

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Presbyterian Record.

VOL. XXV.

JANUARY, 1899.

No. 1.

CONTENTS.

THE NEW YEAR.....	1	YOUNG PEOPLE'S SOCIETIES:	
YOUTH'S RECORD.....	1	The Marks of a Good Hymn, by Rev. Alex. Mac-	
OUR HOME WORK:		Millan.....	15
Sir William Dawson.....	2	Getting Along With People, by Rev. J. R. Miller..	17
Young People and Their Work, by Rev. R. S. Mac-		THE WORLD FIELD:	
beth.....	3	A Sad Picture from India.....	18
The Schemes, West, by Rev. Dr. Warden.....	4	Work of the A. B. C. F. M.....	19
Two Worthy Schemes.....	5	Yukon Experiences.....	20
The French Protestant Movement, by Rev. Dr.		The Progress of Christian Endeavor.....	20
Amaron.....	6	The Mormon Evil.....	21
Pointe-aux-Trembles Mission Schools, by Rev.		Protestant Revival in Peru.....	22
J. J. Bourgoin.....	9	The Missionary Outlook in Spain.....	22
OUR FOREIGN MISSIONS:		Progressive Movements in China.....	23
Letter from Honan, by Dr. Jeanie J. Dow.....	11	Colportage Incidents in Spain.....	24
The Story of Efate, New Hebrides, by Rev. J. W.		LIFE AND WORK.	
MacKenzie.....	12	Why I am a Presbyterian.....	25
Witchcraft in the New Hebrides, by Dr. Sandi-		About Theatre-Going, by Rev. F. B. Meyer.....	26
lands.....	13	Converted in a Prison Cell, by D. L. Moody.....	27
Sketches from Trinidad, by Mrs. Macrae.....	14	Second-Hand Religion.....	28
		LITERARY NOTES.....	29
		RECEIPTS.....	30

THE NEW YEAR.

"Old" and "New" are fickle adjectives. They mean, now better, now worse, now neither, or either. Chameleon-like they color with that to which they cling. Old wine is "better?" Old bread?—not always. Time is neither "Old" nor "New." To "Year" they mean but the beginning and end of another lap in the endless race.

The "New," if new there be, must be in those who live the "New Year"; new hopes, new aims, new efforts, new life. But even here, of many a life "the old is better," the new being but a faster stride in the wrong road. What shall our "New Year" be? A kind Providence has spared us to see its beginning. What use shall we make of it?

A few days since, going through a book-making establishment, I saw in preparation for the Bank of Montreal, great account books, half a foot thick, and long and broad to match. Their books for 1898 are done; some pages filled, some partly filled, but all finished, and stowed away, for review if need be.

Our account books for 1898 are closed. Some of the pages have little, some more. They are laid aside until "the books are opened."

A new book is given us to fill. With many the pages are ruled for great opportunities; with some for less. But whether greater or less, with us as with the banking books, what is needed is faithfulness to our trust.

Let 1899, the last year of the century, or as much of it as we may see, be so lived as to receive the Master's "well done."

YOUTH'S RECORD.

The new paper issued from this office for our young people. Notice was given of it in last RECORD. Samples have been sent to all the names on the address books of the *Children's Record* and *S. S. Helps* for 1898. Samples will gladly be sent to any who write for them.

It is not intended in any way to take the place of the *Children's Record*, but for an older class of our young people.

It has a three-fold aim: (1) To give good reading matter, such as may be found in foreign papers that come so plentifully; (2) To help cultivate in our young people, a spirit of patriotism, love for our own country, which foreign papers cannot do (they often do the opposite); (3) To give to our young people some knowledge of our Church work, which no other papers for the young people, whether Canadian or Foreign, will do.

While, therefore, other papers may be good in their place, the RECORDS, *Children's* and *Youth's*, should have the first place for our young people. After them, others as may be desired.

Special Notice.

All orders and payments for any of the three *Records*, to be sent DIRECT to this office, but no orders for any other publication should come here.

All payments for *S. S. Helps* for the past year, 1898, to be sent to this office.

All orders and payments for *S. S. Helps* for 1899, also for *Topic Cards* and *Booklets*, but not for any of the *Records*, to be sent to Rev. R. D. Fraser, 592 Markham st., Toronto.

Our Home Work.

Providing for children fills a large place in the world's thought and work. It takes shape in various ways, in giving them a trade, in fitting them by education for their work in life, in starting them in business, perhaps in laying up wealth for them. In one way or another most parents seek to do the best they can for those coming after them. And this is well. "If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel."

But one way, one of the best ways, of doing this, is often lost sight of, viz., that of providing a good country for them to live in. It is well to provide them, if we can, with a farm, with an education, with a start in business, but what are all these if they have not a good country to live in, a country that has the peace and safety and prosperity that can only be found in a land leavened with righteousness.

One way, without which such an end cannot be attained, is by having the Gospel, with its great, grand, truths, regularly preached in every corner of our land, that men be thus constantly reminded of the claims of God upon them, that they have regularly uplifted before them the loftiest and noblest ideals of life, such as the Word of God alone can supply, that the chief end of man, a saved, redeemed, life, a Christian life, be made as far as possible the aim of men. To accomplish this grand work is the purpose of what is called "Our Home Work" as a Church, more especially the four great schemes, Colleges, Home Missions, Augmentation, and French Evangelization. Along all these lines we help in making the best possible provision for children, a good country for them to live in.

There is special urgency along these lines at the present time. Our land is fast filling with a strange new population in the far West. The only thing that will keep our land pure, and make it what we would like our children to have as their home and heritage, is the Gospel.

We may leave our children property and it may not be a blessing to them, or they may lose it, but effort expended in leaving them a better country will never fail to accomplish something towards the desired end, and in some measure will always be productive to them of good.

Love of kindred and love of country as well as compassion for the strangers coming to our land should lead to the most earnest efforts in the different departments of "Our Home Work.

FROM SIR WILLIAM DAWSON.

"Sincerely yours. (though with little power to think or write)," is the touching close of a note received a few days since from Sir William Dawson.

But the note itself showed the old-time interest and keen perception of duty that has done so much for education and religion in Canada. Its opening words are the very practical ones:—"I beg to enclose my cheque for my subscription to the New Hebrides Mission."

Sir William is the only survivor of the Foreign Mission Committee that had to do with the beginning of our Foreign work, when Rev. John Geddie went forth half a century ago. He was one of Geddie's most intimate friends and companions in boyhood and youth, and a life-long supporter of the work in the New Hebrides.

But his interest is not merely a memory, linked with the long ago, but a keen and living interest, in advance of most, as to our duty in grasping the new opportunities that come. Continuing he writes:—

"I notice that Rev. Dr. Robertson, of Manitoba, has had some communication with the Galicians settled in the North-West, as to missionaries. If correct, I hope this will be followed up. Surely, if God sends these foreign people here, it is a call from Him, greater than that, even, of the heathen world. Why should you not take up this in the Record? I am sure Christian people will sympathize in the matter.

The Doukobors, other foreigners who are also coming, I presume are Evangelized Christians already; but they deserve attention, and should have at least Christian teachers for the young.

All these people, in any case, should learn English, and surely better that of Christian people, than of the profaner element they may meet with in the West."

In the foremost ranks of Canada's leaders in knowledge for the last half century, from his earliest Superintendency of Education in Nova Scotia, to his recent retirement from forty years principalship of McGill University, Montreal, Sir William has ever placed religious knowledge in the forefront. In his fertile brain originated the Presbyterian College, Montreal. And now his uppermost thought, as it should be ours, for the inflowing immigration, is how it may be leavened with Truth. Patriotism and Christianity both call us to this work.

YOUNG PEOPLE AND THEIR WORK.

BY REV. R. S. BETH, WINNIPEG.

The importance of the work amongst the young people in all our congregations cannot be too strongly emphasized. This is emphatically the age of the young people, and woe be to the Church that is forgetful of the fact.

Some think they are too aggressive, but he who thus thinks mistakes the spirit of his own times. "Old men for counsel and young men for war" is not a foolish saying; and while we give the palm for ripened wisdom and experience to those whose heads are white with the unmelting snows, we recognize the fact that a peculiarly strenuous age affords special opportunities to the young.

If we count time by heart-throbs, rather than by figures on a dial, he whose heart is throbbing in keeping with the tremendous movements of to-day, may have as much packed into his life at twenty-five, as came upon his grandsire at three score.

The Church ought to recognize this fact, and avail itself to the full of the splendid power that can do so much for the Church and State if rightly utilized; and they may do such incalculable damage to both if it is neglected.

That the Church has been divinely guided in this matter is evident to all those who study the Spiritual movements of the last quarter century. During that time the Young People's Society of Christian Endeavor has had its inception and marvellous growth, till to-day it girdles the earth with a new zone of power, as nearly three millions of the best blood and brain in all countries have banded together to win the world for Christ. It may be safely said that tried by the test of Gamaliel, the wisest lawyer of the old Jewish court, this young people's movement is of God and not of man.

It is probable that the Christian Endeavor movement will not maintain all the extraordinary manifestations of enthusiasm which characterized it during the earlier years of its history. It is as well that it should be so. The emotional is an important part of our nature but it is not all of it, and it is good to know that the Young Peoples Societies are recognizing the fact of being able to do solid work without highly-wrought conventions, and even without sunrise prayer-meetings at hours when "sleep that knits up the ravelled sleeve of care" might be much more helpful and more conducive to conditions for fruitful energy.

It is well to understand that the religion of Christ is at its best when it dares a climax of the

commonplace and shows how those who at times have soared as eagles, or have run with the first outburst of a new life, may also walk the treadmill round of duty and not faint.

As evidencing the degree in which the Young People's movement is recognized by competent authority as a permanency in our church life, it is interesting to notice that during the past year the *British Weekly*, one of the leading journals of social and Christian progress over the sea has given every week special columns of its valuable space to the work. For these columns such writers as Prof. Marcus Dods, Dr. John Watson, Campbell of Brighton, and other noted men, have been secured as regular contributors on the topics. Our own church papers in Canada are giving special attention to the same subject.

In our Church *Record*, a regular department is allotted for articles from leading writers month by month on the Young People's Topics.

In this connection it is thought wise to call attention again to the special Topic card prepared by the General Assembly's Committee on the subject of "our own Church, its doctrine, polity, history, and work." This is in harmony with the genius of Christian Endeavor, which was never intended to be an undenominational society but was designed to knit the young people closer to their own particular church.

The Topic card includes a special study of the Shorter Catechism which all of us who have tried it consider one of the most interesting and helpful exercises of the meeting. The various schemes of the Church are studied in all their bearings, and the lives of missionaries and other great leaders in the work are followed with much interest and profit.

On the card for the coming year, in addition to the points already noticed, the Hymnology of the Church, with the lives of some of the great hymn writers, finds a place. This also is an important matter, since music is a child of religion, and every great revival of religion since the days of Hezekiah has been accompanied by a revival of music and the production of some of the great hymns of the Church.

One fails sometimes to understand why some good people cannot see how that, out of the travail of souls under conviction of sin, some of our greatest hymns have been born, and that out of the blessedness of ripe Christian experience words and music sprang into being that in some senses could not be expected anywhere save on this side of the cross of Christ. It is hoped that this Topic Card will be very generally adopted throughout our church.

STATE OF THE FUNDS, WEST.

BY REV. DR. WARDEN.

Toronto, Dec. 14, 1898.

As the January RECORD is issued about the time when most of the congregations of the Church allocate the missionary money collected during year, I think it well to remind ministers, sessions, and missionary committees, of the amounts required for the respective Schemes for the current ecclesiastical year, and at the same time to give a few facts regarding the several Schemes.

	Estimate for the year.
Home Mission.....	\$ 82,000 00
Augmentation.....	28,000 00
Foreign Mission.....	65,100 00
French Evangelization.....	25,000 00
Pointe-aux-Trembles.....	10,000 00
Knox College.....	12,000 00
Queen's College.....	4,000 00
“ deficit.....	9,000 00
Montreal College.....	5,000 00
Manitoba College.....	5,000 00
Widows' and Orphans'.....	10,000 00
Aged and Infirm Ministers'.....	17,000 00
Assembly.....	6,000 00
Total.....	\$278, 100 00

The congregations in both Eastern and Western Sections of the Church contribute for French Evangelization and the Assembly Fund. The congregations in the Western Section alone contribute for the other schemes, with the exception of Manitoba College, the amount for which is drawn from Ontario, Quebec, and the Maritime Provinces.

The Church year now ends on the 31st of March. The change from April to March was only made a year ago, so that in drawing comparisons between receipts and expenditures at this date and the corresponding date of 1897, it ought to be borne in mind that the current year began a month earlier, and thus the receipts and expenditure to date are for one month more than at the corresponding period last year.

HOME MISSIONS:—The receipts to this date are \$1,850 less than at the corresponding date last year, while the expenditure is \$5,130 more. Not only is the full amount of the estimate likely to be needed, but owing to diminished receipts from Britain, and from legacies, a correspondingly larger amount will this year be required from the congregations of the Church.

AUGMENTATION:—While the receipts to date are about \$1,000 in excess of those of last year, the expenditure is also in excess to the same amount. A large number of congregations in the Northwest desire to be added to the list in the spring, and it is hoped that the state of the Fund will justify the Committee in accepting these.

FOREIGN MISSIONS:—The receipts are \$3,000 more than last year, but the expenditure to date is \$6,700 in excess of the corresponding period a year ago. With a large number of men offering their services for the Foreign Field, greatly increased contributions will be necessary if the Committee are to secure the services of these applicants.

FRENCH EVANGELIZATION:—The receipts at date are nearly \$3,000 in excess of last year. The expenditure, also, is about \$650 greater than last year. For Pt.-aux-Trembles schools, the receipts are slightly in excess, but the expenditure is fully \$1,500 greater than last year. Only \$1,500 have thus far been received out of the \$10,000 required for the year.

WIDOWS' AND ORPHAN'S FUND:—The receipts to this date from congregational sources and from ministers' rates are \$300 less than at the corresponding period last year, whereas the expenditure has considerably increased because of the death of several ministers whose widows and children have been added to the list of annuitants. It should be borne in mind that a considerable number of congregations do not contribute to this Fund, but to the Widows' and Orphans' Fund in connection with the former Church of Scotland in Canada, so that the constituency from which revenue is derived is somewhat limited. There is no reasonable hope of the annuities being continued on the present scale unless largely increased contributions are received from congregations.

AGED AND INFIRM MINISTERS' FUND:—This Fund began the year with a debt of \$3,233.64. To this date \$1,100 have been received from congregations, or, including a grant from the Hymnal Committee, less than \$1,900, whereas according to the estimate, \$17,000 are required, over and above ministers' rates and interest on investments. Special attention is directed to the needs of this Fund.

ASSEMBLY FUND:—The receipts to date are slightly in excess of those of last year, whereas the expenditure is, thus far, \$700 greater.

COLLEGES:—The amount estimated for Manitoba College is the amount required from the Provinces of Ontario and Quebec, and the Maritime Provinces. The constituency for the other Colleges is confined to the Provinces of Ontario and Quebec.

As the constituency whence the different schemes draw their support is now the same in each case, the following table shows the number of communicants in the constituency of each scheme, with the rate per communicant required, according to the estimates for the current year :

	Amount required	Communi- cants	Av. rate per com.
Home Mission.....	\$82,000	160,000	.52cts.
Augmentation.....	28,000	160,000	.18
Foreign Mission	65,100	160,000	.41
French Evang	35,000	200,000	.18
Pte-aux-Trembles..			
Widows' & Orphans'..	10,000	145,000	.07
A. & I. Ministers'.....	17,000	160,000	.11
Assembly.....	6,000	200,000	.03
Manitoba College.....	5,000	180,000	.03
Knox College	30,000	140,000	.22
Queen's Col.			
" " deficit			
Montreal College			

While the average rate per communicant is here given, it is scarcely necessary to say that the ability of many congregations is much greater than that of others, so that while some may not reach the average, very many will greatly exceed it.

Moreover, it invariably happens that a large number of congregations every year fail to contribute to one or more of the Schemes. However much this may be regretted, it is none the less true, and therefore, if the required amount is got for the several Schemes, the average per communicant must be greatly exceeded by many congregations.

The total sum required this year for the various schemes—Western Section—is \$278,100. At this date, although about nine months of the year have passed, only \$46,000 have been received, leaving \$232,000 to be got during the next three months.

A candle that won't shine in one room is very unlikely to shine in another. If you do not shine at home, if your father and mother, your sister and brother, if the very cat and dog in the house are not the better and happier for your being a Christian, it is a question whether you really are one.—J. HUDSON TAYLOR.

TWO WORTHY SCHEMES.

Dr. Warden writes the RECORD, of the Aged Infirm Ministers' Fund, West, as follows :—

"In order to meet the annuities of ministers, West, \$17,000 is this year asked from congregations. To this date, Dec. 12, only \$1,819 have been received. In this amount is included \$750 from the Hymnal Committee, so that only \$1,109 have, thus far, been obtained from congregations. Already upwards of eight months of the year have elapsed. The year began with a debt of \$3,233.64. The annuities are paid to ministers half-yearly on the 1st October and 1st April. It looks just now as if there would be very little on hand on the 1st of April next with which to pay the half-yearly annuities then due."

Of the Widows' and Orphans' Fund, West, he also writes :

"The receipts to date are \$1,155. Of this amount \$375 were obtained from the Hymnal Committee, so that only \$780 have been received from congregations of the Church. The rates from ministers are this year already nearly \$1,500 less than at the corresponding period of last year, so that the actual receipts from ministers' rates were last year fully double the normal amount. On the other hand, the number of annuities has considerably increased of late, owing to the death of several ministers. To enable the Committee, West, to pay the annuities in full, about \$10,000 are this year required from congregations, that is, fully fifty per cent. in excess of the amount got last year."

Concerning both Schemes, Dr. Warden writes :

"Last year, many congregations neglected to contribute to one or both of them. It is earnestly hoped that every minister and session will see that their congregation this year contributes, so that the full amount may be got, making unnecessary the reduction of already small annuities.

Many of the Ministers receiving benefit from the Aged and Infirm Ministers' Fund, and the husbands of many of those who are annuitants of the Widows' and Orphans' Fund, bore the burden and heat of the day in the early settlement of the country, when salaries were small, and when it was difficult to get sufficient for present wants, not to speak of saving for the future.

The claims of these two Funds will appeal strongly to the best of our people, and I have every confidence that if the facts are made known to them, and the opportunity given thus to contribute, very many will gladly avail themselves of the privilege of doing so."

THE FRENCH PROTESTANT MOVEMENT.

BY REV. CALVIN E. AMARON, D.D., MONTREAL.

At no period in the history of our country has the branch of Home Missionary work known as French Evangelization been of greater significance and importance than at the present hour.

For those who believe that there is such a thing as truth, and that the gulf which separates error from truth is sufficiently wide to justify them in making a choice, it cannot be a matter of indifference whether individuals or nations are influenced and governed by Evangelical truth or Romish error.

With such instances as those offered the world by the history of Spain, and of the colonies which are providentially passing out of her hands, intelligent and thinking men would need bias their judgment, or do violence to their convictions, to refuse to admit the lamentable failure of the Church of Rome, in dispensing the blessings of education and religion to these unfortunate countries.

What can be said of Spain, Cuba, and the Philippines, is true of every country over which the Roman Catholic church has had control. French Canada forms no exception, as facts abundantly prove.

It is rather late in the history of the French Protestant movement in Canada to write anything in vindication of it. The results with which God has blessed the efforts of faithful missionaries of our church since the union of 1875, have fully demonstrated the wisdom of the Church in undertaking the work so vigorously at that time.

For the sake of brevity and clearness, I shall endeavor to sum up what can be said in a brief paper, under two leading questions:

I. WHY WAS THE WORK BEGUN AT ALL?

In order to answer this first question satisfactorily, it is necessary to recall a few historical facts. We have met in the past, and we meet to-day, a class of men who claim to be the best friends of the French Canadians. They possess breadth of thought, true charity and liberality. Their motto is: "Let us live at peace with our fellow-citizens of French origin, and in no wise interfere with the condition of things which existed at the time of the conquest."

We do not hesitate to say, and in so doing we voice the sentiments of the entire French Protestant Church of Canada, and of thousands of nominal Roman Catholics, that the Protestants who take this stand are considered to be the

worst enemies of the French Canadians and of this entire Dominion. The French Canadians in no way appreciate such sympathy and the country is not grateful for it.

We ask all who desire to judge fairly and rightly the policy inaugurated by a few far-sighted, brave, and consistent, Christians, some sixty years ago, a policy which the Presbyterian Church has declared to be right, to take the trouble to study anew the history of the British conquest. By making themselves familiar with the state of things as they existed in New France when she became a colony of the British Empire, they will be in a better position to say whether the enlightened Christians who first undertook to give the simple Gospel to the French of Canada, were responding to the voice of God and fulfilling a national duty. They will at once realize and admit that the people of Canada had been sadly neglected educationally and religiously, and were two centuries behind their Protestant conquerors. Their evangelization was a God-inspired and imposed duty, which it was impossible for true Christians to neglect.

It is a well-known fact that New France was, from the very inception of the colony, taken under the maternal care of the Church of Rome. The Church was to have entire control. She therefore, had the moulding and fashioning of the French Canadian nation. What the French Canadians would be in the future, this religious system would be responsible for.

Every effort was put forth to exclude Protestant influences. After the revocation of the Edict of Nantes, the persecuted Huguenots naturally turned their eyes to Canada. The noble martyr of St. Bartholomew's day, Admiral Coligny, had formed a great colonization plan, which, if carried out, would have enriched Canada and made it a rival of the Puritan colony to the South.

But Rome would not allow the Huguenots to settle here; the little colony which had been founded at l'Acadie and was prosperous, was disbanded, and our spiritual ancestors, who would have made Canada great, because they knew the Gospel, were driven back across the sea by royal edicts and priestly hate.

In 1759 England conquered Canada from France. Here comes the question: Had she any religious and educational mission to the conquered people? The same question as can be asked in connection with the conquest of the Spanish colonies by the United States. Shall the Protestant churches of the United States leave the inhabitants of these unfortunate Islands in the

condition of ignorance, poverty, and degradation, in which they are, and which they owe to the Church of Rome, which has failed to educate them intellectually and morally?

In order to answer the question in so far as it relates to French Canada, we must inquire into the condition of things at the time of the English conquest.

Was it discovered that this much vaunted system of secular and religious education had enlightened the mind, had raised the people above the prejudices and superstitions peculiar to ignorance? Was it found that the heart had been made liberal and generous, and that this Roman Catholic colony was foremost in Christian, benevolent, enterprises? Did the French Roman Catholics resemble the people of the Colony of New England, founded on the Bible and its great principles of liberty, about one hundred years later, and who were educated, thrifty, and prosperous. Alas! we French Protestants who lament over the past history of the country, know too well that the reverse was the case.

Ninety per cent. of the people could not so much as read and write when the first attempts at giving them the Gospel were made. The superstition and fanaticism were simply incredible. The priest was looked upon as a demi-god and misused his power. The missionary was called an emissary of the devil, with cloven feet, followed by the *loup-garou*, bringing plagues and calamities everywhere he went. He was insulted, mobbed, beaten, and many a time shed his blood for the sake of the Gospel. He persevered because he loved souls held in such darkness, and because he had faith in the Gospel to convert them.

Such was the condition of the people of New France at the conquest, and notwithstanding this sad state of things, almost a century elapsed before any interest was taken in the spiritual and moral emancipation of the down-trodden race, which groaned in the chains of Romanism.

If the Protestants of Britain and of Canada are to be blamed, it is for having delayed so long to break in upon this mediæval darkness, for not having given the Gospel sooner to those slaves to the Romish system.

What have been the results of this neglect? Those which Roman Catholic ascendancy has produced the wide world over, not only in Spain and her colonies, but in Ireland, Italy, and the South American Republics.

New France, this wonderful country, founded on circumstances most favorable to her rapid

growth, aided by money from the French Court, settled by a superior class of colonists; New France with its rich and productive soil, its magnificent rivers and water powers, its vast lakes, its mineral resources, its rich forests; New France under Roman Catholic teaching and control, has, comparatively speaking, remained at a standstill.

In view of facts like these, which could be enlarged upon, it is scarcely necessary to ask the question: Why was the work of French evangelization begun by the God-fearing men who put their hand to it half a century ago. The question is fully answered.

II. WHY SHOULD IT NOW BE CONTINUED?

A second question arises, of greater importance to us now than the former. Is there any good reason for the continuance of the work at the present time?

Our reply is that in addition to the reasons above given, which still exist, though in less intensified form, there has arisen a state of things in our country which makes this phase of home missionary work more than ever imperative.

1. *The Success Obtained.*

The Presbyterian Church in Canada has now nearly one hundred missionary fields where the Gospel is preached with as much regularity as the funds at the disposal of the Board of French Evangelization admit of.

There exists in Canada a French Presbyterian Church, forming part of our great church. It needs help, as English-speaking missions do. These are helped by the Home Mission Committee, whilst the French are assisted by the Board of French Evangelization.

The churches who do little or nothing for French work on the ground that they do not believe in French Evangelization, might allow us to put the question: Since when has it become an offence to worship God according to His Word, in the French language? Why should large and influential churches withhold their gifts, and allow weak sister churches to suffer their pastors to become disheartened, because they are French Presbyterians? This is not in keeping with the broad charity and all-embracing love of the Saviour Jesus Christ.

2. *The Changed State of Things.*

It has become manifest to all who have followed the trend of events in our country, that wonderful changes have taken place.

The evangelistic movement which has been carried on in the face of difficulties, which at times seemed insuperable, has been a mighty fac-

tor in changing public sentiment among the French in the Province of Quebec.

For the last few years a spirit of independence, hitherto unknown, has arisen, and is making itself felt all over the Province of Quebec. The educated men have been conscious for a long time of the fact that the French Canadian nation, as a whole, did not occupy in the country the position to which its natural ability and past advantages entitle it.

From all sides the question is asked: Why have not our French young men been able to cope with English-speaking youths educated in Protestant schools and universities? Why has the Protestant Province of Ontario outstripped us in everything, and Protestant New England had so phenomenal a development, calling away our people to her shores to make them prosperous and happy?

One answer alone could be found to such a question. The powers that have had the moulding of the complexion of New France must be held responsible for the state of backwardness in which Canada has been held. It is time for us to assert our right to think for ourselves, and educate our young men in such a way that they may become free and independent citizens, instead of being the slaves which we and our fathers have been.

The limits of this paper prevent that I should give instances to show how widely these ideas of independence and liberty have spread. We are living at the close of the 19th century, and Romanism, be it good or bad, no longer satisfies multitudes in French Canada. It cannot stand the light of Protestantism, of education, and of the civilization of our age.

If we now relinquish our efforts, if we do not replace an inadequate and discarded religion, the gravest consequences are sure to follow. The lukewarm and indifferent Protestant businessmen of Canada, will be among the first to suffer most severely from the irreligion, immorality, and lawlessness, which accompanies everywhere the rebound from Romish absolutism.

Whilst Romanism is most hurtful to the intellectual and moral life of a nation, and its dead formalism and externalism inimical to true religion, the infidelity and irreligion it has always produced are ten-fold worse. The weakness of France to-day is proof of this.

The objection to French Evangelization on the ground that it is a work of proselytism, if ever it had any weight, is void to-day. To those who are so anxious that the slaves of Rome should

not become emancipated, we would say: "Close your Protestant churches and cease preaching the Gospel, for you are indirectly undermining the faith of this people. Stop the publication of your newspapers, which thousands read, for you are throwing light into the mediæval darkness of Quebec. Close your public schools against Roman Catholic children, refuse to admit young men into your universities. In one word, stop the wheels of progress.

Are you prepared to do this? If not, you are in duty bound to help in replacing a faith which you are instrumental in destroying, by the purer faith of the Gospel of Jesus Christ.

This is what the Board of French Evangelization is doing, a work eminently Christian, decidedly patriotic, as it has told in such a marked way on the destinies of our land. No power on earth can prevent this emancipation work and the disintegration of Romanism from going on; and the Gospel of Christ alone can guide it aright and control it. Hence our contention that this branch of Home Mission work has never been so urgent as at present.

3. *The Desire for the Gospel.*

A last reason, that can only be mentioned, for energetic action and increased liberality: The people want the Gospel, and come in large numbers to hear it.

I speak for myself as pastor of St. John's Church, Montreal. Our church is the largest French Protestant Church in Canada. It occupies a central position and is well adapted to its work. Since 1890 over 250 members have been placed on the membership roll, 50 of these during the past two and a half years. The present membership is 125.

When the new church was dedicated two years ago, it was thought to be too large, but the Gospel is preached every Sunday to increasing audiences. At the evening service the church has been too small on several occasions during the past few weeks. Many of these belong to the lapsed masses, who never elsewhere hear the Gospel and are sure to vote on the wrong side when great moral issues are at stake, unless they are enlightened by the Gospel. The prayer-meeting has been attended by from 40 to 70 of late. There seems to be decided awakening. The missionary has access to more homes than he is able to overtake.

Whatever may be our duty to the heathen world, and it is great, we are bound to prevent a portion of our land from receding into heathenism by throwing aside all faith. Let us do our duty, because God is only waiting till we do, to accomplish great things.

POINTE-AUX-TREMBLES MISSION SCHOOLS.

BY REV. J. J. BOURGOIN, PRINCIPAL.

We opened this session on the 15th of October with 70 pupils present. Their number has increased to 161.

We have 92 boys and 69 girls; over 70 belong to Roman Catholic families; nearly 70 are new scholars.

They range from 12 to 24 years of age; the average age is 15½ years. 27 are unable to read.

We have 12 free scholars. The others pay from 25 cents up to \$8.00, the average fees amounting to \$1.75 per month.

212 applications for admission have been received this fall.

Our staff of teachers is almost the same as last year. It consists of:—Miss I. HADDOW, the Directress of the Girls' School; Misses. BETRIX and BOURGOIN, two graduates of the McGill Normal School; Miss MULLER, a former pupil; Mr. E. BRANDT, a graduate of the Presbyterian College; Mr. CHODAT, a young teacher from Switzerland; and myself.

The pupils are divided into five classes composed of boys and girls. Boys rise at 6 A.M., Girls at 6.30. The beginners retire at 9 P.M., the more advanced at 11 P.M. They have 6½ hours recitation during the day, except on Saturday. Every school-day begins with the Bible lesson. Two hours and a half are devoted by the beginners to the preparation of their lessons, and five hours by the senior class. One hour is devoted to house work, and the rest of the day to recreation.

The subjects taught are the following:—Reading, writing, drawing, music, singing, geography, History of Canada, Roman History, arithmetic, algebra, geometry, French grammar, dictation, composition, literature, English, Latin, Greek, natural philosophy, bookkeeping, and, chief and best, the Bible.

Sundays are devoted to public services, morning and evening; to Sabbath-school and to a prayer-meeting conducted by the pupils themselves.

A committee composed of four members of the Board of French Evangelization visit the school every month and spend a part of the day examining the various classes.

After casting a glance upon this numerical statement, you may realize more strongly than ever the greatness of the work you are doing

through these schools. Your generosity brings here every year about 160 young people under the powerful influence of the Bible, which they read, search, and commit to memory every day.

Where would our scholars be without your Christian liberality? They had remained where they come from—from the home of poverty, ignorance, superstition, prejudice, and their future influence would respond to their beginning.

A few years in our missionary schools will elevate their ideal, create in them a sound ambition a desire for self-reliance, a spirit of inquiry and of independence, which will open before them a broader career and will allow them to leave far behind their Roman Catholic neighbors of equal resources.

Many of them will not only acquire intellectual achievements which shall render them more useful to their country, but they will become faithful servants of the Master, and will go bravely among their countrymen in order to bring them the good tidings of a free salvation through faith in Jesus.

On leaving the school, they will cheer their parents by their improved behaviour, their progress, their message of grace from our Heavenly Father. They will surprise their neighbors by their honesty, their good habits, their fearless attitude towards the enemies of the Bible, their intelligent patriotism, and their efforts to help those who are desirous of improving their situation.

In order to reach those important results we need the special help of the Lord, without whom we can do nothing, we need also the hearty support of the Church, an offering from every Sabbath School and from every Y.P.S.C.E., we need also the sympathy, the interest, and the constant prayers of all.

Looking backward on the innumerable tokens of the favor of God and of your indefatigable support, we are full of confidence for the future of our missionary schools.

All contributions should be sent to Rev. Dr. Warden, Toronto.

I may state as the conclusion of the whole matter that the Bible contains within itself all that under God is required to account for and dispose of all forms of infidelity, and to turn to the best uses all that man can learn of nature.—SIR WILLIAM DAVIDSON.

CHURCH NOTES AND NOTICES.

CALLS.

From New Edinburgh, Ottawa, to Mr. N. A. McLeod, of Woodlands, Glengarry Pres. Accepted.

From Warkworth, Ont., to Mr. A. W. Craw. Accepted, Induction 10 Jan., 2.30 p.m.

From Bridgetown, Hx. Pres., to Mr. H. S. Davidson.

From Hillsburg and Bethel, Orangeville Pres., to Mr. M. McKinnon, of Fenelon Falls.

From Clyde and Barrington, N.S., to Mr. A. D. Stirling. Accepted. Ordination and Induction 28th Dec.

From Thorburn, N.S., to Mr. J. A. Mackenzie, of Acadia Mines. Accepted. Induction 10 Jan.

From Summerside, P.E.I., to Mr. W. L. Smith, Ferrona, N.S. Accepted.

From Blue Mountain, N.S., to Mr. E. J. Rattee, of Noel, N.S.

From Erskine Church, Toronto, to Mr. James Murray, of St. Catherines.

From Colloden and Verschoyle, Paris Pres., to Mr. A. Stewart.

INDUCTIONS.

At Bearbrook, Ottawa Pres., 15 Nov., Mr. E. J. Shaw.

At Glebe Ch., Ottawa, 29th Nov., Mr. J. W. H. Milne.

At Orangeville, Mr. R. W. Dickie.

At River John, N.S., 13th Dec., Mr. J. A. Crawford.

At St. Peters, C.B., 15th Nov., Mr. J. A. Calder.

RESIGNATIONS.

Of Marmora, Ont., Mr. G. F. Johnson.

Of Comber, Chatham Pres., Mr. Cotter.

Of Tilbury E., Chatham Pres., Mr. Manson.

LONG LIFE.

He liveth long, who liveth well;

All else is life but flung away.

He liveth longest, who can tell

Of true things truly done each day.

Then fill each hour with what will last;

Buy up the moments as they go.

The life above, when this is past,

Is the ripe fruit of life below.

Sow love, and taste its fruitage pure;

Sow peace, and reap its harvest bright;

Sow sunbeams on the rock and moor,

And find a harvest home of light. —H. Bonar.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney.
2. Inverness, Little Narrows, 14 Mar., 11 a.m.
3. P.E. Island, Charl'tn, St. Jus., 7 Mar., 11 a.m.
4. Pictou, New Glasgow, 10 Jan., 1.30 p.m.
5. Wallace, Amherst, 7 Feb., 2.30 p.m.
6. Truro, Truro, 10 Jan., 11 a.m.
7. Halifax, Hx. Chal.
8. Lunenburg, Yar.
9. St. John, St. John, St. A., 17 Jan.
10. Miramichi.

Synod of Montreal and Ottawa.

11. Quebec.
12. Montreal, Mont., Knox., 14 Mar., 10 a.m.
13. Glengarry, Cornwall, 14 Mar., 10.30 a.m.
14. Ottawa, Otta., Bank St., 6 Feb., 10 a.m.
15. Lunark & Ren., Pembroke, 6 Mar., 8 p.m.
16. Brockville.

Synod of Toronto and Kingston.

17. Kingston.
18. Peterboro, Pt Hope, 1st, 14 Mar., 2 p.m.
19. Whitby, Pt. Perry, St. J., 17 Jan., 10 a.m.
20. Lindsay.
21. Toronto, Tor., Knox., 1 Tu. ev. mo.
22. Orangeville, Orangeville, 29 Jan., 10.30.30 am.
23. Barrie, Barrie, 21 Mar.
24. North Bay, Elmsdale, 17 Jan., 9 a.m.
25. Algoma, Webbwood, March.
26. Owen Sound, O' sd., 21 Mar. 10 a.m.
27. Sargeen.
28. Guelph, Gueiph, Kx., 17 Jan., 10.30 a.m.

Synod of Hamilton and London

29. Hamilton, Ham., Knox, 17 Jan., 9.30.
30. Paris, Brantford, Zion, 14 March, 10.30 a.m.
31. London, St. Thos., 9 Jan., 2 p.m., 10th, 9 a.m.
32. Chatham, Windsor, St. A., 14 Mar., 11 a.m.
33. Stratford, Strat., Kx., 10 Jan., 10.30 a.m.
34. Huron, Clinton, 17 Jan., 10 a.m.
35. Maitland, Kincardine, Kx., 17 Jan., 1 p.m.
36. Bruce.
37. Sarnia.

Synod of Manitoba and the North-West.

38. Superior, Fort Wm., 1st week in March.
39. Winnipeg, Man. Col., 2 Tu., Jan., bi-mo.
40. Rock Lake, Boissevain, 1st week March.
41. Glenboro, Glenboro, 6 March.
42. Portage, Ca Pra., P. la Pra., 7 Mar., 10 a.m.
43. Brandon, Brandon, 7 March, 10 a.m.
44. Minnedosa, Binscarth, 8 March, 10 a.m.
45. Melita, Melita, 7 Mar., 9 a.m.
46. Regina, Indian Head, 1 March.

Synod of British Columbia.

47. Calgary, Lethbridge, (provisionally, 22 Feb.)
48. Edmonton, Lacombe, date not fixed.
49. Kamloops, Revelstoke, 28 Feb.
50. Westminster.
51. Victoria.

Our Foreign Missions.

There is a dearth of missionary news this month. If the missionaries only realized how much depends upon making the Church see, through their eyes, the heathen field, many an incident that passes and is forgotten, would be sent to the RECORD, would deepen interest at home, and would prove, in returns to the Mission Funds, the best investment of time in all their varied and wearing work.

The Maritime Synod, the Eastern Section in Foreign Mission Work, has made a greater forward movement than perhaps some realize, a movement that means large added responsibility. Until recently, it had but two Foreign Fields, the New Hebrides and Trinidad; one of them for over fifty years, the other for more than thirty years.

Some two years ago it extended its work to Demarara, South America, where is an East Indian Immigrant population, larger than that of Trinidad. More recently it has taken up Korea, with more heathen millions waiting to receive the Gospel from its hand than there are in all the other Foreign Fields of the Eastern Section. Four fields now, instead of the two that were wrought so long, and many times more heathen in the new than in the old.

Effort must not for a moment be relaxed in the older fields, which have been among the most successful in the history of modern missions; and the work in the new, now that it has been undertaken, must be overtaken. The new fields are full of encouraging promise. The people are as open to the Gospel as in any other mission field in the world. May our past experience in the Eastern Section be repeated, and more, in the days to come.

The great fact to be realized before the end of March, the end of our church year, is the large additional work we have assumed in these new fields, and the additional giving, on the part of all, to support this work.

LETTER FROM HONAN.

FROM DR. JEANIE J. DOW.

The wet season has been very persistent and long-continued this year, though the downfall has not been considered specially large. The mission houses, excepting those put up this year, are saturated with damp, some even to the ceiling, and in spots are green with mould.

In fall grains there has been a large yield. No flooding has occurred in this region to destroy it.

In the dispensary there are some piteous sights these days, children of a year reduced to skeletons by disease which might have been cured "if," as the mother says, "we hadn't been so busy," or if it hadn't been "only a child." Then is the time one grows wroth, for often the word is careless, the laugh heartless. The child lying weak and listless upon her breast, has been ill for a month or six weeks, and they live a mile or perhaps two away. Even now she probably would not have come had not the clouding eyes, the poor, inflamed lips, told her that now, if ever, was the time to make, at least, the semblance of an attempt to save him. A few days ago such an infant died in the chapel before dispensing hours.

Yet expressions of the mother instinct are not wanting. Two days ago, when I undertook to instruct a strong woman of thirty or forty years on her duty to the child God had given her, she burst into rebellious tears, sobbing, "When your elders would not let you have her treated, what were you to do? I wanted to bring her earlier, but they wouldn't let me." A sad enough commentary on the every-day unassimilation of the discordant elements of the Chinese family.

Another every-day sight is the obedience of parents to their off-spring. The child screams, kicks, pulls, and twists, until the faintly-resisting mother allows it to squirm out of her hands. You remonstrate, feeling your patience ebbing; she explains that the youth "is perverse." You wonder whether, if either expedient were feasible, the rod of correction should be administered to parent or to child, but, as no solution presents itself, you soothe your feelings by a practical exhibition of the efficacy of main force and will-power even against such fearful odds. She goes away admitting that the results are admirable, but with a mental reservation that your heart is hard.

Last week we had an unexpected visit from Mrs. Chao, of Hui Lung, a bright, industrious widow interested in Christ through the word of a fellow-townsmen not more than a year ago. She has plodded through "Griffith John's Catechism" and the Gospels by Matthew and Luke, and now, much to her credit, is reading Mark's Gospel. The two days she spent here she lodged with Christian women in a compound not far off. They were much impressed by her cleverness, good sense, and understanding of the Truth. Her stay among them was of mutual benefit; for they saw to what a woman could attain without foreign help, and she was strengthened by fellowship with other believers. We got our morsel of stimulus, too, for hers is a character one does not meet every day.—F. M. FINDINGS.

THE STORY OF EFATE, NEW HEBRIDES.

BY OUR MISSIONARY, REV. J. W. MACKENZIE.

It was in 1864, thirty-four years ago, that the first British missionary, Rev. D. Morrison, of Nova Scotia, settled upon this island. His station was at Erakor, a small island on the south-west side of Efate. For many years before, native teachers from Samoa had been laboring there, and a church had been formed.

Two years later, Mr. Morrison was joined by Rev. J. Cosh, M.A., who resided at Pango, some three miles distant from Erakor. Unfortunately for the work, the labors of these brethren were brief. In a few years both had to retire from the Mission, the former owing to his own failing health, and the latter on account of the health of his wife.

In 1872 we were appointed to Pango by the Mission Synod, and the same year saw the appointment of Rev. D. Macdonald to Havannah Harbor, on the opposite side of the island.

We found the Gospels of Mark and John in print in the Efatese language, also a Hymnal and the book of Genesis in manuscript. Erakor and Pango were Christian villages; the rest of the island was lying in densest darkness.

The only effect that the light of the Gospel, shining so long at these villages, seemed to have had was that it prejudiced the rest of the natives against our message. They saw what these villages had renounced, and they could not see what benefits the Gospel gave them in return.

The first year we resided at Pango, but finding Erakor healthier and more central for our work, moved there.

Eratap was the first heathen village visited. The people had the reputation of being very blood-thirsty. Many years before the introduction of Christianity to the island, they treacherously murdered a ship's company, wrecked near their village, and feasted on the bodies. They manifested much hostility toward us, seeming determined to have nothing to do with the Gospel. Indeed the chief said, "We shall never worship here."

Shortly afterwards, one of their young men became friendly, and we persuaded him to take a teacher. But, one Sabbath morning, a number of excited heathen surrounded the hut whilst the two were at worship, and threatened to murder them, so they were forced to flee for their lives.

In less than a year, however, this young man, joined by another, moved to a small island about a mile distant, where, a few years before, the body of a young convert from Erakor had been thrown. He had gone to tell them the story of the Cross, and had been murdered in consequence.

After building their huts, the two young men received a teacher and remained unmolested. Soon one and another joined the Christians, and

they built a small grass school-house, and finally the whole village renounced heathenism. From this village we had two teachers who deserve especial mention for their faithfulness and zeal in the Master's service—Ralman and Wallis. The former did grand work on his own island, the latter on Malekula, under Rev. John Gillan.

Our next village, Bufa, was far inland. Upon our first visit it was evident that Bufa would not be won without a struggle; for, upon returning, we noticed freshly-cut trees laid everywhere along the path. My companions, Christian natives, informed me that this was done to taboo the path, as a warning that we must not visit them again.

For years they held out, and when we visited them, which we did almost every Sabbath, they were seldom found at home, having fled to the bush on our approach. At various times we had converts who, to escape persecution, fled to Erakor. At length, however, the village was won, and a teacher located there.

More inland villages were then visited, and two islets—Fila and Mele, in Pango Bay—where a language altogether different to the Efatese is spoken, and where opposition was more violent than in any other part of our district.

The people inland lived in small encampments, some of them upon the mountains in very inaccessible places. These people were much inferior in physique to the shore villagers, and milder in disposition. We succeeded in getting them to move down and form one village much nearer to the mission-station.

On the eastern side of the island the natives were fiercer and more notorious for their cannibal propensities. The first teacher settled there had to flee for his life, bringing his converts to Erakor with him. Two of these were trained for teachers, and subsequently placed in their own district. There, too, we succeeded in bringing the various villages to one centre. Fila and Mele have also come in, leaving no heathen villages on our side of the island.

For some years we had a training-class for teachers, which occupied a great deal of our time. In addition to supplying our own district, we assisted some of our brethren in the Northern Islands by sending teachers, especially Messrs. Leggatt, Paton, Gillan, and Landels, who have had teachers from us for their work up to the present time. During all these years twenty-five teachers and their wives have gone forth from our people to help in the work of other missionaries.

Besides the New Testament, the joint work of Dr. Macdonald and myself, we have in print in the Efatese language a Scripture History, a Primer, a Hymn-book, the Peep of Day, and a Catechism; and now Mr. Milne, Dr. Macdonald and myself have in contemplation a translation of the Old Testament.

At Erakor, Fila, and Mele, we have substantial churches, the frames being of colonial wood.

That at Erakor is the largest, as the communion is held there, and on these occasions a congregation of 500 is usually present.

Besides paying for the material of these buildings, our people have defrayed the entire expense of the books above referred to, and for two years past have supported their teachers by Sabbath collections. I may also add that, besides doing a considerable amount of manual labor gratis, our people have supplied us with all the yams we required.

WITCHCRAFT IN THE NEW HEBRIDES.

BY DR. SANDILANDS, OF NORTHEAST SANTO.

I had been on a medical visit to one of the Southern Islands, and on our return at the end of June we found that during our absence two deaths had taken place at our nearest villages, and that two men were very sick and not expected to get better.

In their superstitious belief that most of their sicknesses and deaths are to be attributed to the influence of witchcraft poisoning, the people set themselves to find out who was the guilty party, and fixed on one of their own number who is believed to have the power to cause death.

Formerly this man would have been killed, but out of respect for, or fear of, us, they were content that he and his wife should leave this place and betake themselves where he would have no power over this people.

Thus accused of being the cause of sickness and death, he of course, protested his innocence, and we ourselves sought to reason with the people about the absurdity of this their belief in witchcraft poisoning.

I freely offered to put their belief to the test by letting any one whom they thought had the power work his poisoning on me, much to the horror of some of the more innocent among them, who thought me very foolhardy in thus risking my life; but the more knowing among them were cute enough to have ready the answer that I being a white man the bewitching would have no effect on me.

No amount of talking to them, however, would make them give up their notion, and the demand was urgent that this man must leave the place, and at once. And so he and his wife had to remove with all their belongings to another village at a little distance.

We attended to the sick people as best we could but it is only up to a certain point that they will take medicine; if they have faith in it, and think they will get better, they will take medi-

cine; if they think they will not get well, it is just pretty much a matter of lying down to die, refusing almost all food, and giving themselves up to despair, probably pretty well assured in their own mind who is responsible for their death.

One is inclined to think that if only they would pick up hope and heart and take medicine, and especially food, they would often improve and live for some time longer, but hope dies, and their life seems to go out. At the end both the men who have died since our return have been simply living skeletons.

Forseeing the death of these men I pleaded hard with the people that they would not put the widows to death, and also that they would make sure that the widows were kept from doing away with themselves.

This is a common custom here; if a woman has been much attached to her husband, real grief at his death often makes her take away her life that she may accompany him to the spirit world. Sometimes the people insist that the widow should die, especially if the man has been a chief of any rank; but if any woman should express a desire to live she is evidently allowed to live.

In the case of these two men I was assured that the widows would not be put to death, and that they did not themselves want to die; but what was our surprise and grief one afternoon to hear that one of the men had died and that his wife had hanged herself even before her husband was quite dead. The people of her village had failed to keep a good watch over her, and had gone to their gardens; she had seized the opportunity of no one being about, and had gone to her yam-house and made away with herself there.

This made me only the more anxious to make sure that the wife of the other man should be spared, and I spoke with them all and with the man and woman themselves, till I extracted from them all a promise that she should not die; and I am glad to say she has been spared.

Of course, the rebeing disease-and-death makers, it is only expected that there should be also witch-doctors, who profess power to charm away disease and death; and to one of these men recourse was had in the case of the man who died last. He came half a dozen times from another village and sang over him his charms, and removed from him many mysterious and remarkable things that were causing his sickness, such as bones, pieces of charcoal, etc.

He passed us on his way home from his last visit, and on my asking him if he thought that

now his patient would recover, he said that on the contrary he thought he would die. However, this was not of much importance, he had got his present of fowls and yams; and not very long after we heard one night the clear tolling of the death drum, and in the early morning the weird wailing for the dead.

During the last six months there has been in the two villages next us a high death-rate for a population so small, and all of those who have died have been people whom we have particularly liked; and humanly speaking and in the interests of the worship we are inclined to say that we could better have spared some others than these. But God makes no mistakes, and though in the meantime there is dislike for, and opposition to, the worship, yet doubtless the interest will revive and in due time we shall reap if we faint not.

SKETCHES FROM TRINIDAD.

BY OUR MISSIONARY, MRS. MACRAE.

Perhaps an account of a few days' experience in going in and out among the people will be of interest. Yesterday I went out to our Sunday-School at Iere village with Miss Sinclair, and took the adult class for Mr. Macrae, who could not be present. After going from house to house, inviting men, women, and children, to come to the church, a little group was at length brought in.

The degraded condition of these poor children who came out of heathen homes is difficult to describe, being allowed, as many of them are, to run about the roads and fields in a partially nude condition, with little or no parental training. One boy who came in late and very untidy, on being asked what had kept him, said he had been to a store to buy oil; this, no doubt, being an excuse planned by his father to keep him away from the Sunday-school.

The difference of appearance in those who have embraced Christianity and those who are still in moral darkness, is very marked. One can almost tell at a glance those who have a knowledge of the truth, although they may be far from being devoted Christians.

On Tuesday I visited for the first time the school at Cedar Hill, and finding the attendance small, I accompanied Mr. Macrae around the barracks to see why more of the children were not out. We found a number sick, but a larger number had gone to work in the fields. One little boy who was tending sheep said to me, "Me no want to go to school. me wantum work every day, get money, buy clothes." So that it

is with very great difficulty the Estate Schools can be worked up; the parents preferring their children to work, and thus earn a few pennies, rather than go to school.

We have among our women some who are truly devoted Christians, and seem ready to make personal sacrifices if it is to be for the advancement of the work. One woman said to me not long ago, in reference to the hour of a certain meeting being convenient. "I am busy all day, but surely I am willing to put aside my work for one hour to do some little thing for Jesus, who has done so much for me."

The month of May seems to be the favourite season for Hindoo marriages, and while these are going on it is almost impossible to keep up the average attendance at our meetings or even in the schools.

Hearing of one of these weddings being near the manse, I went to see it. Being a little early, very few of the guests had as yet arrived. The cooking, however, was in course of preparation. A barrel and a half of flour had been made into roti—a sort of flat cake, fried in sweet oil—this latter being a luxury, as cocoanut oil is used on ordinary occasions.

The prospective bride was sitting on the floor, having her hands and feet gorgeously painted in stripes.

Many of the men were lying about on the grass asleep. Thinking this rather a strange attitude at a wedding feast, I enquired what it meant, and was told that these were the professional dancers, and having had such a round of festivities were naturally tired, and seized this opportunity of resting and sleeping.

Thus, one might go on telling of many strange and sad sights there are to be seen among these people, who have not yet come under the influence of the Gospel. In view of these things one cannot help feeling how soon the Master's house would be furnished with guests if men and women accepted the Gospel invitation as readily as they do that to a heathen marriage.—The Message.

Some years ago we had our "Five Foreign Mission Fields." Now we have seven. Probably few of us realize that our latest field, Korea, is the oldest nation in the world, and the longest closed to foreigners, except Thibet. Only about a dozen years ago its doors were opened to the outside world, but our own missionaries, and others who have been there longer, have found the door of the people's hearts more open than most nations that have been longer known.

Young People's Societies.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

Conducted by Rev. R. D. Fraser, Convener.

The monthly Topics are so arranged as to be adapted to the various parts of Young People's Societies. They are set down for the second weekly meeting of each month and the Topic is treated in the "Record" the month preceding, in order that Societies may have the materials for the meetings in hand well in advance.

The special "Topic Card" for the Presbyterian Y. P. S. C. E. Societies has been issued as before. It embraces the "Uniform" Topics, the Monthly Topics of the Plan of Study, and the Questions on the Shorter Catechism for each meeting throughout the year. Price \$1.00 per 100.

"Booklet containing the same matter, and also Daily Readings for the whole year, price \$1.50 per 100. Societies may have local matter printed on one page of cover of Booklet at extra cost of \$1.50 per 100.

Orders and remittances for Topic Cards and Booklets to be sent to

REV. R. D. FRASER,
592 Markham St., Toronto.

For 1899.

The Monthly Topics of the Plan of Study for the New Year follow naturally upon those of the two years preceding. They take up fresh periods in our Presbyterian Church History, as well as some of our own mission fields not previously discussed in detail. The Book of Praise gets two meetings. One meeting is devoted to the important question of Church Membership, another to "Our Own Society," and still another to the General Progress of the Work of Our Church and its Outlook for the Future.

THE TOPICS ARE AS FOLLOWS.

- January—Our Missions on the Pacific Slope.
- February—The Marks of a Good Hymn, illustrated from the Book of Praise.
- March—Our Work in the West Indies.
- April—Presbyterianism in Ireland; its origin, struggles, characteristics, influence.
- May—Church Membership, definition, privileges, duties.
- June—Thomas Chalmers and his times.
- July—The work of our Woman's Missionary Societies.
- August—A great Scottish Hymn writer, Horatius Bonar, and his Hymns in the Book of Praise.

September—Our own Society; the deepening of its life, the strengthening of its work.

October—What our College Students do for Home Missions.

November—Rev. D. Duff, and Missions in India.

December—Our own Church; the Old Century and the New.

Topic for the week beginning February 12.

THE MARKS OF A GOOD HYMN.

Illustrated from the Book of Praise.

REV. 5: 9-14.

Programme.

Here is a topic on which the whole congregation may well be taken into the confidence of the Society, for all may help. Rev. Mr. McMillan, who contributes the article following, writes not only out of enthusiasm but of knowledge. He has been, and is, an ardent student of the Psalter and of the Hymns of the centuries. To illustrate fully from our Book of Praise each of the "marks" of a good hymn as outlined by him can hardly fail to ensure a profitable programme. But the musical Committee, in whose hands probably the meeting will be placed, will, if ingenious, find ways of multiplying interest. For example, how would it do to give the society or perhaps the whole congregation, the opportunity to send in beforehand their favorite pieces from the Book of Praise? A selection could be made from these. Some one who is a lover of songs might be prepared to indicate the points in each which entitle it to be counted one of the "best" hymns. The choir would gladly arrange for the rendering of the selections made, room, of course, being made for solos and for the whole congregation, as well. No fear of a small meeting. There are few attractions, even in this age of attractions, that are more likely to draw devout people than their favorite hymns, and as Mr. McMillan indicates, the favorites are generally the best—well sung.

Marks of a Good Hymn.

BY REV. ALEX. MACMILLAN, TORONTO.

Tennyson was at one time asked why he had not devoted attention to the writing of hymns. He replied, "A good hymn is the most difficult thing in the world to write. In a good hymn you have to be commonplace and poetical. The moment you cease to be commonplace and put in any expression at all out of the common, it ceases to be a hymn. Of hymns I like Heber's 'Holy, holy, holy,' better than most; it is in a fine metre, too."

There is great truth in this. A good hymn, by which we mean one that possesses qualities of in-

intrinsic merit, and at the same time meets the devotional needs of all sorts and conditions of men, requires in the writer a rare balance of spiritual, intellectual and emotional equipment. It follows that the writer of a hymn of a high order must be a good poet, but a great poet may not be fitted for the production of great hymns.

We do regret, however, that Lord Tennyson did not exercise his gifts to any considerable extent in this direction, as he was surely fitted, as much by his deep, reverential spirituality, as by his rare poetical gifts, to have given to the churches of Christendom such hymns as those of Whittier.

WHAT ARE THE MARKS OF A GOOD HYMN?

We try to answer this question in the interests of the young people of our Church, as it is important that they recognize and relish the very best, and that the leaders in their services unerringly select the best for praise.

There must, first and foremost, be a certain *Spiritual quality* in the hymn, which can only be where there is spiritual qualification in the writer. This Spirituality in the writer is manifest in the absence of irreverence and triviality, in the presence of a pervading reverence, in the impression that the hymn has come from the heart of one who realized himself or herself to be in the Divine Presence.

It will show itself also in the insight into spiritual things, in the unfolding of what God is, what we are, what God would have us to be. This Spiritual qualification in the writer is supremely manifest in the inspired writers of the Psalms.

It is also manifest in a marked degree in the hymns of the mediæval Latin writers, Bernard of Cluny and Bernard of Clairvaux. As we read "Jerusalem, the Golden," "Jesus, the very thought of Thee," "Jesus, Thou joy of Loving Hearts," and such effusions of the twelfth century, we feel the Spirituality of the writers.

Nor is this less evident in a host of our modern hymn writers, of whom it might seem almost invidious to mention Isaac Watts and Charles Wesley, of last century, and their successors, Reginald Heber, John Ellerton, Charlotte Elliot, Frances Ridley Havergal, and Horatius Bonar. The hymns of the great Moderns, which have become part of the treasury of song of the Church, are from the heart experience of men and women who had passed through great tribulation and had washed their robes and made them white in the blood of the Lamb.

There must also be *definiteness as to the theme*, along with *variety in the treatment*. There ought to be no difficulty in determining the subject of the poem, yet there ought to be such elasticity in the treatment, that there is no sense of monotony. Out of a very large number of hymns we

might cite for analysis of this quality. "At Even ere the Sun was Set," "Abide with Me," and "I heard the voice of Jesus."

Clearness in thought and expression must also prevail. One hymn may be shallow, yet, like the muddy stream, far from clear; another may be deep, yet difficult of apprehension; a third may be deep, even profound, yet so easily grasped that he who runs may read. We need hymns of this third order. We do not desire hymns of which the thoughts are childishly simple, but we do desire such as express deep thoughts with childlike simplicity. When we rise to sing we do not feel prepared to pursue a subtle line of argument through intricate mazes, but we ought to be ready to grasp the great truths of the King and the Kingdom through an expression of them at once deep and clear.

It need hardly be mentioned that a hymn of the first rank must not only be grammatically correct, and expressive and beautiful in English style, but must possess a *rhythmic flow*. More is needed than mere correctness in mechanical rhyme and accent. We ought to feel that, even apart from music associated with the words, these words are themselves music. We feel the rhythmic flow, apart from mechanical monotony, in that grand version of Psalm 145, composed three hundred and fifty years ago by John Craig:

"O, Lord, Thou art my God and King,
Thee will I magnify and praise!"

This quality is very prominent also in the transfusions by Dr. Mason Neale from the old Greek and Latin hymns, in the hymns of Frederick William Faber, Horatius Bonar, and others.

No hymn has a claim to stand among the best that is a mere sermon in rhyme, subordinating praise, prayer, and aspiration. Nor can we include those that are morbidly introspective, and which express sentiments that we do not feel, or expose to public gaze those raptures of desire and experience which should be sacred to God alone.

Not to enter into any discussion of hymns as to topics, we might add that hymns of "Heaven" are invaluable, because there is a spiritual necessity which leads the believer to anticipate in hope the glories of the New Jerusalem. Who would not sing, as expressing a real and healthy thought, "Jerusalem the Golden" of the good Bernard of olden times, or that hymn for the children "There is a City Bright"?

Who has not sung with the awe of eternity upon the spirit

"When the day of toil is done
When the race of life is run,
Father grant thy wearied one
Rest for Evermore.

When the darkness melts away
At the breaking of thy day,
Bid us hail the cheering ray,
Light for Evermore.

When the breath of life is blown
When the grave must claim its own,
Lord of life, we own thy crown,—
Life for Evermore.

But here again we must be guarded lest hymns are presented which do not reflect, and which ought not to reflect, the mind of the Spiritually healthy Christian. We can afford to put aside the counterfeit when we possess so many lines of gold.

To sum up, great hymns will show Spiritual earnestness, they will have a definite theme with elasticity in treatment, the expression will be clear, the language expressive and beautiful, the rhythm truly musical.

God will be the centre toward which the thought is directed, prayer, praise, and aspiration, including strong declarations of divine truth, will prevail over all else.

The young people may well study our psalms and hymns, that they may know and use those that excel. They will find that the interest, intelligence, and Spirituality, of Christian people have largely determined those of greatest value, for the majority of the great hymns which are in the hearts and homes of English-speaking Christian people, which have entered most deeply into spiritual life, are those which best stand such tests as we have here endeavored to set forth.

GETTING ALONG WITH PEOPLE.

The problem of Christian living, is, always to keep the heart sweet, the manner gracious and loving, and the hand out-stretched for service, wherever we may be.

How can we do this? To begin with, we must have the spirit of love. We need to get the true definition of love, too, that we may know what it requires. Love is not an easy sentiment. To love, according to the New Testament, is very costly. "Love suffereth long and is kind," "Love seeketh not its own, is not provoked, taketh not account of evil" "beareth all things," "endureth all things."

We may break up the lesson into parts. We need patience in living with others. Patience implies suffering—keeping quiet and sweet when it is not easy to do so, enduring pain without repining or murmuring, accepting wrong and injustice without resentment. Impatience never

can get along peacefully with other people; but patience moves amid the greatest complexity of tastes, dispositions, and feelings undisturbed. We all know some one who carries out this spirit. Perhaps it is in a home where it is not easy to practice the lesson of love; but then this gentle spirit dwells with almost angelic sweetness—quiet, suffering long. The more there is to suffer, the sweeter is the patient spirit.

The spirit of service is another secret of living happily together. One who demands that others show him deference, doing things for him, serving him, has not learned the true art of living with others. If he assumes this attitude toward others, they will assume the same attitude toward him. The result at the best will be a sort of armed neutrality. But if one assumes toward others the spirit of loving service, the desire to help and serve, he has solved the problem. Love begets love. Serving softens hearts and changes lives.

Another secret of getting on well with others is to honor them, to expect noble and beautiful things of them, to set as an aim to bring out the best that is in them. The best way to do a man good is to expect good of him. If we always call on others for their best, we also make it easier to live with them; for we see them through kindly eyes, and are patient with their faults and frailties.

Thoughtfulness is another secret of happy living with others. Most young people begin life without this grace. They do not naturally think of others, or modify their own conduct for the sake of others. Thoughtfulness has to be learned, but when it is learned it is a marvellous sweetener of associated life. Thoughtful people never speak the careless word that cuts to the heart. They avoid the unpleasant theme of conversation. They are careful not to say anything that would excite anger or resentment. They are ready with the right word at the right time, and they come always with their sympathy and kindness when the need is greatest.

Another essential is good temper. Love "is not provoked." It beareth all things and always keeps sweet. Some persons have a reserve of good nature which serves them well when others are disposed to get angry. They say some pleasant word which proves to be the soft answer that turneth away wrath. Put two touchy persons together and they will not easily learn the lesson of living in companionship.

We are all human; and there are few of us who at best do not say words, or do things, which give pain to those closest to us. Even true love is not always just and kind. Then it is that love must out-do love—the one who has been hurt must show love's long suffering, overcoming evil with good.—REV. J. R. MILLER in *Young People's Problems*.

A SAD PICTURE FROM INDIA.

BY LUCY E. GUINNESS.

The holiest place in all Bombay is the beautiful "tank," down to whose clear waters lead flights of wide shelving steps, and where bathers and little children play among reflections of the cloudless skies and picturesque masonry. To the minds of multitudes this is a sanctuary—a shrine.

Round it a group of little temples rise among odd buildings, priests' houses, pilgrims' lodgings, and native homes.

From time immemorial Valkeshwar has been a sacred spot. Many pilgrims have tramped through weary journeys to reach these shining waters; many anxious, clouded lives have been strained to the utmost to seek what here they seek, but never find.

Four or five fakirs, covered with filth and ashes, sit at one end in the hot sun, looking almost more like beasts than men. There they sit almost naked, on the rough ground, surrounded by the various little pots and bowls and odds and ends which they employ for life and worship. One or two are smoking a powerful drug, which partly stupefies them.

One talks to us by translation, and another—the most hideous of all, an animal-looking creature, with masses of matted hair full of dust and ashes, who seems really half insane—makes us a great oration, all in his unknown tongue. Louder and louder he talks, preaching at last at the top of his voice, and pausing now and then amid his eloquence to blow shrill blasts on a cow's horn by his side.

"Why does he do that?" we ask our boy.

"Whenever the holy man is hungry he blows his horn, mem Sahib, and the people come out and bring him food."

What must be the character of the faith whose ideal is before us? We stand bewildered in the sunshine, trying to realize that it is not a dream—that to these men, our brothers, this filth, this degradation, this naked idleness, is the embodiment of sanctity—and our hearts go out to India, the first example of whose greatest faith meets us in such a form. This is Hinduism, hoary Hinduism, three thousand years old, and ruling to-day more than two hundred million men and women.

The spectacle before us is the outcome of her teachings. This is the highest life one can lead. To their minds existence is an evil; emancipation from it in this life, and in future countless lives, is the one hope. Detach yourself from earth, go without clothes; have no home, no friends, no people; do no work; take no interest in anything at all; enjoy nothing, feel nothing, hope for nothing. Detach yourself to do this, suffer pain, sleep on spikes, starve yourself, or eat carrion and nameless abominations; hold your hands up till they wither and

the nails grow through the hand; do anything and everything to get rid of your supreme curse—conscious existence.

It is difficult for us under the influence of Jesus Christ to understand and grasp this Hindu theory. To those who know and follow Him, Christ makes sheer living beautiful, life on earth a privilege, and everlasting life beyond, the gift of God to men. But to the Hindu, living without Christ—as to many, alas! in our own lands who live without Him—mere existence seems a curse. These poor souls believe themselves burdened with being because they are not good enough not to be. Hence they must accumulate merit, raise themselves laboriously by weary years of good works until they can at last escape existence.

This nightmare dread of existence is the natural outcome of the transmigration theory—that saddest and most hopeless of all human explanations of life. Think for one moment of what it would mean to you to believe that every living thing on the face of the earth was the body of some soul—birds, beasts, insects, reptiles, men—all alike soul-houses; and that human souls were ceaselessly shifting through countless lives, and must forever shift among these, according to their merits or demerits? Transmigration we call it, and dismiss the idea with a word. But to believe that idea, to think that the souls you love best, and that death has called away, are pent up in some body, a jackal's, a cow's, a serpent's perhaps—and will be bound there, feeling, suffering, enjoying if they can, until death smites them once again, and once again they change their house and pass into some other form, coolies, kings, or what not—to believe that idea, what must it mean?

Think of the burden of it—the endless, restless, weary round, from which is no escape; the grip of faith that holds you and drives you on and on; the inexorable sentence, from which is no appeal, consigning you to grovelling reptile life or loathsome being.

You may be born to-morrow a leper, an idiot, a murderer, anything—Karma, your fate, determines what shall be, and your fate depends entirely on your merits. There is no pity anywhere, there is no forgiveness. Trouble comes to you to-day? Ah, you earned it yesterday, back in your last body. Then you sinned, now you are punished. This theory apparently explains everything so satisfactorily—all the crookedness and inequalities of life, all the strange chance of destiny. But it is so hard, so hopeless! Eighty-six million times you will be born and re-born, to suffer, live, and die!

What more natural than to wish to shorten the period? Become a devotee, perhaps even a fakir. By so doing you detach yourself; you gradually escape re-incarnation. You stand a faint and far-off chance of sooner finding rest—the oblivion of Nirvana—"not to be."

Standing in the sunshine, looking down on the spectacle before us, on these scarcely human creatures, in their filthiness and ashes, realise the burden of belief that makes them what they are! Let your heart go out to the 26,000,000 people living in the Bombay Presidency only, in this one strip of country along the western coast of India, a land larger than Spain. Think of the waiting harvest of this one Presidency. Look on her fields.

And look beyond—away across the continent of India, with its 290,000,000 souls. Two hundred and eight millions of them are Hindus, living in the darkness of the faith whose devotees are before us—60,000,000 more than the whole Protestant population of the world.—*See*

Comparing the wages in the Orient and Occident, it is safe to say that this sum fairly represents in labor and sacrifice more than \$1,000,000 represents in this country, while the number of the givers is one-tenth of that of the Congregational churches of the United States.

These statements show how impossible it is to give by the means of figures even a glimpse of the volume and power of the work we are conducting. Resistless in its force, increasing in volume and momentum, breaking down opposition, continually winning adherents all because the work and workers are owned of the Lord, our work so successfully planted is pushing on to victory, that victory which overcomes the world.

WORK OF THE A. B. C. F. M.

The work of the American Board of Commissioners for Foreign Missions, the Missionary Society of the Congregationalists of the U. S. A. is summed up as follows by their Foreign Secretaries in their Annual Report, just issued.

No brief survey can do justice to the work of the twenty missions of this Board, and upon which the sun never sets.

Located in 101 different stations and working through 1,271 separate centers, there are 169 ordained missionaries, 168 wives, and 173 single women, making an American missionary force of 531, 38 of whom are physicians; 12 less missionaries than reported one year ago.

In connection with this American force there are 220 ordained pastors, 477 preachers, 1,713 teachers, 260 Bible women, and 307 other native helpers, making a grand total of 2,977 trained native co-laborers, 21 more than were reported last year.

There are 465 organized churches with a membership of 47,122 or an average of 100 members to each church.

There are 59,701 scholars in the Sunday schools.

These churches report as additions to their membership on confession of their faith, 4,602 souls, a number larger than has ever been reported for any year in the history of the work of this Board. This is an increase of over ten per cent., making the present church membership 47,122.

There are 18 theological schools in which 316 students are in preparation for the ministry.

There are 113 boarding and high schools with an attendance of 7,029, and 1,139 common schools with 46,963 pupils, making a total under mission instruction of 56,625, the largest number ever reported from our missions.

The people themselves have paid during the year for the support of their own Christian institutions the unprecedented sum of \$118,753.

ROME VS. THE BRITISH SABBATH.

The distinctive attitude of Roman Catholicism towards the Sabbath—dividing the day into separate portions, one sacred, for worship, the other secular, for amusement—has hitherto not had much influence on English custom.

Just now, however we are face to face with an insidious beginning in that direction. A certain Roman Catholic cricket club has arranged for the playin of a series of Sunday cricket matches with public schools under Catholic management, and the secretary has informed a Press representative that they hope to carry this system further.

It is stated that it has long been the custom of these colleges and schools to indulge in Sunday games, but from deference to general English opinion they have kept their games among themselves. Now, however, a campaign to break down this social "prejudice" is about to be initiated, and these are the first steps.—*The London Christian*.

ONE REWARD OF TEMPERANCE.

Some noteworthy statistics have been given by John Wilson, M.P., at the annual meeting of the Scottish Temperance Life Assurance Co., dealing with the length of abstainers' lives. The statement made embraced a period of fifteen years, and a comparison was instituted between "temperance" claims and those made by non-abstainers, as but 47 per cent. in the case of abstainers.

Testimony like this is beyond even a quibble. It settles the question of longevity in favor of temperance. To the Christian man, whose supreme joy is in the service of his Lord, such evidence of total abstinence over moderation is matter for thankfulness. For mere length of Christian life the temperance man will have more extended opportunities for doing good than the non-abstainer.—*See*

Many souls in India are waiting for freedom to confess Christ. A high caste Hindu Nicodemus came by night to Dr. Chamberlain recently, and in leaving said: "Sir, I am not a Christian. I am still regarded as a devout Hindu. I still perform enough Hindu ceremonies to avoid suspicion, but in my heart I dare not deny the claims of the Bible." Caste, wealth, position, family, all hold him back. In the end he acknowledged he would have to accept Christianity at all cost. "But how can I do it now and bring ruin upon my family?"

Will you pray for that man? There are thousands like him in the far East.—*Phil. Pres.*

THE WORLD'S NEED.

Dr. John H. Barrows, having travelled through and taken careful observations in India and Japan, writes: "I have seen enough of Christian evangelism to fill me with joyous hopes. I never met a missionary in India or Japan who was doubtful about the final result. And I have seen enough of the practical workings of Hindooism, Buddhism, and Islam, to crystalize into adamant firmness my previous conviction of their futility to give the soul peace with God, to remove the weight of guilt and grief, to lay the foundation of a vigorous individual and national morality, and to brighten earth with the light of a blessed immortality.

*The notion that Asia does not need the Gospel of Christ because of the refined and lofty moral sentiments in the sacred books of the East, or because Oriental speakers trained in Christian schools and shaped by Christian environments are able to make an agreeable impression expounding their faith on Christian platforms, is born of ignorance. The world needs Christ, and to us more than to any other people belongs the fulfilment of the commission to evangelize the nations."

PROTESTANTISM IN SPAIN.

Here is the Protestant exhibit as given in the *Independent*, of London, England: "Fifty-six pastors, 35 evangelists and 116 places which are used either as schools or places for public worship. The number of regular communicants is 3,442, and the number of attendants, 9,194. The day schools number 116, having over them 61 male and 78 female teachers. On the registers the number of boys inscribed is 2,545; of girls, 2,095. The Sunday-schools number 80, and have 183 teachers or monitors, and 3,231 scholars. Protestantism in Madrid has a committee for the issuing and supervision of its religious publications. There are six periodicals, viz., *El Cristiano*, *La Luz*, *El Evangelista*, *El Herald*; also a review known as *La Revista Cristiana*, and a pictorial publication for children called *El Amigo de la Infancia*, which is much sought after and very popular among the young people. The Bible Society has its depot in Madrid, which serves as a centre from which its agents branch out into cities, towns and villages as opportunity serves. The work of colportage is extremely active, and has the unceasing opposition of the priests."

YUKON EXPERIENCES.

The Methodist Church in Canada has two missionaries in Yukon, Messrs. Turner and Hetherington. They reached there, the former first, in August. The latter writes to his Board in Toronto that on arrival—

"I started at once to prepare a place to pitch my tent. The hummocks of moss and grass had to be levelled, and as the town site is on a frozen morass which thaws to a depth of two feet, I had to pack saw-dust and shavings from a mill about half a mile away in order to raise up a place on which to sleep, so that I might be a sufficient distance from the cold, wet muck.

"My first Sabbath was quite a surprise to me. We hold our services still in the large tent purchased by Mr. Turner. At the morning service there were about 75 present; at the evening 140, or as many as our tent would hold—some had to go away. The singing was most inspiring. Everyone seemed to sing with a will. I never was in a place where there is so much and willing talent for all kinds of Church work.

"Our accommodation at present is not at all adequate to the demand. We are hoping to have our new church ready for services in two or three weeks. I am starting out in the morning for a tour of Bonanza, Eldorado, and Hunker, to spy out the land and see if I can do anything in the line of collecting for the Church.

"Bro. Turner and I went four miles up the Yukon on Tuesday and gathered moss all day for our church. Yesterday I went up again and put it on a raft and took it down. To-day we are having it hauled up, as also the logs, to the church site."

THE PROGRESS OF CHRISTIAN ENDEAVOR.

The report of General Secretary Baer on the growth and present strength of the Christian Endeavor Societies throughout the world, contains the following summaries:

In 1881 there was one society and 57 members. In 1897 there are 50,780 societies and a total membership of 3,000,000.

Pennsylvania has Junior soc 1,387; New York has 1,288; Illinois, 983; Ohio, 970, California, 551. Indiana, 549; Iowa, 518, and Massachusetts 517.

The banner given to the State that has made the largest gain goes this year to Ohio. The second Junior banner goes from Mexico to Spain.

There are 366 intermediate societies, California leading with 51, Illinois having 44, Ohio 32 and Pennsylvania 27. The mothers societies number 76, Illinois leading with 30, Pennsylvania having 20 and Kansas 11. Twenty-seven Senior societies have been organized, California, New Hampshire and Pennsylvania each having 3 and Connecticut 2.

England has 3,925 societies; Canada has 3,390. Australia, 2,124; Scotland, 433; Wales, 311; India, 250; Ireland, 569; Madagascar, 93; France, 68; Mexico, 100; Japan, 66; West Indies, 63; Turkey, 41; China, 13; Africa, 52; Germany, 32.

The badge banner for the greatest proportionate increase in the number of societies, now held by Scotland, will go to the Endeavorers of the Emerald Isle.

In the United States the Presbyterians have 5,531 young people's and 2,931 junior societies; the Congregationalists come next, with 4,156 young people's and 1,322 junior; Baptists, 2,640 young people's and 1,080 junior; Cumberland Presbyterians, 867 young people's and 361 junior; Methodist Protestants 971 young people's and 251 juniors; Lutherans, 869 young people's and 324 juniors, nearly forty denominations being represented.

A missionary roll of honor contains the names of 10,468 societies that have given nearly \$500,000 to missions through their own denominational missionary boards.—*Sci.*

THE MORMON EVIL.

The Mormons have obtained a footing in our own North West. An interview with one of their leading men in Ontario, as reported in the *Globe* some time since, represented them in a very favorable light. A careful reading of the following from the *Philadelphia Presbyterian*, will show how much dependence is to be placed upon their statements regarding themselves, and the need of watchfulness in our own land with regard to them.

"People have been deceived in allowing Utah to be converted into a state. Senator Edmund's provision was thought to be a good thing at the time, but Mormon ingenuity and influence have practically overcome it. Polygamy is still recognized and practiced. The Mormons are as strong under Statehood as they were under Territorial regulations, and have become more of a political power. Nor have the grosser forms of their system been eliminated, as was generally expected. Their cause is spreading rather than diminishing. Something more must be done if we are not, as a nation, to suffer materially and morally from this politico-religious agency.

Mormonism is far worse than it appears upon its face. It wears the Christian garb, but is a product of Satan. It uses Bible terms, but assigns to them a far different idea from what they naturally convey to the honest mind.

It debases and degrades God and his Son Jesus Christ by its materialistic and procreative conceptions of them. It teaches damnable heresies. It degrades the marital relation. It is the enemy of our National government. It has no sympathy with true American patriotism. It is an exotic. It is foreign to the spirit, genius, laws, and life of our republic. It binds the conscience and conduct by oath and obligations utterly subversive of our cherished institutions.

Those who have studied it most carefully, who have watched it most diligently and who have lived for years in its midst, dread it exceedingly as a hostile and demoralizing power. They claim that it is making daily converts, and that it is rapidly gaining the balance of power in the West, and if unchecked, will do so in the nation at large. Some persons are disposed to ridicule any such claim, but there is no denying the fact that Mormonism is progressing at an alarmingly rapid rate, and that its leaders are shrewd, daring, and persistent, intent upon carrying out their purposes in the face of opposition and at all hazards. Thus far they have succeeded all the more readily in their plans, because they have been able to hoodwink the American public, because they disclaim all evil intentions and because the people, East and West, blindly think that no harm can come of their movement, as it is so contrary to nineteenth century enlightenment and progress.

But here are some facts which should open our eyes and arouse deep consideration. It is computed that "fully eighty per cent. of the recognized fallen women in Salt Lake City are Mormons, without taking account of polygamous relations" It is further stated, upon good authority, that "polygamy is practiced in probably every hamlet in Utah and by all classes, from the first Presidency down; and it is impossible to touch it by State law, so thoroughly are both politics and law in Mormon hands."

Another investigator says: "Mormonism is just what it always has been, save in two points—that "blood atonement" is not known to be taught or practiced, and that it is no longer an ignorant foe, but has become largely an intelligent one. There are probably two thousand five hundred young Mormons now studying above the eighth grade of public schools—largely in "church" schools, where they are taught Mormonism on an educational basis."

Another writer says: "There are seventeen hundred "missionaries" now at work outside of Utah, mostly in the Central and Southern States. It is said that the Mormons have gathered one hundred congregations in South Carolina during the year, half of which have houses of worship of some kind. The policy of the Mormons is to crowd non-Mormons out of Utah by business methods, and in this way they hope to steadily lessen the financial and moral resources of Christianity where Christian work is most needed."

Mormonism is an enemy that is not to be met with an army, but with the weapons of truth. We talk of the terrible havoc wrought in Cuba through Spanish rule, and rise up in arms in the interests of humanity, yet we allow a foe to the best welfare of our republic, not only to continue its degrading work, but to have access to all our States through its emissaries of darkness in the shape of its missionaries, who are only wolves in sheep's clothing, or the agents of Satan in the garb of angels of light. Is this right? Is it wise? Is it patriotic? Is it humanitarian?"

PROTESTANT REVIVAL IN PERU.

Rev. T. B. Wood, writing some months since from Peru, says :

The port of Callao, in Peru, has been visited with a religious revival on a scale never before known in its history. The English community has been convulsed, and the movement has affected the other foreign communities and been felt among the native masses. The singular importance of this movement is best seen by looking first at the circumstances under which it took place.

In the republic of Peru there are restrictions on religious liberty which perpetuate the spirit of the Spanish Inquisition. Protestants settled in the country fall under the spell of that spirit and get into the way of keeping their religion a secret. Even Britons and North Americans, with all their characteristic boldness, cannot escape the spell, and as a rule keep at a minimum the open testimony of their faith.

The Protestant churches built by the English-speaking communities of Callao and Lima are constructed in such a way that no one can discover from the outside that they are churches. The one in Callao has been kept closed most of the time for years; and whenever it is opened great anxiety is shown lest something should occur that might displease the native archbishop or the papal delegate in Lima.

The young people of the English speaking community grow up in a suffocating atmosphere, and as a result their spiritual nature is sadly atrophied. An evangelistic revival in such surroundings, counting among its trophies a large proportion of young people, deserves to be considered a spiritual miracle of a high order.

Such a miracle has come to pass. The preparations for it began in 1891, when some North American Methodist missionaries settled in Callao to carry on the work among the natives begun by Rev. Francisco Penzotti, embracing the whole coast from Chili to Panama, and in places penetrating the interior.

These operations, though designed for the masses of the people, have reacted on the foreign communities, especially in Callao, the headquarters, and had gradually affected the English-speaking people in wider and wider circles.

The movement took more definite shape not long since in a series of meetings, when seekers after salvation came forward night after night—old, middle-aged, and young—notably the youth of both sexes belonging to a high school conducted by the American missionaries.

The like was never before known in Peru. The effects are already widespread, and are extending more and more. The converts are remaining firm and developing zeal for Bible study and for activity in Christian service. No backsets have occurred. No defections have appeared. The

powers of darkness indeed are raging, but that is a good sign.

All the converts are bilingual, some of them trilingual, and are destined to exert influence through Spanish as well as English and German. Experience in other parts of South America has shown that such converts become the most efficient agents of evangelism in these countries. In the present case the circles of young people connected with the mission schools form a centre of influence whose importance is incalculable.

THE MISSIONARY OUTLOOK IN CHINA.

BY REV. JUDSON SMITH, D.D.

Foreign Secretary of the A. B. C. F. M.

China has been the desire and the despair of the Christian world from the beginning of the century. The London Mission Society, in the person of Robert Morrison, ninety-years ago began the evangelization of the Celestial Empire. Twenty-one years later the American Board, first of all American societies, in the person of Elijah C. Bridgman, assumed its share in the work. And, one by one, other societies came to the field, all finding a place of entrance rather than a field inviting their presence.

In 1842, when the five treaty ports were opened there was a considerable increase in the volume of missionary effort, but China as a whole was not opened to missionaries until the close of the war of 1860. From that time onward the number of laborers has steadily increased, until at the present time about fifty different societies are represented, and every one of the provinces of China has been entered and work begun.

It has been the sense of the greatness of the problem rather than the assurance of immediate and large results which has maintained this steady interest in the evangelization of the empire. For the first fifty years after Morrison set foot in China the results were so meagre that, viewed by themselves, they would have discouraged all further attempt to introduce the gospel. Only a few hundred converts had been made, the mission schools were small, and at no point was there any distinct promise of immediate advance.

But when the first Shanghai Conference gathered in 1877, nearly seventy years after the beginning, a change had taken place and 13 000 Protestant communicants were reported, with schools of a high order in several of the missions and a Christian literature of goodly proportions. From this time onward the gains have been steady, constantly accelerating and full of cheer.

In 1890, when the second Shanghai Conference gathered the communicants had nearly trebled in number, educational work had made a marked

advance, the number of missionaries was well-nigh doubled, and the presence of the missionary, hitherto confined almost exclusively to a narrow border along the sea coast, had by this time reached to the farthest inland points, and seemed like a formal occupation of the empire.

But all the gains that had been reported at this Conference of 1890 were slight compared with the prodigious advance that has been made since that date, and particularly during the last few years. Whether we consider the openness of the field, the accessibility of the people, the numbers seeking admission to churches, the number and quality of those employed in the native agency as pastors and teachers, the thronged condition of mission schools and the high order of ability that is trained in them, or the new spirit that is abroad in the empire inquiring after the knowledge and arts and machinery and methods of Western life, it is plain that a crisis has been reached, that China is entering upon a new era which promises the best things for the growth of the missionary work as well as for the reformation of the government and the improvement of the conditions of the people.

When we remember the ninety years of missionary service that have been spent upon China, the scores and hundreds of able and devoted men and women whose lives have been given to laying the foundations, and when we mark the breadth and solidity of the work already done, the churches and schools and hospitals and homes where the Christian faith and life are embodied, and note how widely their leavening influence is felt, how great is their moral power, how ripe the harvest in a thousand fields, and how in other lines—political, educational, commercial, and social—a new era is dawning upon this great empire of the East, we are awed and thrilled as the plans of God are disclosed and our duty set in clearest light.

It is the critical and inspiring hour, when Bulcher's reinforcements arrive and the stubborn contest goes at last against the French. It is enough to inspire enthusiasm in the coolest observers—enough to kindle faith in the veriest skeptics—to be on the field at this time and note the signs of change and feel the impulse of still greater changes just at hand. Our men and women at the front have toiled in patience and waited in hope through weary years and countless obstacles, until at last their victory is near and the land may be won.

It is not to be thought of that at this juncture, just as the accumulated results of years is within grasp and the great end we have prayed and labored for is in sight, that now we should slacken our hand and withhold our men and our gifts—and suffer the victory to slip from our grasp. Faith in God, loyalty to the honored dead and the living—equally deserving our honor—consistency with ourselves and our prayers, the careful hus-

banding of our and labors past, these all conspire resistlessly to press us on to finish the work and win the land to God.

PROGRESSIVE MOVEMENTS IN CHINA.

MRS. J. T. GRACEY.

The interest in the movement against foot-binding in China is spreading throughout the country, not only among the missionaries and in their schools, but among all classes of the population. The bandages are being loosened, and many prominent men say that the custom shall cease as far as their children are concerned. It is a most significant fact that a native official in southern China has recently issued a proclamation forbidding the expenditure of large sums of money for betrothals, and discouraging the custom of foot-binding. Another conservative official has written an introduction to an anti-foot-binding tract. Parlor meetings have been held also in several cities by English ladies interested in the movement. In the city of Shanghai a gentleman, the manager of a silk factory, arranged for a meeting, and the women and girls, numbering nearly a thousand, were allowed to attend. Speeches were made by several ladies, and a Chinese Christian woman presented the subject with great force, and the women, by nods and words, confirmed all she said. At a second meeting held in the same city a number of European ladies were in attendance, and some of the Chinese women said they were willing to co-operate in the efforts being made by them to abolish the custom.

Illustrated literature bearing on the subject was freely distributed. A Chinese gentleman living near Tientsin has contributed one hundred dollars toward the expenses of the movement, and others have signified their willingness to make donations for literature on the subject, to be distributed.

It was a moment of supreme delight to our workers when the Annual Conference in Foochow, China, at the earnest recommendation of the Woman's Conference, adopted resolutions forbidding binding of the feet of any Christian child, the betrothal of sons to bound-footed girls, and that all Christian women, when possible, shall unbind the feet, and that all bound-footed children of Christian parents shall unbind.

Surely these are most significant signs of a revolution in some of the ancient and cruel customs of the old Empire.—*Mrs. J. T. Gracey in Woman's Missionary Friend.*

North Africa has one Protestant missionary to 125,000 Moslems; the Sahara has one to 2,500,000, the Soudan, one to 45,000,000, West Africa, one to 30,000, Central Africa, one to 80,000, South Africa, one to 14,000 heathen.

COLPORTAGE INCIDENTS IN SPAIN.

The colporteur in Santander, Spain, has labored in that field for several years. Several times during the year, at the instigation of the priest, plots have been formed to waylay him, rob him of his books, and to maltreat him so as to make him afraid to return to the district. But in every case he has been providentially warned, or has been able to confront and confound those who have appeared on his path with the purpose to assault him.

He has a sense of humor that stands him in good stead, and with his kindly wit he often parries successfully a vicious thrust or a malicious attack.

A few weeks ago, in a remote village where he had been but once or twice before, he had sold several Gospels and other portions of Scripture, and the village priest became alarmed. He saw him approaching with the evident intention of stopping his work by some sort of an attack. As our good colporteur avoids a scene when he well can, he stepped into a dark corner and let the irate priest go by. Then he quietly followed to see what would happen.

Perplexed at having lost track of his man, the priest came up to a woman, one of his parishioners, and said to her:—

"Teresa, there is a fellow who wears a black cap and who carries a bundle of books in a handkerchief which he is selling. They are bad books, and I want to catch him and to stop his mischief."

"Yes," she replied, "I have seen him."

"Well, when you meet him again, stop him, and talk with him, while you send your boy running to the church and tell him to ring the small bell three times gently, and I will come at once, and we will catch that fish."

The priest goes on, and the colporteur thinks for a moment what he better do. It is plain that he will not be able to sell much, if any, more, in that village, but he does not wish to be hustled out of it too unceremoniously. He has it: "I will wait a little until the priest reaches his house where he will await the message from Teresa."

No sooner thought than done. He avoids the good woman, and slipping through the streets makes his way to the porch of the church where he gently rings "the small bell three times," places a copy of the Gospel of John on the stone bench at the end of the cord, and then sets himself to watch.

Presently the priest, one woman, and two men come out of his house and go to the porch of the church. There he soon saw them in a fine flutter, and then running out into the street and looking up and down for the sprite that had divined their thoughts.

From a safe distance he stood out in the middle

of the road that they might see him, and then he waved his handkerchief in farewell to the priest and prudently hastened away.

These episodes, grave and gay, are repeating themselves continually in his experience, but through them all he keeps his temper and loses neither courage, hope, nor faith.

The colporteur in the district of Zaragoza, disheartened on the afternoon of a feast day, because he had found it so hard to awaken any interest in the Scriptures, strolled out into the fields. Seeing a group of women seated on the grass under the shade of a tree, knitting, he approached and asked if they would not like to have him read aloud as they worked.

With the easy courtesy of such simple people they were much pleased with the thought, and for an hour he read from the Gospels and from the Acts of the Apostles. They were enchanted. They could not praise the book too highly. They wondered what it was, and where they could get it.

They were still full of their delight and of their praises when the men of the party arrived, and the conversation became a serious discussion of the Scriptures, and of religion in general.

To their surprise they found that they were talking with a Protestant, and that the wonderfully interesting and beautiful book was the Protestant Bible which their priest had been of late especially denouncing because "a man was in the neighborhood selling Protestant books full of immorality and of heresy."

The whole company returned together to the village in the cool of the evening, and at a later hour the men brought other companions to the inn where our colporteur was staying.

The result was that, instead of leaving the place the next day in despair, he stayed a week, made many friends, and sold a considerable number of Scriptures, and brought about a revolution of sentiment in the community respecting Protestants and the Protestant religion.—*Bible Society Record*.

In an out-station at Nellore, India, is a village where a little handful of Christians have been struggling for a long time to get a little chapel and schoolhouse of their own. We promised them a door and window if they would do the rest, and when we went out to the dedication we could hardly avoid sharing the manifest pride the poor people had in showing us the house they had built to the Lord. It is only a mud hut covered with palm leaves, but we doubt if Solomon felt any prouder at the dedication of the temple. A church will be organized as soon as the people are able and willing to call and support their own pastor, which, we think, will be very soon."—DR. DOWNIE, in *Baptist Mission Review*.

BUSINESS MAXIMS.

Maintain dignity without the appearance of pride. Persevere against discouragement. Keep your temper. Be punctual and methodical in business, and never procrastinate. Preserve self-possession, and do not be talked out of conviction. Never be in a hurry. Rise early, and be an economist of time. Practice strict temperance. Manner is something with everybody, and everything with some. Be guarded in discourse, attentive, and slow to speak. Never acquiesce in immoral or pernicious opinions. Be not forward to assign reasons to those who have no right to ask. Think nothing in conduct unimportant or indifferent. In all your transactions remember the final account.

THE PSALMS OF DAVID.

They have furnished the bridal hymns, the battle songs, the pilgrim marches, the penitential prayers, and the public praises, of every nation in Christendom since Christendom was born. These psalms have rolled through the din of every European battle; they have pealed through the scream of the storm in every ocean highway of the earth. They crossed the ocean with the Mayflower pilgrims; they were sung around Cromwell's camp fires, and his Ironsides charged to their music, while they have filled the peaceful homes of our land and of Christendom with the voice of supplication, and the breath of praise. In palace halls, by happy hearths, in squalid rooms, in pauper wards, in prison cells, in crowded sanctuaries, in lonely wildernesses, everywhere these psalms have uttered our moan of contrition and our song of triumph, our tearful complaints, and our wrestling, conquering prayer.—J. BALDWIN BROWN.

THE PRISONERS WANTED TO PRAY.

One day in the prison, at the close of a discourse which was full of the true life, the minister said (and you will excuse the plainness of his language) "I am going to pray; if any fellow here wants to get into this prayer with me I would like to see him stand up." Almost instantly, so quick it stopped our breath to see it done, that whole congregation of seven hundred men stood on its feet.

This brother said to me afterwards, "what do you make of this?" Said I, "I make of it that every man is in a condition that he does not wish to remain in; he wants to get to a better place; Christ offers it to him, nobody else does." These men do not have any teaching about evolution to trouble them. One man says, "I don't care whether there was any Fall then, I know I am down and I want to get up."

In personal experience, we shall have an answer to this skepticism, and everything else. The Holy Spirit is going to tell us of Christ, and He will be the light that lighteth the world; every individual; our individual consciences will all understand it.—CHAPLAIN BARNES, in *Times of Refreshing*.

WHY I AM A PRESBYTERIAN.

Being urged, not long since, to give before a large congregation in a sister church my reasons for being a Presbyterian. I consented to do so in the interests of true church unity and a broader Christian charity. I limited myself, however, to ten reasons, which were in outline, as follows:—

1. Because I was born and grew up within the Presbyterian Church, my father being a ruling elder in the church. Birth, education and environment very largely determine church as well as political relations.

2. Because the Presbyterian Church by her provisions for the formal consecration of children in infant baptism, family worship and parental training in the nurture and admonition of the Lord, both secured me to her service and impressed me with her efficiency in securing the religious welfare of children.

3. Because the Presbyterian Church has helped and still continues to help me to hear Christ only as my Saviour and Lord. Not but that other Churches may do likewise, for such is the true test of the worth of any church, but the test of fitness for membership in the Presbyterian Church is only loyalty to Christ, as Saviour and Lord; not subscription to a creed, but devotion to Christ according to his word.

4. Because the Presbyterian Church fosters an intelligent faith in Christ, urging each individual to think and decide for himself as each case appeals to his reason and conscience. She provides amply for the better education of the membership, and requires that her ministers shall have completed a classical course in college and an approved course in theological training before being inducted into the ministry. She seeks to move men by intelligent conviction.

5. Because the Presbyterian Church clings so tenaciously to, and is so jealous for the supremacy of, the Word of God, as the only infallible rule of life.

6. Because the Presbyterian Church suffers no man to lord it over the conscience of the individual, she having stood for civil and religious liberty, even at the cost of blood and treasure.

7. Because the Presbyterian Church so emphasizes the very comforting doctrine of the Sovereignty of God, while always acknowledging also the free agency of men.

8. Because the government of the Presbyterian Church seems to me both Scriptural and wise, affording the largest liberty consistent with efficiency, protecting the rights of the individual, and able to exercise discipline effectively. Only her officers are required to subscribe to her Confessions of Faith, and to that only as containing the system of doctrine taught in the Scriptures.

9. Because the Presbyterian Church exercises broad charity, showing great facility of adaptation in her work as well as constant readiness to co-operate with all the evangelical Churches in Gospel work. She accepts their baptism and ordination as valid.

10. Because the Presbyterian Church is eminently a missionary Church, growing more and more in earnest to carry out the Lord's command to preach the Gospel to every creature.—*Sel*

THE POWER OF SYMPATHY.

A friend was asked, "What is the secret of Wilberforce's success?" "In his power of sympathy," was the ready answer. He was large-hearted, generous, and liberal. He went straight to the front, and threw himself heart and soul into every project which had good for its object.

It was said of Norman Macleod that sympathy was the first and the last thing in his character. He found in humanity so much to interest him. The most commonplace men and women yielded up some contribution of humanity. "When he came to see me," said a blacksmith, "he spoke as if he had been a smith himself, but he never went away without leaving Christ in my heart."

ABOUT THEATRE-GOING.

BY REV. F. B. MEYER, LONDON.

I was asked the other day to give my opinion about theatres and theatre-going. I suppose if I were to deal with that question I should be asked my opinion about joining in a country dance, of reading novels, and of wearing ornaments. Our minds so easily drift into questionings, the solution of which we like to have given patly and concisely by some one whose opinion we have come to respect.

But in this way we are deprived of the benefits of that soul-discipline and training which are beyond price. That is, you cannot buy them ready made from any one else; you have to acquire them from the teaching of God in your life.

Instead, therefore, of giving my sentence on these questions, it seems wiser to urge all those who are in perplexity to ask, "Lord, what wilt thou have me do?"

Let us see how this will work out with respect to the theatre. Supposing you are really anxious to know God's will, you may argue the matter out on paper. Drawing the line down the middle, you may place on the one side all the reasons for going, and on the other those that make against it.

FOR GOING.

One may learn lessons that will help to mould character and conduct.

I have a taste for the drama.

I do not wish to appear singular.

Many professing Christians go.

It seems to me part of a liberal education.

It is surely a stronger method of life to go to these places, and resist the evil, than to abstain from going for fear of contracting evil influences.

FOR ABSTAINING FROM GOING.

Theatre-going is inimical to a close walk with God, for the mind is too excited and dazzled to be able to settle to the evening and morning prayer.

Theatre-going is avowedly one of the chief amusements of worldly people, and surely it cannot be a pastime for one who has been redeemed out of this world for the service and possession of Christ.

Theatre-going brings its devotee into close contact with some of the worst people in all great cities and towns, who congregate there; and the contact is sought in the way of pleasure, and not of business or desire to save them. Surely such fellowship must come under the injunction, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Theatre-going helps to maintain a system which is inimical to the best interests of those who are employed on the stage, as is proved by abundant testimony of those who have gone through the fire.

Theatre-going on the part of a Christian will set an evil example to those who are undecided and hesitating, and who may be led much further than the Christian who first set the example was prepared to go.

Theatre-going exposes the soul to the spirit of voluptuousness, the excitement and stimulation of our sensuous nature; and in some cases suggestions are made which stir thoughts and passions that had best be left dormant.

Such are some of the reasonings which I suppose some of my fellow Endeavorers would pen on either side of their paper. There may be others which have not occurred to me, but these will suffice. Now give a numerical value to each of them, weigh these and assign some numeral for their value; then ask, solemnly and prayerfully, "What would Jesus like to have me do?"

It is not necessary to argue whether or not a theatre may be kept pure, nor to contend for an ideal theatre, nor to quote names of authorities on this side or on that. All this is beside the mark. We have taken the pledge and made the promise to abide in all things by the good pleasure and will of Jesus Christ. If he is not satisfied, it matters little what else may be said.

The soldier is not expected to reason or argue or advance his own opinions, but to abide by his captain's orders; and if, at times, there is no specific charge as to his method of action, then it is for you to consider what the captain would be likeliest to demand, what may fairly be deduced from all that he has said and ordained in the past.

But always and everywhere the soldier must not entangle himself with the cares and riches and pleasures of this world, lest they choke the word that it become unfruitful, and he displease him who chose him to be a soldier.—*C. E. World.*

A humble man is a joyous man. There is no worship where there is no joy. For worship is something more than either the fear of God or the love of Him. It is delight in Him.—*FABER.*

CONVERTED IN A PRISON CELL.

BY D. L. MOODY.

I once visited the Tombs Prison, New York. I found a great many innocent men under lock and key, and they were all trying to justify themselves. There was no one guilty but the constables, the justices or magistrates. They were the guilty ones. But I found one man in a cell alone. He had his elbows on his knees, and had his head buried in his hands. I could see the streams of tears running down upon his cheeks. I said: "My friend how is it with you here?" He said: "Oh! sir, my sins are more than I can bear."

"Thank God for that!" said I.

"How is it that you are glad that my sins are more than I can bear?"

"If they are more than you can bear you can cast them on the Lord Jesus."

"He will not bear my sins. Why, I am the worst man living to-day." And he began enumerating his sins, and what a load it was for him to bear.

It was refreshing to stand there and hear him tell me. The Lord Jesus had got into that cell and into that man's heart; and I told him so; and I told him to pray to God to forgive him and to take away his sin.

He thought God would never forgive such a sinner as he was. I told him: "You can get all those sins, multiplied by ten thousand, forgiven; because you have committed probably ten thousand more sins than you have thought of. You can sum them all up and write underneath, 'The blood of Jesus Christ, His Son, cleanseth from all sin.'" And I stood there and preached the Gospel to that thirsty soul. He seemed to drink it in.

I said: "Let us go down here and pray." And we did, he inside and I outside.

After I got through prayer I said: "My friend, now you pray."

"I pray! It would be blasphemy for me to pray—for a wretch like me to call upon God."

I said to him: "Call upon God. Ask for mercy. That's what you want. Ask Him to have mercy upon you."

The poor wretch could not lift his eyes toward Heaven. He knelt down on the pavement, and all he could say was: "God be merciful to me, a vile wretch."

After his prayer I put my hand through the window in the door. He got hold of it and shook it, and a tear fell on my hand. The tear seemed to burn in my very soul. I said: "I am going to the hotel between nine and twelve o'clock. I want you to join in prayer, and make up your mind that you will not sleep to-night till you know."

That night I got very much interested in prayer

for the man. My heart was so overborne that I could not go back to Chicago without going down to the prison to see him. When I got there and saw him the remorse and despair had all disappeared. His face was lit up with a heavenly glow, and tears of joy began to flow. He seized my hand and shook it, and said: "I believe I am the happiest man in all New York. I thought when they brought me to this prison I never should go out again. I thought I could never see my godly mother again. Now I thank God that they brought me, for if they had not I would never have known Christ." He said when he prayed the Lord Jesus heard his prayer and came into that cell and saved his soul.—*Selected.*

A GOOD CONSCIENCE.

The costliest thing in the world is a good conscience. To buy it you may be obliged to sell everything you have. In seeking it you may need every hour of your days. You do not possess a talent it may not require of you, or a pleasure it may not ask you to give up. What is dearest to you may be the last farthing—nay, the very first farthing—needed for the purchase. Truly a good conscience is the most expensive of luxuries.

And yet there is nothing in all this world so cheap as a good conscience. No one is too poor to buy one. The price of one is never more than a man has. And after it is bought, though a man has given for it the wealth of a Rothschild, in comparison with the joy of it he has scarcely spent a penny. Though he has lavished a life time to gain it, he knows that he has but begun to live. Without it all possessions are profitless and disappointing; with it, the joy of the greatest delight is doubled. Without it, a palace is a hovel; with it, a hovel is a palace.

Your reason assents to this and your experience proves it. Why, then, do you permit yourself to live in forgetfulness of it? With a heedless word you wreck a day's chance of this vast good. With the deed of an hour you drive it away for many a month. If your gaining of a million dollars depended on your thoughtfulness, your unselfishness, your fidelity, your holiness, would these for a moment be lacking? How then can you pretend to believe a good conscience better than a million dollars? Until you have spent upon your desire to stand well with your God one tithe of the time and pains you spend in seeking your employer's good graces, how dare you think yourself in earnest in seeking the kingdom of heaven?—*C. E. World.*

The hard working man craves leisure, but he who has a surplus of it hardly knows what to do with it. It is a good thing when wisely used, but too much of it is ruinous to mind and body. It is better to be too busy than to be too idle.

LISTENING TO GOD.

A friend of mine told me that he called one day upon a brother clergyman, who had been ill in bed for six months. He said to this man, "I expect that God Almighty had a good many things to say to you, but you were too busy to listen, and so he had to put you on your back, that you might be able to give him time."

When he was going out the thought struck him, "I, too, am a busy man, and God Almighty may have to put me on my back, that he may tell me all he wishes."

So he resolved that each night he would sit quietly in his study, not reading, not writing, but opening his heart, that God's Spirit might impress upon him what he designed to teach, and criticise the life of the previous day.—*F. B. Meyer.*

SECOND-HAND RELIGION.

Christians have been called "the world's Bible." Paul says it was so in his time, for he told believers, "Ye are an epistle of Christ." The words and ways of confessed followers of Christ are sharply observed to ascertain what Christianity is and what it amounts to practically.

This fact must not be lost sight of by church members. As they once scrutinized Christians ere they themselves confessed Christ, so now in turn they are under silent and ceaseless inspection by others. If the defects of Christians once displeased and discouraged them, so now their own defects will prove difficulties to the inquiring. And if the courage, enthusiasm and consistency of Christians made a powerful impression on their hearts once, so now will their fidelity to covenant vows help others in turn.

Such scrutiny of Christians is to be expected. It need not be feared provided observers are fair-minded in selecting genuine and unabridged copies of this World's Bible. Yet the best edition of it extant is confessedly imperfect. In religious as well as secular affairs the second hand should not be selected when the first hand is equally available. We should look unto Jesus if we want to know what it is to be a Christian and how to become one. "Look unto me," is the Saviour's call. "Find sin in me if you can," is the Master's challenge. "Follow me," is the Lord's command. The Christian may be the world's Bible, but Jesus is God's Bible for the world.

Religious biographies benefit when they induce us to look unto Jesus, not only as the perfect pattern of conduct, but the power of God to produce right conduct. Every intelligently observed disciple stands like John the Herald, saying with hand extended: "Behold the Lamb of God." In Jesus alone we see perfect excellence combined with that divine energy, which enters us by the channel of faith and enables us to take up our individual cross and follow him.—*Philadelphia Presbyterian.*

TWO LEGENDS.

There is a legend in the Greek Church about her two favored Saints, St. Cassianus—the type of monastic asceticism, individual character, and St. Nicolas—the type of genial active, unselfish, laborious Christianity.

St. Cassianus enters heaven, and Christ says to him, "What hast thou seen on earth, Cassianus?" "I saw," he answered, "a peasant floundering with his wagon in a marsh." "Didst thou help him?" "No!" "Why not?" "I was coming before Thee," said St. Cassianus, and I was afraid of soiling my white robes.

Then St. Nicolas enters heaven, all covered with mud and mire. "Why so stained and soiled, St. Nicolas?" said the Lord. "I saw a peasant floundering in the marsh," said St. Nicolas, "and I put my shoulder to the wheel and helped him out." "Blessed art thou," answered the Lord; "thou didst well: thou didst better than Cassianus." And he blessed St. Nicolas with four-fold approval.

It is like the legend of one who saw an angel writing in a book the names of those who loved the Lord, and he said, "I pray thee have my name written among the lovers of my fellow-men." The angel wrote and vanished. The next night he came again with a great awakening light, and showed the name of those whom God had blest; and lo! this man's name read above all the rest. One thing, my friend, is certain, the more truly we love the Lord the more thoroughly shall we love and serve our fellow-men.—*Dean Farrar.*

THE SUNNY SIDE.

Some one has said that "there is a sunny side to everything except sin." The saying is true, and we have only to observe things in the common way to be convinced of it. Even sorrows and afflictions have a sunny side, for out of them come the sweetest and brightest blessings that we ever find in this world. We may not always see the sunny side to things, yet it is there, right in the path of duty and right.

The world is full of sunshine, and it will peep through the darkest clouds that at times cover our life-sky. Let us watch for it, just as we do for other precious blessings, and then keep in its pathway of brightness. By keeping on the sunny side we only see beauty and brightness, and the shadows cannot touch our lives. More than this, the sunshine itself creeps into our souls, and we may become sunny also. A sunny spirit is full of love, sweetness and purity, and is more desirable than great riches. Sorrow cannot chill the pulsing, happy, inner life that is crowned with God's precious sunlight. Not even for a moment can the soul-light be put out from the temple filled with sunshine.

So let us all keep upon the sunny side of life, of the world, and above all, seek to walk in God's sunlight. Then our lives will be bright and true, and will shine out in the world to lead others to the Saviour.—*Christian Work.*

Literary Notices.

Unique is our "Book Table" this month, in that so large a proportion of its contents are "home made."

First there is our new paper for the young people, *YOUTH'S RECORD*, issued from this office. Samples of the January number have been sent out. See statement in one of the early pages of this *RECORD*.

Then there is the new Presbyterian Weekly, *The Dominion Presbyterian*, published in Montreal, by J. C. Blackett Robinson, who for so long published the "Canada Presbyterian" in Toronto. The first number has been received and is well filled. Re samples or subscription, write to—Mount Royal Publishing Co., Montreal.

Then come six Canadian books, varied as to size, and price, and subject, but all good; five of them from our own ministers, the sixth from one of our best known elders.

Beginning with the smallest, we have a *Primary Catechism*, by Rev. G. S. Carson, of Pictou, N. S. It is very small, for small people, and at a small price, but well illustrating the old proverb, "good stuff in small bundles." The Presbyterian Board, Philadelphia, has adopted it. Oliphant and Johnson have it for Britain, and A. & W. Mackinlay, Halifax, for Canada. See their advertisement on inside front cover.

Next comes a booklet, a little larger, for an older grade of young people. It is also from Pictou Co., N.S., and it has a pathetic interest in that its author, the late Rev. A. W. McLeod, Ph.D., wrote it in the "shut in" days that preceded his death. It is a summary, clear and good, of the great Bible truths believed by our Church. It may be ordered from the Book and Tract Society, Halifax.

We pick up another, a beautiful volume of nearly 400 pages, and find that the racy pen of Mr. James Coil, the former Editor of the *RECORD*, has described in a most attractive manner the *Progress of Steam Navigation*, brightening his history by incident and experience, with numerous illustrations of the shipping of other days. By many it will be trebly prized: for the subject, its treatment, and its worthy author. The beautiful pen picture in Nov. *RECORD*, "A Sunday at Sea," was from this book. Published by Wm. Briggs, Toronto; price \$1.50. May be ordered through any bookseller.

Winnipeg pens give us two good books, prairie-scented, picturing past and present in fact and

fiction. One of them:—*JOHN BLACK, THE APOSTLE OF THE RED RIVER*, by Rev. Prof. Bryce, of Manitoba College, tells how the Blue Banner was unfurled on the Prairies. The writer has two essential qualities of a historian, knowledge of his subject and love of it, for he was himself a pioneer missionary there. It is a vivid story, not only of our Home Mission work, but of earlier Western Colonization, and will form a valuable acquisition to the permanent History of Canada. Published by Wm. Briggs, Toronto.

Next, *BLACK ROCK, A Tale of the Selkirks*,—by "Ralph Connor," the non-de-plume of one of our ministers in the West, who knows by experience whereof he speaks, and who in this gives a most vivid and thrilling picture of life in the mountains and mining camps of British Columbia; and of the Christian missionary, in his hand-to-hand fight with sin for the mastery there. It is pure and high-toned, and even allowing for the glamour of the romance, there is still, both among miners and missionaries yonder, many a noble representative of the characters pictured with such masterly skill. Published by the Westminster Co., Toronto; pp. 327. Price \$1.00.

Though not in the present pile, we wish to mention one which has been noticed before, Dr. Gregg's "*History of the Presbyterian Church in Canada*;" large, but proving that all the best is not in smalls. It should be in every Presbyterian home, and this notice is simply to tell how it may be obtained at a very low price. See ad. on inside back cover of last *RECORD*.

From abroad come two or three good books. *THE CHRISTIAN GENTLEMAN*, is the attractive title of a most attractive book, a series of Sunday afternoon addresses by Rev. Louis Albert Bank., D.D., of Cleveland, in the Y.M.C.A. of that city. We have seldom read anything of the kind that is better. Published by Funk and Wagnalls, New York. Price 75 cents.

KOREAN SKETCHES, by Mr. James Gale, is an interesting picture of the country that we have taken up as our latest mission field. It is but a dozen years or so since the "Hermit Nation," one of the oldest nations in the world, opened its doors to foreigners, and much that is quaint and curious is there. Mr. Gale, one of the earlier missionaries, who has spent some nine years among them, gives in this his experiences. Revell & Co., Toronto. Price 75c.

There is a false humility, which makes a great virtue of self-depreciation, because it has never seen its utter nothingness. If it knew that, it would never apologize for its feebleness, but glory in its utter weakness, as the one condition of Christ's power resting on it.—ANDREW MURRAY.

Receipts.

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

KNOX COLLEGE FUND

Table with 2 columns: Donor Name and Amount. Includes entries like 'Reported \$1,792.51', 'Thamesville 11.00', 'E Wawanosh 4.00', etc.

\$1,947.48

QUEEN'S COLLEGE FUND.

Table with 2 columns: Donor Name and Amount. Includes entries like 'Reported \$174.65', 'Prescott 8.00', 'Merriton 1.00', etc.

\$276.55

MONTREAL COLLEGE FUND.

Table with 2 columns: Donor Name and Amount. Includes entries like 'Reported \$111.03', 'Colin McArthur 100.00', 'Merriton 1.00', etc.

\$272.48

MANITOBA COLLEGE FUND.

Table with 2 columns: Donor Name and Amount. Includes entries like 'Reported \$453.03', 'Prescott 10.00', 'Colin McArthur 100.00', etc.

Table with 2 columns: Donor Name and Amount. Includes entries like 'Simcoe 14.00', 'Nasagawaya 6.00', 'Ailsa Craig 7.00', etc.

\$634.29

HOME MISSION FUND.

Table with 2 columns: Donor Name and Amount. Includes entries like 'Reported \$11,299.10', 'Prescott 55.00', 'Ry J Moore Sett'd 4.23', etc.

Table with 2 columns: Donor Name and Amount. Includes entries like 'Simcoe 75.00', 'Copper Cliff 4.53', 'Friend, Ormstwn 20.00', etc.

\$101.00

ANGUMENTATION FUND

Table with 2 columns: Donor Name and Amount. Includes entries like 'Reported \$2303.69', 'E Wawanash 2.00', 'Bluevale ce 2.00', etc.

\$15,014.59

Table with 2 columns: Donor Name and Amount. Includes entries like 'Underwood 28.50', 'McKillop 4.00', 'Winthrop 6.00', etc.

\$2744.03

FOREIGN MISSION FUND.

Table with 2 columns: Donor Name and Amount. Includes entries like 'Reported \$28084.55', 'W Wawanosh 17.00', 'Mont Erskine 150.00', etc.

\$1,155.60

Table with 2 columns: Donor Name and Amount. Includes entries like 'Josephberg 1.00', 'Singhamton 9.48', 'Maple Valley 4.37', etc.

\$1,155.60

MINISTER'S RATES.

Table with 2 columns: Donor Name and Amount. Includes entries like 'Reported \$1013.02', 'R Wallace 8.00', 'A Dawson 10.00', etc.

\$1,155.60

WIDOWS AND ORPHANS FUND.

Table with 2 columns: Donor Name and Amount. Includes entries like 'Reported \$942.42', 'E Wawanosh 1.00', 'J Turnbull 8.00', etc.

\$942.42

COLLEGE FUND.		COLLEGE LIBRARY FUND.		POINTE AUX TREMBLES	
Ellersho fd.....	4 00	Reported.....	\$4696 92	John Fraser.....	5 00
Saltsprings St L	5 00	Int. C E Taylor	75 00	A L Fraser.....	4 00
N Glasgow United	100 00	Cape George.....	7 00	John Sutherland.	9 00
Fay Sett.....	60	St Stephen.....	10 00	Wm Grant.....	5 60
Stanley.....	62	Parr-boro, St J	10 00	A Simpson.....	5 00
Williamsburg.....	54	SunnyBrae & St P	12 00	A Ross.....	4 00
Admiral Rock....	2 00	E'nnae & H'wick	2 00	C McKay.....	8 50
St. Martins.....	5 00	New Annan.....	5 00	Wm Hamilton...	4 00
Newport, Friend.	10 00	Belledune.....	2 25	A W K Herdman	4 00
Mabou.....	15 00	Int. J Lenos....	57 00	D Wright.....	6 00
Students miss soc	16 00	cupons.Cansocel	40 00	D utherland...	3 00
Sherbrooke.....	20 00	Fay Sett.....	61	James MacLean	4 00
Hampton H.R.& B	10 00	Stanley.....	63	A Gunn.....	3 75
A.B.'S.R.....	1 00	Wm'sburg.....	51	R Falconer.....	4 00
Baddeck Forks..	11 54	Int. G Sanderson	75 00	A Falconer.....	5 00
<i>North West.</i>		Hx. Coburg Rd.	5 00	F S Coffin.....	4 00
Truro Ladies St A	60 00	Int. H A McLaren.	87 5	J W Penman.....	3 75
St. Stephen....	7 85	Hx. balmer.....	50 00	D A Frame.....	4 00
Merionish wms	0 00	Hampton. H.R&B	10 00	Total.....	370 90
Hx F. Massey	1 00	Baddeck Forks	5 00	Grand Total	\$1889 16
Newport friend..	10 00	\$5154 46			
	\$4,126 90	BURSARY FUND.			
AUGMENTATION FUND.		Reported.....	\$244 66	FRENCH EVANGELIZA-TION FUND.	
Reported.....	592 29	Int. J H Hill.....	51 00	Reported.....	\$850 06
Parrsboro St J..	10 00	SunnyBrae & St P	3 00	St Stephen.....	9 05
Pt Morien men...	12 50	Rev J Carruthers	6 00	Parrsboro St J..	7 40
" wom	12 30	In. Grant Mem F	1 29	Shediac.....	1 00
Milford, & Gays R	14 37	Hx. Chalmers	20 00	Sunny Brae. St.P.	7 00
Hx. Cobur. Road	1 00	Int. S Simpson..	18 00	Bq A Graham....	20 00
Campbellton ce	3 75	Whycocomagh...	3 50	Pleasant Bay ss	2 00
B. ulardrie.....	40 00		3 00	Hx Chalmers...	15 00
Mid Musq M'tn	25 26		3 00	Hampton H.R&B	2 75
R'side 7 00			5 00	A P C S R.....	1 00
	\$727 67		10 40	Hx Cobourg Rd	3 00
				Grand Total	\$918 26

Brantford Ladies' College

AND

Conservatory of Music.

Superior inducements to Specialists in Music, Elocution and Art.
 Conservatory offers advantages unexcelled in the Dominion. Krause Piano Method taught. Leipzig scholarship, entitling to 12 months tuition free at Leipzig Royal Conservatorium, to the most proficient student in all musical subjects.
 Send for Calendar.

MISS PHILLPOTTS,
 Lady Principal.

PRESBYTERIAN CHURCH IN CANADA.

PUBLISHED BY AUTHORITY OF

THE GENERAL ASSEMBLY.

Presbyterian Record, 50c. yearly. Five or more to one address, 25c. each.
 Youth's Record, 30c. yearly. Five or more to one address, 15c. each.
 Children's Record, 30c. yearly. Five or more to one address, 15c. each.
 Please do not send postage stamps larger than one and two cents; nor in quantities more than twenty-five cents.

Address: REV. E. SCOTT,
 Presbyterian Offices,
 MONTREAL

WHAT THE GREAT ATHLETES SAY.

A schoolboy of Australia wrote an essay on total abstinence, as follows: "I abstain from alcoholic drinks because if I would excel as a cricketer, Grace says, 'abstain'; as a walker, Weston says, 'abstain'; as an oarsman, Hanlan says, 'abstain'; as a swimmer, Webb says, 'abstain'; as a missionary, Livingstone says, 'abstain'; as a doctor, Clark says, 'abstain'; as a preacher, Farrar says, 'abstain'; asylums, prisons and workhouses repeat the cry, 'abstain.'"

SPECIAL NOTICE.

All orders for any of the three RECORDS, but not for any other publication, to be sent DIRECT to this office.
 All payments for S. S. Helps for 1898 to be made to this office.
 All orders and payments for S. S. Helps for 1899, or Topic Cards and Booklets for 1899, to be sent to Rev. R. D. Fraser, 592 Markham St., Toronto.