashing to do and had her temper sorely tried. She thought that there should be a secular man to give his time to such work, so that if he said or did things that were not right, it would not hurt the cause. My own idea is just the opposite. So far from choosing, as she said, one 'not a Christian,' I would have the best man in the mission, the most consecrated, one who is ruler, by the Grace of God, over his own spirit. For the right man, I think the putting up of mission buildings would be an opportunity more to be prized than the best schools we have.

India's Beauty. Miss Mary Dugan, writing from Indore, under date Aug. 2, says: "The rains have been on for more than a month now, and India looks almost as beautiful as our fair Canada. In the hot season, and even in the cold, there was not a sign of grass, and everything was withered up, but within two days of the first showers the whole face of nature was changed, and the green grass was creeping up on the roadsides, even to the beaten tracks of the wheels. Miss White and I are fond of imagining ourselves among the green fields of Canada, when we are out for a little from the close atmosphere of the town."

A Sign. Varied are the tokens of progress in the Mission Field. Dr. Margaret O'Hara, of the the Mission Hospital in Indore, tells of one in her recent experience. She says: "A Christian boy named Ragoo died here last week, and his death was so different from the death of a heathen, and this is the first time any one died in the hospital without all the patients leaving. No one left, and all came in to see the still form that had borne such suffering." This is certainly a very marked token of lessening superstition and growing confidence in the missionaries and their work.

Make life a ministry of love, and it will always be worth living.—*Browning.*

In Russia only one-quarter of the men can read and write, and only two women out of every hundred.

MY FIRST TOUR IN EAST FORMOSA.

BY REV. WM. GAULD, OUR MISSIONARY.

IN company with Pastor Giam, I started on May 31st, on a trip to the East Coast of Formosa. We went round by boat to Kelung, where we had worship in the evening, attended by fifty or sixty. On the morning of June 1st, we started on our overland trip, visiting in all 28 Napels.

The Christians on the East Coast are mostly Pepohoans, savages of the plain. These have submitted to Chinese rule and adopted Chinese customs, but in some respects they are very unlike their conquerors. They are more indolent and improvident, and are also passionately fond of alcoholic drinks.

DRINKING THEIR FARMS.

These vices have made them easy victims of their avaricious, unscrupulous, and shrewd neighbors, the Chinese, to whom they have bartered their farms for a glass of wine.

A Chinaman, pretending friendship, would give a company of Pepohoan, strong drink in sufficient quantity to make them all hilarious. When everybody was in high spirits, and praising the good heart of the one who stood treat, he seized the opportunity to offer those who had farms an additional quantity of wine, if they would only hand these farms over to him. The inflamed appetites and stupefied brains acquiesced, a transfer deed was drawn up by the Chinaman, the then unlettered Pepohoans made their marks, receiving, as told to me, a dollar's worth of "samshoo" for a hundred dollars worth of land, and thus in the clutches of strong drink leaped into poverty.

From the beginning of his work among them, Dr. Mackay vigorously preached and enforced temperance; his aim being chiefly to protect the young. The result has been very encouraging, the use of strong drink has been greatly diminished. The Pepohoan, though poor fishermen and coolies, are much more diligent and sober than formerly. Christ has also been preached; whole villages have renounced idolatry; and a substantial number have been formally received as members of the Church of Christ.

WOMEN SMOKING.

The foreigner, going among them for the first time, is delighted with the large number of women attending public worship. Where the audiences are Chinese, the women are generally few; as they are not encouraged to move in public. But in Pepohoan audiences, both sexes are well represented. One is impressed too with the open countenances, and erect figures of the women, but before he is long among them he is both amused and repelled, to see them, young and old, smoking cigars,—amused at the old ladies, who seem so thoroughly to enjoy their

smoke. Formerly all smoked, now a number of the girls and young ladies do not. Their cigars are home-made, from home-grown and home-dried tobacco, so that the expense is no consideration.

I was frequently pressed to take a smoke, good old matrons offering me the cigars from their own mouths, but as it was too much like "taking the bite out of the mouth" of the aged, I invariably declined, with thanks, often adding that it would be better and cheaper, if their daughters did not learn to smoke. My argument did not always go unquestioned. Some of these good natured dames thought the indulgence so harmless that it would be best to allow everyone to please herself.

One Sabbath afternoon, a kind-hearted old lady offered me a drink of "samshoo," I declined, stating that I did not drink alcoholic liquors, and thought it better not. Then in the evening I added a short hastily prepared temperance address. Pastor Giam followed with another. The people freely admit that strong drink has been their curse.

The Pepohoans live in hamlets, the land on which these are built belongs to themselves; and fortunately for them, a decree has been issued prohibiting the Chinese from purchasing these small properties, or in any way taking them from the Pepohoans. However, most of these hamlets are now much weaker numerically than when our missionary first went among them. Many of the people have moved to new districts to open up new country, hoping to again own farms of their own. The mission has endeavored to follow these pioneers. In one plain, but recently opened up, there are five mission stations, one of which is not yet fully established.

PERILS FROM SAVAGES.

Formerly the Chinese endeavored to open up this plain, but were again and again driven out by the savages, and finally offered the Pepohoans half the land if they would bring it under cultivation. Many accepted the offer. The plain is lined on both sides by mountains, the abode of tribes of aboriginal savages, who have not submitted to the Chinese, but are still their bitter enemies. A few months ago the Governor of Formosa withdrew most of his soldiers from this neighborhood, so that now the savages are a source of constant fear to their more peaceful neighbors.

A short time ago a band of these hill savages approached one of the Pepohoan's hamlets (Ang-chha-na, during the night. This hamlet is built in the form of a square, into the centre of which the buffaloes are driven for the night. At one corner, separated a little from the square, stands the mission chapel. All the buildings are thatched with dried grass. On the night referred to the band of savages tried to set fire to this rude collection of houses. They touched the

torch to the grass roof at one corner, but just then a heavy rain began to fall, and put out the fire, traces of which still remain. A number of the Pepohoans told me "Truly God greatly helped us that night." Now the preacher is afraid to live in the chapel, as it stands apart from the other houses, lest some night a similar attempt might be made on the chapel, with the view of murdering himself and family as they should endeavor to escape to their neighbors for safety.

When we passed the night there,—a dark rainy night—we held worship in the evening, lest we might be surprised by a skulking band of savages from the neighboring woods. The worshippers came to the chapel armed with guns, spears and knives. Our position reminded us of the Covenanters. Needless to say I did not that night indulge in lonely moonlight rambling.

The day before our arrival at this plain a man was murdered by the savages, and his head, hands and feet carried off to the mountains. It was deemed wise that we, in going from one end of the plain to the other on our visit to the chapels, should travel under an armed escort.

LIGHTS AND SHADOWS.

With the exception of one or two we found the chapels clean; and everywhere marked signs of life, and interest in the Gospel of Jesus. We found the preachers interested in their work and deserving of praise, with perhaps the exception of two students, whom we had to severely rebuke for beating their wives, and one of whom we thought it necessary to discipline, *i. e.*, to suspend for a season, till we should have good evidence of reform.

On Sabbath, June 10th, we observed the Sacrament of the Lord's Supper at Taug-ning-thau. All the preachers, elders and deacons of the East Coast were urged to attend, and the people were encouraged to make an effort in the same direction, though not strongly urged as most would have a long distance to travel. 116 sat at the Lord's table, of whom 26 were preachers, 12 elders and 12 deacons, besides these about 55 others were present. Here side by side at the Lord's table sat Pepohoan, Chinese, and a Canadian,—truly a privilege. For all Christ died.

Before coming to China, I sometimes wondered if I should ever be able really to love those of another and heathen nation. Now I have no doubt,—All *one* in Him—a precious thought. The order, interest and attention manifested is not surpassed in our Canadian congregations. Praise God for His goodness.

Earnest support to foreign missions is usually accompanied by increased gifts to home work. A real interest in foreign missions stirs up the heart, enlarges the sympathies, fosters gratitude for our blessings in a Christian land, and the result is increased liberality toward all God's work, whether at home or abroad.—*Missionary Herald*.

FLOODS IN HONAN.

BY OUR MISSIONARY REV. MR. GRANT.

The hot season has ended and the rainy season has been cooling and deluging us for the last three weeks, and I hope has now also come to an end.

The Cheng river when in its bed flows 10 miles north of here, but during the rains the Cheng and Yü rivers overflowed their banks and reached the gates of Chu Wang, where we live, on Friday, August 10th.

The townsmen at once began embanking the town gates. I saw that the provisions made to cope with the flood at the north gate were quite inadequate and I told those so who were attending to it.

I hastened home and set the servants at work to embank our own compound. About 4 p.m. word was brought that the river had broken in at the north gate. Our landlord soon had a force of men digging and banking up our compound with earth. We all worked hard from 4 p.m. till 2 a.m., when the water reached our compound, and the wall being of mud it was soon undermined and laid low. The water rushed in and all was over.

The forty men skipped out and I and the servants rushed to the houses to raise every thing perishable out of the water. We had all made safe as possible at 2.30 a.m. When we returned at 3 a.m. the water in the compound was 2½ feet deep. It reached its highest point on Sabbath and Monday when there was about 3½ feet of water on the level. Only one house in the compound was always dry.

By constant watchfulness and hard work we have saved all our personal property from serious damage.

The compound walls are all gone; of the 17 rooms in the northern part of the compound, i.e. the part originally leased, seven have succumbed. Of the four rooms in the southern part leased last summer for hospital purposes, none remain intact.

This is the worst flood that has been here during the last thirty years.

Four men who lived near us have been drowned, and numbers of women and children, including one of the eight pupils who attend our school here. The women are perfectly helpless on account of their small feet—if they once fall they are gone. The Chinese will say "it is only a woman."

Nearly all the houses around here have fallen down and the country for miles around is under several feet of water. The fall crops which are just ripening are ruined.

Now that the water is falling, and soon only the mire and debris will be left, probably a very unhealthy time will follow.

The house of Mrs. Wu, our Bible woman, fell

in upon her: she was providentially spared though she was so buried beneath the bricks and beams and tiles that we could, when we rushed to rescue her, only see a small part of the back of her head. Still she has suffered no serious injury and is about again.

Mr. McGillivray had left by cart on July 30th to visit Hsin Hsun and Hsin Chen, and then return by Cheng Te Fu to Chu Wang." "He was overtaken by the floods when at Cheng Te Fu, and was detained there, so I was here alone."

These extracts from a letter to Mr. Cassells, give another phase of the difficulties of a missionary's life in China.

NOTES OF A HOLIDAY TRIP.

TO THE NEW HEBRIDES.

MANY would like to visit, were it not so far. The scene of so much of our missionary history.

A Presbyterian Elder, in Australia, Mr. Sutherland Sinclair, took the trip during the past summer, at the invitation of Rev. H. A. Robertson of Erromanga, and has sent to the RECORD a type-written narrative of it. Not only does he give the story of the trip, but quite a full account of several of the Islands, particularly of Erromanga and its mission history. It would make an interesting and valuable missionary booklet. We make a few extracts.

Speaking of Aneityum, he says:—"It is a mountainous island of volcanic origin, about 35 miles in circumference, and as we approached it we could admire its wooded heights and green valleys. We cast anchor in the harbor of Anecahat, Dr. Geddie's station, the first mission station on the New Hebrides, (and the first mission work of the Presbyterian Church in Canada.)

The mission premises consist of a wooden church to seat about 250, a school, a roomy cottage with verandah, and a very nice garden with native and imported flowers and plants.

When we arrived, the Mission Synod was sitting, and I was invited to attend its meetings. The meeting of Synod is the great event of the year and all who can do so make an effort to be present, although some necessarily cannot come. This year nearly all the missionaries were present, one day we counted 29 men and women at the dinner table.

The New Hebrides Mission Synod consists of the missionaries working in the group. It is not strictly a Church Court, but is rather a Conference. It has no Presbyteries under it, nor General Assembly over it. The Missionaries composing its membership are responsible each to his own church, and the Appeal from the Synod could thus lie to various churches dealing with individual missionaries. But nothing of this kind is likely to occur, as the Churches

practically leave the working of the field to the Synod, and are guided by its advice. The Mission Synod is properly constituted with its standing orders, &c., and gives voice to the body of missionaries in a way that could not otherwise be done.

The Synod during my visit to Aneityum was considering the establishment of a training college for native teachers. It was generally agreed that this should be done, but a discussion ranged round whether the teaching should be in English or in English, accompanied by a native dialect; and whether it should be confined to a Christian island or not. Both sides gave strong arguments for their respective views, and it was finally decided that the teaching should be in English only, and that the College need not necessarily be on a Christian island, in fact, it was located on Tangua, near Santo, a heathen island, and the Rev. J. Annand appointed the first principal.

Other matters dealt with by the Synod were complaints by outsiders against some of the missionaries, for trading, and more especially for dealing in firearms. Investigation showed that these were unfounded and untrue, but, to put the missionaries on a sure footing in public estimation, a minute was passed prohibiting them from trading with the natives for profit, always supplies excepted, for their household servants and native teachers. These decisions illustrate the great advantage of having the Synod to uphold the reputation of the missionaries and to enable them to act in concert for the good of the mission.

The resources of the island supply a very comfortable living, and wants otherwise are few. The greatest difficulty is education for the children. Traders and planters are gradually settling on all the islands, some do very well, others make but a poor living. The staple products are copra and bananas; oranges, coffee and other plants are grown, and the possibilities for planting are almost unlimited."

After speaking of some of the other islands, Mr. Sinclair goes on to tell of his visit to Erromanga, "The Martyr Isle."

"Our first day on shore was spent in getting things in order, meeting and shaking hands with the teachers, chiefs, and others, who came in numbers to welcome back their missionary, of whom they seem very fond.

The next day being Sunday, was spent very quietly. Mr. Robertson having just arrived, did not take an active part, so the services were all conducted by the native teachers. The usual Sunda arrangement is;—

8 a.m.—Public worship conducted by a teacher.

10 a.m.—Sabbath School, superintended by the missionary with the help of the teachers.

3.30 p.m.—Public worship, conducted by the missionary or by a teacher, as may be arranged.

The Sabbath School meets in the forenoon in the Church. Both old and young, men and women attend. The opening services consist of hymn, prayer, etc., led by one of the principal teachers. The Church being quite filled with scholars, they cannot separate into classes, but teachers go among them, hear them repeat their memory lessons, and explain what is necessary. Everyone is speaking at once and there is a perfect babel of sound, confusing to an onlooker, but all is orderly, no one seeming to mind what his neighbor is doing, so the teaching goes on smoothly enough.

After about half an hour of lessons the principal teacher takes his place again at the desk, and examines the whole school in the Catechism, and hears those who are ready, repeat passages of Scripture. This latter exercise occupies considerable time, as each one learns that portion he pleases and some commit long passages to memory. It is very valuable in giving them lasting knowledge of God's word.

There is a weekday service on Wednesday morning.

I was three Sundays on Erromanga. On one I addressed the Sunday School, and on another the afternoon meeting, Mr. Robertson translating as I went on, although a good many present could understand English.

The Book of Genesis, Jonah, the Gospels, and the Acts of the Apostles, have been translated and printed in the Erromangan language. Mr. Robertson is now engaged in the translation of the rest of the New Testament, and hopes to have it in the printer's hands about the end of this year. There are also a hymn book and catechism printed in Erromangan, all of which have been paid for by the natives with arrow-root.

Besides the head station at Dillon's Bay there is another at Potnariven in Potenia Bay, on the east side of the island, where the missionary spends part of his time, and where the sacrament is dispensed alternately with Dillon's Bay. There about 30 other stations and a staff of 31 native teachers located in various parts of the island, of whom five are elders. A very large number of the people can read, many can write, and some understand English, so the education of the island is not neglected.

The teachers are paid salaries varying £2 to £10 a year.

Yomot and Usuo are the two foremost men on the island. Usuo is a chief at Dillon's Bay, a fine looking man about 52 years of age, and is a son of the chief who killed John Williams. He became a Christian in 1882, and is now a teacher and one of the elders of the Church. He is the missionary's principal helper and his substitute in absence on the west side of the island. Being chief, teacher, elder, and a superior man in every respect, he has very great influence.

Yomot is an under chief at Potnariven, on the east side of the Island. He is perhaps the most remarkable man on Erromanga at present. In intellectual ability he is far superior to all the others, and though about 58 years of age he is strong and hearty. He was one of the first to become a Christian, having joined Rev. G. N. Gordon about 1859. On the death of that missionary he fled with others for refuge to Aneityum, but soon with great bravery returned to Erromanga to keep the light of the Gospel burning. On the arrival of Rev. J. D. Gordon, he supported and stood by him, and as soon as it was safe to do so he returned to his own people at Potnuma. Yomot is now a teacher and an elder, and is the missionary's most trusted helper and adviser on the east side of the island, and has charge of the principal station there.

Although the missionary is at present the principal personage on the island, and could, if he chose, control the government, he has wisely refrained from doing so. The Government is therefore still in the hands of the chiefs. The Island is unlike some others in the New Hebrides in that it is occupied by one race who speak one language, although there are local dialects.

The people, however, are divided into tribes, who formerly were hostile to one another, and frequently engaged in war. The head chiefs were supreme over each tribe, and there were under chiefs, but there was no one man over all the island. The chieftainship is hereditary from father to son, although sometimes some stronger man might usurp and hold the power.

This form of Government still remains in its main outlines, but is now much modified in practice by the influence of the teachers, who are usually the best men on the island, often, though not always, chiefs themselves. A habit is growing, of consulting one another and of asking the missionary for advice, and some kinds of misbehaviour are dealt with by the elders as matters of church discipline."

After a very full account of mission work and martyrdom in Erromanga, Mr. Sinclair graphically tells of the leave taking, and the arrival in Vila Harbor, Efate, where our Mr. McKenzie labors.

"Efate is an island about 25 miles in diameter, with a population of 2,000 natives and 300 or 400 white people. It possesses two good harbours, and is the centre for the commerce of the group. Vila at the harbor has about a dozen houses, including two or three stores, two public houses and various residences.

The island is very fertile, and has been largely taken up by settlers for plantations. Cocoanuts, bananas, and coffee and other products are grown and exported. On landing, I went with Rev. T. W. Leggatt and Mrs. Leggatt to call on Rev. J. W. Mackenzie. He was kind enough to invite me to stay with him until it was time for the

steamer to leave for Sydney, so that I had an opportunity of seeing a little of another island.

Erakor, the mission station, is a little island situated near the entrance of a lagoon about two miles south of Vila. The mission house, church and school are very prettily situated on this little island, in a picturesque, healthy spot, with the fresh sea breezes blowing over it. Mr. Mackenzie has his own little canoe, in which he travels over the lagoon to the various villages. The New Testament, a book of Scripture history, hymn book containing 74 hymns, Peep of Day, which last was translated by the native teachers themselves, have been translated and printed in the Efatese language, and the cost has been met by the natives from the proceeds of their arrowroot.

When we arrived here the manufacture of the arrowroot was in progress. The plant grows wild on all the islands, but on some it is now proposed to cultivate it in the native plantations. To prepare the arrowroot, the tuberous roots are dug up, cleaned and grated; the flour is then carefully washed several times and strained through fine strainers, then spread out on sheets of calico in the sun to dry; when it is ready, it should be of a fine silky appearance and white as snow. It is then put in bags and cases and shipped off for sale.

The arrangements for Sunday are: Native service in the morning, church in the forenoon, and Sabbath school in the afternoon.

Mr. Mackenzie has a very good Sabbath school. The children meet as we do at home, and after opening prayer and hymn, separate to their respective classes with their teachers. I have nowhere seen a more orderly school or better behaved scholars; they were quiet and attentive, and appeared to know their lessons.

At the close of the children's school the adults or Bible class met, and Mr. Leggatt and I had the privilege of giving short addresses, which Mr. Mackenzie translated.

The whole island has practically come over to Christianity, except two or three villages which have still to give in their adhesion. One of these, Mele—an island in Vila Harbour—is giving way, 52 out of a population of about 200 having decided to embrace Christianity.

Besides the work to be done yet among the heathen, the missionaries have much and trying work to do among the Christians. Black people are no more ready than white to be Christian in more than name, and they have not the capacity for keeping up a very high standard either of church organization or of Christian character without direction.

On Wednesday, 6th June, we left Vila at 8 p.m. in the steamship "Balmain," and after a pleasant but uneventful passage of seven and a half days, reached home, bringing a very enjoyable holiday to a close."

Church Notes and Notices.

INDUCTIONS.

Mr. A. B. McLeod, into Coldstream congregation.
 Mr. James Whiteside, into Woodstock, N.B.
 Mr. R. C. Quinn, into Gore and Kennetcook.
 Mr. Campbell, ordained at Moose Jaw, Regina Pres., 19 Sept.
 Mr. Robert Aylward, into Parkhill and McGillivray, 16 Oct.
 Mr. Robert Drennan, into Camlachie and Aberarder, 1 Oct.
 Mr. Donald Guthrie, into Knox Ch., Walkerton.
 Mr. A. Laird, late of Ferrona, N.S., into Mill St. Ch., Port Hope, 11 June.
 Mr. T. F. Somerville, into Norwood, Peterboro Pres., 16 Oct.
 Mr. A. C. Reeves, into Lakefield, Pet. Pres., 2 Oct.
 Mr. J. H. Beatt, into Rockburn and Gore, Mont. Pres., 18 Oct.
 Mr. A. McGregor, into Litchfield, Otta. Pres., 23rd Oct.

RESIGNATIONS.

Mr. A. W. Mahon of St. Peter's Road, P.E.I.
 Mr. R. A. Munroe of South Edmondton, Calgary Pres., 5 Sept.
 Mr. G. Lockhart of Alexander, Brandon Pres.
 Mr. T. Scouler, of St. Andrew's, New Westminster, withdrawn, at request of congregation and Presbytery.

PRESBYTERY MEETINGS.

Algoma—Bruce Mines, 13 Mar., 7 p.m.
 Barrie.—Barrie, 27 Nov., 10.30 a.m.
 Brockville.—Morrisburg, 11 Dec.
 Bruce.—Paisley, 11 Dec., 1.30 p.m.
 Chatham.—Chat., St. And., 10 Dec., 7.30 p.m.
 Glengarry.—Maxville, 18 Dec.
 Guelph.—Guelph, Chal., 20 Nov., 10.30 a.m.
 Huron.—Clinton, 13 Nov., 10.30 a.m.
 Inverness.—E. Lake Ainslie, 6 Nov., 11 a.m.
 Kamloops.—Revelstoke, 11 Dec., 10.30 a.m.
 Kingston.—Bellevil., John St., 18 Dec., 2 p.m.
 London.—London, 1st Pres. Ch., 13 Nov., 1 p.m.
 Maitland.—Wingham, 20 Nov., 11.30 a.m.
 Montreal.—Pres. Col., 7 Jan., 2 p.m.
 Orangeville.—Orangeville, 13 Nov., 10.30 a.m.
 Portage la Prairie.—Port. la P., 5 Nov., 8 p.m.
 Peterboro.—Pet., St. Pauls, 18 Dec., 9 a.m.
 Quebec.—Richmond, 13 Nov. 4.30 p.m.
 Rock Lake.—Morden, 1st Tues. March, 1895.
 Regina.—Wolseley, 13 Mar., 1895.
 Saugeen.—Palmerston, 11 Dec., 10 a.m.
 Sarnia.—Sarnia, St. And., 11 Dec., 11 a.m.
 Stratford.—Strat., Knox, 12 Nov., 7.30 p.m.
 Toronto.—St. And. 1st Tuesday every month.

STATED COLLECTIONS FOR THE SCHEMES.

The General Assembly has directed that the Stated Collections for the Schemes of the Church, in congregations where there are no Missionary Associations, be made as follows:—

French Evangelization 4th Sab. July.
 Home Mission, 4th Sab. August.
 Colleges, 3rd Sab. September.
 Widow's and Orphan's Fund, 3rd Sab. Oct.
 Assembly Fund, 3rd Sab. Nov.
 Manitoba College, 3rd Sab. Dec.
 Augmentation Fund, 3rd Sab. Jan.
 Aged and Infirm Min. Fund, 3rd Sab. Feb.
 Foreign Missions, 3rd Sab. March.

Directed also, that all congregations and Mission stations 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.

Literary Notices.

THE PASTOR'S CONGREGATIONAL RECORD.—Of families, visiting, work, &c., by Rev. Geo. Carson, B.A., Pictou, N.S., has been received. It is about 5½ x 8 inches, and 8 inches thick, 350 pages, paper thin and tough, limp bound in leather. It is ruled for everything that a pastor needs to record, and for a period of five years, beginning at any date.

As to its excellence we have never seen a book of the kind so highly recommended by competent judges who have examined it. Prof. Currie, D. D., of Halifax, says—"Not a single useless column, yet a place for every item. When a pastor, I would have deemed it a perfect boon."

Dr. Sedgewick—"Better fitted than anything of the kind I have ever seen for the important purpose, &c."

Principal MacVicar—"The plan of it appears to me to be superior to that of any other similar manual that I have examined."

Principal Cavan—"Very complete and exceedingly convenient, in every way well adapted to the purpose for which it is prepared."

Dr. Cuyler—"Your admirable book will supply a want that all diligent pastors have, and it ought to be circulated by thousands. I wish I had had such a book when I began my forty-four years of pastoral labor."

President Patton, of Princeton—"It is certainly the most complete and satisfactory record that has ever come under my observation. It is just what every pastor needs."

Published by A. & W. MacKinlay, Halifax, N.S. Price \$2.00. Good for five years.

PEOPLES AND LANGUAGES OF THE WORLD, by Rev. A. McLean Sinclair, represents a maximum of careful research, study, and information, compressed into a minimum of space. Published by Hazard & Moore, Charlottetown. P. E. I. Sold by Foster Brown, & Co., Montreal.

THE GROWTH OF THE ENGLISH NATION, by Katharine Coman and Elizabeth Kendall, Professors of History in Wellesley College; one of the course of home reading, selected by a council of six, for the Chataqua Literary and Scientific Circle, with maps and numerous illustrations. An excellent and most readable compendium, pp. 300. Price \$1.00. Published by Flood and Vincent, 150 Fifth Ave., New York.

EGYPT IN HISTORY AND PROPHECY, or Pharaoh Proclaiming God, by Robert Patterson, showing the remarkable interweaving of prophecy and history. The Anti-Infidels Library, 47 Cornhill, Boston.

THE COLLEGE WOMAN, by President C. F. Thwing, LL.D., treating of Her Studies, Environment, Health, Method in Education, Demands upon Her, and After Graduation. A valuable book for all young women who are taking, or thinking of, a College Education, pp. 170. Price \$1.00. The Baker, Taylor Co., 5 and 7 E. 16th St., New York.

WHY YOU DO NOT BELIEVE, by Rev. Andrew Murray, being "words of instruction and encouragement for those who are seeking the Lord." It consists of thirty-one short chapters, all about Faith, e.g., the necessity, object, simplicity, power, etc., of Faith; pp. 130. Price 35 cents. Fleming H. Revell & Co., Toronto.

REGINALD HEBER, BISHOP OF CALCUTTA, by H. Montefiore, with illustrations; pp. 160. An interesting narrative of a noble and noted life. Price 50 cents. Fleming H. Revell Co.

The World Field.

UNREST IN INDIA.

THERE are numberless signs that a great religious movement is actually progressing throughout India. We do not now refer specially to the revivals reported among the Methodist missions in Northern India, though they are of marked interest, and are indicative of a genuine work of grace in one section of the empire. But among the Hindus themselves, from the Himalayas to the Cape, there is constant discussion of religious themes and a consequent unsettling of the old faiths, and a reaching out after something purer and more reasonable. A good deal is said among them about the "expiring sanctity of the Ganges," and the conviction that certain prophecies as to the loss by this river of its former power are about to be fulfilled has become so widespread as to awaken the attention of the secular press.

A letter just received from Mr. Abbott, of Bombay, refers to the present unsettlement of faith among the Hindus, and to the bearing of the present attitude of the people upon the missionary work, in which he says: "I am impressed with the religious unrest of the people at the present time. Almost every issue of the many vernacular papers that I see has some reference to religious questions. Some lectures lately by Professor Ginsiwala have excited a great deal of comment. He takes the ground that the Vedas are of human origin and did not issue from the mouth of Brahma. This criticism is not relished by the strictly orthodox, and some of the papers have given him a broadside of abuse. Others, however, of the papers, representing the new generation, take his side with more or less warmth. Abuse of Christianity, missionaries, and everything Christian, is still to be found in the papers, but, on the other hand, some seem to go out of their way to make appreciative remarks.

The chief point of interest to me is that, instead of the studied silence of the past toward religious questions, there is now frequent reference made to them, and as the vernacular papers are mostly in the hands of the liberal wing of the Hindus, the Hindu youth are being led more and more away from Hinduism. What this unrest will end in must depend greatly on the time and manner in which we bring before them the knowledge of the truth as it is in Christ, and yet at the same time it looks as though the battle was being fought for us. This constant discussion amongst themselves for and against Hinduism, with more or less of a friendly attitude toward Christianity on the part of many, looks to me like a battle in which our small body of Christians are like mere spectators; but the victory will be for Christ and His kingdom."—*Missionary Herald*.

A LEPER COLONY.

JOY OF THE LEPERS.

The London Missionary Society has established a leper colony at Isovina, where several cottages have been built since the terrible cyclone of a year ago last January, which destroyed the chapel. Various gifts have been received for the re-erection of the buildings, and the doors were opened on the 1st of February last. Mr. Peake writes that he never witnessed such a scene as that presented when the fifteen lepers arrived on the opening day, bringing a few days later all their worldly goods. The first gift that was made to each one was a piece of soap, and after their bath, clean clothes were given them, consisting of a shirt, loin cloth, and a small sheet as an upper garment, all of which were made of unbleached calico. Mr. Peake says: "It would be quite impossible for me to describe the haste with which they at once proceeded to don their attire. I cannot find words that would convey a just idea of their seeming joy and ecstasy on finding themselves treated as human beings in the Christian name. It was curious, on a later occasion, to see some of them actually attempt to dance for joy, notwithstanding their toeless feet." One of their number, formerly a tinsmith, has acted as pastor and teacher. He recently said: "Who knows but that for this purpose God has sent this degrading malady upon me, as He sent Joseph into Egypt to save his brethren?" The colony is prosperous and the inmates happy. —*Missions of the World*.

The Rum Traffic on the West African Coast.

The Rev. David A. Day, of the American Lutheran Mission in Liberia, describing a journey on the coast, writes:—

Within a stone's throw lay a large steamer the "Africa," loaded to the water's edge with rum. Not only was the hold full, but on the decks were piled hundreds of the green boxes and the wicker covered demijohns so well known on this coast.

When we remember that one of these steamers carries four thousand tons of freight, and that hundreds of them are running to the country laden with rum, the very vilest that chemistry can invent and concoct, we may have some conception of what it means, not only to the heathen but to the very few missionaries at work among them. The mind sickens as we try to take it in.

At the mouth of every river and stream where craft may enter, and wherever there is a rod of beach smooth enough to land, there the traffic goes on. In the coast towns where the steamers land, one meets it at every turn, at every street corner. In the name of God, in the name of all that is high and holy, why do not the owners of

these ships, who live in luxury in Boston, Liverpool, Hamburg and London, paint these ships black and run up the black flag, or, better still, nail it to the mast? Never pirate sailed the seas whose crimes were so black as the crimes now perpetrated on this continent.—*Miss. of Worid.*

SCOTTISH MISSION TO THE HIMALAYAN HIGHLANDS.

FROM A BOOKLET, BY THE F. M. COMMITTEE OF THE KIRK OF SCOTLAND.

WE so often sing of Greenland's icy mountain's and India's coral strand, that we are apt to forget that the loftiest and iciest mountains in the world are to be found in our great eastern empire. Along the northern frontier of India rises that vast mountain barrier called the Himalayas, or "the abode of snow," and there, away among those Indian Highlands, the Church of Scotland has a wide parish or province assigned to it, which lately was all heathen, but now is being won to Christ.

It was in 1870 that the Rev. William Macfarlane founded the mission at Darjeeling, a town situated about 360 miles almost due north from Calcutta, and between 7,000 and 8,000 feet above sea level.

The journey there is one of the most interesting and wonderful in the world. Leaving Calcutta at 16.30 o'clock, according to the Indian time-tables, or half-past four p.m., in a few hours we come to the sacred river Ganges, which let us remember, is worshipped as a God by millions. Continuing our journey all night across the fertile plains of Bengal, we arrive in the morning at the foot of the mountains. There we get upon a curious little railway which winds in and out among the hills for forty miles, and brings us to Darjeeling in the afternoon.

As soon as we leave the plains, it seems as if we had left India. The scantily clad Hindu is replaced by a strange-looking, copper-coloured people of a Mongolian type, clothed in heavy red and blue garments, and with their hair in pig-tails. The bamboo, palms, and bananas disappear, and great trees covered with mosses, and wondrously festooned with creepers, take their place. Away behind us, and stretching far below, lie the great plains of India, basking in the sun, and steaming in the heat, while a silver streak shining through the mist shows some mighty river as it winds its way to the sea. At last a turning comes in the road, and stretched out before us, on the higher slopes of a spur of the hills, lies Darjeeling.

From nowhere in the whole world is there a more wonderfully magnificent prospect. Away down the hillside is the valley, some 6,000 feet below, where every object through the gloom looks as small as though it belonged to another world. Rising abruptly across the valley, a

great range of mountains is crowned by greater ranges clad in eternal snow, at last culminating in the rugged peaks of Kinchinjunga (28,117 feet), the second highest mountain in the world.

Darjeeling was wisely chosen for a mission centre. Its position is unique. Together with Kalimpong, immediately adjoining to the east, (the field of the Guild Mission), and Sikhim, to the north, (the field of the Scottish Universities), a triangle is formed between three great heathen countries, whose doors are still closed to European missionaries. To the west lies Nepal, a country about twice the size of Scotland; to the east is Bhutan, about the same size as Scotland; while away to the north stretching into Central Asia, is Thibet.

In 1870 Darjeeling was as much in the dark as those countries, and for some years William Macfarlane laboured without there being a single native won for Christ. Then amidst much persecution first one and then another was converted, and now there are about 2,000 native Christians in the whole mission. To the Lord be glory and praise! Nor is this all, for they in their turn are sending the Gospel into Bhutan and Nepal by their own Foreign Mission Societies, which they support by monthly free-will offerings.

The population of the Darjeeling district, amongst whom no other Protestant mission is working, is estimated at 150,000, belonging to various races, and speaking several different languages. Many are crofters, cultivating little patches of ground on the hillsides. Some find employment on the tea-estates for which the district is so famous, while others gain a living as carriers, an important class in a country too steep for the use of wheeled vehicles.

The Nepalis are the most numerous. They are an intelligent, brave race, from whom come the celebrated Goorkhas, the flower of the Indian army. When converted, they make splendid evangelists, having good natural gifts of eloquence. In religion they are Hindus, and so come under that enthralling social system of caste; yet in spite of this and all the persecution which it entails, the greater number of converts have been Nepalis.

The Lepchas, considered the aboriginal inhabitants of the country, are a simple, honest, good-natured race. As regards religion, they are demon or devil worshippers. To the good spirits they pay no heed. "Why should we?" they ask, "they will do us no harm;" but by the sacrifice of goats and fowls, and various incantations, they endeavour to appease the wrath of the evil spirits.

The Bhutias, from Bhutan, form another element in the population. They are very strong and powerful, and do most of the portering and carrying, and in this the women excel. Every

traveller is told of one who is reported to have carried a grand piano on her back! They are Buddhists in religion. Their temples or monasteries at first sight appear to be gaily decorated by flags. These have prayers printed on them, and every flutter they give in the wind is supposed to be a prayer. The words are always the same—"Om maui padme hum," but in the course of centuries the meaning has unfortunately been lost; however, the sound is supposed to make up for all deficiencies. They are also printed on long strips of paper, and put into prayer wheels, the larger of which are turned by water-mills, and the smaller by hand.

Besides these different peoples, numbers of Thibetans bringing wool to exchange for salt, Chinese carpenters and bootmakers seeking employment, Bengali traders and Mohammedan money-lenders, and others—resort to Darjeeling bazaar to buy and sell, and if possible to get gain.

THE VARIOUS AGENCIES OF THE MISSION.

The great centre round which Indian native life revolves is undoubtedly the bazaar or market place. Every day in the midst of the busy scene you may notice a group standing outside a wooden building. Presently some singing may be heard, and on entering you will generally find it filled with an attentive audience, listening while Christ's ambassadors are delivering their message. Tracts are distributed, and also portions of Scripture.

On Sundays the native Christians rest from their work and meet in the church for service, forenoon and afternoon. It is striking to hear the old familiar psalm-tunes sung in an unknown tongue, and to notice the eager faces as every point in the address tells. Generally the missionary is assisted by the Catechist.

Once a month the Catechists meet together with the missionaries at Darjeeling, or some convenient centre, for Panchayat or Council, when reports of the work are given in, and meetings held for prayer and study of God's Word. The reports give an insight into the daily work of the Catechist. One will tell of his talks with a demon worshipper who would cure the sick by incantations, while another gives the substance of his sermons to his flock. Again, we hear of efforts made to reach the servants of a Sahib, and then of a controversy with a Mohammedan. Periodically, the out-stations are visited by the missionaries, when Baptism and the Lord's Supper are dispensed. It is an impressive sight on such occasions, when the humble building is crowded with men, women, and children, gathered together in the name of Jesus, and grown men and women are admitted into His visible Church on earth by Baptism. We felt it also a great privilege to sit with these people of a strange speech at the Lord's table—their Lord and ours—and to show forth His death "till He come."

PIONEERING IN MOROCCO.

From *Pioneering in Morocco: A Record of Seven Years' Medical Mission Work in the Palace and the Hut.* By Dr. Robert Kerr.

MOROCCO is one of the darkest regions of the world. Life is lightly esteemed, and property is most insecure. The old pirate-spirit still pervades the community. The Government is a despotism of the worst kind. Women have no rights, and are barbarously treated. The Jews, in whose hand is much of the business of the country, and but for whom it would be almost uninhabitable, are (as in many countries of Europe during the middle ages) often robbed and plundered.

It is not long since Canon Taylor spoke in one of the Church Congresses of the benign influence of Mohammedanism in Africa. This book, written in the spirit of kindness to the Mohammedan people, could not fail to open his eyes, and to enlighten those who take similar views. Its facts are told so simply and so clearly that we have a photograph of society presented to view. Mohammedanism has, doubtless, in Africa assumed its worst aspect,—the most degraded passions being stimulated by the Slave Trade which flourishes under its rule. The African Moslems are epicureans in the fullest sense. Dr. Kerr says: "They that are Christ's have crucified the flesh with its affections and its lust." But the Moslems say, "Enjoy them to the full, and live in the hope of greater sensual pleasures in the world to come."

CONDITION OF WOMEN.

Moslems in Morocco have no family ties. Divorce can be had at any moment; hence the impurity of their lives. The future state of women is a great mystery to the Moslems. "Men," says the Koran, "still have pre-eminence above women. Honest women are obedient, careful in the absence of their husbands, for God preserveth them by committing them to the care and protection of men; but those whose perverseness you shall be apprehensive of, rebuke and remove to separate apartments, and chastise."

Those sceptical women of our day, in Christian countries, who talk so favourably of Mohammedanism and other religions, forget that Christianity alone, of all religions gives to woman her proper place as the companion, and not the slave, of man, and that woman owes everything in her status in Western society to the position given her by Christ and Christianity.

The family affections are not very strong among the Arabs. If any member of the family is suffering from a lingering infirmity, they often pray that the sufferer may enter into Paradise, and relieve them from further trouble or anxiety. The sick and the diseased are left to die without almost any help, or any of that kindly attention which with us cheers the hearts of the suffering.

Dr. Kerr's headquarters were at Rabat, a fortified town, full of mosques, minarets, and mausoleums. Rabat is situated on the south bank of the river Boo-rag-rag, and is said to be the prettiest town on the Atlantic sea-board of Morocco. Salee is on the opposite bank, about a quarter of a mile from the river. The population of Rabat is about 30,000, with 4,000 Jews, and Salee 20,000, with 2,500 Jews. Rabat is inhabited by Moors who were driven out of Spain; Salee, by the original inhabitants of the country, called Berbers.

The advantage of medical missions was shown from the moment that Dr. Kerr landed at Rabat, his central sphere of labour. An ordinary mission might have remained little known for years, but "immediately on hearing that a doctor had arrived, one of the best families sent to the Consul, requesting him to send me at once to visit their daughter, who was seriously ill." The day following, another urgent request was made to the Consul by a French officer, residing in Rabat, for the doctor to attend his wife, who had been ill for several weeks—and without medical aid. Soon afterwards he was called to treat an inmate of the Sultan's harem. He was sent for by many others—Jews and Mohammedans.

CALLOUSNESS OF THE MOSLEMS.

A shereef (the shereefs are supposed to be descendants of the Prophet, and are haughty and bigoted), who was a night-guard in the streets, was stabbed in the back, while endeavouring to apprehend a robber. Being paralysed in the one arm, and finding the burglar too much for him, he held on by his teeth, until the other guards came to his aid.

The following morning the poor man was brought to the dispensary, and, as he lay at the street door, a number of respectable Moors gathered round. Some said 'bravo,' others 'poor fellow,' while a third would say 'why, God had decreed that this should be his fate, and why murmur.' I said, 'Is there none here who, for the sake of a poor brother, will bring a shirt or blanket?' But there was no response, and the crowd began gradually to disperse.

A friend of the town clerk, who brought him, had the courage to say, 'If you wish to do anything for this poor man, do it—otherwise we will lift him and carry him to the Fonduk, where he will die or live as God wills.' 'Is this all the reward this poor man is to receive for the act of bravery?' 'Yes,' was the reply; 'and if he had let the robber go he would have been imprisoned and lashed. Now, because he has been wounded in securing the robber, we will, as a reward for his bravery, carry him to the Fonduk, as he is unable to walk.' This is how the Moslems treat their brethren.

I often wish that those who write about the

uprightness and the goodness of the Mohammedans, had just gone to live a little among them. Where are their hospitals and almshouses? Where is the sympathy which they manifest towards those of the same faith, even in their poverty and distress?

I have seen a soldier on the march with a broken leg. On offering to receive him into the hospital, he said, with tears in his eyes, 'The Lord bless you, but I cannot accept your offer. If I were to stay till my leg was better, I might lose my head.' The policeman's life was saved, after immense watchfulness and care: but though "we watched over him, fed him and cared for him, he was so fanatical that he had never a good word to say for us." "We often contrasted Christians and Moslems, showing him that if we, out of love to Jesus, had not taken him in, he would have died of hunger, 'Quite true,' said he. 'Nevertheless, God will pardon them, because they are Moslems, so long as they witness to God and the Prophet.'"

SALTING OF HEADS.

In noting a visit to the Sultan's Palace, at Rabat, Dr. Kerr describes the following gruesome sight:—

While waiting at the Governor's, we saw one of those revolting sights which make one's blood curdle. A muleteer had just arrived from the Sultan's camp with the panniers of his mule full of human heads. As the victims had been decapitated the week before, the odour was anything but pleasant. The Moors, however, laughed and talked with as much glee as if they had returned from a boar-hunt. Before we left, a soldier arrived with a dozen poor Jews, who were commissioned to salt the heads of the faithful, prior to their being nailed up on the city gates. This appears to be the only honour the poor Jew has in Morocco—that of embalming with salt the heads of these holy Moslems.

Proceeding to the Palace, we had to wait over three hours before all the preliminaries were over. Several times I mounted my horse, and was on the point of leaving; but an old man, who was responsible, implored me, saying: '*Spare me my head!* You are not yet familiar with Eastern customs. Drink tea with us, and as soon as the mistress of the harem wakes, you will see the patient.'

THE PRISONS OF FEZ.

are thus described:—

The prisons of Fez are supposed to be worse than in many places of Morocco. There are two large prisons, which are foul, underground cells—one chiefly for condemned criminals and State prisoners. Their condition in these underground cells is too awful to describe, and often, to escape torture and a lingering death, the poor prisoner brings his sufferings to an end by a large dose of poison.

Poisoning is not confined to the prisoners alone. "For the sake of a few dollars a man will poison his neighbor, or if a woman sees one whom she loves more than her husband, he, too, is easily disposed of.

Poisoning in Morocco is not looked on as a sin. They reason thus: 'This is a world of sin and sorrow. Paradise is a place of joy and happiness.' Hence to usher one of the faithful out of misery into an abode of bliss cannot be sin. Their consciences are seared, as with a hot iron. From the palace to the hut morality is a thing unknown.

JEWS BEATEN BY MOORISH WOMEN.

The following curious scene is described:—

We crossed the Boo-rag-rag (the river between Rabat and Salee) without much trouble in large boats. After we had reloaded our animals we moved on cheerily up the sands towards Salee. Here we passed a merry group of Moorish women who were amusing themselves by beating two Jews, father and son, with their slippers. The young man they pushed off the donkey, and slapped the sides of his head with their slippers. 'You have no shame, riding there on that donkey, and allowing your old father to walk.' Then they turned on the old man, the father, and also applied their slippers freely to his head and back for neglecting to train his son to show more respect to his father.

THE JEWS AS MONEY-LENDERS—SHYLOCKS.

Describing a visit to a village, Dr. Kerr says; Here we found two Jews carrying on their nefarious traffic of money-lending. The Arab population, who are directly under the Government, are, as a rule, so poor that they have often to borrow money. The Jew is the lender, and he often charges sixty per cent for three months. Say the Arab borrows \$100, but he has really borrowed \$40, for the interest is added on the sum borrowed. Should he, at the end of the stipulated time (generally six months), be unable to pay, the lender comes and says, "Well I will give you six months more but I must have a notarial document written for \$200." Should he have paid \$20 or \$30 that goes for nothing. The lender in Morocco keeps the accounts. Of course at the end of the year he has not \$200 to give. The lender then says, "Pay me my money, or I will put you in prison." The man pleads for mercy. "Well, then, you must give me a document for \$400," and so on. One day when the poor Arab is not aware, he is thrown into prison, and all he has is sold, and for the original \$100 he or his friends have to pay \$1,000—the lending Jew generally being in league with the district Governor, who receives a share of the profits. This is how they do things in Morocco.

HOPES FOR THE FUTURE.

The country is generally oppressed, life is uncertain, and all classes suffer. But Dr. Kerr's and other missions, have had, on the whole, marked results. Both among the Arabs and the Jews, many have become interested in Christian truth. The numbers of patients treated in 1892 were 5,092 Jews, Moslems and Europeans, of whom 849 were Jews. 677 visits had been paid to the homes of the people, 314 of them to Jews.

Many of the women, so utterly despised and neglected, have been comforted and uplifted by the ministrations of Dr. and Mrs. Kerr. The mission is as a light in a dark place, a ministry of kindness in the midst of regions of heartlessness and cruelty. The special value of medical missions as opening the way for access to the people has been in this volume most amply established.—*Missions of the World.*

GLEANINGS.

In Japan traffic in opium is punishable with imprisonment; in Korea, with death.

"The battle of the future in the East, says a missionary, will not be between Christianity and Buddhism, but Christianity and Infidelity."

"Careful calculations show that the last hundred years' work in modern missions has placed the Bible within the reach of 50,000,000 of the race."

There is a power in this rest in God of which the men who are rushing along the broad and dusty highway can form no conception. The meadows on which the soul refreshes itself are ever green.—*Tholuck.*

The Governor of Syria has refused to give a native of Damascus a license to establish a brewery in Jerusalem. This refusal is given, he says, out of deference to the scruples of Jewish and Christian residents.

Since 1815, more than sixty international disputes have been settled by arbitration. To say nothing of the countless national and local difficulties thus adjusted. Is this not a token of the gradual coming of the Kingdom of Christ, the reign of peace.

Mr. Chas. Darwin, in his "Voyage of the Beagle," declares that the foreign travellers and residents in the South Sea Islands who write with such hostility to missions there, are men who find the missionary to be an obstacle to the accomplishment of their evil purposes.

Two Chinamen, recently converted, entering into a business partnership, mutually agreed to the following three rules: "First, we will not buy or sell anything injurious to our fellow-man. Second, we will do no business on Sabbath. Third, of all we make, one tenth shall be given to the Lord's work."

A prominent Dutch gentleman who travelled four years in the Dutch East Indies speaks thus of his approach to the villages bordering on Tobago Lake, where the missionaries had established churches: "To be welcomed in the land of cannibals by children singing hymns, this, indeed, shows the peace-creating power of the Gospel."

A little boy at a camp-meeting heard a man in an adjoining tent praying. He asked his mother for what he was praying. She replied that he wanted to be wholly the Lord's. "Why isn't he then?" said the boy. The implied reproof in these words comes home to many. How often do we ask that we may be entirely consecrated to God. Let it not be forgotten that consecration to God is a voluntary act.

"The London City Mission has recently held its fifty-ninth anniversary. The total number of missionaries employed is 483. Of testaments and portions distributed there have been 33,000, tracts distributed nearly 5,000,000, 12,060 out door services held, 439 fallen women rescued, and 1,757 drunkards reclaimed, these figures representing but a small fraction of the result achieved. The expenditure during the year has been \$300,000."

Four years ago a general conference of Protestant missionaries in China, held at Shanghai, made an appeal for 1,000 additional missionaries for China within the coming five years. Now, at the expiration of the fourth year after the issue of that appeal, it is announced that upwards of 500 missionaries have gone out to that empire. Another appeal has just been made for the completion of the 1,000 asked for by the end of the fifth year."

The Family Circle.

HANNAH HIGGINS'S EXPERIENCE.

A STORY FOR WOMEN'S MISS. SOCIETIES.

AM very much obliged to you for re-electing me treasurer for another year. But may I talk to you a little while? You will pardon my plain, awkward way of putting things. I can't speak like our gifted president, for I am only plain Hannah Higgins.

Perhaps you think it is very easy to be treasurer. If you will bear with me, I'll give you one day's experience collecting dues. It was so bright and cool last Tuesday, I said when I woke, "It is a fine day to give to God and collect money for His work."

I began with Mrs. A. They were a long time opening the door. Little Minnie invited me into the parlor, and there was Miss Bertha decorating the room. Two of the other girls were sitting in the back parlor finishing off a fancy gown, while from the kitchen came the sound of egg-beating.

After a while Mrs. A. came in with a streak of flour on her forehead. She said they were getting ready for a party for Edna, and she was making the fourth cake.

When I told her my errand, an anxious expression came over her face and she said, "O yes! Is it time already? It doesn't seem like three months, but of course you know best. I'm not sure I have an change, though. I spent nearly all I had for cream this morning. Minnie, run and get my purse."

The purse contained only sixteen cents, which Mrs. A. handed me, saying she would pay the rest some other time, if I would call for it. I invited her to come to the meeting this week, but she said she would be having company.

I then went around the corner to Mrs. B.'s; she had been taking a nap, and looked confused when I knocked. "O, is it you, Mrs. Higgins? You are quite a stranger. I never see you unless you are coming for money. O yes, I know it's time for dues. I never forget that. But I haven't the money ready to-day. I'll send it as soon as John gives me some. You needn't call for it. I'll send it." But it has not come yet.

In the next block was Miss C., and her sister Mrs. D. was visiting her.

They are both members of the W. F. M. S., but looked annoyed when I told them what I'd come for. Miss C. said, "O dear, is it time already? Well, I might know it, just to see you, for you never come on any other errand. Well, here's the money. You never have to ask me twice for it."

"Thank you," I answered; "it is a relief to find some one who is always ready, but it would help me more if you would come to the meetings and bring your dues."

"Oh dear, no! I never have time to go to the meetings. You ought to be satisfied that I keep up my dues. You don't have such an easy time with all of the members."

"No, indeed?" put in Mrs. D. "Here I am cramped for money all the time. Mr. D. never gives me a cent ahead, so I can't be independent like sister Julia here, who has her own money to do with as she pleases. I can't pay you to-day, Mrs. Higgins. I may next week."

Mrs. E. was out, Mrs. F. was sick and I couldn't see her. Mrs. G. was at home, but looked so uneasy when she saw me that I was really sorry for her.

"O, Mrs. Higgins," she said, "I know you

want your money, and you ought to have it, when you've come such a long way to get it!"

"No, Mrs. G.," I said, "it is not my money. It is the Lord's. I am only His steward."

"Yes, yes," she interrupted, impatiently; "I am sorry but I really cannot give it to you. I am getting ready to take a trip up the lakes. After all, what have those heathen ever done for us? I often think of that. Well, I will try to pay you when I get back."

At the next place, Mrs. H. was ready with her dues, and apologized for not having sent me the money. Mrs. I. met me with a long face, and said, dolefully, "I think you must take my name off your list. I just can't raise the money. The times are hard, and the children have been sick. You may drop my name."

I tried to talk her into letting her name remain, but no, take it off she must and did. I left her one of Mrs. Rider Meyer's "Do Without" leaflets, but she looked at it suspiciously, as if she thought I was trying to get her to pledge herself to something against her will.

The day had its streaks of sunshine, after all.

By this time it was getting on towards evening, but I wanted to finish, as there were only a few names left. One of my shoes had burst at the side, but I hoped it wouldn't look too unseemly before I could get home.

At the very next house I met with so much encouragement, I'll tell you outright who the person was. It was old Auntie Rannels on the hill.

The minute she saw me, she said, "Mrs. Higgins, of all people! I'm so glad to see you, dear. Come right in and rest and take a glass of lemonade, for you do look about tired out. I must say, I've missed the meetings, this spring, just dreadfully. The rheumatism has been so bad in my feet that I couldn't get on my shoes most of the time, and have to wear these old slippers. Do you know I believe the Lord can always bring good out of things, and here's an instance of it. I haven't had to buy a pair of new shoes, because what was the use? I could not wear 'em! So I laid aside fifty cents out of money I'd been saving to buy some new boots, and here 'tis, enough to pay my dues for the next six months."

I felt quite cheered and went on my way, uplifted by Auntie Rannels's spirit, to Mrs. Taylor's. I found her sad and disheartened. Poor Nettie is failing fast, you know, and was lying on the couch at the west window, pale and drooping like a fading lily. After a little I ventured to ask Mrs. Taylor for the dues. Poor woman! She burst into tears, and said, "O, Mrs. Higgins, do not ask me! Every cent I can possibly spare from housekeeping and doctor's bills goes to getting little comforts for my poor child. I'll not have her with me long."

Nettie heard us from the inner room, and she called out, in a thread of a voice, "Mamma, Mrs. Higgins, will you please come here?" We went to the couch, where the setting sun shone on the face of the sick child. Holding out her little hand, so thin and almost transparent, she said gently:—

"Mamma, I have been a great trouble and expense to you. You have worried over your poor Nettie very much. O yes, mamma, I know it! I haven't been blind all these long months. I have seen the lines of care on your dear face, and have heard you sigh when you thought I was asleep, and I knew it was all for love of me! You are sorry to have me leave you, dear mamma, and yet you are wearing yourself out trying to make me comfortable. But,"—and she wiped away a tear, and her lip quivered, "if

you love me, and I know you do, grant me one favor. Will you?"

"If I can, my darling," said the poor mother, her voice choked with sobs.

Nettie raised herself with an effort, and turning her face in such a way that the sunlight fell full upon it, giving an expression of heavenly beauty, she continued, "Mamma, I want to do some good in the world before I go, and you must help me. Instead of spending so much money in getting me luxuries I do not need, I want you to set aside that much for missions. You spoke of getting me a birthday treat next week. Now, instead of doing that, you will please me a great deal more if you will use that money to pay your dues. And more than this, mamma. Every year, when your dear Nettie's birthday comes around, and she is celebrating it in heaven, I want you to set aside a certain sum for missionary work. Then it may be that some poor ignorant girl in far-off lands will learn of Jesus and his love through this remembrance of Nettie's mother. On my next birthday—not this one, for it is so near that I think I shall spend this one with you—but next year, instead of grieving and saying, 'My poor Nettie would have been seventeen to-day. If she were only here!' I want you to rejoice, mamma dear, and to think, 'I have a precious daughter, who is waiting in Heaven for me, and what I would have expended on a little gift for her to-day, I give gladly to help some young girl in heathen lands to find Christ.' Will you do this, my mother?"

She sank back almost exhausted, but waited anxiously for her mother to speak. For answer, Mrs. Taylor went to a drawer and brought out some money, which she slipped into my hand without a word. As I went out, I looked back and saw the sick girl lying on her pillow, deathly pale, but with a smile of content on her face, waving a good-bye with her little white hand.

At the next place I hesitated wondering whether to go in or not. Old Mrs. Felter had seemed to be losing her interest in us, and I could only think of Nettie Taylor, and I wanted to slip away home, but while I paused at the gate, I heard Mr. Felter's pleasant voice calling me, and he and his wife came out together, hand-in-hand, from under the archway of roses.

"Mrs. Higgins," he said, "my wife saw you coming, and told me she expected you wanted her missionary dues," and he handed me—not a quarter of a dollar, but a bright gold eagle, the sight of which nearly took away my breath. Then he passed his arm around her waist and, looking fondly into her eyes, he went on:—

"Mary and I have lived together for fifty years. Yes, this day we celebrate as our fiftieth anniversary, and we love one another more, much more than we did the day we were married. Our life together has been a beautiful one. We have shared one another's joys and griefs, and have found living together a very happy experience. We want to do much good the little while we remain on earth, and we give this little sum as the earnest of what we mean to do in future. Is this not so, Mary?"

She looked up at him through tears, and slipping her hand into his, said softly, "'I have been young, and now am old,' and am ashamed I have done so little for my Lord, but from this time on I mean to work, remembering how soon the night cometh."

As I passed out through the gate, I saw a beautiful picture. That aged couple stood under the archway, still hand-in-hand, she, little creature that she is, looking up trustingly into his

face, he, tall and erect in spite of his seventy years, smiling down into her tear-dimmed eyes.

The next morning, Benny Ream came running over to my house, with a purse in his hand and a note from his father, which said, "Dear Mrs. Higgins, our home is gladdened by the coming of a little daughter, whom we mean to dedicate to the Lord. As a thank-offering to Him for his great mercies, we send five dollars for missions, wishing it were more. God bless it as it goes on its way!"

This is all, sisters. I thank you for listening so patiently to my long story, and now if you wish me to be your treasurer for another year I am glad to accept the office.—*Heathen Woman's Friend.*

PROFIT AND LOSS.

BY REV. A. W. THOMPSON, OUR MISSIONARY IN TRINIDAD.

TAKE your slate and pencil and calculate a little! Set down over against the value of an immortal soul—your soul—the *whole world*, the sum total of all its pleasures, its honours, its power, its wealth, its riches, its influence—we think these beyond computation—and say on which side the balance falls.

What are all these in comparison to the value of your soul? What profit is there if a man gain all these, and thereby be made to lose his own soul? What are enjoyments if there is no one to enjoy them, if the man himself is lost?

"What shall it profit a man if he gain the *whole world*, and lose *his own soul*?"

This is not an arbitrary question; it is based upon facts. What are some of these facts?

I. *Man was made in the image of God.*

"Adam was the son of God," is "the simple, artless, yet majestic, statement" of Scripture—Luke iii., 38. Among men it is the custom to deliberate long and carefully before undertaking any great work—a masterpiece.

Look at the record of creation. Gen. i. 1-31.

On the sixth day the language is that of resolution, after deliberation as it were. For God said not "Let man be," but "Let us make man in our own image, after our own likeness."

Man stands alone, above all the works of creation. If the masterpieces of the creature are eagerly sought after, and are almost beyond price, who is he that can set a value upon this work of the *Creator*?"

II. *A great price was paid for man's redemption.*

We judge of the value of an article by the price that those, who are in a position to know its worth, pay for it.

What will not a man give for his life?

What are riches, honour, power, and worldly prospects, compared to the value which man, however humble his lot, or miserable his condition, puts upon his life?

Now, man was redeemed by life, "Not corruptible things, as silver or gold, but with the precious blood (life) of Christ, as of a lamb without blemish and without spot." Redeemed by life—the most perfect life! How precious, therefore.

III. *The soul will never die.*

It will never cease to think, to feel, to enjoy, or suffer. The solid earth on which we tread, the heavens, the things we touch and see, will pass away. They GO; your soul, yourself, YOU, stay. Your soul will live on for ever, in bliss or woe, which?

Then, give your soul your first attention, and sacrifice whatever hinders or renders doubtful its salvation. Ask yourself this question daily, "What shall it profit me if I gain the *whole world*, and lose my soul?"

OLD FACTS STILL TRUE.

HERE are certain facts that are incapable of change, certain truths that never alter. On the other hand, ideas and suppositions that may have been accounted as facts have been proved thoroughly false, and under the hand of time and the march of intellect have been utterly discarded.

But truth is truth always, and, whether pleasant or unpleasant, whether it meets our wishes or otherwise, it remains ever the same. And for this we may be truly thankful. Only fancy, if it were possible for some great fact connected with daily life, such for instance as the succession of the seasons, to become false, what would become of us? Could the farmer not reckon on summer following spring, how could he cast his seed into the furrow? The risk would be too great.

The summer may, doubtless prove sadly unpropitious, and his expectations as to harvest may be blighted, still he builds on the fact that, as summer follows spring, so he may proceed with his sowing. Nor is he disappointed, And, if a weather-prophet should announce to him a wet summer, does he then abandon his seedling? Certainly not. The prophet may be right or he may be wrong, but the farmer reckons on the great and universal fact of seed-time and harvest.

Now if this be true in the transitory things of time, how much more in those of eternity!

There are in the Word of God certain solid facts that are immutable. No weather-prophet, nor critic, nor philosopher may flch them from us, or persuade us by his learning or wisdom that they must change. Let us stick firmly and faithfully to them. They are simple, and fundamental, but infinitely important.

1. *Sin*—its awful and eternal demerit.
2. *Atonement by Blood*—its absolute necessity.
3. *Repentance*—apart from which there is sure perdition.

4. *Faith in a crucified and risen Saviour*—with present justification.

5. *Unbelief*—and eternal punishment.

These are five, and only five, of the many mighty facts of Scripture which allow of no change nor alteration. They are of vital moment; and it is just because of their tremendous importance, that our enemy, the devil, and many of his tools, are doing all they can to deny, in some way or other, their significance.

"We know better now," it is said by such. "We have the light of criticism, and the accumulated learning of nineteen centuries, and we consider that the Bible-theory on these points is inaccurate.

Ah! that theory is so unpleasant. It condemns sin, and declares judgment, and thus crosses the proud will of man; hence it must be set aside!

Alas! for the same book tells of love and grace, and God's pardon and favour—the one no more than the other. Its balance is perfect; its truth infallible. Why play with one fact, and leave the other untouched? What is unpalatable must be taken with the other—"God is Light," and "God is Love."

I happened lately to be at the station of C—, a junction for B—. I heard from the lips of an old porter what I had heard from him twenty-five years before—"Change here for B—." The words and the accents were identically the same. For a quarter of a century had this man announced his message without a single variation, and thousands upon thousands of passengers must have been rightly guided by it. He stuck to his fact. Had he varied it, on the idea

that the times had changed, or science altered things, what mischief he would have caused!

M'Cheyne, of lovely memory, said that every Gospel sermon should have three *R's*—Ruin, Redemption, and Regeneration (meaning new birth), and he was right.

Friend, stick fast to the grand old facts of the Bible. If you should be still in your sins, believe them; if, through grace, you are a child of God, hold on to them. "Heaven and earth shall pass away, my word shall not pass away." *The Gospel Messenger.*

ETERNITY!

ONLY once does this momentous word occur in the Scriptures, though its equivalent often does. It will be well to quote the verse in which it is found, "For thus saith the high and lofty One that inhabiteth ETERNITY, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. lvii. 15.)

It is upon that one single word, dear reader, I desire to fix your most earnest attention. You will observe it is no ordinary word, and its occurring but once in the sacred Scriptures adds to its importance. It is full of solemnity for you and for me; yea, for the whole human family.

We speak of infinite space, and the undiscovered and undiscoverable depths that are there, and the worlds on worlds existing there. God, who created all, and who "fills heaven and earth," and is everywhere present, alone can comprehend it. God, too, *inhabiteth eternity*, for from "everlasting to everlasting, thou art God." (Ps. xc. 2.)

But I wish to speak of eternity in relation to man—to you and me, dear reader. We are endowed with an immortal, and therefore an imperishable, spirit. We are to live on for eternity. We may cease to exist here, in the conditions we find ourselves in, but we live on for ever. We can never cease to be. In that respect we are like the fallen and the unfallen angels, who never can cease to be. The wicked would like to believe as true, "Let us eat and drink, for to-morrow we die," and that is an end of us; but they know, in the deep depths of their being, that this can never be. Ah, no! though blinded by Satan, they know they have to live on for eternity—they can never cease to be.

A man, executed in Germany years ago for various offences, as he was about to lay his head upon the block, exclaimed, in anguish of soul, "Eternity, O how long!"

Theories may do very well in life, but in death the most hardened are conscious that eternity—the unmeasurable ages of eternity—is before them. Well might the poor man, as he placed his head upon the fatal block, cry out, "Eternity, O how long!"

Supposing we could take all the leaves in the wide world, and count a hundred years for every leaf; then gather up all the sand on ocean shores, and count a thousand years for every grain; then divide the oceans, lakes and rivers into drops of water, and count a million years for every drop; then number the rays of light and particles of air in infinite space, and count a billion years for every ray and particle, then putting these vast figures together, and allowing these number of years to run their course, you have but the beginning of eternity! Oh, how vast it is! And, oh! tremendous reality, beloved reader, you and I have to spend that eternity in heaven, or in hell!

Does not the question at once force itself upon

us, "Where shall I spend eternity?" What fatal madness for us to evade it, to neglect it, and to succeed in so disposing of it, as to settle down and be at home in the mere trifles of this poor passing world! Oh friend, if you are doing this, awake to your madness, reflect upon that eternity, and, like a rational being, ask yourself the solemn question, "When I have done with this short life, WHERE shall I spend that undying eternity—in heaven or hell?"

Perhaps to-day you may pass out of time into eternity; and if so, beloved reader, *what then?*

We read of a time that is coming, when the nations shall be assembled before the Son of Man, when He will sit upon the throne of His Glory, and He will say to those on His right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"; but to those on His left hand He will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment, but the righteous into life eternal" (Matt. xxv. 31-46).

What more solemn and soul-awakening than these words, coming as they do from the lips of the blessed Son of God, He who could weep over unrepentant Jerusalem, and who, to save us from "eternal judgment" (Heb. vi. 2), died on the cross of Calvary? To save us, He, blessed be His name for ever, interposed His precious blood,—

"O groundless deep! O love beyond degree!
The Offended died to set the offender free!"

But if He is rejected as Saviour, and His precious blood treated as a thing of naught; if all the love of God manifested in the dying Lamb of God, and the beseechings of God in the Gospel, and the strivings of His blessed Spirit, are refused, and despised, and slighted; oh, sad and awful thought! righteousness must take its course, in the eternal judgment of the unrepentant!

Beloved reader, are you saved? are you reconciled to God? are you sure of eternal happiness? If not, make haste to be saved! Jesus stands ready to receive and save all who come to Him. God is ready to justify from all things the one who believes on the Lord Jesus Christ. If not saved, *will you be that one?* Delay not, I beseech you.

"Return, O wanderer, to thy home,
The Spirit calls for thee,
There are no pardons in the tomb,
And brief is mercy's day.
Return! Return!"

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii. 36).—*The Gospel Messenger.*

The man who keeps right himself does a good deal to help other people behave themselves.

Confidence of success is almost success; and obstacles often fall of themselves before a determination to overcome them.—*Moir.*

Write your name in kindness, love and mercy on the hearts of thousands, you come in contact with year by year, and you will never be forgotten.—*Chalmers.*

The burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.—*Richter.*

International S. S. Lessons.

II Nov.

The Twelve Chosen.

Les. Mark 3 : 6-19.
Mem. vs. 13-15.

Gol. Text, John 15: 16.
Catechism Q. 101.

Review and remember Christ's travel and work.

He went from Nazareth to the Jordan, to be baptized, (Les. Aug. 5) about January; was tempted immediately after, (Les. Aug. 12); returned to the Jordan and called His first disciples, (Les. Aug. 19); went north to Gallilee with these disciples, and wrought His first miracle, at Cana, (Les. Aug. 26); visited Capernaum, and then came back south to Jerusalem to the Passover, in April, where He cleansed the temple, (Les. Sept. 2); and met Nicodemus, (Les. Sept. 9). He taught the next eight months in Judea, and His disciples baptized, and in December He started north with them to Gallilee, speaking to the woman at Jacob's well, (Les. Sept. 16), and remaining two days with the Samaritans, by whom He was warmly welcomed. He then went north to Gallilee, where the healing of the nobleman's son closes the first year of His ministry, the year of beginnings. After this it is supposed that He lived for two or three months in retirement, while His disciples went home to Capernaum and resumed their fishing.

In the second year, "the year of developments," He came in April, to Jerusalem, to the Passover, and then returned to Gallilee, where the most of this second year was spent, He began with His native village, Nazareth, but they tried to kill Him, (Les. Oct. 7). He left them, and, shortly after, followed by the usual crowd, came to the Sea of Gallilee, near Capernaum, where His last summer's disciples were fishing, gave them the great draught of fishes, and called them to enter His service permanently, (Les. Oct. 14). Next Sabbath, (Les. Oct. 21), was the great Sabbath of healing in Capernaum, and then, after his first missionary tour (of several weeks) through Gallilee, He comes back to Capernaum, and heals a paralytic, (Les. Oct. 23); collides with the Pharisees on Sabbath keeping, (Les. Nov. 4); and about midsummer of this second year, we reach the present lesson, which marks a great epoch in the progress of Christ's Kingdom, when it first takes organized form, in the setting apart of the twelve men who were to carry it on after His departure.

I. PLOTTING TO KILL HIM, vs. 6, 7.—The opposition to Jesus and hatred against Him, begun when He drove the traders from the temple, more than a year previous, had become intensified by his wonderful success among the people, and when He healed the paralytic in last lesson, the Pharisees went and plotted with the Herodians to kill Him.

The Pharisees were the strict, religious sect of the Jews who bitterly hated Rome. The Herodians were a political party, who "joined the Sadducees in scepticism, the Greeks in licentiousness, pandered to the Herods in vice, and truckled to the Romans," but so bitterly did the Pharisees hate Christ that they were willing to make use of the Herodians to get Him out of the way, probably showing, as did the Pharisees of Jerusalem, to Pilate, nearly two years later, that He would be a dangerous rival to Caesar.

His time was not yet come, and He quietly withdrew to the country beyond their influence.

II. THE MULTITUDES THRONING HIM, vs. 7-12. Though the Pharisees hated Him, the people

even from distant parts of the land, followed Him. What a wonderful picture of sermon and miracle, is given in verses 7-12; thronging crowds bringing their sick, continual miracles of healing, demon possessed ones crying out, "Thou art the Son of God," and that Blessed One, with look and voice, and touch, dispensing health and joy on every hand.

III. CHOOSING THE DISCIPLES. vs. 13-19.—He feels the great importance of what He is about to do, and, see Luke, spends the whole night in prayer. Find how often Jesus is spoken of as praying. He was really man as well as truly God, and is a perfect pattern for us in our need.

In the morning, He is on a small, double topped, saddle shaped hill, that rises a little west of the Lake of Galilee. The people, after their night's rest, have gathered to Him. Going up one of the small hills, He calls twelve of those who have followed Him. Half of them had been previously chosen, now He chooses the remainder, calls the twelve around Him, and solemnly ordains them, sets them apart to their life work.

What a solemn scene? What an eventful one in the history of the Church and of the world.

He chose plain common men, of good ability, from different walks of life. Why did He choose a traitor? Probably on his profession and apparent zeal, as men have to do now, and also to give a lesson to all future ages, against hypocrisy.

Having chosen the twelve who were to perpetuate His kingdom, He immediately proceeds to lay down the principles of that Kingdom, by preaching "The sermon on the mount." See next lesson.

LESSONS.

- 1. Men who are at enmity on all other points often unite in opposing what is good.
- 2. People go where their souls are fed, their wants supplied.
- 3. We should pray for guidance in every step of life.
- 4. We may be officers in the Church and traitors to Christ.
- 5. Humble calling no barrier to Christ's service.

18. Nov.

The Sermon on the Mount.

Les. Luke 6 : 20-31.
Mem. vs. 27-31.

Gol. Text, Luke 6 : 31.
Catechism Q. 10?

Review Christ's work as given in last lesson.

This lesson is on the same mountain as the last, The Horns of Hattin, and on the same morning. The ordaining of the twelve apostles, to carry on His Kingdom (see last lesson) was immediately followed by laying down the principles of that Kingdom in this sermon. It has been called His "inaugural address"; also, "The opening lecture in this course of instruction to the twelve." The subject of it is "The righteousness of the Kingdom of Heaven." Luke gives it in short summary, read it, more at length in Matthew.

There are four things here mentioned which are usually thought most undesirable, but Christ here says that those with whom these things are present, are blessed, favored. There are other four things, of an opposite kind, which seem most desirable, but Christ says that those with whom they are present are in a most undesirable condition.

The "Blesseds" and "Woes" are not benedictions, or curses, pronounced by Christ upon those things, but simply statements of fact regarding them. Place them over against each other.

The "Blesseds."

Poor.
Hungry.
Weeping.
Despised.

The "Woes."

Rich.
Full.
Laughing.
Bepraised.

I. THE "BLESSEDS."

1. The *Poor*, in spirit, says Matthew. Those who feel their own unworthiness, and trust for mercy only through what Christ has done for them. See Pharisee and Publican, Luke 18: 9-14; also Rev. 3: 17-18.

2. The *Hungry*, after righteousness, *Matt.*, who hunger to be free from all power and taint of sin.

3. The *Weeping*. Many may have to weep on account of seeming earthly ill, but with those who have Christ, when these ills are past the weeping is past for ever.

4. The *Despised*, for Christ's sake. In some circles, the young Christian is jeered at, but no matter who scorns, if Christ approve.

II. THE WOES.

1. *Rich*, those who have lived for riches, set their heart upon them and rejected Christ.

2. *Full*, the world is their portion, they are filled with hopes and aims about it, and it satisfies them.

3. *Laugh*, 'tis well to laugh, but the idea is the careless, thoughtless spirit which rejoices in its world portion with not a thought beyond.

4. When all *speak well* of you. If all, even the wicked, spake well of these newly chosen Apostles, it would be a token that they were not faithfully doing their duty in condemning sin.

III. CHRIST'S LAW OF LOVE.

Christ here teaches the law of His Kingdom with regard to others, and it too is very different from men's ideas.

1. *Love to enemies*, 27-29, see also Prov. 25: 21, 22; and Rom. 12: 20. "Bless them that curse you." See Luke 23: 34; 1 Pet. 2: 21-24; Rom. 12: 20, 21; 1 Cor. 4: 12; 1 Pet. 3: 9. "Offer other cheek." Forgive, rather than resent, the little slights and wounds, of every day life. Whatever the effect upon the forgiver, it will make the forgiving one nobler and better. "Take coat also." Suffer loss rather than have quarrelling, revenge, lawsuit, &c.

2. Love applied to giving, 30. Not to give indiscriminately to all that ask, but to take all the asking that comes into careful consideration, to see what can be done for it. And if giving would be helpful, do it. Even if things are taken, rather bear and suffer than revenge. There are times when the safety of the community and the good of the individual requires him to be curbed, but so far as the individual heart is concerned, bearing, forgiving, is to be the rule.

3. The *Golden Rule*. v. 31.

LESSONS.

1. How different Christ's judgment from that of man as to what is desirable, and as to who are the happy ones.

2. How blind we are. We chafe at and complain of things at which we should rejoice, and seek for and rejoice in that which is not for our good.

3. Judge not by present appearances. Look at the end of all things.

4. We should think humbly of ourselves.

5. We must forgive others if we would have God forgive us.

25 Nov.

Opposition to Christ.

Les. Mark 3 : 23-25.
Mem. vs. 23-26.Gol. Text, John 1 : 11.
Catechism Q. 103.

It is now autumn of the second year of Christ's ministry. He is still in Gallilee. All over the country crowds have thronged Him. His fame is everywhere.

I. CHRIST, ACCUSED, DEFENDS HIMSELF, vs. 22-27.—The leaders of the Jews hated Him. He had driven some out of the temple; He had taught contrary to them about the Sabbath; He received, and ate with, publicans and sinners, contrary to their custom; His miracles and teaching were drawing away the people from them; He was from despised Nazareth; and, He claimed to be the Messiah, but gave them no office in the kingdom He was going to establish.

Their hate grew hotter. They tried to get some charge against Him. At length, one day when Christ had cast out an evil spirit, some clever scribes from Jerusalem devised a plan, viz., accusing Him of being in league with the evil one, and thus it would be lawful to put Him to death.

Christ shows their charge to be both absurd and impossible; absurd, because one so acute as Satan would not give power to injure himself; and, impossible, for Satan's kingdom, divided against itself would at once come to nought. There would be no such thing any more.

II. THE UNPARDONABLE SIN, vs. 28-30.—These scribes would be glad to get away, but they were not to be let off so easily. Christ turns to them in solemn awful warning. He had been working by the power of the Spirit of God. They had called that Spirit an unclean Spirit. They had blasphemed against that Holy Spirit, and for that sin there was no forgiveness. He said this, v. 30, *because they said, 'He hath an unclean spirit.'*

Men have sometimes feared that they had committed the unpardonable sin. But no one who fears, has done so. The only one for whom there is no pardon, is the one who blasphemes, grieves away, drives away, dishonours, the Holy Spirit, and when that Spirit is gone there is no more feeling nor anxiety, nor care. No forgiveness, not because God will not forgive, but because, that one is hardened and left to himself that he will not seek forgiveness. All who are weary of sin and willing to take forgiveness may have it.

III. OPPOSITION FROM HIS RELATIVES.

Even the members of his family, having the traditional ideas of the Messiah, thought He was doing very strangely, setting Himself against the rulers, teaching strange doctrines, and they were going to reason with Him. When they came they could not get near Him, and sent a message in. He loved His friends, but could not yield to them. They did not understand Him, and earthly ties must not stand in the way of His duty. Then He shows who His relatives really are.

LESSONS.

1. Good men are sometimes maligned by enemies and misunderstood by friends.
2. Do not be discouraged in a good work because some men oppose it.
3. Duty is the first call, no matter how friends may interpose.
4. All true Christians, members of one family.
5. If we belong to that family we will have somewhat of the family likeness.
6. That likeness should grow more marked as the years pass by.

2 Dec.

Christ's Testimony to John.

Les. Luke 7 : 24-35.
Mem. vs. 27, 28.Gol. Text, Luke 7 : 27.
Catechism Q. 104

Review Christ's work as given in the first lesson in this RECORD.

For offending Herodias, John has been four months in a dark lonely dungeon, Machærus, on the Eastern shore of the Dead Sea. The confinement is telling upon his health and spirit. His disciples, who are allowed to visit him, tell him of the wonderful works Jesus is doing in Gallilee. He feels that he is forgotten, wonders why Jesus does not help him. Then too Jesus' method of living and working is not quite what he expected, and as he broods over the matter he begins to wonder whether He is really the long expected Messiah, or whether they are to look for another to come. Perhaps the message is a gentle reminder to Jesus of his condition and a hint for help.

When the men come, Jesus is in the midst of a busy scene of healing and teaching. They look on for a while and when opportunity offers they give John's message. Christ simply says, Go and tell John what you have seen and heard, the blind see, the lame walk, the lepers are cleansed and the poor have the Gospel preached to them. This would be sufficient for John.

Then He adds a gentle hint for John, "Blessed is he whosever shall not be offended in me." John had thought that surely Jesus would not leave His forerunner helpless if He were the Messiah. Christ's answer is, simply trust. Do not take offence at the way I am doing.

After the men had gone away, Jesus began to speak to the people about John.

I. THE CHARACTER OF JOHN, vs. 24-28.

"What did you go to see when you went to John's preaching last year." A weakling, bending to every breeze, an ease lover, whose aim was selfish good, nay, you will find plenty such in kings' courts, but not such was John. He was strong, brave, true, fearless, the greatest prophet, for he was himself foretold and was the forerunner of the Messiah."

II. THE CHARACTER OF THE PEOPLE, 29-35.

The people who had been baptized by John were pleased at this, but the Pharisees and religious teachers were not, for they had rejected John.

Jesus then said, What a childish set these people are, like children who will not respond to their fellows in any way. John came following one manner of life, an ascetic, they would not respond to him. I have come joining in the joys of common life, they find fault with me. They will do nothing but find fault.

But, said Christ, no matter what you may do, Divine wisdom is right, whatever way she may appeal to you.

LESSONS.

1. The bravest are at times discouraged.
2. Ill health affects the courage and hopes.
3. In all times of doubt we should do as did John, go to Jesus.
4. We should be patient with doubters, perhaps their suffering causes it.
5. If we want to know whether Christianity is true, Christ's answer is "Look at what it has done and is doing."
6. Those who are determined not to accept Christ, will find fault no matter how the Gospel is presented.
7. Blessing to the world, for body and soul, is the great proof that Christianity is from God.

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A. AND I. M. FUND.

Ministers Rates

Table with 2 columns: Name, Amount. Includes entries like Acknowledged \$234 96, J Manson 3 50, Alex Laird 8 50, J S Lochead 3 75, Alex Henderson 4 00, D B Macdonald 4 00, Dr Mowat 11 00, D G S Connery 5 00, W Bennett 4 00. Total \$278 71.

A. AND I. MINISTERS ENDOWMENT FUND.

Table with 2 columns: Name, Amount. Includes entries like Toronto 1 00, "alt. 20 00, Westport 53 00, Guelph 59 35, St Catharines 53 00, London 30 00, Glencoe 6 00, Brantford 10 00. Total \$260 00.

JRWISH MISSION.

Table with 2 columns: Name, Amount. Includes entries like Amicus \$5 00, A Friend 5 00.

DR. PATON'S MISSION.

Table with 2 columns: Name, Amount. Includes entry like A Friend, Melville Brussels \$10 00.

NEW BRIDGES, &c.

Table with 2 columns: Name, Amount. Includes entries like Pleasant Valley \$25 00, Guelph, Chalmers ce. 15 00.

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

FOREIGN MISSIONS.

Table with 2 columns: Name, Amount. Includes entries like Acknowledged \$4362 32, Sackville, N.S. 1 80, Riverside, Bass R. 12 59, Mem. Fauny and Ewy. 2 00, Hx, Park st, c. e. 15 00, Princeton Jub, col. 32 00, Milford ce 4 40, Mrs McKnight 1 00, Shubenacadie 60 90, Port Elgin w f m s 5 00, Bluc Mt, Maggie Ross. 4 00, Salt Springs, Eben. 58 00, St James 10 00, New Kincardine 5 57, Glasgo United lad soc 50 00, Millsville, Herndon 14 00, Leitch's Creek 18 00, James McPhail 1 50, Dalhousie 60 00, Linden 30 00, Cobacac & Waweig 15 43, Bathurst, Youghall 3 00, Lawrence t'n & C Bay 27 00, Greenville &c 2 71, Henry McKenzie 5 00, Catherine McLean 5 00, Campbelltn, Glencoe c. c. 3 00, Kempt Rd ce 8 55. Total \$165 27.

HOME MISSIONS.

Table with 2 columns: Name, Amount. Includes entries like Acknowledged \$958 45, North River 5 06, Div H B Co 23 40, Riverside, Bass R. 12 81, Merigonish 42 18. Total \$1022 60.

Table with 2 columns: Name, Amount. Includes entries like Bl Mt, Maggie Ross. 10 00, Port Elgin w f m s. 20 00, New Kincardine 17 31, N Glasgo, United. 200 00, Orwell, P E I 18 00, Leitch's Creek 11 00, James McPhail 1 00, Dalhousie 33 00, Mt Stewart, rep't. 40 00, M M Mercer 1 00, Bathurst 10 95, " Youghall 3 00, Lawrence t'n & C Bay 20 00, Greenville, &c. 2 00, Thorburn & Suth R. 22 00, Int Ebenezer Hubley 60 00, Campbellton 50 00, Mt Grove Church, Hx. 25 00, " North West. " A Lady, Truro " 100 00. Total \$1687 16.

AUGMENTATION FUND.

Table with 2 columns: Name, Amount. Includes entries like Acknowledged \$276 80, Riverside, Bass R. 13 48, Returned 15 39, Milford & Gays R. 39 02, Leitch's Creek 10 01. Total \$354 64.

COLLEGE FUND.

Table with 2 columns: Name, Amount. Includes entries like Acknowledged \$2654 52, Div People's B of Hx. 90 00, Riverside, Bass R. 14 14, Coup's Milton Deb. 42 00, Antigonish 45 00, Mt Sherburn, Wandell. 72 00, Mt L W Johnston 210 00, New Kincardine. 4 90, Leitch's Creek 4 00, Mt J H Marks 78 01, Cobacac & Waweig 5 57, Bathurst 4 77, " Belledune 2 75, " Dunlop. 6 00, Lawrence town & C Bay. 1 05, Hon C Primrose Int. 180 00. Total \$3416 77.

BURSARY FUND.

Table with 2 columns: Name, Amount. Includes entries like Acknowledged \$155 25, Mt D Blackwood. 6 42, Cobacac & Waweig 2 00, Lawrence town & C Bay. 2 00. Total \$165 27.

AGED MINISTERS' FUND.

Table with 2 columns: Name, Amount. Includes entries like Acknowledged \$450 25, Int H C Barnaby 37 00, Leitch's Creek 2 50, Int Geo C Peters 95 00, Rev D Burrows' ra. 12 00, Bathurst, Youghall 2 00, Lawrence town & C B. 5 00, Int Mrs H Crawford's ra. 3 00, Int Mrs H Barnhill 24 75, " C J Kelley 45 00, Campbellton 8 00, Lockport 1 00. Total \$656 50.

Rec'd by Rev. Robt. H. Warden, D. B., Presbyterian Offices, Montreal, to 6th Oct. 1894.

FRENCH EVANGELIZATION.

Table with 2 columns: Name, Amount. Includes entries like Acknowledged \$4058 88, Digby 3 00, Bay View 2 00, Ripley 7 20, Strathalbyn, P E I 12 00, Lavant 2 50, Trout Riv. Line, &c 4 00, Laquerre 6 00, Beech Ridge 5 00, Owen Sd., Knox s. s. 25 00, Do Do ce. 25 00.

Brooke & Enniskillen.	4 50
Country & Is. Har. N.S.	4 00
Morton	4 27
Cedarville & Replin.	8 00
Washago	2 58
Westmeath	4 67
Bay Mills	1 00
Bryanston	4 45
Sulina, N.B.	2 00
The Puce	4 70
Clydesdale.	3 00
Apsley	2 00
Kilworth	2 18
Buck Lake	1 70
Clifton, P.E.I.	10 00
Leserables	1 53
Rockcliffe	3 35
Mackey	2 32
Richmond, St. A.	5 00
Spanish Mills s.s.	2 50
Litchfield Starks, &c.	3 07
Duclos	3 50
Laprairie	6 00
Berley	32 00
Berridale	5 00
Lancaster, Knox s.s.	13 07
Mills	1 25
Mainton, St. A.	8 00
Ailsa Craig	13 76
Last River, Lake View &c.	4 00
Warren	1 26
Castlereagh c.e.	2 00
Dubreuil, Ont.	2 50
Geo. A. Ferguson	200 00

Per Rev. P. M. Morris.

Noel	10 83
Orwell	20 00
Breabec & Wawaig.	3 00
Lawrencetown, &c.	5 75
Campbellton	41 00
Lockeport	3 00

Per Rev. Dr. Reid

Cedar Grove	4 00
Scott and Uxbridge	4 00
Sydenham, St. Paul's	12 96
Grassmers	4 00
Tor. East c.e.	4 00
Centre Bruce	5 25
Mosa	11 00
Caledon, &c.	8 00
Doon	3 25
Welland	7 55
W. Gaillimburg 1st.	4 00

Martintown, St. A.	16 00
	\$4686 82
POINTE AUX TREMBLES SCHOOLS.	
Acknowledged	\$622 75
Mrs Alex Munn	5 01
Aberarder	4 00
Petrolea c.e.	25 00
Mrs Jane Carmochan	10 00
Caroline Willard	25 00
Rockburn s.s.	25 00
Do c.e.	25 00
N Glasgow United s.s.	25 00
Do Do lad. soc.	20 00
Oshawa s.s.	12 50
Tavistock s.s.	4 45
	\$803 70

COLIGNY COLLEGE, OTTAWA.	
Already acknldgd.	\$118 30
Mrs Alex Munn, Ripley	5 00
Orms town	2 00
Jas Rennie, Rockburn.	1 00
	\$126 30

PRESBYTERIAN COLLEGE, MONTREAL.	
Endowment Fund.	
Tiverton	\$7 00
Pembroke	46 00
Laguette	14 00
Rockburn	12 00
	\$79 00

Ordinary Fund.	
Hawkesbury, St Paul's	\$7 17
Huntingdon, St. A.	11 00
New Glasgow, P.Q.	3 25
	\$21 42

Library Fund.	
Coll. at Opening	\$16 82

Received by other Treasurers.	
MINISTERS' W. & O. FUND, MAR. SYNOD.	
Receipts from 31st July to 30th Sept.	
Ministers Rates.	
J W Fraser	\$14 00
Ken McKenzie	14 00
J A Cairns	14 00
Dani McGregor	14 00
J H Cameron	14 00
Robt Cumming	17 50
James Ross	14 20
E A McCurdy	14 20
J C Herdman	14 20
Jas Carruthers	14 20
E D Millar	24 00
D McDonald	14 00
Dr Bruce	14 00
F W Murray	14 20
T Cumming	21 40
W Dawson	14 60
Dr Forrest	25 00
Total	\$271 50
Of which for fines	\$3 00

Contributions.	
St James, Charlott'n.	\$10 00
Elmsdale	5 00

"HIGHER RELIGIOUS INSTRUCTION."	
Received since the 1st May, by con. S. S. Com., Rev. T. F. Fotheringham, 107 Hazen St., St. John, N.B.	
Vaughan, St. Paul's	\$ 2 00
Ottawa, Bank St.	10 00
Brookfield, P & L	2 00
Tor., Bonar	2 00
Lindsay, St And	5 00
Ham., Central	20 00
Ham., McNab St.	5 00
Ham., Wentworth St.	2 00
Port Dalhousie	1 00
Ham., Locke St.	1 00
St. David's, Ont	1 00
Campbellford	5 00
Tor., per John Jos.	50 00
Morrisburg	1 00
St John Asscm. ss. mtg	34 72
Sunderland	1 00
Wick	2 00
Tor., St James sq	10 00
Vaughan, St And	2 00
Tor., Cooke's	5 00
Tor., St Mark's	5 00
Carluka, St Paul's	1 00

Ham., Knox	5 00
Pr. Albert, St Paul's	3 00
Stonewall, &c	5 00
Lachute, Henry's	3 50
Fenslon Falls	1 00
St Ann's	3 40
Inverness	3 25
Cypress River	5 65
Carp.	1 00
Chatham, N.B.	6 00
Hx., Cobourg Road	2 00
Caledonia, N.S.	1 00
St Columba's, Ont.	1 00
Elmsdale, N.S.	3 91
Pt. Hope, Mill St.	2 00
Keewatin	4 70
Oshawa	2 00
Peeswater	1 71
Chatham, St And	4 00
Clyde River, P.E.I.	2 00
Point Douglas, Win	3 00
Les Erables	4 00
Alberton, P.E.I.	3 00
Ham., St Paul's	10 00
Ham., St John's	5 00
Ham., Geo Rutherford	5 00
Katrine, Ont.	2 00
Glace Bay, N.S.	5 00
Truro, 1st Ch.	1 50
Blackheath, Ont.	5 00
Cardinal, Ont.	1 00
Truro, St Paul's	4 00
Ham., McNab St.	5 00
London, St And	5 00
Fenslon Falls	2 00
Hintonburg	1 20
Tor., St John's	3 00
Esquesing, Union	0 50
Norval	1 00
Blenheim	2 00
Calif Mt., St And	1 25
Strabane	2 00
Perth, Knox	3 00
Woodville, P.E.I.	2 00
Martintown, Ont.	3 00
Huntingdon, St And	8 00
Church Point, N.B.	0 30
Roger's Hill	1 00
Orms town	12 00
Dalhousie, N.B.	4 00
Beamsville	5 00
Hampden	1 00
Dartmouth, N.S.	4 70
Osprine	3 00
Asburn	1 00
Claude	3 00
Mayfield	5 64
Lakefield	5 00
Port Elgin	2 50
Man., Prairie Grove	1 00

DON'T WORRY.

Labor is life, but worry is killing. It is bad management that kills people. Nature will not let any man overwork himself unless he plays her false—takes stimulants at irregular times, smokes too much, or takes opium. If he is regular and obeys the laws of health and walks in the way of physiological righteousness, nature will never allow him or any person to work too much. I have never yet seen a case of breaking down from mere overwork alone; but I admit that it is necessary above all things to cultivate tranquility of mind. Try to exercise your wills in regard to this—for will counts for something in securing tranquility—to accept things as they are, and not to bother about yesterday, which is gone forever; not to bother about to-morrow, which is not yours; but to take the present day and make the best of it. Those who will continually peer into what lies beyond, never have any present life at all—they are always fretting over the past, or prying into the future, and this blessed to-day, which is all that we are sure of, they never have.—*Dr. Andrew Clarke.*

Never esteem any man the more for money nor think the meaner of him for the want of it, virtue being the just reason of respecting, and the want of it of slighting any one.—*J. Duché.*

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EDITOR: REV. E. SCOTT
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A GOOD WAY TO CONDUCT BUSINESS.

A merchant in New York had pledged to the Lord a certain portion of his business receipts as fast as they were collected. He called this the Lord's insurance money, for said he, "so long as I give, so long will the Lord help and bless me and in the same way will He give me the means to give. It is a blessing to my heart to keep it open in gratitude; a blessing to dispose of it to gladden other hearts, and the surest way to keep the Lord's favor with me." The results of his experience were blessed, indeed, as he said: "I never realized before, how He helps me in all my plans.

"Things happen daily which show me that some one who knows more than I, is protecting me. Bad debts have been paid that I did not expect. Errand boys just getting into sly and bad habits have been discovered ere their thefts proceeded far. As I needed competent help in my business, it has come just as I needed it.

"When customers were about to fail, somehow their debts were paid although they failed to pay others.

"A severe fire came to my office and seemed to have swept all my valuables away, but it was stopped at just the right moment, and not one valuable was lost. The insurance company paid me enough to replace every damage, and the office was renewed better than before.

The Lord sends me business enough to pay all debts, while others are dull.

"I cannot tell why it is, except that I always pray for my business, and ask the Lord to bless it for the good of others, and that the means which come from it may be used for His cause.

"When I stop giving, business stops coming. When I stop praying for it, perplexities arise. As long as I pray for it, all moves easily and I have no care or trouble.

"The Lord is my banker, my insurer, my deliverer, my patron, and blessed guardian of temporal things as well as spiritual."—*Wonders of Prayer.*

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TROUBLE.

In time of trouble there is something to do more than merely to express sympathy. Nearly always some real help is possible, and to discover what that is and to extend it simply and generously is the task of every one who wishes to be a friend in time of need. But this takes not only love and compassion and good wishes, but also judgment, discrimination, thought and patience. It is largely because these qualities are so seldom brought into exercise at such times that sympathy so often seems powerless for any efficient help. Each case must be studied by itself, its past causes fathomed, its present grief appreciated, its probable future effects weighed, the possible means of relief considered, before true help can be extended. The habit of thoughtfulness is easy enough when we are contemplating an enterprise of our own; why then should it be put aside when we approach so difficult and so delicate a task as that of giving real succor and comfort to others in time of need?—*Christian at Work.*

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BREAKFAST—SUPPER

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C O C O A

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"I NEVER PRAY."

In the year 1827 a young man, then studying for the ministry, was requested to preach in a town in Kentucky. The meeting was held in the evening, in a private house. Knowing that two or three deists were present, some remarks were made upon the authenticity of God's Word. The president of an infidel club arose and interrupted the speaker, who mildly said to him, "Sit down, and after meeting I will talk with you."

When the services closed there was hardly time for conversation, and an appointment was made that the parties should meet at the house of a friend on the following morning. At the appointed hour the president, with several infidel books under his arm, and a large handkerchief full of pamphlets and papers, made his appearance, in company with two members of his club. No sooner were the parties seated, and the large table covered with his religious dissecting knives, than the infidel began, with much warmth, to pour out his contempt for the Bible.

"Stop, sir, stop," said the student; "let us commence right, and then we shall end well. Do you believe there is a God, who made all things? a God, who has a mind?"

"I do."

"Do you believe he created you, feeds, clothes, and watches over you and yours, without any reward?"

"Certainly I do."

"Well, sir, that we commence right, please lead in prayer. Ask the God in whom you believe, to direct us as to the rejection of that Bible, if it is false, and if it is true, to receive it. We do not want to be deceived."

The man hesitated, and said: "I never pray; I do not believe in prayer."

"Never pray, sir! do you not believe in prayer when your God has done so much for you? never thank him for his goodness? Have you a father?"

"Yes, sir."

"Do you never thank him? If you had a child whom you had always blest, would he not thank you when you bestowed upon him some little trinket?"

"I suppose he would."

"Well, sir, commence right. Just pray; pray and thank God."

"I can't pray."

The student then turned to his infidel companions and asked them to pray, and they both declined. With indescribable feelings he knelt, and with great freedom poured out his whole heart to God. As he finished they all three arose from their seats. The president passed his fingers through his hair, and as he gathered up his books, said:

"I think we will talk no more. It will do no good."

The student waited on them to the door, and in a short time heard that the club had been disbanded.—*Louisville Journal.*

PASSING IT ON.

"How shall I thank you?" asked a lady of a friend, whose kindness and business forethought had been of great service to her in a time of perplexity.

"Do not try. I want no thanking, save that, finding another in the same difficulty, you should 'pass on' the kindness."

What a different world it would be if we all followed the advice! Let us not content ourselves with sighing, "Ah, what a different world, indeed!" Let us go to work and try to make it so.

You are pleased with some little courtesy, and your heart warms toward the one from whom you received it, but how often it ends there! Why not pass it on, giving another the benefit also?

If the day has been brightened for you by some little word of cheer, why not greet some one else with a smile, and so make one of the "Heavenly investments?"

If the little clipping that fell from your friend's letter was just the word your tired heart needed, why keep all the gladness to yourself? And when the Master speaks some sweet comfort thought to you, don't you suppose that he means that you shall make some other troubled one glad with the resting?

If the "joy of the Lord is your strength," why not see that some weaker sister is made stronger thereby? Said one friend, speaking of another, Hope looks sunward so often, I cannot help catching some of the reflection.

An earnest young worker in the great home-field of a city, speaking of a time of discouragement, said, "My word for the hour was, 'Bear ye one another's burdens, and so fulfill the law of Christ.'" Feeling so tired, I queried, 'My own are so heavy, however I bear those of others!' Then the words came, 'Casting all your care upon Him;' and the glad thought flashed into my mind, 'Why, that is just what the Lord wants me to do, carry my own burdens to Him, and leave them there, and then I shall have both time and strength to help others in their burden bearing.'

Finally, do not forget to "pass on" the glad invitation to earth's thirsting ones. It is said, many read no Bible save that which they find in the lives of the Master's professed disciples. Let us see to it, that the wording is clear print, easily understood, treating always of the one subject.

To do what seems right may involve an extra struggle sometimes, but one may be sure that in the long run it will bring the most happiness.