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# The PRESBYTERIAN RECORD.

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# The Presbyterian Record.

Vol. XIX.

FEBRUARY, 1894.

No. 2.

**Mistaken** One point that every member of the giving. Church, every Sabbath School, every Missionary Society; whether Juvenile, Christian Endeavor, or Congregational, should bear in mind, is that we have our own missionaries in Home and Foreign work, whom we have sent, who are doing our work, to whom we are responsible, and we should do our part in supporting them before we devote our contributions to any other object. Paying our debts is a Christian duty. Owe no man anything is a Christian command. And when a man or woman is doing our work in some Home Mission field, or in some foreign land, we owe him our share of his support and it is not right to give our funds away to other men until we have paid our share to the one who is specially working for us.

Congregations and societies sometimes forget this. They vote a large sum to some man or object that has taken their fancy and give the trifle that remains to the different schemes of their own church. It is done from a good motive. They do not stop to think. But it is none the less wrong. Too many look upon the various schemes of our church as something that some one else is carrying on, but for which they have no responsibility. Let us remember that we are as much a part of the church as are any others, and that in all the different lines of work carried on, we have an interest and a responsibility.

The member of a family who takes what is due to his own family, and what they need, and gives it to another, is not doing his duty. The Church is a large family and the member of the Church who keeps from that Church what he owes her as his part of the carrying on of the work and gives it to other organizations, no matter how good, is not doing right. Let us see that our own church schemes are fairly met and then give all we may feel disposed to other schemes.

If we want to help in Foreign work, there are our own missionaries in different lands, if we want to help in Home work there is our wide Home Mission Field. If we want to help in the South Seas, we have three mission families of our own there. If we want to send the Gospel to China's millions, we have eight mission fami-

lies there. Let us do our duty to them. Remember that they are as much our missionaries as they are the missionaries of anyone else.

One point further: as societies in the church, all our giving should be to the work which as a church we are carrying on. If we wish to give to outside agencies let it be as individuals, and not vote away the funds of our congregational, and other church societies, when our own work, your own work is in need. Be just before you are generous.

**How to give** A good Presbyterian in Manitoba in writing us with regard to giving, makes a statement that is worth remembering and gives an example that all would do well to follow. He says, "I give one tenth of my income and have done so for many years. I have now six children. I give four of the eldest some money for their work. Some of them are giving the half, some the fifth, and some the tenth. I think that all Christians ought to teach their children to give to the work of Christ." If this method of family training and giving were adopted there would be greater temporal and spiritual prosperity on the part of the givers, and there would be abundant means for carrying on the Lord's work.

**Obituary Notices.** Love thinks fondly and speaks highly of the departed and this is right. Long and excellent obituaries are received by the Record, of elders, members, and worthy ladies, and the committee would gladly comply with the wishes of friends, and insert them all, but the size of the Record and the great extent of our church with its multitudes of noble men and women make this impossible, and they have felt it necessary to limit the obituaries in future to the smallest class, the ministers, as is done in similar publications in the United States and Britain

**Reciprocity.** For many years Europe and America have been sending missionaries to India. Within a few weeks two representatives of Hinduism have come to America to begin a work of instruction and conversion. If they make drunkards sober, make the vile pure, elevate and enoble any, let them by all means do so, but it is more than Brahmanism has ever done for India or any other land.

**The cry of want.** Never perhaps in the history of this continent has the pinch of want been so widely felt. Multitudes, unable to get work, have little or nothing upon which to live. On the other hand never has charity been so general and so bountiful. In this way the sore strait will be a blessing. To multitudes in want it may come leading them to the Bread of which if a man eat he shall never die. On the other hand the very exercise of charity will be a blessing to those who practice it. Phillips Brooks said in substance, If there were no want there would be no room for the growth of our Christian graces.

**Praying for the dead.** A society, composed of a number of what might be called the high church party in the Church of Scotland, gravely discussed, at a meeting of the society, held not long since, the propriety of prayers for the dead. One gentleman mentioned it, another complimented him upon his courage and echoed his sentiments and another, and another. This is a new field of mission work for Protestant churches. It is going into the "Regions Beyond." Alexander wept because there were no more worlds to conquer, but these men will not need to weep when the world is won to Christ, for there will still be work to do. Their prayers will not hurt the dead, but the question is as to the effect upon themselves. Fancy Knox at that meeting, or Jenny Geddes, if there were any stools around.

**China in America.** China must overflow. Her crowded millions have long dwelt "in a place that was too strait" for them, but the walls of exclusiveness kept them at home. Theirs was the "middle kingdom," the centre of the world, and they were the people. Now that these walls are breaking down and a taste is enjoyed of better things beyond, the overcrowded Celestials will swarm in sufficient numbers to dominate, in some instances, other lands, while the absence of the millions who may go will scarce perceptibly relieve the congestion at home. The United States, and in lesser measure Canada, have tried to guard against this, and limit the immigration, but they are now turning their attention to Mexico. It is said that the Chinese and Mexican Commercial Company, an organization composed of wealthy Chinese, has bought a tract of 320,000 acres in a state in Mexico, that it is to be peopled with 5000 of their countrymen who will be allotted sixty-four acres each, with time to pay for it. Factories are to be established and a strong Chinese settlement may be the result.

There is no doubt that China is to be a great factor in the world's future. The only thing for the Christian to do is to give them the Gospel, wherever they are, and thus will that future "make for righteousness."

**The McAll Mission.** Mr McAll has been taken away but the grand work which he began in France is going on and increasing. It is noticed that an increasing portion of those who gather at the halls are men, showing that the movement has taken a deep hold. The Sabbath schools are well attended and a Medical Mission is one of the beneficent features of the work, winning the way for the Gospel among the people of France as among those of Honan. Sick of the religion to which they have been accustomed, that of the priest if not of the Levite, they are drawn to that of the Good Samaritan, who not only worshipped God in prayer and praise, but in life and compassion.

**In Rome.** A few years ago a traveller could not carry a bible into Rome in his trunk. Now the Methodists have obtained a lot of land ninety-five feet square in the city, right opposite the war department of the kingdom of Italy, and are laying the foundation of a large building to cost \$100,000. They will soon have in it two or three big power presses at work, "printing Bibles and Testaments and religious books and tracts by the thousand." There will also be in it a school for boys, and one for girls, and a church for the people. "Other Protestant agencies are at work in the city, and there is more real freedom for Evangelical Christian work in the city of Rome today than in some parts of Canada.

**The latest from Rome.** An "Encyclical" issued by the Pope on the 18th November, has just been made public in the press of this continent. It fills six or seven newspaper columns and is addressed "To Our Venerable Brethren, All Patriarchs, Primate, Archbishops, and Bishops of the Catholic World, in Grace and Communion with the Catholic See." The object of it, as his holiness says, is that of "revising and recommending the study of the Holy Scriptures," and concerning the Scriptures, the benefit of their study and their authority as the word of God, some excellent things are said. But the idea of the whole is that the priesthood should be learned in the methods of scientific defence of the Scriptures, their inspiration, &c., rather than that those Scriptures should be distributed freely among the people, so that in their own tongue they may learn the wonderful works of God. It would be a blessed day for our Roman Catholic brethren if their priesthood throughout the world would encourage the distribution of the word of God among their people, but this blessedness is one of the things yet to be.

It is a barren kind of criticism that tells you what a thing is not.—R. W. Griswold.

"People generally go in the direction they look. If they look upward, they are moving higher. If they continually see the lower and baser things of life, they are travelling in that direction."

**Good out of evil.** It is stated on good authority that many hundreds of liquor dealers have been forced out of business in the city of Chicago since November 1st, that hundreds more will have to go into liquidation not to resume a gain until work grows more abundant. The "hard times" is not an unmixed evil. Better that a family be in straitened circumstances, because there is little work, than that they should suffer while the father spends his earnings in a saloon.

**The U. S. Public Schools.** The Public School system of the United States, which has long been the pride of the Republic is in danger. The Church of Rome now fancies herself strong enough to claim a part of the public funds for the support of her separate schools, and is supporting her claim with the usual plausible but unsound arguments. Whether or not the American national sentiment is strong enough to resist the political influence which will be brought to bear remains to be seen. May Heaven keep the "land of the free" from bowing her neck to this yoke of bondage. One good feature of the struggle is that in many places the secular press seems to be waking to a sense of the danger and is giving no uncertain sound as to the necessity for guarding carefully this foundation of the nation's greatness, her free common schools.

**The Plebiscite.** The result of the vote on the question of Prohibition, in P. E. Island and Ontario, surprised for the most part both "pros" and "cons." The overwhelming majority for prohibition shows what the people want. They have given no uncertain sound. Let men argue over the merits and demerits of prohibition till doomsday and so long as they are satisfied to argue, there will not be much change. "If you want to convince a man that he is right, argue with him." But when the sovereign people speak by vote, there is no mistaking their voice, and if they want a law they should have it, or their sovereignty is only a mockery. Further, not only should they have it, but they will have it. The country has been treated to a farce in the way of a Royal Commission to see if it is ready for Prohibition, but wherever the people have had an opportunity, they have plainly declared that they were ready for it. The conflict is forwarded a step. One victory prepares the way for others. No matter to what extent the will of the people may be foiled for a time, that will must make itself heard and felt, and whoever lives to see it, the time is surely coming when strong drink, as a beverage, will perhaps not be entirely done away, but when its evils will be largely lessened, when human law as well as Divine law will brand it with a curse. Let the encouragement in the past be but an incentive to greater earnestness and activity in the good cause in the days to come, until effort is crowned with success.

**A. L. O. E.** For many years these letters were familiar to readers of good books for the young. They were the first letters of "A Lady of England," whose real name was Miss Tucker. A. L. O. E. was always a guarantee of an interesting and useful book. Eighteen years ago she gave up book writing, and went to India when well up in years, as a missionary. Well and faithfully she wrought and now comes word that she has passed to her eternal rest. Her's will not be a starless crown.

**Pres. Ch. in the U. S.** The followers of Dr. Briggs have no thought of quietly submitting to the decision of the highest court of the church. They are seeking in various ways to keep up the unrest. Many who did not favor proceedings against Dr. Briggs, wish to let the matter rest now that a decision has been given, but a number of the leaders are determined that it shall not be. They held a convention recently at Cleveland and "resolved" previous charges against the General Assembly. And now they are issuing a circular to all the ministers and elders of the Church, asking the signatures of all who sympathize with the object, and are willing to stand firmly in its maintenance. To those of us who are at a distance it looks, to say the least, amusing, to see men who, less than a year ago, before the Assembly had considered the appeal against Dr. Briggs, circulated their famous petition for "Peace and Work," and urged that the case proceed no further, now foremost in the agitation against the decision of the Assembly, and loudly protesting that they will not submit.

**In Japan.** Japan was among the latest of the world's nations to open its doors to the Gospel. When an entrance was effected, progress was more rapid than in most places, in so much that it was prophesied that in a few years no foreign helpers or help would be required, that the native Christian Church in a Christian nation would overtake the work of supplying the Empire with the Gospel. But heathenism is far from dead. A measure of reaction has set in. The Buddhists are renewing their fight against Christianity, organizing associations to oppose it, buying up timber so that churches cannot be built, trying to get hotel keepers not to lodge Christians, and where other methods fail, sometimes destroying chapels and other buildings. This shows the spirit of Buddhism. By their fruits ye shall know them.

There is no cause for fear however. It was prophesied of Christ centuries before He came, that "He shall not fail nor be discouraged till He have set judgment on the earth and the isles shall wait for His law." Let not Christian workers be discouraged in their labor of love. The heathen shall be given to Christ for His inheritance and the uttermost parts of the earth for his possession.

## "DR. PATON'S MISSION."

To the Editor of the RECORD:

REV. DR. PATON, on his recent visit to Canada, received large sums of money for his mission, and I observe that many of our congregations and Sabbath schools are still sending him contributions. I know of one congregation that sent him *sixty* dollars and gave only *ten* dollars to all the schemes of our church put together. May I ask, what is Dr. Paton's mission? I know that he was a missionary in the New Hebrides, but I see it stated that he has not been on the mission field for thirteen years. Is this correct? The missionaries laboring on Efate, Erromanga, and Santo, in the New Hebrides group, are entirely supported by our own Canadian church, and the fund for the support of these missions is now heavily in debt, as I believe are all our other Church Funds. For the information of our people will you kindly let us know what is meant "Dr. Paton's mission."

A MINISTER.

In reply to the above we may state

1. Dr. Paton's work on the New Hebrides was as follows:

He was at Tanna about two years, from 1850 to 1862. Two mission families from Nova Scotia were with him. Mr. Johnson and Mrs. Paton died there. The natives were very hostile, and after much peril all had to leave.

After some years of absence, his next settlement was in Aniwa, from 1866 to 1881. Aniwa is a small island, some ten miles around, and contained then about two hundred souls. Native teachers had been many years at work, the people were somewhat prepared and there was good success. Dr. Steele, visiting the island some eight years after Dr. Paton's settlement, reports over thirty church members, and one hundred at Sabbath worship, out of a total population of *one hundred and ninety-four*.

The minutes of the last New Hebrides Mission Synod, held in June 1892, append, opposite Dr. Paton's name, a note, by order of Synod, as follows:—"On furlough since 1881, now agent of the Federal Assembly of Australia." Dr. Paton's work in the New Hebrides thus covers some seventeen years and he has not been at work there since 1881.

2. Dr. Paton, at present, cannot be said to have any special mission. He visited the Presbyterian Council in Toronto last autumn, and remained for a time stirring up an interest in Foreign Mission work. He did a good work in the Maritime Provinces. By the invitation of the F. M. Com. he spent a fortnight there addressing meetings, the collections of which were to be for the F. M. debt and about \$2,000 was raised in this way.

Some of the papers have stated that part of his mission was to secure five or six additional missionaries. These papers must have been under a misapprehension. The missionaries on the islands have stated that five or six more would be required to cover the whole group,

but no church has at the present time any thought of making that advance. It is already the best manned mission field in the world, having eighteen Foreign missionaries and their families with some hundred and fifty native teachers, while the total population of the group is but sixty to eighty thousand. The number of islands and the variety of dialects is so great that some missionaries can reach but few.

Our own church has three mission families there. The Free Church of Scotland has two, one absent. The others are from the Australian and New Zealand churches. Both our own and the Free Church decided some time since to leave further advance to the Australasian churches, and these latter have not decided on any such marked advance, nor have they authorized any appeal for that purpose.

3. As to the mission ship, the "Dayspring Board" in Sydney, Australia, has charge of that matter. They have a sailing vessel chartered to do the work. They have not decided to build a steamship. Dr. Paton would like that there should be one, but thus far none of the churches at work there have authorized such a movement or appeal.

4. In the meantime we have three mission families of our own in the New Hebrides, good men and women who have labored there about twenty-two years. They have had their perils but said little about them. They have had their trials and triumphs, but have toiled quietly on, and with grand results, as witness the gatherings of five and six hundred out of the 2000 population, at communion seasons in our own martyr isle of Erromanga, and the quiet but thorough work in the other fields. The fund that supports these men is in sore need, and if any wish to assist in the New Hebrides, it would be better to pay our own men first, and then if they wish they can send money to aid the Australian churches in their mission work.

With regard to the mission ship, our church pays, every year, \$1250, as our share for the running of that ship, and the surest and the immediate way to aid along that line is to send money for that purpose to our Foreign Mission Treasury. A steamer may never be built. The ship is sailing now on her mission of mercy and love and needs our support.

**United States South.** The receipts of the Foreign Mission Committee of the Presbyterian Church in the U.S. South, have been larger during the two or three months past, in spite of the unprecedented hard times, than during the corresponding period in any former year. Let us thank God, take courage, and follow this goodly example. There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty.

## CHRISTIAN ENDEAVOR COLUMN.

**What to do with C.E. money.** In your C.E. Societies you are collecting money for missions and the question comes "What shall we do with it?" Remember that you have missionaries of your own, sent out by the Church of which you are members, and who are doing your work and before giving to any thing outside of that, be sure that you have done your duty there. Your motto is "For Christ and the Church." Remember that in voting your money. Remember that in thus helping your own church you are fulfilling the object of your Society. Remember too that this year there is not going to be money enough collected to support your missionaries unless some people give very liberally and this should make you all the more careful not to vote away your money to other things. French missionaries, Home missionaries, Foreign missionaries are doing your work. Do not forget your part in providing for their support.

**Outline of The Westminster Endeavorer, C.E. Work.** says:—"One of the duties of the Good Literature Committee of a Presbyterian Endeavor Society is that of circulating Presbyterian literature. The true Endeavorer is loyal to his own branch of the church, and loyalty as a Presbyterian Endeavorer implies the support and use of Presbyterian literature. It does not require him to make exclusive use of the literature of his own denomination, but that class of young people who patronize undenominational literature to the neglect of that of their own church are altogether inconsistent, not only as Presbyterians, but also as Endeavorers. Support the papers of your own church first; after that, if you are able, patronize others."

**C. E. and our own Church.** While the C. E. Society is inter-denominational, it does not mean that one should not have a special affection for his own church. One may love his relatives, but those nearest, in his own home, he loves best. So every Christian should take an interest in the work and progress of all churches, but his own should be the object of his special work and care. The *Westminster Endeavorer* well says:—"The Endeavorer who is not true to his own branch of the church is accomplishing very little in any department of Christian Endeavor. The first duty of every Endeavorer, as of every Christian man or woman, is to his own church; and his faithfulness in the discharge of his duty is likely to be the measure of his usefulness in every form of Christian Endeavor. We must learn to love our own church. We must be loyal to its principles, to its doctrinal teachings, and devoted to its interests. We must cherish an earnest desire to see it built up and strengthened. Without loving our brethren of other denominations less, let us learn to love our own church and society more."

**The C. E. Prayer Meeting.** 1. *Preparation.* Ponder the lesson for the meeting, so as to draw out a personal application.

Read thoughtfully here and there to secure some striking incident to relate, or a verse to repeat.

Actively seek to bring others to "our meeting."

Yield yourself to the directing and purifying work of the Holy Spirit.

2. *At the Meeting.* Be promptly and happily on hand.

Yearn to be a blessing to others, not simply to get some good yourself.

Participate as early as possible, always hopefully.

Use the front seats. There is a blessing in getting near the speaker and the centre of the meeting.

Never speak or pray at length; briefly and often is better.

Incline your soul to song, prayer, and praise, so as to honor Christ, and assist the leader.

Only let your heart be honestly in all you say and do.

Notice the stranger, the new member, and those who feel less at home, by providing them with a seat, Bible, and hymn book, in the meeting, and by introducing them after the meeting.—*F. R. S., W. Endeav.*

**Nuggets from the Golden Rule.** Some one is making a commentary on you as an epistle of Christ.

Before you talk on re-consecration, be sure of your pre-consecration.

I don't ask about a man's religious assent as much as his religious per cent.

The man that gets so full of religion that he can't hold in, will find plenty of room for it on the outside.

What we call sacrifice for God is only transferring our bank account from earth to heaven.

According to Genesis, the only secular thing in the world is the devil, who crept in after God had pronounced everything else sacred.

"World wide Endeavor;" "World winning Endeavor."

"No man can do wrong and maintain his self-respect while doing it."

"There is no such thing as working for God without working with him."

"The important thing, if you would lead others, is to go that way yourself."

"To do good work, you must put your heart in it."

"You cannot be feasted in the Father's house without first leaving the far country."

"No man can sow idleness and reap prosperity."

"There is no such thing as doing right from principle without being well paid for it."

"You can't do much good for the Lord until you turn your back squarely on the devil's camp."

"The nearer the Christian lives to the Lord the more Gospel he can put in a handshake."

"Not personal happiness, or comfort, but conformity to the will of God should be the first object of our lives."



## CHRISTIANITY CONTRASTED WITH OTHER SYSTEMS OF RELIGION. II.

In a previous article, in last issue, the main points of contrast between Christianity and other "systems of religion" were summed up under three heads, contrasts in *Origin*, in *Character*, and in *Results*. Some of the contrasts in *Origin* and *Character* were noted. It remains to mention briefly some of the contrasts in *Results*. Under this heading may be seen more clearly than before, the contrast not merely between Christianity and systems of human origin, but between the religion of the Bible and the corrupt forms of Christianity that hold so wide a sway.

1. The Christian religion satisfies the soul that receives it, other systems of faith do not.

Man is naturally unsatisfied, or dissatisfied. He is consciously guilty, conscious that he is in the presence and under the power of One who disapproves of that which constitutes his guilt, and this brings discomfort. Further, "in God, we live and move and have our being," and man cannot, so long as there is love to sin, be in harmony with his environment, or at rest in it. Yet further, man is out of harmony with himself. Sin is not merely an offence against another, it is a disease, a disorganization of the moral and spiritual being, and, just as a disease interferes with the harmony of the functions of the body and produces discomfort or suffering, so does sin in the soul interfere with the performance of its functions as these were intended by the Creator, and the result is, spiritual discomfort, unrest, mental suffering. "The heart of the wicked is like the troubled sea that cannot rest." "There is no peace saith my God to the wicked."

Now all religions, all attempts at the worship of some superior Being, are but efforts to find rest, and, as we look at the seeking after peace among the faiths of human origin as contrasted with christianity, we find that they never give rest, while the christian religion invariably does so, to those who heartily embrace it.

"It satisfies my longings  
As nothing else can do."

Mrs. Morton, in writing not long since from Trinidad, spoke of a woman who was anxious and unrestful, seeking peace in her own way but finding none, and in conversation, she gave expression to her feelings and longings in this way, "My heart is so hungry." That is but the expression of the longing in the hearts of hungry millions who are following the prescriptions of human systems, but are never satisfied. Men try many things of many physicians and are nothing better, but rather grow worse. They hew out to themselves cisterns, broken cisterns, that can hold no water. The world's religions are like the world's pleasures, they can never satisfy. But when from them all, the longing soul turns to Christ, it finds rest.

The invitation of the christian religion under the Old Testament dispensation is, Ho, every one that thirsteth—wherefore do ye spend money for that which is not bread, and your labour for that which satisfies not; hearken diligently unto me, eat ye that which is good and let your soul delight itself in fatness." The later and fuller revelation of the Christian religion has made no change in that particular. The invitation in the New Testament is: "Come unto me all ye that labour, and are heavy laden and I will give you rest, take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest unto your souls." And these promises the Christian religion never fails to fulfill. "He satisfieth the longing soul."

The reason of this point of contrast is plain. No other religion attempts to heal the disease, and while that remains, the suffering, the unrest, must remain. It is in the heart, at the seat of the disease, that the Great Physician does his work, and when the cause of the unrest is removed the spirit returns to its normal state, its functions are once more brought into a measure of harmonious operation, and there is rest.

Our souls were made for Thee, and they cannot rest, until they rest.

2. A second point of contrast in results, is the effect of the Christian religion upon the heart of man, not only in satisfying its longings, but in changing its character. Other systems may impose a change upon the lives of worshippers in proportion as they involve more or less of ceremony and ritual, but none of them reaches the heart. Its affections, hopes, aims, character, remain unchanged.

The idea of regeneration, is as strange to human faiths as was its theory to Nicodemus. Their most faithful devotees plod painfully on seeking in some instances to crucify the flesh, to deny its desires; but a changed heart, one that follows a different road because it loves it, is unknown to them.

This point, so foreign to other faiths, is where the Christian religion begins. Its Divine Agent the Holy Spirit renews the heart, and, except a man be borne again from above, he cannot enter the kingdom of God, cannot have any part in the Christian religion. Christianity not only tells men of a state of happiness and blessedness which they may attain but it makes that state of blessedness to consist in the readjustment of their spiritual being. It tells man that the kingdom of the blessed is within him, and the attainment of the kingdom is promised in such terms as these: A new heart will I give you, and a new spirit will I put within you.

One may become a follower of Brahm, or Buddha, or Mohammed, and it does not affect his character. It but calls into activity the latent bigotry and prejudice, whereas the christian religion, truly embraced, changes, softens

and renews the heart, hate gives place to love, pride to humility, revenge to forgiveness, selfishness to its opposite, old things are passed away, all things become new.

3. A third point of contrast, closely and of necessity following the one just mentioned, is the contrast in results, in the lives of their followers. While there may be in other religions precepts that inculcate benevolence and beneficence toward our fellow man, yet men may be earnest devotees for a life time, of any of these systems of faith, and be no better brothers, or husbands, or fathers, or friends, or neighbors, or citizens. Some of these religions are so devised that with Satanic ingenuity they give the cloak of religion to the worst vices of human kind. What can we expect but that when the deities are moral monstrosities, their worshippers should be like unto them. And so almost universally it is.

The Christian religion on the other hand, inasmuch as it changes the heart, affects the life. It sobers the drunkard. The liar becomes truthful. He that stole steals no more. With their Divine Lord before them and His Divine Spirit working in them, men as they contemplate His perfection and hold fellowship with him are changed into the same image from glory to glory.

Following out this last line of contrast in results, we see the same thing multiplied, magnified, in the lives of communities and nations.

Other religions do not elevate. The old world civilizations where human systems of faith had their most devoted following, fell to pieces from inherent rottenness and corruption. Their faiths were salt without savor and could do nothing to prevent decay. In some cases they rather hastened it, and that which should have been their salvation, shared in, if it did not accelerate their ruin.

Dr. Buchanan, our missionary in Ujjain, India, writes: "To see the people in their degradation and behold the impure shrines at which they worship, and the lying vile priesthood, holy in proportion to their filthiness, is to understand something of what 'The Light of Asia,' the father of lies, can do for a most devoted people. A man does not transcend his ideal."

The Christian religion on the contrary has ever accompanied its adoption by a people with blessing to that people, bettering their condition in every way. Spears become pruning hooks, plow shares turn to swords, arbitration becomes a substitute for war. As a result of the peace and safety, men's thoughts are free to turn from self defence to other things, and the arts and sciences which minister to the comfort and joy of life are advanced. Industry enjoys its reward. Invention is stimulated, discoveries are made and the amenities of life brought within reach of all. Justice and truth prevail. Human laws are molded by the Divine. Might makes right. The weak and helpless are provided for. Man loves his fellow-

man. Social life becomes pure. Augean stables of vice with which no other power could cope are cleansed by this Hercules of moral forces. The family, which, of institutions among men is at once the grandest, the gladdest, and the mightiest; and which other religions for the most part degrade, resumes its rightful place as the human source of blessings to mankind.

Where briars grew midst barren wilds  
The firs and myrtles spring,  
'Tis "Paradise regained."

**Louis J. Papineau.** On the evening of 10th January, in St. John's Church, Montreal, Mr. Louis Joseph Papineau, son of the illustrious patriot of 1837, was received into the fellowship of the Presbyterian Church. The service was a very solemn one. From the distinguished name of the gentleman received, it is of more than ordinary importance, from the influence that it may be expected to have upon his fellow countrymen. After sermon by the pastor, Rev. J. Morin, Mr. Papineau was formally received on profession of his faith. Rev. Principal McVicar, led in prayer and spoke briefly. Dr. Chiniquy gave an address, and then followed some touching words from Mr. Papineau himself, who is now near his three score and ten.

At 18 years of age he had been driven from his country into exile, and was warmly welcomed into a Presbyterian family in the United States. He was impressed with the character of the family and here first he began to think that salvation could be found outside the pale of the Church of Rome. He thought and read. At the age of twenty-five he had ceased the practice of the Roman Catholic religion. Further study convinced him that the only source of Christianity was the Bible and that in the middle ages the priests had introduced so much of human legend into the church that it had lost all resemblance to the faith of Christ. After long study and thought he had concluded that the most evangelical church was the best and had resolved to cast in his lot with the Presbyterians.

To show the spirit of Rome towards any who change their faith and forsake her tenets, one of the French papers indulges in a furious tirade against the aged man. It says "He has put upon himself an indelible stain—what a debasement—what a gloom for us—what a national humiliation. Let the name be held in disgrace by all believers and by all true patriots." The spirit of persecution is there still, and if there were the power as in days of old, the inquisition would still have its victims.

But while this is the case with some of the leaders, with many of the people it is different. Wearry of the yoke of bondage and longing for freedom and light, they are ready to listen and to think. Many Roman Catholics were present on the evening that Mr. Papineau was received and there was quiet and respectful attention throughout.

## Our Home Work.

**Funds in the West.** It is not good to harp in a minor key, to present the dark side of church work. We should see the bright side in everything, and yet as prudent men and women we should look facts squarely in the face. In response to our Lord's command, "Preach the Gospel to every creature," we as a Church have undertaken different lines of work at home and abroad. We have asked others to go and do work for us and promised to support them. The "hard times" of this winter is telling upon this support. It is not being given as formerly.

In the West the falling off in the contributions to some of the schemes from the beginning of the church year to the present time, as compared with the corresponding period of the previous year, will be seen from the following figures as acknowledgment in the RECORD:

Ackld. in RECORD for	Feb. 1893	Feb. 1894
Home Missions	\$ 17,406	\$ 12,547
Foreign Missions	31,113	18,057
French Evangelization	6,647	7,027
Point aux Trembles School	4,488	3,052
A. & I. M. Fund	6,404	3,442

The totals in College Receipts are not given, but here too there has been a corresponding falling off. Some cannot take as large a part as formerly in our common work, and the call comes all the more loudly to those who are able to take a larger part. It is the Lord's work intrusted to each Christian as His servant and steward.

**Funds in the East.** In the Eastern section the acknowledgments in the February RECORD of 1893, and 1894, are as follows:—

Ackld. in RECORD,	Feb. 1893	Feb. 1894
Foreign Missions	\$ 13,452	\$ 16,804
Home Missions	3,677	4,765
Augmentation	1,383	1,167
College Fund	10,726	5,717

The larger receipts for Foreign Missions this year are wholly accounted for by the special effort to pay of the debt on the F. M. Fund, and should stimulate to renewed efforts to complete that work. Let us hope that our F. M. Jubilee will see it accomplished.

**The Record's Advance.** In the report of the *Western Missionary* handed in to the Synod of Manitoba and the North-West by Dr. Robertson, notice was given of the incorporation of that paper with the RECORD. It was stated that the RECORD had made a great advance in its Home Mission columns, and it was decided to make an effort to increase its circulation in the West. All well, brethren of the West, but two things more are necessary. (1) News from the North-West. I cannot make up news. (2) That increased circulation. Send it along, it will be gladly welcomed.

Do as much good as you can and make as little fuss about it as possible.—*Jacob Sleeper.*

**Aged and Infirm Ministers Fund.** Rev. Mr. Burns writes as follows:—Where no Missionary Society exists, Sabbath, the 18th of February, is appointed for taking up the collection for the Aged and Infirm Ministers Fund. There is no fund more needy or more deserving, and yet, one that has suffered more from the diffidence of ministers, in presenting its claims, than any other scheme of the church. Why should it be so? Is not our church as well able to provide for her aged ministers, who have borne the burden and heat of the day, as other churches? Surely it is, and we believe as willing, but the subject has not been presented so fully as it ought to have been.

Ten years ago the collections amounted to about \$8,000 for 33 annuitants, last year it was about \$8,600 for 73 annuitants, a very great decrease in the percentage required, and but for extra amount received from rates and the Hymnal Committee, the annuities would have been far short.

Last year 250 congregations gave nothing to this fund, and very many gave but a very small amount; just fancy, a congregation in a wealthy section of Ontario, giving 25 cents as a congregational collection for a year. Nevertheless, we believe the church is growing in liberality, but from want of knowledge of the special need of our Aged Ministers Fund, there is lack of funds for the adequate discharge of duty in this regard.

Let there be a united effort to enable the committee to do what it has so well aimed to accomplish.

**French Converts.** Mr. Delporte, teacher in St. John's Church School, Montreal, writes:—"I made the acquaintance of Mr. T. Beauchamp, a Roman Catholic, who had some knowledge of the gospel, and had visited some of the Protestant churches. The ground being thus somewhat prepared, the good seed grew rapidly. In a very short time, by God's blessing this home became a centre of evangelical light, and was called, among the poor, ignorant Roman Catholic neighbors, 'Beauchamp's bureau,' and, the 'house of the devil.' The good wife could not read, and in order to be able to make known her new found treasure, began to attend an evening class in my house, and after about 18 months, can read her Bible. Many have gathered around these converts who are thus working zealously for their Saviour."

Ministers should be students of missions, authorities on missions, and leaders in missions.  
*Dr. A. T. Pierson.*

I never knew how it was, said Richard Baxter, but I always seem to have the most come in when I give the most away.

**Value of** As with ourselves, one great department of the work of the Presbyterian Church in the United States, is that of Home Missions. "One fourth of the entire working ministry of that Church are enabled to live and labor for Christ by its help." Well on to one million of dollars annually is given and expended in this great work. But its operations are "nearing a crisis." The "hard times" is telling upon the income, and yet missionaries who are laboring far afield and dependent upon it must be supported. The Lord's work cannot fall. The warning is given in these words, "What sorrow and care will be carried into the homes of these servants of Christ, working often in the midst of an unfriendly and unsympathetic population, The need is urgent. The distress is becoming painful."

Our own Home work is, in proportion to our population, as large and important as that of the United States, and the need is great. The Home Mission Fund is at present very much behind and its want, in this season of straits, appeals all the more strongly to those who are able to give. An Exchange well emphasizes the importance of this department of work in words which well apply to our own Church:—

"It must ever be remembered that however much is done by other Boards and by Synodical Committees, the Home Board is the central wheel of the Church's machinery for the evangelizing of the land in which we dwell. If weakness appears here, it will be speedily discerned throughout the entire work of the Church."

If we neglect our "Home Work" there will be no Home Church to do Foreign or any other kind of work. If we cultivate diligently the Home Field, the result will be a strong vigorous Church, ready to do the Lord's work wherever it is called.

**Want in the Home Field.** The Wheat crop in the North-West for 1893, fell below the estimates and the price received was the lowest ever recorded. The average yield in Manitoba says Dr. Robertson, was but 16 bushels per acre, and for a time the best wheat sold for 38 and 40 cents per bushel. When all expenses are paid the farmer has almost nothing and however willing to help in mission work, he has nothing to do it with, so that in many fields the missionary will be entirely dependent upon the small allowance given by the Home Mission Committee, and if that comes short there will be absolute want; missionaries will have to leave their fields and go elsewhere for bread for their families." Let us not forget that the very hardness of the times which in some quarters in the older fields, lessens the contributions, makes the demand in the new fields all the greater and call for larger instead of smaller contributions. When there was word of a famine in Judea, the churches of Achaia, poor though they were, at once moved to help those who were more needy still. "Their

deep poverty abounded unto the riches of their liberality."

**Touching Incidents.** Dr. Robertson writing to the *Presbyterian* about the end of December, says:—To-day a letter was received from a missionary who has seven children, and he informed me that he would have to depend almost altogether on the grant, the people could do nothing and asked whether the committee could not advance him now what would be coming to him till the end of 1894. This of course is impossible. Another wrote saying, that he was in good health himself, but that his wife was ill, that the people could do nothing for him this year, and that he and his family were badly in need of clothing, but unable to purchase any.

Another wrote within two weeks, asking whether he could not be changed to some other field, as his people, though much attached to him, were unable to make ends meet for themselves and could not do much to carry his family through the winter. These are but samples.

Where men are unmarried they say nothing, they are quite prepared to suffer with their people, if need be, but where families are depending on them it is quite different.

All these men are hopeful, and think next year will right many things, but they must be helped in the present distress. But if, when the Home Mission Committee meet in March, a large deficit is staring them in the face, however willing the committee may be and however urgent the case brought before them, they must steel their hearts against all appeals for relief.

**A Loud Call.** Dr. Robertson writes:—"I fear that the hardships of the frontier missionary are but imperfectly understood, and hence the inadequate support received for the Home Mission Fund. Does any one ask why are married missionaries sent to such places. Often because others will not go or stay if they are sent. When the married missionary reaches his field by the help of the committee, he realizes that he cannot get away, his family pickets him there. He then goes resolutely to work, and frequently does rare service.

Does any one suggest retiring from some of the fields now occupied? It cannot and must not be done. In Home Mission work, the Presbyterian Church should know no such word as retreat. We are not even now occupying all the fields open and asking for men. Where districts have been neglected, they have suffered morally and spiritually, and we must never let any one think that our aim is not to occupy and keep occupied every part of the country that God has given us.

Let it also be born in mind that the work is extending. Last spring twenty-one new fields were occupied, and hence the appropriations for 1893 must be considerably in advance of those of 1892 to meet ordinary demands. When the facts are known, the church will respond."

**The Salteaux Indians.** For several years there has been a band of Salteaux Indians in the skirts of the Riding Mountain in North Western Manitoba. With the westward advance of civilization they lost what little native independence and manliness they had and came to be miserable drunken loafing bangers on about the outskirts of such towns as Minnedosa and Rapid City. The men would occasionally do some work in the way of sawing wood. The women in a country where servants can scarcely be got, were often pressed into service to scrub and to wash, and thus gave up in great measure their former modes of life, but the almost universal immorality practised by them made them a menace to the public weal, and Church and Government alike made endeavors to have them removed to a reserve, where they might be taught a more regular and systematic way of making a living and where they would furnish to others less temptation to wrong doing.

For many years the Rev. George Flett, the veteran missionary at Okanase, has paid them occasional visits and endeavored to instruct them in Christian truth, but the distance, over 30 miles, and the fact that Mr. Flett had already two widely separated reserves under his charge made frequent visits impossible, and even when he did visit them he got but scant welcome.

They were eager enough to get little gifts of tea or of flour but for the Gospel they had no wish. On one occasion when Mr. and Mrs. Flett visited their camp, taking their tent and intending to remain for several days, the Indians, to avoid the plain and practical talks for which Mr. Flett is well known, struck their tents and deserted the neighborhood.

Among these people the Foreign Mission Committee has resolved to establish a mission. The government has set apart a reserve for them and they are with scarcely an exception now resident upon it. They number 49 families, and there are more than 60 children of school age, all of whom with the exception of two or three who are in our Boarding school at Birtle, are entirely without education or anything more than the merest glimmer of what Christianity is.

Mr. W. J. Wright, for two years assistant at the Crowstand, has been selected to begin work, and before these words are in print he will have entered upon his duties. A few days ago he went on an exploratory visit to the reserve, and he brings back an appalling picture of their ignorance and filth and suffering from the cold. Some of his statements about the degradation in which they live are unfit for publication. He saw children of all ages from infancy to thirteen years shivering under the rigors of a Manitoba winter with no clothing but a cotton shirt and a pair of leggings. The ladies of Augustine Church in Winnipeg have collected and sent off several bales of clothing to be distributed by the

missionary and it is likely that several other congregations in the west will take like action.

It is no easy matter to fit up premises in the winter time for the missionary to live in, but the Wright's are not easily daunted. Mrs. Wright as Miss Martha Armstrong has been one of our valued teachers and knows what the work is like, and with her infant son and her sister, she accompanied her husband to their new field of duty. A vacant log house has been rented on the reserve, it is not plastered and it has neither door nor windows, but these deficiencies will soon be supplied and we will expect with confidence that those who show such willingness to endure hardness in the Master's name will be blessed in His service.—A. B. B.

**The Future of the Indian Work.** The manifest destiny of the Indian missions of the North-West is to be merged some day in the Home missions of the country. The arrangements by which they are classed as Foreign missions is undoubtedly the best for the present, and will probably be the best so long as any Indian mission requires different management from the adjoining Home mission congregation. But the Indians are gradually being civilized. In other provinces some have already taken upon their shoulders the responsibilities of citizenship, and the avowed intention of the Government is to give the franchise to other bands as soon as they are prepared for it. Without a doubt this is the right course, and without a doubt, too, the rights and privileges which belong to a Christian congregation ought to be conferred as soon as the community is sufficiently advanced to assume them. The ideal to be aimed at is to have Indian congregations constituent elements in our presbyteries, paying their share in the local and general work of the Church, and controlling their congregational affairs as any white congregation does.

The only step yet taken in this direction, and it has been but a short one, is the joining of an Indian mission and a home mission under a single missionary. This amalgamation has been effected in two cases where the number of Indian families is small and the work does not require the whole of the missionary's time. It has been carried on for several years by the Rev. John McArthur, who preaches to the white settlers at Beulah, and also to the Sioux Indians of the Bird Tail. It has recently been inaugurated under the care of Mr. John Urquhart, who has charge of the Home Mission fields of Pipeston and Boston, and conducts service also among the Sioux Indians on the Pipesone reserve. Those Indians are few in number; there are less than twenty families, and when Mr. Thos. Shield, the native Indian catechist, was obliged by ill health to leave, and no other suitable native agent being within view, the present plan was adopted after consultation with the Brandon Presbytery, and gives promise of working well. The Indians have, mainly at their own expense, erected a small log building in which to hold services.

## NOTES OF FRENCH WORK.

**Mr. E. F. Seylaz.** During the month we have me with some encouragement in the work in Ottawa. Our people are taking more and more interest in all the services. Two Roman Catholics came to see me at my home for the purpose of speaking on religion. One came two evenings and remained till nearly midnight, so interested was he. They are in full sympathy with the Gospel cause. The result of their talk with me is that they will sever their connection with the Church of Rome. However, as their wives are still bitterly opposed, they will wait a while before doing so publicly.

During the month, one of our members, a lady from Hull, was very ill (she died last week). During her illness I visited her regularly and upon each occasion found a number of Roman Catholic friends and neighbors in the house. They always remained and listened to me while I read, spoke and prayed with her. They marvelled at the public confession the lady made of her faith in Christ and of her assurance of being saved through Him.

Some officious person brought the priest to her bedside one day while the room was full of Roman Catholics. She told the priest that she had her minister and had no need of his services. He tried to prove to her that she must return to the faith of her fathers, but her answer made him regret having called on her, as he was defeated in the presence of many Roman Catholics. He left in silence.

The funeral was attended by a great many Romanists. The house was filled while many remained outside unable to enter. The most profound silence reigned while I conducted the service. I spoke for nearly an hour, and though the four rooms were crowded with Roman Catholics standing, you could have heard a pin drop. Scores of them had never heard a minister and they were amazed at what they heard of God and the Gospel. May he bless the seed sown.

**Louis Bonenfant.** A colporteur in Montreal, says, "During the month of December I spoke or read in 182 Roman Catholic families, but I could only pray with 21 of them. I made many visits to the sick in the hospitals. I hold many meetings in houses of our new convert families to strengthen their faith and increase their knowledge of Scripture, and if God grants me my wishes, I will hold cottage prayer meetings every evening during the present winter in turn, in all our families where the door is open to us. Many new converts come to see me and to ask me for explanation of certain passages of Scripture to be able to defend themselves in the truth. I hope and pray that our Church may be more and more successful.

**Mr. Vernier.** The people are anxious after the truth, and we rejoice in it and work harder than ever, but the priests, here at least, are more bitter, use worse language against us, and try to burn more bibles than ever before, but in spite of all that the work is growing. I spent, this month, six days at Valencay and one evening for four hours I had four Roman Catholics listening to reading and simple instructions from the Bible.

A young man at Perkins died. The priest from the altar said that if a single Roman Catholic should go to the funeral he would be put out of the Church. Two days after I preached in Templeton, at that very funeral, to one of the largest Roman Catholic congregations that I ever had.

**Stanislas Tsioni.** Sub-chief of the Hurons, and colporteur, writes:—"Some of the people are on the point of losing their work for the sake of the gospel. They meet with very much opposition because they come to my house and receive me in theirs, but they will not yield. They say they would rather lose jobs in order to follow the commands of God. Their bosses are great friends with the priest and know how the people feel. Some of them come to my house at nine and ten o'clock at night so as not to be seen by any one. That is the reason we have so few converts for the priest makes friends of those who have authority over our poor people in order to hold them captives. Some, however, are very decided to attend all the services that may be held."

**Miss St. Aubin.** Who has been teaching for some months in a French quarter of Montreal where work had not been previously carried on, is very much encouraged. A Christmas treat was given to the children by some friends of the work, at which some seventy pupils were present and some twenty of the parents. Miss St. Aubin says: "I think it has produced a very good effect on the surroundings, and hope that it will help to work up the good cause as it was given with that aim. Every one seemed to be delighted and thought that Protestants knew very well how to encourage children. The children of the school sang French hymns. The parents thought they sang very well. I have distributed some tracts which I think were read and seemed to be appreciated.

"I find a great difference in visiting the families. How much more welcome I am than I was at the beginning. Often just a little crack of the door was opened to let out the face only, and I would be told that the people of the house were not in, when I was persuaded that they were in. Now it is very different, and I feel very thankful that I am so welcome."

## Our Foreign Missions

**Mr. Wilkie.** Letters and medical certificates received from India by the F. M. Com. West. show plainly that it is necessary for him to return for a season of rest, and he has been asked by the Committee to come home. Mr. and Mrs. Wilkie have done a grand work in Indore, and it is especially trying for him to have to leave it for a little at the present time when there is much of it so full of promise.

**Indore** A report from the Inspector of European schools in Central India, at the Canadian Mission College and High School at Indore shows that the total number enrolled in the schools is 199, and that the average attendance is 149, or 83.5 per cent., which is very good and speaks well for the efficiency of the school and the prospects for the future of the mission there. The Inspector further reported: "On the whole I was satisfied with the result of my examination. There are evidences of hard work on the part of the teachers and of steady industry on the part of the students. The discipline and tone appeared good, and the institution fully deserves the grant it received."

**No Jewelry.** Miss Margaret O'Hara, M.D., one of our missionaries in India, in describing a short holiday trip, speaking of the Basel Industrial Mission on the Malabar coast, says:—"We noticed the women had no jewelry on, and were told that when they became Christians and joined the Church they were asked to take off all their ornaments, the absence of which is a distinguishing mark between them and their heathen sisters. The women look very much disfigured, for it is the custom along the coast and in the south for the women to have their ears bored in the lobe when they are quite small and in the hole a wooden peg is placed. As the years go on an increasingly large peg is placed, until the lobe rests on the shoulder. These holes are in many cases filled with ornaments, and are sometimes large enough to allow of ones hand to be slipped through them.

In a school near by we found the little children of the working women. Those old enough to learn were busy with their books, under the supervision of a teacher, while the little babies on all fours were playing on the floor, in an undressed condition. When the feelings of hunger make themselves felt, the little ones cry lustily and the mothers go to them for a few minutes, then return to their work. There was a huzz and hum about all the workshops, that resembled very much the workings of such establishments at home. It was a real treat to see hundreds of the Christians of India there at work, for it is a rare sight to see the lazy easy-going dweller of the East doing anything but in a go-as-you-please hap-hazard sort of way, but these men and women "had a mind to work."

**Dr. Webster.** Rev. R. P. Mackay writes that a "communication from Dr. Webster, our Jewish missionary, makes it evident that there are difficulties in the way of establishing a joint mission, in co-operation with the Free Church of Scotland in its Jewish Mission at Tiberias. The probability now is that Dr. Webster will establish an independent mission in Haifa, at the foot of Mt. Carmel, on the plain of Acre. Haifa is a town of 6,000 inhabitants, 1,500 of whom are Jews, and is the safest harbor on the Mediterranean coast. So that if that should be the settlement of this perplexing question of location, it will probably prove a satisfactory one. In the meantime, Dr. Webster has been acquainting himself with the language so that no time has been lost."

**Incidents** Dr. Malcolm, one of our medical missionaries in Honan, writes: "I have just now been interrupted by a call to go out to the dispensary to see a man who has come ten miles with a sore breast. On examination I find that five years ago he had an abscess of the lung that opened to the outside and later to the inside. His whole chest seems infiltrated with pus and running sores, which is largely due to the custom of sticking on their very adhesive native plasters. Of course the pus could not get through the plaster and only made other holes through the flesh. We will dress and keep him clean for a time, and then may be able to effect a cure. He had a piece of red flannel sewed on his clothes on the shoulder. The teacher tells me that it is to frighten away the evil spirits and to help him to get well quickly.

Well! well! just now as I am again seated to write a few more lines, who should walk in at the open door but a crazy man. Without speaking he goes down on his knees in the middle of the floor and knocks his forehead against the floor. Then he rises and asks me to treat him for some sickness. I could not quite understand his actions, but soon recalled the fact that only yesterday I had seen in the street a crazy man very much like him. There is a gate-keeper to keep out all such, but he seems to have got in unnoticed. He had only trousers and shoes on. I got him out to the dispensary and gave him a cathartic pill to get rid of him, and then called the old gate-keeper to take him away. So you can see that our life here is not at all monotonous. I must say that Mrs. Malcolm and I are very happy in our life work of love, and it is very enjoyable, and I am glad to say that God has greatly blessed our labors in relieving suffering.

Three days ago I removed a cancer from a man who said that he had not slept for six or seven months. The night after the operation he said he had no pain and slept well. To-day I removed some of the stitches and he seems to be doing well indeed. It is the first ether case we have had with only one doctor.

**The F. M. Debt.** The Maritime Synod is taking hold of that balance of F. M. debt and dealing with it in the only way that such things can be successfully dealt with, viz., by congregations and societies taking hold and vigorously doing their part. St. Stephen's Church, St. John's, has followed up the work with a special \$100. The C. E. societies and Sunday schools of Milford and Gay's River, a country congregation in Halifax Presbytery, have raised \$100 for the purpose. Well done, young people. We'll be glad to hear of more such until a song of triumph is sung over the completion of the good work.

**Self-support** At a recent meeting of the F. M. in Missions. Com. West, Rev. Dr. Mackay, of Formosa, in giving an account of his work, emphasized the danger of pressing principle of self-support too far, before the native Christians and churches was sufficiently established. He gave instances of congregations that were at one time flourishing and on the way to self-support being arrested, and in some cases the church is closed, because it was too strongly insisted upon that the people should support the preacher. He himself, acted upon the principle, that wherever there was an opening the preacher should be kept there, at the same time, urging the people to do the best they possibly could in the way of support.

**Good Giving** One feature about the Trinidad by Converts. Mission is that since it was started some twenty-five years ago, there has been about as much contributed towards it on the island as has been sent from Canada. As the work enlarges, calling for larger grants from our Church, the giving on the field has increased. Some of the planters have been very liberal from the first, and as the converts increase in numbers and knowledge, the stream from this source becomes larger. Rev. E. A. McCurdy, of Port of Spain, Trinidad, writes that our missionary, Rev. Dr. Grant, of San Fernando, is trying to bring up his people to a larger plane of contributions. He says: "I was down at San Fernando recently and saw the subscription list;" and then mentioning the liberality of one or two others, he continues: "Some of the Indian young men are giving as much as eighty cents per week, and quite a large number of them are a shilling a week and upwards. This from young men, many of whom were born in heathenism, and whose earnings are not large, is certainly very good. It is an encouragement to give to our mission work, showing that it has not been in vain, and is an example not to be despised by our young men at home.

**A Mission Tour.** Rev. W. H. Grant of Honan writes:—"Mr. Goforth and I have been out on a tour of the North Western part of our

field, for the most part in a district in which none of our missionaries have ever travelled before. The region is mountainous, some of the peaks being between three and four thousand feet high, the scenery is rugged, grand and beautiful. Some of the towns are well built, having some paved streets and brick buildings. Others are very dirty; the inhabitants of the mountains are very much addicted to opium smoking, nine out of ten at least, we think. The effects are terrible. We have met with a friendly reception everywhere. About the filthy, vermin infested kang, or inns, our sleeping on the doors of our room, taken off their hinges, I shall be silent.

I am glad to be able to report a crowd at the hospital in Chu Wang, and increased interest in the Gospel among the natives of two or three villages near.

**Mr. M. Swartout** who is at present laboring in Home Mission work at Chilliwack, has been appointed as missionary to Alberni and will enter upon his work as soon as a successor can be found for his present work.

**Mr. Russell.** Letters from Mr. Russell tell of what he saw in Southern India, during a short rest and change that he was compelled to take. He was much impressed by the sight of great congregations of natives ministered to by native preachers. He feels that "India for Christ" is becoming a reality. He also writes very hopefully of the grand movement among the Mangs at Indore. He thinks it a genuine work reaching a whole section of the caste divided community.

**Chinese Work** Congregations, C. E. Societies in the N. W. etc., are taking a growing interest in the Chinese that come to our shores. In New Westminster, B.C., the C. E. Societies of the three churches have agreed to contribute \$200 a year towards the current expenses of a Chinese school. The young people in Vancouver are taking up the same work. In Winnipeg there are seventeen under instruction, each one having a volunteer Christian teacher.

**Mr. J. A. Slimon** Who has been laboring for nine years in China in connection with the China Inland Mission, and is now attending classes in Knox College, Toronto, has made application to the F. M. Com. West. He wishes to be ordained and to do mission work in connection with the Presbyterian Church. The committee has agreed to appoint him to labor in connection with the Honan Mission on the condition that his certificates from Knox College are satisfactory, and to apply to the General Assembly to authorize any of the presbyteries of the church, at the request of the Foreign Mission Committee, to take the usual steps to have Mr. Slimon ordained to the ministry.



## JOTTINGS FROM NORTH HONAN.

By REV. W. HENRY GRANT, MISSIONARY

## FOR THE RECORD.

THE scorching weather of Summer, when the temperature sometimes rose to 101° and 105° in the shade, is now past, and we are all well, enjoying the delightfully bright and cool weather which continued from the first of September, to Christmas. We no longer fear the attack of "malaria" the dread scourge of native and foreigners alike on the Great Central Plain of China.

## A CONVERT'S DEATH.

We have to mourn the departure of one of our converts. So far as we know it is the first native christian's death, from all the millions of Honan. He was the only son of teacher Wang, and had been suffering for many months from an incurable disease.

He with his father united with us last January; he died in August, at his distant home in Lou Cheng. He passed away firmly trusting in Christ, and we hope and pray that this sore trial may serve to lead his mother, who mourns, into the full light of the Sun of Righteousness.

The Chou family at Hoa Tao, hold out bravely, though they are being tried by many persecutions, so far mainly of a petty kind.

The enquirers at Hsin Tu'un and Swang Miao, exhibit an increasing interest in the Christian Doctrine. These, Messrs. Goforth and McGillivray intend to visit this and the succeeding weeks, and examine with a view to taking them on a years probation preparatory to baptism.

There are also some enquirers in the Hsin Chên district. In these we see the small beginnings of what must finally be a complete victory for Jesus, the Captain of our Salvation.

## LIBELLOUS PLACARDS.

Declaring the foreigners to be "Kidnappers of Children," from whom they extract the hearts and eyes, have been posted upon the gates of many towns and cities throughout North Honan. Of these we now have three in our possession which were obtained in a recent tour. They are written in a most deceptive style by those who profess to be friends of the people and enemies of the foreigner.

The specimens we have claim to be produced by different authors who sign themselves anonymously.

The placards have an influence over the people which can only be rectified by living more among them and letting them know us better, while at the same time we demand protection and justice from the native authorities, which they are so loath to give, against these libels.

## A PREACHING TOUR IN N. W. HONAN.

Mr. Goforth and I, with teachers Wang and Le and Colporteur Su, had a very pleasant and we

trust a very profitable tour among the mountains in North West Honan, 200 li (70 miles) West of Ch'u Wang, Sept. 1,—26. We met with quite a friendly reception at all the towns and cities in which we stopped. In some cases we thought it wiser to remain in our inn and allow the natives to come to us; in other cases, to go out on the street preaching and selling books, and thus meet them.

Whichever plan we adopted, we were always surrounded by a curious and apparently interested crowd. Much of the seed thus sown we hope will bear abundant fruit hereafter.

We enjoyed very much the beautiful scenery, the mountain-climbing, the swimming in mountain streams, the long walks, and the donkey riding, all so novel, after the dull monotony of the Plain.

The mountain population are terrible wrecks from opium, which seems to be much more generally used than in the Plain, according to their own estimate, nine out of every ten men being addicted to its use.

## CLIMATE AND CROPS.

Old inhabitants say that this Summer while not reaching the high temperature of former years, yet had more extended periods of heat, and that the rainfall was not so heavy as usual, hence no disastrous floods occurred here, and crops are excellent.

## THE MURDER OF TWO MISSIONARIES.

The brutal murder of the Swedish Missionaries, Messrs. Johannsen and Weckholm, by an infuriated mob, with hoes, clubs, &c., at Sung pu', 500 miles south of here, and threatened riots elsewhere have naturally excited the intensest interest throughout China, and not least among them those who dwell inland. But the vigorous measures which are being taken by the Foreign Ambassadors of all nationalities situated at Peking, give every promise of procuring condign punishment of those officials who were remiss in affording protection to the "helpless foreigners," and also for all those who in any way participated in the murders. If these demands of Foreign Representatives for the fulfilment of Treaty rights are rigidly enforced, the position of foreigners in Central China will be rendered more secure (humanly speaking) than it has been for many a day.

SEPT. 27, 1893.

"How do you get such beautiful sheep?" was a question put to a farmer. "I take care of the lambs," was the reply. There is a word for pastors in that reply. "If I was to repeat my ministry," said an aged pastor, "I would give my chief attention to the young." Says Dr. Rainsford: "We must put our strength into work among the children. We cannot do much with the people over twenty-five years old. The only way to do is to build the children into a church."

## A VACATION TOUR IN INDIA.

BY MARGARET M'KELLAR, M.D.

DEAR MR. SCOTT :

PERHAPS a few notes of what I saw in Southern India and Ceylon may interest your readers.

Dr. Margaret O'Hara and I, were joined, on a British Indian coasting steamer in Bombay Harbour, by Rev. W. H. Russell and Mrs. Russell of Mhow, with Jaffna, Ceylon, as our destination, purposing to see what we could by the way.

For those who want to get from Bombay to Ceylon in the shortest time, a P. & O. steamer is the best, as it makes the voyage in three days. But for worn and tired out missionaries, who wish to gain strength and vigor which sea breezes alone can give, a British India coasting steamer is just the thing.

Our ship, the Rajpootana, was bound for Calcutta, away up on the opposite side of the peninsula of Hindustan, with bills of lading for almost all the intervening ports along the Malabar and Coromandel coasts, and expected to be nearly a month making the voyage. Had she been chartered to enable us to see the cities of Malabar coast she could not have been more obliging in her stoppages, as she travelled slowly at night and at daybreak anchored three or four miles off some important town to discharge or receive cargo, which could only be done by daylight. This was just what we wanted.

The cabins were all below, and were very close and stuffy, so we slept at and lived on the deck under a double awning of canvas. If it were not for the motion we could have fancied ourselves tenting on the shores of Lake Huron or Ontario.

During the vessel's daily stoppages we betook ourselves ashore in native crafts, whose timbers were held together by strings, and whose locomotive power was the brawny arms of the "supple sinewed" Malayans. Two or three mats were thrown in the bottom of the boat to keep us from getting wet in the water, which oozed in from below.

This little boat in turn reached its depth of water, so we had to be carried on shore, by Coolies, whose only garb was a loin cloth.

Hundreds of the natives flitted on top of the waves in catamarans, which are made by tying three or four logs together. At a little distance the men appeared to be walking on the water, as their rafts were hid by the waves. It is wonderful with what dexterity they propel them. The men are blacker, stronger and wilder, than the sick Hindoos. Really, with their all but naked bodies, they looked more like some sea animals than like human beings. All the men wear their hair long and tied up in a great knot on one side of the head, usually the left side. Neither men nor women wear any covering on the head.

We were delighted with the vegetation of the Malabar coast. It is the India of our Canadian dreams. The moist atmosphere and uniform temperature are the secret of the prodigal growth. We were told in one city there, that the average rainfall is 180 inches.

Thousands of stately, cocoa-palms waved their feathery plumes high in the air, and looked beautiful against the sky, when viewed from the water; Bite nut and Tallpot palm came next in order of height. Mango plantains, tamarinds, bamboos and beautiful pepper trees with flowering shrubs, ferns and lowly creepers made a perfect fairy scene of marvellous loveliness. From the rich mo. s to the crown of the highest palm there was an infinite variety of leaves of every

shape and form, manifesting the wondrous designing power of the Creator.

In the midst of these were many of the hard woods, e.g. sandelwood with its rich fragrance, ebony of blackest hue, teak of adamant like hardness and gawk with its bitter fruit.

The houses of the natives are made almost wholly of the leaves, branches and stems of the cocoa palm, so are all the vessels they use and the umbrellas they carry. The cocoa palm is put by them to over a hundred different uses. In a large factory, which belongs to an American firm, which we visited there, we saw the whole process of coir-matting, which is made from the fibre of the cocoa-nut. I have no doubt, but that the matting on many of the aisles of the churches at home is from this very factory.

One thing that struck me in regard to all the houses, whether of natives or Europeans, was the absence of glass in the windows, in fact, there were no windows at all, simply shutters. From this you will have an idea of the delightful climate they have all the year round. No need of Canadian flannels and coal stoves there.

Why they do not use horses along the coast I do not know. There are very few and in some of the places none at all. Bullocks are used in two wheeled carts, by those who can afford to keep them. Jinrickshaws, or push-push as they are called there, are used largely. The push push, is something like an invalid's carriage, drawn or pushed from behind by two or three coolies. If the traveller is heavy, then he or she will hear many groans from her push-push *Walus*, by which they indicate that a present should be forthcoming, as well as the regular coolies' pay.

In the different towns we had the pleasure of seeing the workings of the Basel German Evangelical Mission, which was established in 1851. There are 87 missionaries, 71 of whom are married, and their wives superintend the girls' school and Biblewomen's work.

There is but one single lady missionary. The reason why is this, that there are no zenanas, the women are free, with very few exceptions, to go out and in as they please, and therefore hear the gospel in the bazaar as well as the men. 24 stations, in five different districts are worked by these missionaries. Their Christians number 10,895 and give yearly over 5,000 rupees towards the church expense, the mission and the poor. Over 6000 pupils are taught in their schools, and of these two-thirds are Christians. In nearly all their schools boys and girls study together.

They try to reach the heathen principally by bazaar preaching. If a man becomes interested in the Gospel and shows a desire to become a Christian, then he is taught all about the Christian religion, and if he says he accepts Christ as his Saviour, he is kept as a probationer until the missionaries feel satisfied that he is truly a converted man, then he is admitted to full communion in the Church.

In each station, each man has his own work e.g. in Calicut where we spent a delightful day with a dear old German father, there are, pastor, doctor, High School teacher, managers of the mercantile department, weaving establishment and tile works. These in no way have anything to do with each other's work and are responsible to the Home Board alone for what they do.

Mr. Tauffer, our host, told us that all the missionaries met once a year for amicable interchange of ideas, and to send home to their F.M.C., suggestions concerning their work, but that all power rested with their F.M.C., even to the marriage of their missionaries. The young men are not allowed to marry, or even to become engaged, before coming out nor for two years

afterwards, until they have passed their examinations in the language.

The question was asked Mr. Tauffer, what if a man should fall in love with some one before coming to the field, would he not be allowed to tell her so. "No. He must keep his eyes open, but his mouth shut."

When a young man at the end of two years sends for one or gets his friends to hunt up one for him, she must appear before the F. M. C., and if they do not think that she would make a good wife for a missionary, she is rejected. I fancy our Canadian young men would think that this would be interfering too much with personal liberty in such things.

The Base Mission is known all over India, by the fine quality of cloth which it sends out from its weaving establishment and their tiles which are considered the best in India.

I cannot finish with the Malabar coast, without saying a word about Cochin, which is of historical fame. It having been conquered by the Portuguese, Dutch, Hyder Ali, Tippe-Sultan and the British, who hold it now. It was the first Indian port visited by Europeans and there they built their first fort on Indian soil.

The English built their first factory there in 1660, and there stands the oldest Christian Cathedral, where Vasco de Gama lies buried. In the wall are 48 stone slabs, bearing inscriptions dating back as far as 1534. These slabs were lifted out of their original marking place and were placed in the walls for preservation.

In Cochin are many Roman Catholics, and in fact all along the coast south of it, Francis Xavier having visited the place, as he did many others, and made converts by the thousands. He would gather round him a great crowd, preach to them, sprinkle water on them, give them small crucifixes, and henceforth they were Roman Catholics. The first book published in India, was published there by them.

For all these things Cochin is well known, but there is still another thing which is almost synonymous with its very name, and that is dirt. Of all the places that we visited Cochin was the only one where we had to hold our handkerchiefs over our faces as we passed through the dirty, narrow streets of its native bazaars.

In our medical text books we used to read of a disease called Elephantiasis, called so because of the supposed resemblance between the affected leg and that of an elephant's. It is supposed to be caused and greatly aggravated by bad water, dirt and dissolute habits. Cochin is one of the homes of this disease. We saw between 20 and 30 cases of it in the few hours that we were there. Throughout India it is characteristically called "Cochin leg." The sad thing about the loathsome disease is that drugs have little or no effect upon it.

Tradition says that the apostle Thomas arrived in Cochin A. D. 50, and laboured there. All the Syrian Christians along the coast trace back the founding of their church there to St. Thomas. If we do not accept this as an explanation or the presence of Christians in India in 1498 when Varco de Gama landed, it will be difficult to explain their origin. The B. M. S. has a mission among them.

Strange as is the fact that for nearly 1900 years Christ has had witness bearers in Cochin, equally strange is the fact that there too is a company of God's own chosen people, the Jews, distinct and separate from the heathen round about them as they possibly can be. We were specially favoured in the day that we visited Cochin, for one of the Jewish festival days. As we passed from the native bazaar, which as I have written, was

very, very dirty, into the Jewish quarter, we were struck at once with the difference in the buildings and their surroundings. It may be that before the feast, they had a yearly cleaning out, for every building was freshly white-washed and the streets were so nice and clean.

There are two colonies consisting of 150 families of black Jews and 50 families of white Jews. They say themselves that their fore-fathers came to Cochin after the destruction of the Temple by Nebuchadnezzar.

We stood for a little while at the door of the synagogue when the black Jews were worshiping, but were told about the other, so passed on to it and were invited in. Every Jewish man, woman and child was there. The women of course were not in the same compartment as the men, but were in a room by themselves in front of the synagogue, where they could hear and take part in what was going on.

The women were all dressed in pure white and wore a number of jewels. A number of Hindoo servants stood around the door carrying the little Reubens and Rachels.

The synagogue was ablaze with artificial light, although it was the noon of day. Chandeliers with their score of lights glittered and sparkled from the ceilings. Lamps and candles in dozens were lit upon the walls. The men were clothed in loose, white flowing robes, spotlessly clean with wide borders of different colours. They stood with books in hand and chanted and sang their Hebrew service. They swayed their bodies to and fro and each vied with the other at times, as to whose voice should be pitched the loudest, then all would blend in a long drawn out-wail. It was all very weird and it made me feel very strange. I wondered whether their ancient ancestors in captivity could have been more in earnest when they hanged their harps on the willows by the river of Babylon and wept when they remembered Zion.

Truly there did not seem to be any joy in the service and from the mournful strain I could imagine that they were saying from their hearts: "How shall we sing the Lord's song in a strange land."

Yours sincerely  
M. MCKELLAR.

#### A FAMILY HONORED OF GOD.

A sentence in a religious journal has attracted our attention. "One English clergyman has four daughters missionaries in India." We cannot read so brief an item without being led away, in thought, to the home out of which so many came, successively to enter upon the work of saving, with God's help, perishing men and women. We may be sure that it was a home of prayer, and of frequent communings together, touching the things of the kingdom and its advancement in the world. It was, doubtless, a cheerful and happy home—it could hardly be otherwise. Some shadows would rest upon the threshold as each consecrated one passed over it, to go far away to a new work and a new home, but the smiles would soon break forth on the faces of those left behind at the thought of the gracious calling to which the departing one had given obedient answer, and especially as the reports of success in Christian work came back. Perhaps, in all England, there was not a happier household than that which surrendered so many of its occupants to the service of Christ in a far-distant land. — *Philadelphia Presbyterian.*

THE best way to convince doubters is not to argue with them, but to labor and pray for their salvation. Love wins where logic fails.

## The Family Circle.

### THE MISSING ONE. A TRUE STORY.

THE snow fell in a giday whirl that Christmas Eve, as the pastor sat by his study fire. On his table lay the class books belonging to his Sunday-school teachers. He had asked that he might see them before the annual meeting. With prayerful consideration he glanced over the registers for the year, with the remarks here and there. Against some names he found, "Gone away," "Died," "Ill"; but opposite a name in the senior class of young women he read the word "Missing."

Still holding the book, he closed his eyes, wondering over that word; but, wearied with his day's work, the warm glow of the fire soon drew him into restful forgetfulness of all around him. He seemed to be away where he saw a multitude of people with bright and radiant faces, and the scene was one of perfect gladness. But all at once on his ear there came a voice of earnest pleading.

"Who goes to find the missing one?" And one after another said:

"Send me, Lord. Send me."

He woke. The book was still open, and he read again opposite the name Mary Trentham, "Missing."

"I must go and ask the teacher about this," he said to himself; but first he asked the Lord for guidance, and then prepared to go out into the cold. He was not sure of the nearest way to the teacher's house, and the dizzy light of snow confused him, until he realized he was beyond the turning, and near the river. Waiting to consider, he heard a sound that startled him; and then, again, it sounded clearer, like to one in distress. The prayer had gone up from a heart full of faith, and he did not choose but follow, as the answer seemed to bid him go; and cautiously making his way down the road to the bridge, the moan was distinctly heard, and he could see something lying in the snow.

"Who is it?" faintly asked the crouching form.

"Only a Christian come to help you," he said, putting out a hand to lift what seemed to be a woman.

"Please save me, and lead me away from this horrid water. I am ill and lonely, and I tried it, but it is so dreadful."

"Where shall I take you?"

"I feel so faint, but here—" she said, taking an envelope from her pocket. He got her with difficulty to the lamp, and read, "Mary Trentham," etc. For a moment he, too, seemed numbed, till a thought recalled him, "O ye of little faith!" for had he not actually put himself into God's hands, and asked to be sent. Calling a boy, he asked him to fetch a cab, and conveyed the stranger to her lodging.

"She hasn't been here long," said the landlady. "She's ill and strange. I wondered where she'd gone this wild night."

"Be kind to her, and I will send a friend," he said.

The teacher's house was reached, and Hermine Clure welcomed the pastor; she knew he had come to encourage and inspire her. With peculiar agitation the incident was told and heard, and with tears of gratitude she related how that on had gone to her class for three Sundays past just to please a girl who worked near to her, and then disappeared, and no one could tell how or where, and that during the last two days the word she had written against the name, "missing," had been before her, and almost without

ceasing she had prayed God to find Mary Trentham this Christmas time.

Christmas Day came in upon the town that lay quiet under its covering of snow, and Hermine Clure was early by the bedside of her missing scholar. No festive decoration marked the season, but assuredly in that humble lodging the Christ of God had entered to save a lost soul. All defiance was gone, all rebellion hushed, for earnest prayer had been heard, and what was impossible with the disciples was seen to be possible to the prayer answering God, and Mary Trentham was ready and pining to know of Jesus' love. Weak after a long battling with hidden disease, the cold, and exposure had hastened the end.

"I have no relatives in England, and none who care for me anywhere," she said to her patient listener. "Mother died when I was young, and the friend she left me with died, and I have had a hard life. The world is cold to such as I, and no one told me of Jesus; whatever made me go to your class I can't tell. I hated myself when I saw others happy, but twice when I was ill (for I went right away just then) I did think of what you said."

The pastor and teacher rejoiced together, and one or the other constantly visited and comforted the dying; they felt God had honoured them by entrusting a precious soul to their care. Medical skill was useless, the lonely one had but a short time to live, but out of the bondage of sin she emerged into the clear light of redeeming love, as she laid her weary head on her Saviour and wept to be forgiven.

The last day dawned, the week had been as a year, for the blessedness that new-born soul had experienced, and as the old year died, old things to her had passed away, all things were new. The last visit was a never-to-be-forgotten one to that devoted worker. The bare room seemed lighted as by a torch from heaven; a radiance shone about the pale face as a tear of gratitude trickled down the thin cheek. "How can I ever thank Him for sending his servant out in the cold to save me? Are there no other missing ones like me?"

"Alas! God knows. We will pray; 'tis His to command, and ours to obey!" And after sweet converse and prayer, Hermine felt it was the gate of heaven, and but for the thrilling joy of being used by the Master to save others, she could envy the happy departing soul.

"I am only waiting now till Jesus calls. All is beautifully well," said Mary, her bright countenance proving the truth of her words.

"Is there anything I can do?" asked her friend.

"I want nothing now but Jesus. You have done all you could, but please ask the minister to come once more that I may see the faces of my dearest earthly friends ere I go."

"We will come very soon," said the teacher, taking a fond farewell, and hoping to find the pastor able to go at once.

It was less than an hour when they entered the room.

"Just gone," said the housekeeper, who had attended the dying one. "I came to give her drink, and she said quite brightly, 'Jesus! Jesus!' and was still."

Heaven seemed grandly near, and eternity most real, and to those earnest workers there came a sweet voice, saying:

"He that winneth souls is wise"; and the joy of their Lord entered more fully into their souls as they thanked God for a wanderer brought safely home, and prayed for more Christ-like zeal and love.

Christian workers, there are missing ones

somewhere this time—away from the bliss and joy of salvation. There are young hearts aching for a word of cheer and love. There are souls waiting to be saved.

As the love of friends surrounds us, and the love of Jesus fires our hearts, shall we not hear in sweeter tones than finest Christmas carol, our blessed Master saying, "Go ye out and compel them to come in" those missing ones on life's highway, who perchance are on the verge of despair.

Caring not for wealth or pleasure,  
Casting selfish ease away,  
Is not this our solemn duty,  
Christ's last precept to obey?  
Mrs. H. J., in *The Christian*.

BIBLE WORK IN OTHER LANDS.

THE work of Bible societies in promoting the circulation of the Holy Scriptures in other lands—Christian, Mohammedan, and Pagan is impeded at almost every point by the reluctance of the nations to receive the gift that is proffered them.

The Church of Rome, wherever it is dominant, discourages the reading of the Scriptures by the faithful, condemns as corrupt all editions which are not annotated by the church and issued with ecclesiastical sanction, anathematizes all who buy or read "Protestant" Bibles, and so far as possible secures the arrest of Bible colporteurs and the confiscation of their books.

In the Levant, the Moslem power, alert to protect the followers of the prophet from apostasy and jealous of the growing intelligence and prosperity of its Christian subjects, throws innumerable impediments in the way of the sale of Bibles which its own censors have stamped with their approval, and laughs at every protest and demand for indemnity. In a recent letter Mr. Bowen writes :

A colporteur has just been sent as a prisoner from Afion Kara Hissar in Constantinople. We are not permitted to have any communication with him, nor have they been willing to give us the slightest information as to the nature of the charge against him, and as to the whereabouts of our books we are in total ignorance. This makes two recent cases which call for immediate settlement.

In Japan it may be truly said that the word of God has had free course and been glorified ; but the anti-foreign sentiment there is still rife which despises Christian missionaries and the books of their religion and confidently proposes the expulsion of all foreigners from the land.

In China the conceit of the educated and dominant classes is such as to relieve them from all fear that a foreign religion can make a headway against their own traditional beliefs, and the Bible colporteur encounters indifference rather than official hostility ; but this supercilious tolerance of foreigners as an unavoidable evil may easily become direct antagonism under the provocations to which the Chinese are subjected in the United States.

The fact is that the Bible societies are offering to the nations a book which is above all price and which is necessary for their enlightenment respecting truth and duty, and they despise the gift, loving darkness rather than light because their deeds are evil. None the less is it the duty of the Christian nations to "hold forth the word of life," and offer to all mankind the law of God and the gospel of Jesus Christ as contained in the Scriptures of the Old and New Testaments, which are able to make men wise unto salvation through faith in Christ Jesus.—*B. S. Reporter*.

HUXLEY'S TRIBUTE TO THE BIBLE.

Prof. Huxley's own testimony is that not only is he an agnostic, but that he is the author of the term. It is therefore especially interesting to hear what he has to say about the Bible.

"I have always been in favor," says the professor, "of secular education, in the sense of education without theology ; but I must confess that I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and color ; and even the noble stoic, Marcus Antoninus, is too high and refined for the ordinary child. Take the Bible as a whole, make the severest deductions which fair criticism can dictate, and there still remains in this old literature a vast residuum of moral beauty and grandeur. By the study of what other book would children be so much humanized ? If Bible-reading is not accompanied by constraint and solemnity, I do not believe there is anything in which children take more pleasure."—*London Public Opinion*.

DOES IT PAY TO USE TOBACCO.

We will suppose that a person smokes two five-cent cigars per day, and, being a good man, does not smoke on Sunday. This would amount to sixty cents per week, or \$31.20 per year. For convenience in calculating, say \$30 per year. This makes about eight cents per day the year round, counting Sundays. Now, should this person, instead of spending his money as indicated, place \$30 on interest each year at 6 per cent, payable annually,

At the end of five years, he would have ... \$169 00  
At the end of ten years he would have ..... 395.25

In many places this would buy a poor man a very nice home.

At the end of fifteen years.....\$698 02  
At the end of 20 years.....1,003 20

Enough to buy out many a good business house, and pay all cash.

At the end of 30 years..... \$2,371 93  
At the end of 40 years..... 4,641 51  
At the end of 50 years ..... 8,707.61

If you are a tobacco user, examine the above statements carefully, and then decide whether you would prefer to have the amount indicated by the above figures, or the small end of an old pipe, with a tobacco habit securely formed.

A PICTURE OF THE CHRISTIAN LIFE.

A writer tells of going down with a party into a coal mine. On the side of the gangway grew a plant which was perfectly white. The visitors were astonished that there, where the coal dust was continually flying, this little plant should be so clean. A miner who was with them took a handful of black dust and threw it on the plant, but not a particle of it adhered. There was a wonderful enamel on the plant to which no finest speck could cling. Living there amid clouds of dust, nothing could stain its snowy whiteness. That is a picture of what every Christian life should be. Unholy influences breathe incessantly about us and upon us. But it is our mission to be pure amid all this vileness, undefiled, unspotted from the world. If God can make a little plant so wondrously that no dust can stain its whiteness, surely He can by His grace so transform our heart and life that sin shall not cling to us. He who can keep the plant stainless and white as snow amid clouds of dust can guard us in purity in this world of sin.—*Selected*.

## HOW IT PAID.

(A STORY FOUNDED ON FACT.)

## CHAPTER I.

MR. BRAVE was a student in a theological seminary, and nearly every Sunday supplied some vacant Church. He found the Churches, on the whole, greatly depressed. Their officials were full of complaints, their ministers had been good acceptable men, still they did not succeed. They were involved, borrowed money had not been paid, and they were much behind with the incidentals. There was no prospect of their being able to call a pastor.

They were not to blame, they had done their best to keep out of difficulties. They had rented their pews, made quarterly collections, got up special subscriptions and donations. Their wives and daughters busied themselves in making articles of dress of different kinds and sizes, some were sold, others remained on hand. The ladies decided on a fair. Friends promised to help by begging and buying other articles, fancy and useful; they could make a nice exhibit of goods and realize one or two hundred dollars out of the effort. They engaged a hall, spent days in getting out goods to best advantage, provided refreshments, extensively advertised, inviting every one to come "for all things were ready, but scarcely cleared expenses.

Thus some of the friends talked to the student, accounting for the lamentable condition of their Churches.

"Have you ever tried systematic giving as set forth in the Scriptures?" asked Mr. Brave.

"Well, no," was the invariable reply. "Our people don't know much about that way of contributing."

"But the Bible is as explicit on this line of Christian duty as any other. Abraham, you know, gave the tenth of the spoils taken from the kings to Melchizedek the priest of God; Jacob when he left home promised God that of all He would give him he would surely give a tenth. The Lord told Moses that the tithes were His, and gave directions that from them the Levites should have their support."

"But, Mr. Brave, are not all these old demands abolished?"

"Yes, all of them that are fulfilled. The offering of oxen, etc., in the way of atonement has ceased—because Jesus offered Himself 'once for all.' Now, if there were some inexhaustible fund from which could be drawn all the means necessary for the support of Christian work, then the Old Testament teaching on this subject were no longer in force; but this is far from being so; perhaps the needs were never greater and the supplies never less adequate than at the present time. Your own Church is evidence of this, you cannot call a pastor because of lack of means to support him.

"Then the Old Testament is not the only authority on proportionate giving. When the Pharisees told Jesus that they paid tithes of certain herbs, He approved. And Paul in I. Cor. xvi. 2 says 'Upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come.'"

Before Mr. Brave graduated he had received calls to the pastorate of two Churches, one of which had so far approved of his ideas on this vital question, as to search the good Book for themselves, and finding these things were so, with the unanimous approval of the Church adopted this system, and though they had been without a pastor for a long time, felt so encour-

aged and confident as to success financially and spiritually that they called Mr. Brave. The other Church was on the margin of extinction, only sixteen persons were present when the young man preached. Their late pastor became embarrassed through insufficient salary, and lack of punctuality in payment. The building was old, no means of heating had been provided, the seats were uncomfortably high and straight. Repairs had not been kept up, and signs of dilapidation were everywhere apparent. All things considered, a less inviting field could not be imagined, but notwithstanding—through the over-ruling of his college committee—there the young man was destined to begin his ministry. At first he almost shrank from the responsibility, but recovering himself, he said, down deep in his true heart, "The Lord's strength may be perfected in my weakness in raising that Church from the ashes in which it is smouldering to its extinction; to be as a city set on a hill which cannot be hid." So feeling, with true Christian fortitude and submission he accepted the call.

On receiving his letter of acceptance, the Church convened a meeting to decide as to ways and means of raising the salary. Some of the ladies were full of advice and suggestion; many were their plans. They would busy themselves more than ever in fairs, sociables, suppers, literary entertainments, dramatic performances, and did they not succeed they would not be to blame.

All this time the oldest official sat still and silent—a mood very unusual for him—but at last he said, "Sisters and brothers, I have been connected with this Church over forty years; I think I have seen every plan you have advised tried and they have all failed. We have never succeeded in raising sufficient salary for our pastor, and never paid it punctually; and were it not that some of us have drawn upon ourselves, some of the salaries would be unpaid at the present time. We must adopt some other way of raising money or as a Church we shall be out of existence within a year. You know we are in debt; that we have promised to help our late pastor out of his pecuniary difficulties; that we have pledged Mr. Brave \$600, and for all that friends abroad may help us some, fail we shall, as we have ever done, if we do not launch out on some new plan of meeting our liabilities."

Mr. Thorp resumed his seat and silence reigned for several minutes. A sigh or two breaking the stillness, one ventured to ask, "if there was anything new to recommend."

Promptly Mr. Thorp arose and with an energy unusual to him said, "Yes, there is God's own system that has never been recognized in this Church—and in but few other Churches—but where it has been adopted it has proved itself to be divine in its efficiency. The pastor and deacons of the Stapleton Church—the only Church in that City of Churches that has a full congregation and has revival interest—was started on that basis, and they strongly recommend its adoption. The coming pastor believes in it and advocates no other way; he and I have talked about it, and I am convinced in our exclusive recognition of it is our only hope. God is wiser than we are, and if He calls us to be co-workers with Himself, we must do His work as He directs. It is now late and I advise that we adjourn this meeting till this evening week, and that we give all diligence to finding out what the infallible word says on this subject until we meet again."

A prayer for light and leading was offered and the friends dispersed. That Church had reached a crisis.

## CHAPTER II.

Tuesday the next week was the adjourned meeting. The members were all present; they had diligently searched the Scriptures and made inquiry of friends who had tried and proved and were abundantly satisfied as to the vast superiority of the system. They were ready to abandon all their schemes and enthusiastically adopt "Systematic Giving," as the plan of meeting the expenses of their Church.

The meeting was called to order by Mr. Thorp. Prayer was offered, the business introduced, and one of the members arose and moved the adoption of "God's way" of raising funds for the support of the cause, several friends were prepared to second the resolution. There was no discussion. The vote was unanimous. The Doxology was heartily sung and the meeting closed.

On Friday of that week the new pastor came, to go in and out among them as the servant of the Master, to sympathize with them in all their trials, and to rejoice and encourage them in their hopes, to be their spiritual instructor and leader, as far as the light of the Holy Spirit should shine on his own heart and life.

He was met by many of the friends who extended to him their cheerful greetings, and unfeigned welcomes, and expressed their hopes that he was a God-sent messenger, a true ambassador of the cross—to whom were committed the words of reconciliation, whose prayers and beseechings would not be in vain.

The next day he called on Mr. Thorp, who while he still held the hand which he had shaken heartily, told him about their meeting, and how they had adopted the system he had so strongly advocated. "I am glad," was the calm reply of the pastor. "The Lord will surely bless us in our recognition of Him in this line of duty."

The first Sabbath of Mr. Brave's ministry the people brought of their "prosperity" and the largest amount of money ever secured on an ordinary occasion was taken from the boxes. It required only a few weeks to demonstrate the superiority of the plan.

At the end of his first month the pastor received several dollars on account and was paid all his moving expenses. At the end of the second month more money was paid him, and at the end of the first quarter the treasurer came to the pastor's room, and with his face beaming with true Christian joy and gratitude, poured the balance of the three months' salary on the center-table, saying as he did so, "There! we have never been able to do that before, our pastors have never been paid punctually."

The next quarter the offerings increased considerably. Before coming to Church the money set apart for the Lord was distributed among the members of the family. The mother and children had the luxury of giving as well as the husband and father; and so dimes, and quarters, and dollars were poured in as offerings unto the Lord.

At the annual meeting it was reported that the pastor's salary was fully paid, that \$130 of the old debt had been cleared, and that there was a balance of \$15 to the credit of the Church. It was unanimously recommended that \$100 be added to the pastor's salary for the ensuing year.

But these were not the only results. God was as prompt in opening "the windows of heaven" as the people were in bringing in the tithes. With the ministry of Mr. Brave the Church commenced to prosper. "The crooked paths became straight and the rough places plain, and the glory of the Lord filled His house." The Spirit was poured down as floods upon the

thirsty land; rivers were opened in the desert the thirsty land became springs of water. The greatest revival of religion ever known in that part of the country occurred that fall and winter. Over fifty names were added to the list of Church members, and other Churches also largely augmented their numbers.

The second year's work had not been entered upon when the pastor introduced the matter of restoring the building and modernizing the pews. At first this was felt to be too great an undertaking, but their Joshua said "we are well able," and so the work was entered upon and pushed forward until the dilapidated almost ruined structure was transformed into a bright, comfortable and convenient Church, with the addition of the most approved apparatus for heating.

The cost was \$1,535. Of this money the Church gave according to its ability—and the Lord, through His people, provided the rest. All the money was needed it came in from known and unknown friends, and when the work was completed the contractor received his bill.

Well into the fifth year Mr. Brave continued his indefatigable labors in connection with the Church, and then resigned in favor of a larger field, leaving no Church or personal debt behind, and carrying with him a present of over \$200, besides many personal gifts, and the best wishes of his many friends.

The above is a tract issued by the Special Committee on Systematic Benevolence, appointed by the General Assembly of the Presbyterian Church in the United States of America.

### A STORY:—PROSPERITY vs. ADVERSITY. WHICH IS THE MORE DESIRABLE?

⊕ BEGIN this paper with a story that is authentic, myself being witness.

When at the renowned Hospice of St. Bernard on the Alps, a young friend of mine fell in love with one of the noble breed of dogs for which the relatively lowly monastery has won a name beyond most. After a good deal of diplomacy and chaffering, and a generous and tempting offer of English gold, the great dog was purchased. It was a magnificent creature. What human eyes he had!—brown, translucent, piercing, intelligent, compassionate, brave, penetrative. His chest and shoulders were lionine. His forepaw muscular and powerful as ever human hands. His whole make massive and noticeable. He had the bluest of blue blood of his breed in his veins. If I remember rightly, a score of medals and ribbons hung from his velvety neck on State occasions, each marking the rescue of a human life. Bernard was his name.

He travelled homeward with us—not without many troubles and worries ensuing—over Switzerland, north, mid, and southern Italy, Germany and France. At last he was safely housed in a kennel near a great mansion that was the lord of the manor's dwelling place, with only a small town near.

Everybody knew everybody and everything that took place there—e. g., if a "laddie" at the end of the town cut a finger, it was in every mouth within less than twenty four hours; or some small Smith, Brown, Robinson, or Jones, got a new kite or doll, its whole history and mystery was bruited abroad with magic celerity.

These rural characteristics and illustrations of manners and customs are told that it may be apprehended how large and epoch-making an event the arrival of so splendid a dog as Bernard could not fail to be. Its arrival had been heralded

all manner of rumours and reports, guesses, and surmises. It got into the small district newspaper with marvellous additions. But it was at once conceded that the highest pleasures of imagination were dwarfed by the reality. There were evidences of timorousness at the outset, such as aged crows retreating somewhat hurriedly within doors at his approach, and accelerated motion of the most stalwart who happened to be out in the street when the warning of his neighbouring them reached their ears. Local gossip made merry for weeks over the simulated dignity and deliberateness of retirement of certain local magnates. "They were not afraid, not they." And yet —

But speedily the great creature had won the allegiance and homage of the oldest and youngest inhabitant. He passed in solitary state from one end to the other of the one street of the town, before he had been many weeks in residence, with a couple of crowing chubby infants on his back. Then early, a story got out that one day he was seen to lift up a sprawling two year old baby from right beneath the feet of a huge cart-horse belonging to the miller, and to deposit it, softer than its own agitated mother could have done, on the curb stone, and that then he trotted off as if he had done nothing remarkable. Even the two or three dozen collies and terriers and other dogs — mostly mongrel — self evidently soon came to understand Bernard, and to hold him for friend. There was no replica of Landseer's *Dignity and Impudence*, for not the most pugnacious, as not the most conceited of them all, seemed ever to dream of equality, or of being other than humble attendants.

Bernard, indeed, read an object-lesson to would-be offenders that was never forgotten. A tiny terrier would yelp and snap at him. It was a sight to see the strange human-like interrogative look of the sagacious and mighty brute. At last he gently took up the small Dandie Dinmont by the scruff of his neck, trotted off with him to the town pump, dropped him into the trough, and held him there for a minute or two, and then released him. I never can forget the over-shoulder glance back with which Bernard watched the poor 'drookit' punished little fellow creep up and down and away. Oddly enough they became literally bosom friends.

And throughout the whole town and neighbourhood Bernard established himself as a universal favourite. His movements were chronicled daily. He became one of the notabilities of the place. He eclipsed even the local barber and shoemaker. To the last he could not appear without the natives and tourists and angler-visitors crowding to stare at him, as, taking the 'croon of the causey,' he paced along to the manor house or returned with mighty bounds as his master drove from the six miles off railway station.

For about a year and nine months Bernard retained his good name unsullied. But towards the close of the second year he was seen to be growing obese as before, into turtle-loving alderman. Nor was he seen, as before, in public, save fitfully. He indulged in long snoozes; and only by dint of his master's orders, peremptorily given, would he show any of his first quality. He lost his shapeliness. He lost his chord-like muscles. Sorrowfullest of all, his brown, lion like, yet most human-like eyes, lost their softness and seeingness and compassion. Once, twice, and a third time an ugly report went about that he had first growled and then snapped at his own master's hand in the very act of patting him. Certainly he seemed, at least once, to intend biting a little child that previously he had often fondled and allowed, innocently and unconsciously, to place

her tiny hand within his vast mouth. He was observed to become unsociable and irritable with his erewhile favourites, the dogs of the town. The evil reports were put down, and another and another story told of how he had recently punished a stranger mongrel for its attack — wholly gratuitous — upon a small Charles the First spaniel, and other good things eagerly and defensively told.

But evidence rapidly multiplied that Bernard was forfeiting his character — was getting fat, lazy, short-tempered, despotic, and dangerous. At last the town folks held their breath when it ran from house to house that the great dog's deep-mouthed bay would no longer be heard o' nights, or his majestic presence be seen in the midst of them. He had flown at the throat of a groom, and his master had been compelled to send a bullet between those once so pitiful and wondrous eyes, crashing in through that brave and reasoning brain. It went to all their hearts when it was told that when his master stooped over him he made a dying effort to lick his hand. The only consolation left to the town's-people was that he had a kind of public funeral, and a grave and monument under a clump of Scotch pines, an inscription recording his exploits on the Alps, and no remembrance of his faults, (not altogether unlike our human epitaphs and *Here lies*).

I hope it won't be thought that I have taken too long to tell my story. It seemed to me worthy of telling in full. I wish John Brown of *Rab and his Friends* had been persuaded by me to undertake it. (Alas! he was then going deeper and deeper into the shadows.)

The teaching of it is not far to seek, goes almost without saying, as bearing on the subject of this paper, seeing that identically as with us was it with this dog Bernard — prosperity was its ruin — prosperity deteriorating its original fine nature, and at last causing its slaughter. So long as it was up among the snow and ice, the glaciers and avalanches, the perils and sharp discipline of duty of the Alps, Bernard stood forth the proudest of his great race — brave, gentle, wise, human-eyed, human-brained, human-hearted, almost human-conscienced. His roll of actual imperilled lives rescued by him to date had never been approached. 'This side idolatry' the monks and travellers loved and honoured him. But transferred from the inclemencies and stern tasks of love of his Alpine home; left with nothing to do practically but eat and drink and sleep, and in a way watch, he degenerated, debased, and was transmuted into a terror.

Of course all analogies come short in points, and are not to be overdrawn. But I should be glad if my readers laid to heart the broader lines of our story, and applied them to church experience — Sunday school experience — philanthropic and beneficent experience — individual and family experience, in witnessing and working for Christ. So, too, in family life, and in each of our separate lives. I question if unmixed prosperity is, in any case, an unmixed good. Nay, I have no question that it is not desirable for Christian witnesses and workers anywhere to know little or nothing of adversity. It needs the bracing of keen air as well as the "sunny south" to make us strong. It demands exercise of pluck and the stout heart to prepare us for daring as well as doing. It is covetous to be sometimes put to it how to secure pounds, shillings, and pence, and how to fill up vacated posts. 'Smooth things' are treacherous, as 'the torrent's smoothness ere it dash below' (as in the 'terrible crystal' of Niagara, flawless of even foam-specks before the stupendous plunge). If, therefore, these words of mine fall under the eyes of any Christian



church—minister or people—or any fellow-Christian whatever, who feels down-hearted and weary, and sighing for change of circumstance, I venture to urge that sanctification of trial be sought and removal ('if the Lord will') of grounds of discouragement. When sanctification is wrought towards perfection, prosperity of the best sort will come.

It is not always the rich church, because rich, church, but the church of God, 'rich in faith,' and humble, that does the best and bravest work for Christ. It is not continuous prosperity, but touches of adversity, that discipline. I know not a few churches and Sunday schools and fellow-Christians who have looked back regretfully on better work done when there were disadvantages and difficulties, and calls for strenuous self-denial and resolute grappling with obstacles and narrowed resources, and with few to join or cooperate. In short, just the difference between Bernard on the Alps and Bernard fattened and sluggard.

Notwithstanding all this, it would be wrong to forget that some are made better men and women by prosperity. Every one of us know of such—thank God! I state a case—authentic. He was a good and true man, to begin with. He was very poor, and snarly and unsympathetic naturally. Only the grace of God conquered nature. Unexpectedly he became rich through the will of a far-off kinsman. All his virtues blossomed out under the sunshine. He became gracious and thoughtful for others, and wonderfully patient and generous.

We must not keep out of account instances like these. God has many ways of working. He gives and He takes away. He lifts up and He casts down. He wounds and He heals. And He knows what He is doing all the time. Yet, in my judgment, the most ungrateful, peevish, and selfish set of people to be found are those who bask in prosperity and want for nothing. A day's sickness wipes out long years of health. An insignificant financial loss buttons up the pocket. One small cloud blackens the everlasting blue. Reader, be honest with thyself!—Rev. A. B. Grosart, D.D., LL.D., in *U. P. Magazine*.

## Church Notes and Notices.

### CALLS.

From Knox Ch., London, East, to Mr. D. Robertson, of Hamilton. Accepted.

From Hornings Mills and Primrose, Orangeville Pres., to Mr. A. E. Neilly, of Sunderland. Accepted.

From London, East, to Mr. D. Robertson, of Hamilton.

From Pinkerton and West Brant, to Mr. George McLennan, late of Camlachie. Accepted. Induction 26 Dec.

From North Bruce and St. Andrews, Saugeen, to Mr. Hector McQuarrie, late of Wingham.

From Esson and Willis Ch., Barric Pres., to Mr. A. B. Dobson, Saugeen Pres.

From Gravenhurst, to Mr. L. Perrin of Pickering.

From Fordwich and Gorrie, to Mr. A. B. Dobson, of Ore.

From Newcastle, Ont., to Mr. J. H. Courtenay.

From Glencoe, to Mr. R. W. Ross.

From Wingham, to Mr. D. Perry, of Chesley.

From Sydney, C.B., to Mr. J. Forbes, of Durham, N.S.

### RESIGNATIONS.

Dr. James, of Walkerton, from advanced age.

Mr. John Morrison, of Cedarville, from impaired sight.

Mr. A. Laird, of Ferrona, Pictou Pres.  
Mr. Wm. Maxwell, of Sherbrooke, N.S.

### OBITUARIES.

Rev. J. Charles Quin, was born in County Armagh, Ireland, 1815, a son of the Munse. He was licensed to preach by the Presbytery of Armagh, in 1840. In 1847, he came to Canada. In 1850, he was settled at Cornwall and Osnabrock, and afterwards at Kempville, for about ten years. After this he labored in the Presbyteries of Lima and of Buffalo in the United States. On account of infirm health, he returned in 1873, and died at Port Dover, Ontario, 28 Nov., last in the 78th year of his age.

Rev. William Robertson, was born in Scotland, educated in Glasgow, was ordained to the ministry in 1865, and labored for about twelve years in the mother land. Coming to Canada about 1878, he was settled for a time in Yarmouth, N.S., then in Danville, Que., and for the past eight years in Hemmingford, Mont. Pres. He fell asleep on the 4th of January, after nearly thirty years of service in the ministry.

Rev. William Graham was born at Comrie, Scotland, was licensed to preach in 1841, sailed for Canada Mar. 21, 1843, was ordained as pastor of Stanley, &c., 15 Jan. 1845, where he labored for 29 years. In 1874, he accepted a call to Pine River. After four years he resigned, and afterwards he gave supply to the congregation of the late Rev. John Ross, of Brucefield, until 1891. On the 16 Dec., he passed his rest.

Rev. Duncan Morrison, was born in Glasgow, in 1816. Coming to Canada, he taught for a time a private school at Perth. When about 30 years of age he went to study at Queen's College, Kingston, was licensed at the age of 35, ordained minister of Beckwith, 22 Oct. 1851. He was afterwards called to Brockville, where he remained until 1866, when he accepted a call to Owen Sound. When here he received the title of D.D., from the Pres. College, Montreal. After his resignation he continued Pastor Emeritus of the latter charge until his death on the 3rd Jan. at the age of 78 years.

MacConnachie Gunn, for 13 years an elder of E. R. St. Mary's, N.S., died Nov. 1893.

James Donkin, for 28 years an elder, at Wakefield, &c., died 20 Dec. 1893.

Malcolm Nicholson, an elder, died at Brompton Gore, Oct. 22, aged 77 years.

### PRESBYTERY MEETINGS.

Algoma, Sudbury, March, at call of clk.

Bruce, Walkerton, 12 Mar. 1 p.m.

Brandon, Virden, 15 Mar. 10 a.m.

Brockville, Prescott, 27 Feb. 2.30 p.m.

Calgary, Cal. 1 Tues. Mar.

Chatham, Chat. 1st, 12 Mar. 10 a.m.

Hamilton, Ham. Knox, 3 Tues. Mar.

Lindsay, Cannington, 20 Feb.

Lanark, &c., Carlton Pl., Zion, 26 Feb. 8 p.m.

Minnedosa, Gladstone, 12 Mar.

Maitland, Wingham, 16 Jan. 11.30 a.m.

Owen Sd., O. Sd. Knox, 13 Feb. 10 a.m.

Ottawa, Otta. St. And., 6 Feb. 10 a.m.

Paris, Paris, Dum. St. Ch., 8 Feb. 10 a.m.

Peterboro, Pt. Hope, Mill St., 20 Mar. 9 a.m.

Quebec, Que. Mor. Coll., 27 Feb.

Regina, Ind. Head, 2 Wed. Mar.

Rock Lake, Manitoba, St. And.

Saugeen, Mt. Forrest, 16 Jan. 2 p.m.

Sarnia, Sarnia St. And. 13 Mar.

Stratford, Stat. Knox, 16 Jan. 10.30 a.m.

Toronto, St. And. 1st Tues. every month.

Victoria, Vic. St. And. 6 Mar. 2 p.m.

Westminster, West., 20 Mar. 2.30 p.m.

International S. S. Lessons

Feb. 18

GOD'S JUDGMENT ON SODOM.

Les. Gen. 18: 22-23. Gol. Text, Gen. 18: 25  
Mem. vs. 23-26. Catechism Q. 89

HOME READINGS.

M. Gen. 18: 1-18. Angels Entertained.  
T. Gen. 18: 22-32. The Intercession of Abraham  
W. Ex. 32: 7-2. The Intercession of Moses.  
Th. 2 Sam. 24: 10-25. The Intercession of David.  
S. Neb. 1: 1-11. The Intercession of Nehemiah  
S. John 17: 1-26. The Intercession of Christ  
S. Rom. 8: 15-23. The Intercession of the Spirit

Time—B. C. 1897, soon after last lesson.  
Place.—Hebron, about twenty miles south of Jerusalem.

Opening words. The events of this lesson took place soon after those of last lesson. Abraham received three heavenly visitants and entertained them in his tent in the plains of Mamre. One of these was the Lord, the Angel of the Covenant. The promise of the birth of Isaac was renewed. The Lord made known to Abraham his purpose to destroy Sodom and Gomorrah. Abraham interceded with him in their behalf, as recorded in this lesson.

Helps in studying 23. Abraham drew near to the Lord, who remained after the two had gone. Will thou also an appeal to God's justice. 25. That be far from thee "I know that thou wilt not do unjustly." 26. The Lord said—God's readiness to grant Abraham's prayer is very wonderful. 27. Dust and ashes—unworthy. 30. Let not the Lord be angry—he continues his intercession with great humility. 33. Left commanding when Abraham ceased interceding. (See John 16: 23.) His place his tent under the oak.

QUESTIONS.

Introductory. What was the subject of the last lesson? What did God promise to Abram? What change was made in his name? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. The Peril of Sodom, vs. 22, 23. What purpose did the Lord make known to Abraham? What reason did he give for telling Abraham of his purpose? Why was he about to destroy Sodom and Gomorrah?

II. The Intercession of Abraham, vs. 24-32.—How did Abraham approach God? What did he ask? How did he enforce his intercession? What was the Lord's answer? For what did he then pray? How did he continue his prayer? How was Abraham like Christ? Heb. 7: 25. How does Christ execute the office of a priest?

III. The Mercy of God, v. 33.—How many times did Abram pray for Sodom? What was his first prayer? What was his last prayer? What did the Lord say? What did this show? What did Jesus say of his disciples? Matt. 5: 13. What evil days did he promise should be shortened for the elect's sake? Matt. 24: 22. What did our Saviour say in Luke 18: 1? What is said of the prayers of the righteous? James 5: 16.

PRACTICAL LESSONS.

1. It is a great privilege to have good parents and friends to pray for us.

2. God spares the wicked for the sake of the righteous.

3. We must pray not for ourselves only, but for others also.

4. We must be humble, earnest and importunate in our prayers.

5. Christ ever liveth to make intercession for us, and him the Father heareth always.

Feb. 25.

THE TRIAL OF ABRAHAM'S FAITH.

Les. Gen. 21: 1-13. Gol. Text, Heb. 11: 17.  
Mem. vs. 11-13. Catechism Q. 90.

HOME READINGS.

M. Gen. 19: 2-26. Lot's Escape from Sodom.  
T. Gen. 21: 1-18. Birth of Isaac.  
W. Gen. 21: 9-21. Hagar and Ishmael.  
Th. Gen. 22: 1-14. Trial of Abraham's Faith.  
F. 1 Pet. 1: 1-12. The Trial of Faith.  
S. Heb. 11: 8-19. The Triumph of Faith.  
S. Isa. 53: 1-12. Our Substitute.

Time—B. C. 1872, 26 years after the last lesson.  
Places—Beersheba, where Abraham was living, and Mount Moriah, afterward the site of the temple.

Opening words.—There is an interval of twenty six years between this lesson and the last. The events between are—1. The destruction of Sodom and Gomorrah (Gen. 19: 1-29); 2. Abraham's sojourn at Gerar (Gen. 20: 1-18); 3. The birth of Isaac (Gen. 21: 1-8); The exile of Hagar and Ishmael (Gen. 21: 9-21); The covenant between Abraham and Abimelech (Gen. 21: 22-34). Abraham was now living at Beersheba, forty-five miles south of Jerusalem.

Helps in studying.—1. After these things—those recorded in the preceding chapter. Tempt—prove, put to trial. 2. Isaac—now twenty-four years old. 4. On the third day—from the day of starting. The place Mount Moriah, where the temple was afterwards built. 5. Come again to you—thus showing his faith in his time of sore trial. Heb. 11: 19. 6. Laid it upon Isaac—so Christ bore his own Cross. John 19: 17. 8. God will provide himself a lamb—Abraham did not know, but his faith failed not. 9. Bound Isaac—who therefore must have consented to the sacrifice. 11. The angel of the Lord—the covenant Angel who commanded the sacrifice. 12. Now I know—by actual experience of Abraham's faithfulness. 13. Took the ram—provided by the Lord, a substitute for Isaac.

Introductory.—How long a time was there between this lesson and the last? What were the principal events of this interval? What had God promised concerning Isaac? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. The Trial of Faith, vs. 1, 2.—What did God do to Abraham? Meaning of tempt? Why did God try the faith of Abraham? What did he command him to do? How did this command try Abraham's faith? How does God sometimes try our faith? What does the apostle Peter say of the trial of faith? 1 Pet. 1: 7.

II. The Obedience of Faith, vs. 3-16.—What did Abram do? How long was he on the journey? What did he do when he came in sight of the place? What question did Isaac ask? What did Abraham answer? What did Abraham do when he came to the place? How does it appear that Isaac was a willing sacrifice? How did Abraham show his complete obedience? Why was he ready to slay Isaac? Heb. 11: 17-19. How must we show the reality of our faith?

III. The Blessing of Faith, vs. 11-14.—How was Abraham prevented from sacrificing Isaac? How was his faith blessed? What substitute was found for Isaac? Of what greater sacrifice does this remind you? How were we redeemed? 1 Pet. 1: 18, 19.

1. God often tries the faith of his children.

2. He will give them strength to stand trial.

3. We must prove our faith by our obedience.

4. If we trustingly obey God, he will care for us.

5. Christ, the Lamb of God, was slain for us.

March 4.

## SELLING THE BIRTHRIGHT.

Les. Gen. 25: 27-34.  
Mem. vs. 31-34.Gol. Text, Luke 12: 23.  
Catechism Q. 91.

M. Gen. 23: 1-20.....	Death and Burial of Sarah
T. Gen. 24: 1-28.....	Rebekah at the Well.
W. Gen. 24: 29-67.....	Marriage of Isaac
Th. Gen. 25: 27-34.....	Selling the Birthright
F. Heb. 12: 14-29.....	The Folly of Esau.
S. Prov. 9: 11-21.....	The value of Wisdom.
S. Prov. 9: 1-12.....	The Call of Wisdom.

*Time*—B. C. 1805, sixty-seven years after the last lesson.

*Place*—Beersheba.

*Opening words.*—There is an interval of sixty-seven years between this lesson and the last. The principal events of this period are—the death of Sarah; the marriage of Isaac and Rebecca; the birth of Esau and Jacob; the death of Abraham. The birthright was a matter of great importance. It gave to the first-born (1) authority over the rest of the family; (2) a double portion of the paternal inheritance; (3) The blessing of the father. It was a transferable property, as the transaction recorded in this lesson clearly shows.

*Helps in studying.*—27. *A cunning hunter*—skilled in hunting. *A man of the field*—not a husbandman, but one given to roaming through the fields in search of sport. *A plain man*—of mild and gentle manners. *Dwelling in tents*—loving to stay at home, while Esau loved to wander. 29. *Sod pottage*—prepared boiled food of lentiles. *Was faint*—weary and hungry. 30. *Edom*—that is, red. 31. *Sell me this day*—at once. *Thy birthright*—see Opening Words. 32. *What profit shall this birthright do to me?*—He was discouraged, and thought only of getting his present hunger satisfied. 33. *He swore unto him*—if Jacob's demand of an oath showed ungenerous suspicion, Esau's giving of an oath showed a low sense of honor. 33. *Thus Esau despised his birthright*—thus Scripture both proclaims his guilt and describes his offence. (See Heb. 12: 16.)

## QUESTIONS.

*Introductory.*—What was the subject of the last lesson? What did you learn from it? How long an interval between this lesson and the last? What are the principal events of this interval? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *The Brothers at Home.* vs. 27, 28.—What were the names of Isaac's two sons? What is said of Esau? What preference did the parents show? Why is such parental preference unwise and wrong?

II. *The Greed of Jacob.* vs. 29-31.—What request did Esau make of Jacob? What reply did Jacob give? What superiority did the birthright give? How did this reply show the greed of Jacob?

III. *The Folly of Esau.* vs. 32, 34.—What did Esau say to this demand? What did Jacob then say? How was the bargain concluded? In what did the folly of Esau consist? What warning does the apostle give from this example of Esau? Heb. 12: 15-18.

## PRACTICAL LESSONS.

1. Things done thoughtlessly in youth often have serious after-consequences.
2. Many hear the gospel in its fulness, and yet neglect to secure its blessings.
3. Despise not your birthright, but make it secure.
4. Do not for the sake of present enjoyment part with future blessing and good.

March 11.

## JACOB AT BETHEL.

Les. Gen. 28: 10-22.  
Mem. vs. 12-14.Gol. Text, Gen. 28: 15.  
Catechism Q. 92, 93.

## HOME READINGS.

M. Gen. 27: 1-21.....	Isaac Deceived
T. Gen. 27: 22-40.....	The Birthright Blessing.
W. Gen. 27: 41-28: 5.....	Esau's Hatred
Th. Gen. 28: 10-22.....	Jacob at Bethel.
F. John 1: 43-51.....	Heaven Opened.
S. Psalm 141: 1-11.....	The God of Jacob.
S. Psalm 126: 1-8.....	The Lord thy Keeper.

*Time*—B. C. 1760, or, according to others, B. C. 1750.

*Place*—A place near Luz, about twelve miles north of Jerusalem, which Jacob named *Bethel*, "the house of God."

*Opening words.*—The principal recorded events between the last and this lesson are—Isaac's prosperity in Gerar and at Beersheba; Esau's marriage; Isaac's blessing of Jacob; Esau's hatred of Jacob; Jacob's departure from Beersheba for Padan-aram. Jacob travelled alone, and stopped for the night near Luz, where the events of this lesson occurred.

*Helps in studying.*—10. *Beersheba*—on the southern border of Canaan. *Haran*—on a branch of the Euphrates, where the modern village of Haran stands. 12. *A ladder*—steps upward, connecting earth and heaven. 13. *To thee will I give*—the three things promised to Abraham Gen. 12: 1-3, and afterward to Isaac, (Gen. 26: (3) 4), are here promised to Jacob. 15. *I am with thee*—thy Guide, Guard and Helper. 17. *Afraid*—filled with awe. *Breadful*—holy, sacred. (Compare Isa. 6: 1-7.) *Gate of heaven*—a reference to the ladder which he saw. 18. *Pillar*—as a memorial. 1 Sam. 7: 12. *Poured oil*—thus setting it apart as sacred, and as a witness to his vow. 19. *Bethel*—"house of God." 20. *If God will be with me*—or, "because God will be with me." 22. *Tenth*—as an acknowledgment that all comes from God.

## QUESTIONS.

*Introductory.*—What was the subject of the last lesson? What was the cause of Esau's hatred of Jacob. What effect did it produce? Whither did Isaac send Jacob? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *The Pillow of Stone.* vs. 10, 11.—From what place did Jacob start? To what place was he going? Where did he stop? What did he do there?

II. *The Revealing of God.* vs. 12-17.—What dream did Jacob have? Who stood above the ladder? What did the Lord promise Jacob? How were these promises fulfilled? What did Jacob say when he awoke? What effect did the vision have upon him? How did he express his reverence?

III. *The Memorial of Blessing.* vs. 18-22.—What did Jacob do in the morning? How did he consecrate his pillow of stone to God? What did he call the name of the place? Meaning of *Bethel*? What vow did Jacob make? What did he promise?

## PRACTICAL LESSONS.

1. God is always with us, and will keep us in time of need.
2. Christ is our ladder; through him we have access to God.
3. Our vow should be, "The Lord shall be my God."
4. Gifts of mercy call for returns of duty.
5. Giving is a part of worship.

—Abridged from *Westminster Question Book*.

**Acknowledgments**

Received by the Rev. W. Reid, D.D., Agent of the Church as Treasurer, Office, Confederation Life Buildings, Rooms, 62-65.

**ASSEMBLY FUND.**

Recd to 5th Dec, 1893.	\$493 01
Eden Mills	3 00
Rockwood	5 50
Campbellville	5 50
Grassmere	2 75
Martintown, Burns	2 75
Manlaubin	3 00
Watson's Corners, etc	6 00
Amos	11 02
Medicine Hat	2 00
Eramosa, Ist	2 00
Millbank	5 00
Miami	5 00
Sydenham, St Paul's	4 12
Windsdown, Fairfax, & Co	3 00
Williamstown, St And.	4 00
Brucefield, Union	3 00
Fergus, St And.	11 30
McKillop	4 00
Winthrop	5 00
Mattawa	2 00
Brotherstone	1 00
Galt, Knox	40 00
Welland	2 90
Caledon, Knox	4 65
Inverness	5 00
Beckwith	5 00
Parry Sound	2 03
Galt, Central	20 00
Uxbridge	4 00
Richmond	4 00
Woodville	7 00
Princepton	5 00
Winterbourne	5 50
Dalhousie Mills, & Co	3 00
Storrington, & Co	4 00
Camachlie	2 00
Maxville	5 00
Lucknow	2 00
Londesborough	3 30
Clinton, Willis	8 50
Kilsyth	1 00
<b>Total</b>	<b>\$718 55</b>

**HOME MISSION FUND.**

Recd to 5th Dec.	\$9674 67
Cedar Grove	9 41
Waraw	7 00
Warwick	8 00
Brussels mem Mel	50
Caledonia	100 25
High Bluff	17 00
Morewood & Chesterville	26 00
Carnduff new ch.	40 00
Nings	2 0
Cedarville & Espin.	10 00
W William	20 52
Chater & Humerville	20 00
Belgrave ss	10 00
Hamilton, Knox	118 00
Markham, St And	8 00
Lancaster	65 44
Vernonville	10 61
Brantford, Farrington	200 40
Martintown, Burns	14 50
Manchester ss	3 25
Prospect	65 00
Wroxeter	12 25
Beeton ss	11 00
Medicine Hat	9 50
Orillia, W H M S.	30 00
Alliston	16 00
Eramosa 1st	10 00
G O Owen Sd.	2 52
Friend, Craighurst	5 00
Williamstown St And.	76 00
Mrs Hilson, Vaughan	12 00
Petrola	10 00
Kenlis & Co	5 00
Miami	40 00

Black's Corners	5 00
Parkdale	125 00
English Sett.	5 00
Culloden	22 00
Ottawa St And W H M S	250 00
Cashel	19 50
Mitchell	9 75
Black's Corners ss	3 00
Kingsbury ss	1 00
Cromarty c o e	11 00
Ingersoll	85 44
McKillop	10 55
Winthrop	8 45
Kinburn	2 44
Brotherstone	6 05
Welland	45 90
Crowland	5 00
Oro Essen	4 61
Raths	16 00
Mattawa	12 00
Coulouge	10 00
Parry Sound	23 00
Lindsay Pres (refund)	6 00
Richmond	15 00
Lachute mem Ist.	5 00
Mont Stanley ss	10 60
Rockburn	3 00
Corunna	1 25
Princepton	12 00
Winterbourne	17 62
Dal Mills & Cote St Geo.	56 70
Rat Portage b c & ss	23 50
Calgary	27 55
Scarboro, Knox	203 50
Sockburn, Ireland	15 50
Palmerston	50 00
ss	15 00
Madoc, St Paul & St Ca.	30 00
Flesherton	10 00
Rev Rev E Morrison NW171	60 00
Woodville c o e	5 00
Camachlie	2 00
Brookville, St Johns	75 00
Glenmorris	47 16
Keady-yes	4 16
Johnson & Daywood c o e	1 50
Port Saskatchewan	3 00
Kinnear's Mills	115 00
Maxville	50 00
St George c o e	3 45
Lucknow	12 00
Hullett	3 00
Londesborough	16 70
Barton	4 00
Harriston Guthrie c o e	10 00
Kilsyth	18 00
Dividend	11 25
Dunbar	3 00
Onocida	6 29

**STIPEND AUGMENTATION FUND.**

Recd to 5th Dec.	\$2502 61
Manitow	21 00
W William	5 00
Chater & Humerville	70 00
Lancaster	30 00
Wick	12 00
Beverly	10 00
Ayr, Knox ss	11 00
Medicine Hat	5 00
Hamilton, McNab ss	165 78
Hensall	25 56
Alliston	6 00
Petrola	7 00
Miami	10 00
Black's Corners	4 00
London, St And ss	25 00
Cashel	5 85
Mitchell	2 00
Paisley, Knox ch.	19 35
Teeswater	21 00
Peterborough, St Paul	162 00
Williamstown, St And	34 00
McKillop	5 02
Winthrop	4 50
Brotherstone	1 00
Lucknow	7 75
Welland	5 60
Richmond	20 00
Mattawa	12 00

Parry Sound	12 00
Caledon, Knox	14 00
Martintown, Burns	2 43
Princepton	5 00
Winterbourne	5 00
Dalhousie Mills, & Co	21 00
Calgary	8 85
P Jmorston	10 00
Madoc, St Paul & St Col	150 00
Camachlie	2 00
Brookville, St John's	50 00
Port Hope 1st	10 27
Kinnear's Mills	48 50
Maxville	20 00
Hullett	10 00
Kilsyth	5 00
<b>Total</b>	<b>\$3,363 77</b>

**FOREIGN MISSION FUND.**

Recd to 5th Dec	\$15514 17
Brussels, mem mel	50
Per Mrs Ross, Indorec	126 00
Moore, Burns	18 00
Parkhill	13 05
Thornbury & Clarksb g	9 50
T Brownlie	5 00
Sarnia & St And	100 00
Guelph Chal c o e	20 00
W Williams	20 52
Forest	20 00
Theford	50 11
Lancaster	54 50
C M Stanley	5 00
Sch See No 1, Stanley ss	10 00
Hanover	6 00
Martintown, Burns	13 85
Manchester ss	2 25
Wroxeter	37 50
Beachburg	71 25
Kenfrow ss Eva Cam cl.	9 00
Doon	0 00
Alliston	3 00
Eramosa 1st	10 00
Hensall lady	20 00
Owen Sound g c e	2 50
Friend, Craighurst	10 00
Tara ss	25 00
Est Mrs Hilson, Vau'n	12 00
Motherwell	7 00
Avonba k	8 00
Miami	10 00
Black's Corner	5 00
Petrola ss	10 57
Guelph, R's, Irvi'g est	230 00
Sydenham, St Paul's	20 88
Flooden	1 83
Cashel	19 50
Est Elizabeth Lister	365 63
Mitchell	7 25
Paisley, Knox	7 25
Cromarty c o e	11 00
Anon	1 00
Allenford ss	11 50
Carluke, St Paul	60 00
McKillop	7 80
Winthrop	9 00
Kinburn	2 63
Brotherstone	6 00
Welland	61 95
Sapperton c o e	25 00
Mattawa	5 00
Montreal, Crescent	100 00
Annan ss	6 12
Beckwith	13 00
Parry Sound	5 00
Danville	5 00
Fenelon Falls & Sum'le	38 51
Richmond	6 00
Lachute, mem Ist.	5 00
Montreal, Stanley ss	10 00
Rockburn	10 00
Montreal Junction ss	3 00
Princepton	9 75
Winterbourne	16 00
Dal Mills & Cote St Geo	10 00
Rat Portage b c & ss	50 50
Calgary	16 90
Scarboro Knox	67 00
Glenburnie	5 00
Palmerston	33 63
ss	15 00
Madoc, St Paul & St Ca.	27 00

Flesherton	9 65
Ben, Dr Waddell, D'mth	333 83
Camachlie	2 00
Brookville, St John's	25 00
Warwick	13 25
Glenmorris	41 68
Keady-Yes	5 00
Woodlands, St Matt.	5 00
Kinnear's Mills	114 85
Maxville	15 01
Lucknow	12 00
Hullett	30 00
Orillia c o e	25 00
Barton	2 44
Kilsyth	5 00
Dividend on stock	11 25
Onocida ss	6 28
Niagara, St And ss	14 00

**GREENBANK** \$ 8 95

**KNOX COLLEGE FUND.**

Greenbank	\$ 8 95
Theford	5 10
Wick	3 00
Alliston	2 00
Eramosa 1st	4 00
Petrola	10 00
English settlement	13 00
Cashel	7 00
Mitchell	25
Brucefield, Union	18 00
Ingersoll	7 90
McKillop	4 00
Winthrop	4 00
Kinburn	1 41
Brotherstone	1 00
Welland	3 85
Ratho	2 00
Princepton	2 00
Forest	9 90
Camachlie	3 00
Lucknow	6 00
Hullett	12 00
Kilsyth	2 60

**QUEEN'S COLLEGE FUND.**

Eramosa 1st	\$ 2 00
Ingersoll	5 00
Dalhousie Mills, & Co	15 00
Cumberland	4 00
Brookville, St John's	7 00
Winchester	20 00
Dunbar	6 50

**MONTREAL COLLEGE FUND.**

Brucefield, Union	10 00
Ingersoll	5 00
Beckwith	10 00
Winterbourne	8 60
Dalhousie Mills, & Co	5 00

**MANITOBA COLLEGE FUND.**

Recd to 5th Dec	\$225 72
Greenbank	4 00
Edmonton	11 30
Hanover	5 00
Wick	7 00
Martintown, Burns	5 30
Medicine Hat	3 50
Alliston	2 00
Eramosa, 1st ch	4 00
Grissold	5 00
Petrola	10 00
Miami	25 00
Bracefield, Union	4 00
Rev R Y Thomson	67 00
Ingersoll	3 00
McKillop	2 45
Winthrop	4 60
Eden Mills	2 45
Winterbourne	2 00
Dalhousie Mills, & Co	6 00
Markham, St John	3 50
Unionville	1 50
Forest	3 00
Maxville	5 00
Lucknow	4 00
Hullett	10 00



Mid Musquodoboit	35 00
Portauquique	13 35
Moncton	60 00
Parsboro	40 00
Nine Mile River	10 00
Upper Londonderry	5 00

Nine Mile River	2 00
Clyde & Barrington	3 00
Int J A G Campbell	12 00
Rev M G Henry ra	15 00
Cove Head	1 00

Mitchell	7 50
Paisley Knox	26 95
Ingersoll	10 8
McKilip	6 15
Winthrop	5 00
Kinburn	2 00
Brotherstone	1 00
Rain	5 00
Galt, Knox	12 42
Annan ss	6 12
Beckwith	10 00
Perry Sound	3 00
Heathcote	3 00
Princeton	8 00
Winterbourne	2 00
Cumalachio	5 00
Keady, -Yes	5 00
Kinnear's Mills	104 00
Lucknow	6 00
Kilsyth	3 00
Dunbar	3 00

George Hyde, Montreal	25 00
Jas 'thn Hudson	125 00
John Robertson	25 00
J C Watson	25 00
D Wilson	25 00
Chas King, Ottawa	5 40

COLLEGE FUND.

Corroation, December Dr	
Pollak, for 1892, should be	
for 1893.	
Prev ackld	\$4,993 89
Div Can B of Com	143 50
Capo George	2 00
Tatamagouche	35 00
Fisher's Grant	4 00
New Richmond	18 00
Rev J V Murray	1 25
Int Murdock Campbell	1 25
Riverside Bass R.	11 13
Capo North	3 00
Boularderie	10 00
Bathurst, Bolledune	3 15
Bathurst, Dunlap	1 00
Int Est Dr Baxter	30 00
Hx Coburg Road	5 00
Onslow	25 00
Div U B of N F	182 07
Students' Pros College	4 00
Bedford	2 25
Whycocomah	10 77
Portauquique	2 72
Moncton	25 00
Int Rev R Laine	10 50
Div B of Montreal	120 00
Div Can B of Com	24 50
Coupon Moncton deb.	45 00
Canso	90 00
Amberst	45 00
Antig'h	64 00
Lake Ainslie	3 00
Sherbrooke	10 55
Parsboro	28 07
Nine Mile River	4 00
West Cape, P E I	5 00
Clyde & Barrington	4 00

Rec'd by Rev. Robt. H. Warden, B. S., Presbyterial Office, Montreal, to 6th Jan. 1894.

Already ack'gd	\$6114 62
Richmond O St An	8 00
Mrs P McLaren, Ch'go	2 00
Seikirk	2 00
Mayfield	12 5
J C	4 00
Prescott	20 00
Jus Mackintosh, Mass.	10 00
Mrs A Reid, Victoria	2 00
Martintown Burns	13 00
P McLennan, L'nes'tr	110 00
Carlow & Mayo	6 00
Simcoe, Co	5 00
Friend	13 00
Hepworth	2 00
Cruikshanks	2 00
Jas Kinnear, sr	10 00
Glenmorris	23 11
Dundas St.	3 00
Jos Sheepy, Paisley	3 00
Mem Un Ch Brucefield	40 00
Reisset	20 00
Hallett, Burns	30 00
Rev E C Perry	11 20
Madon St Cas s	10 00
McLaughlin	2 00
New Glasgow, Que.	8 00
Port Colborne	5 00
Erin, Burns	8 00
Williamstown, St And.	25 00
Rockburn	10 00
Montreal, St Gabriel	10 00
Lancaster, Knox	19 49
Dalhousie Mills, &c	15 00
N W Richmond, St Ann s	3 10
Black Caps ss	0 00
Jas Forgie, Almonte	25 00
G D Ferguson, Fergus	20 00
Bromley	21 00
A D E	10 00
Fingal	10 00
Dalhousie Mills, &c	15 35
Maxville	25 00
Winchester	35 00
Wm Coltart	2 00

POINTE AUX TREMBLES SCHOOLS.

Already ack'gd	\$1569 26
Tolmie's Cor's ss	2 00
Wm Lang, Eng. River	50 00
Ind L'nis, Gordon ss	25 00
Rockburn ss	25 00
Brookville 1st ss ol.	12 00
J. Cuckshutt, Braut'd	50 00
Mont. Cross Miss. ss	30 00
Do Stanley ss	10 00
Ayr, Knox ss	50 00
Mont. St Gab. Vill. ss	10 00
W McLeod, Madd'k CB.	2 50
Oshawa ss	12 50
Little Harbor, ss	17 5
Columbus, ss	50 00
A Friend, Dunvegan	12 00
English River, ss	25 25
Galt, Knox whms	50 00
Palmerston, Knox co	10 00
Kingsbury, St And ss	3 00
Montreal Junc. ss	5 00
Desaronto, Gou' R'lo m h	5 00
Nassageweysa ss	15 00
Lower Stewiacke co	25 00
C W Davis, Montreal	50 00
Mrs H F Branson, Otta.	100 00
Port Elgin ss	15 00
Hopewell Union ss	20 33
Campbellville ss	50 00
Friend, Change Har. NS.	29 00
Harrowsmith ss	5 00
East Ashfield	7 00
A D E	10 00
N W Glasgow United ss	25 00
North Creek ss	25 00
Streetsville ss	25 00
Motherwell ss	50 00
Quebec Chnl ss	50 00
Carlton Place, Zion	10 00
Vankleek Hill ss	50 00
Ham. Erskine ss	50 00
Winthrop	5 00

Endowment Fund.

Already ack'gd	\$1,974 39
J Fairley, Carberry	2 00
Collingwood	5 00
Rev R Gamble	10 00
Marivale	41 00
Lancaster	23 00
Bells Corners	20 00
Rockburn	50 00
Russelltown & C Hill	6 00
The Gore, Quo	20 00
Athelstane	46 00
Lawson	7 92
Gymstown	36 00
Williamstown, St And.	25 00
Heph	30 00
Eng. Riv. & Howick	57 00
Ashton	90 00
Carlton Place	115 00
Apple Hill, &c	12 00
Pend's Mills	49 00
Kenzie Mills	34 00
Appleton	46 50
Roxborough, Knox	92 00
Martintown, Burns	92 00

COLONY COLLEGE, OTTA.

Per Rev Dr Moore \$4 00

QUEEN'S UNIVERSITY-KINGSTON.

Richmond, Ont St And.	\$3 00
MANITOWA COLLEGE.	
Richmond, Ont St And.	3 00
Montreal St Gabriel	10 00
REV DR PATON'S MISSION.	
Montreal Junction ss.	4 00
Athelstane	31 00
	\$35 00

EPATR TEACHER.

J M Campbell, Mont. \$25 00

Received by other Treasurers.

REC'D BY STUDENTS' MISS. ASS. KNOX COLLEGE.

Waterloo w f ms	\$24 00
Niag Falls, south	4 50
Bethesda	5 00
Ailsa Craig	12 11
Carlisle	5 25
St Marys, 1st ss	15 00
St Cath. Haynes avo ss	22 25
Peterboro, St A, juo co	5 00
Markham	5 75
Ceda-Grove	2 66
Hastings	9 86
Plattsville ss	20 00
Carmunack ss	3 05
Brooklin ss	8 00
Atwood	7 33
Monkton	2 08

MANITOWA COLLEGE. Ordinary Fund.

Treasurer-John M King	
Prev ackld	\$750 00
U P Ch of Scot'd	2100 481 11
Loyden	7 00
	\$1,288 11

Scholarship Fund.

Prev ackld	\$85 00
Tor, mem St Jus ss	30 00
H. Crawford, Ind Head	50 00
	\$165 00

BURSARY FUND.

Prev ackld	\$320 75
Capo George	90
Tatamagouche	5 00
New Richmond	2 00
Coburg Road	1 00
Onslow	5 00
N Glasgow, James	10 00
Elmsdale	2 00
Bedford	1 00
Portauquique	5 00
Int D Blackwood	19 25
Comp St John Deb	30 00
Parsboro	5 00
Richmond, Grovo	5 00
West Cape, P E I	2 00

AGED MINISTERS' FUND.

Prev Ackld	\$1,285 75
Rev E Grant, rate	4 00
Bedford	1 00
Rev W A Mason, rates	69 36
J D Murray	3 75
S C Gunn	30 00
New Glasgow	100 00
Glassville	5 00
Rev W A Mason ra.	4 00
Capo North	3 00
Boularderie	5 00
Rev D Drummond ra.	3 10
Rev Angus McMillan ra	7 00
Onslow	9 00
Rev J H Chase ra.	4 00
N Glasgow, James	5 00
Int J Murray ra.	3 50
Rev St And. Truro	100 00
Comp Hx Deb	13 55
Antigonish Deb	25 00
Rev A Grant ra	2 50
Parsboro	8 70

Per Rev. P. M. Morrison,

Thank Offering	1 00
Salt Spring's, Ebenezer	34 05
Salt Spring's ss	6 95
Spring Hill	15 00
Cove Head	20 00
Economy	5 00
New Richmond	2 00
Capo North	9 00
Merigomish & French R.	10 34
Lower Stewiacke	16 15
Onslow	20 00
Clifton, N S.	7 90
Hopewell Union	35 00
Elmsdale	3 00
Boularderie	20 00
Parsboro	15 00
Up Londonderry	10 50
Clyde & Barrington	0 84

Per Rev. Dr Reid,

Rockwood	19 00
North Luther	3 00
Campbellville	20 50
W Williams	5 00
Conator & Humesville	9 00
Gickmoro	3 70
Wick	25 00
Alliston	7 00
Erasmus, 1st	10 00
Petrola	10 00
Miami	4 00
Black's Cor's	5 00
Do ss	3 00

\$3052 54

PRESBYTERIAN COLLEGE, MONTREAL.

Ordinary Fund.

Already ack'gd	\$126 98
Martintown, Burns	10 87
Williamstown, Hep.	9 15
Marsboro	6 00
Richmond, Ont St And.	3 00
Miss S J McLendon A H.	5 00
Ballinafad	1 50
Maxville	5 00

\$167 80

Exceptional Chair.

Already ack'gd	\$1,630 00
John McLennan, Lan.	50 00
Jas Rodger, Montreal	10 00
Hugh Watson	25 00
A E Ewing	50 00
J M Smith	50 00
J G Savage	25 00
Las Robertson	20 00
W C Jarvis	10 00

Building Fund.		RC Steele, Toronto. 1 pt. 50 00		Bromley ..... 17 00		Maria Harman, Otta.... 5 00	
Prev ackgd.....	\$4,406 33	John Wanless "	.....20 00	Summerstown.....	6 00	Friend, Lachine.....	10 00
T Patterson, Boyman	1.50 00	J'n McLean, St Thomas	50 00	INDREO MISSIONARY		Sarah Jennison, Woklo.	2 00
Jon Paterson, Win.	2 pt. 25 00	D M Tait, "	10 00	COLLEGE.		Mrs Hill, Brucef'd.	0 50
J A Graham, "	1 pt. 15 00	Anonymous "	5 00	Received by Mrs. Anna Ross		Friends, Eunskillen....	1 00
A Wickson, "	1 pt. 25 00	C E Palmer "	1 00	Brucefield.		Friend, Georgetown.	1 00
David Horn, "	.....50 00	Francis Malloch "	100 00	Previously ack'd.....		Friend, Yor.....	1 00
Arch Ogltre, P la	Prair 25 00	John Penman Paris....	50 00	128 15		Mrs G D Bayne, Pem....	1 00
J B McLaren, Mordn.	2p100 00	J M Clark, Smith's Falls	20 00	Brucefield, 1st ch adl ..	6 00	Mrs S S Hunter, "	0 50
R Crawford, Ind Head.	50 00	Wm Douglas, Ind Head	20 00	Seaforth, A. Graham.	2 00	Friend, Tor.....	1 00
Rev P Farquharson,	2pt25 00	Robt Mackay, Mont.....	500 00	Ingersoll o o	.....10 00	Mrs J T Duncan, Tor ..	1 00
Dr Robertson, Win.	3 pt50 00	QUEEN'S COLLEGE FUND.		Seaforth, Friends.....	2 00	Scott Bairns, Elliott	2 50
Wm Scott, "	1 pt. 25 00	Received by J. B. McIver		Mrs P S Ross, Mont.....	5 00	Coll at Ripley.....	5 27
Dr Adams, "	1 pt. 50 00	Treasurer.		Mrs P D Ross, ".....	1 00	Mrs Elliot, Don.....	5 00
Ken McKenzie "	2pt250 00	Elmsley.....	10 00	John Smellie, Ham .....	2 00	Mrs Wes Molen's P la P.	5 00
W M McLeod, "	.....10 00	Buckingham.....	20 00	Wm Masson, Whitby.....	1 00	Mrs Doherty, Paisley..	2 00
E F Hutchings, "	1 pt. 50 00	Cohoonk.....	3 00	W Finlayson Egm'd'vl..	1 00	Friend .....	0 25
C L Charrrest, "	.....100 00	Williamstown.....	23 00	Friend, Dungan'n.....	1 00	Mrs Wes Molen's P la P.	5 00
Jas Mackay, Woodstock	10 00	Montréal, St Gabriel ..	20 00	Mrs J Dickson, W'ng'hm.	1 00	Kippen, St And c e.....	10 00
Wm Buik, Toronto.....	50 00			Jas Burdge, Brfld.....	1 00		
				Emma Burdge, ".....	1 00		\$222 22

IT WAS SELF-SACRIFICE.

It is said that when the story of West India slavery was told to the Moravians, and that it was impossible to reach the slave population because they were so separated from the ruling classes, two Moravian missionaries offered themselves, and said, "We will go and be slaves on the plantations and work and toil under the lash, to get right beside the poor slaves and instruct them." And they left their homes, and went to the West Indies as slaves, and lived in the company of slaves. And the slaves heard them because they had humbled themselves to their condition. That was grand; it was glorious, and yet Christ's example was more glorious, for he stepped from heaven to get by our side; he laid himself down beside us that we might feel the throbbing of his bosom and be drawn so close as to hear him whisper, "God is love."

WE BECOME WHAT WE WANT TO BE.—Likeness comes from liking. We grow to be like that which we like, and which we reach out after with longing purity. If we like the pure, we grow in purity. If we like the impure, we grow in impurity. Therefore, it is that in the end we have what we want, and are as we would like to be. "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

"A minister, who thinks that he is working hard, with little success and many discouragements, would do well to study carefully the life of the apostle Paul. How diligently did he labor! How great were his hindrances! How many discouragements did he meet! Or better still, let him 'consider the Apostle and High Priest of our profession, Christ Jesus.' He was 'poor,' He was 'reproached,' He was 'reviled,' He was 'forsaken,' He was 'wearied.' He complains, 'I have trodden the wine press alone.' 'I looked for some to take pity, but there was none; and for comforters, but I found none.' Is it not 'enough for the disciple that he be as his Master, and the servant as his Lord?'—*U. Pres.*

A great editor in his day was Veuillot, the French Roman Catholic, and a representative of the Ultramontane party. He was candid even to bluntness, when he wrote: "When Protestants are in the ascendancy, we demand religious liberty, because that is their doctrine; but when Catholicism is in the ascendancy, we deny religious liberty, because that is our doctrine." Heads I win, tails you lose! It is a neat operation.—*Phil. Pres.*

WORDS OF WISDOM.

A single word spoken under the influence of passion, or rashly and inconsiderately spoken, may prove a source of abiding pain and regret, but the suffering of an act of injustice, of wrong, or of unkindness, in a spirit of meekness and forbearance never renders us unhappy. The remembrance of a sinful or even of a hasty word is not infrequently the cause of very deep mortification. The reflection that our words betrayed a weakness, if not a lack of moral and spiritual balance, humiliates us. It is a wound to our self-respect, and the consciousness that regret is now unavailing adds a sting to the pain. But in the feeling that in our exercise of the meekness and forbearance inspired by the love of Christ we went further than we were bound to go, is not often a cause of distress. In a calm review of the act we do not feel that we wronged ourselves by making too large a sacrifice, or that our failure to resent the injury and to attempt to retaliate was a mistake. Reason and conscience approve the course, and it is a source of satisfaction and comfort.

To pity distress is but human, to relieve it is God-like—*Horace Mann.*

Be noble—that is more than wealth;  
Do right—that's more than place;  
Then in the spirit there is health,  
And gladness in the face.

—*George Macdonald.*

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"Sin is a self-sharpening tool."

"Better a scar on my hand than that fire should not burn."

"Punishment is a giant whose stride may spare many years, but the foot comes down at last."

"The day begun with prayer will close with praise."

"The best help toward the righteous No is the righteous Yes."

Every added privilege brings an added responsibility. He whom God blesses must be a blessing to others. In fact it is only as a man is a blessing to others that he can continue to receive blessings for himself. Unless the supply-pipe gives out the pure water that comes into it from the reservoir, that pipe cannot continue to receive from the reservoir....So it is with one whose soul is in connection with the reservoir of divine grace. Ceasing to give out, he ceases to receive.—*H. C. Trumbull, D. D.*

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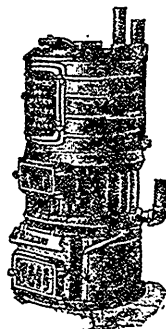
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CONVERSION OF AN INFIDEL.

"I remember," wrote Jacob Knapp, the evangelist, "that a hardened infidel who had been accustomed to curse ministers and churches, followed me to my lodgings one night, keeping up an incessant tirade of abuse.

As I was stepping into the door I remarked: Well, my friend, I expect to see you on the anxious seat before long.' He turned away exclaiming, 'Never! no, Never!'

On the evening of the third day after this conversation whom should I see in the seats before me but this same man. As I approached him he asked, 'What shall I do? I am in deep trouble.' I told him to pray. He said, 'I cannot pray; I dare not pray.' I replied, 'God is merciful; go to Jesus and ask him to forgive you.' He replied, 'I have damned him to his face, and how can I ask him for mercy? It seems to me that the moment I attempt to pray the devil will take me right down to hell.' I told him to begin and keep right on praying, and the devil would not carry him far for he wanted no praying souls in hell. He knelt and made an attempt to pray. He would open his mouth and as he was about to speak his courage would fail him and he would sink down again.

Throughout that night and during a part of the next day, he continued in this horrible condition; at length he cried out to God to have mercy upon him for the sake of Christ. God came to his relief, and he broke forth in strains of joy as the consciousness of pardon and of hope beamed on his soul."—*Revivalist*.

"MARK TWAIN" ON THE MISSIONARIES.

Mark Twain, who cannot be charged with any undue reverence for missionaries, has the following hearty testimony to the good work in the Sandwich Islands, in describing his visit there:

"Those were savage times when the old slaughter-house was in its prime. The king and the chiefs ruled the common herd with a rod of iron; made them gather all the provisions the masters needed; build all the houses and temples; stand all the expenses, of whatever kind; take kicks and cuffs for thanks; drag out lives well flavored with misery, and then suffer death for trifling offenses, or yield up their lives on the sacrificial altars, to purchase favors from the gods for their hard rulers.

"The missionaries have clothed them, educated them, broken up the tyrannous authority of their chiefs, and given them freedom and the right to enjoy whatever their hands and brains produce, with equal laws for all and punishment for all alike who transgress them. The contrast is so strong—the benefit conferred upon this people by the missionaries is so prominent, so palpable, and so unquestionable—that the frankest compliment I can pay them, and the best, is simply to point to the condition of the Sandwich Islanders of Capt. Cook's time and their condition to-day. Their work speaks for itself."—*Lutheran Observer*.

HOW THEY LIKE THE BIBLE.

Sir Charles U. Atchison, in a speech lately made in London, said: "I can tell you from my own personal knowledge, that there is no book which is more studied in India now by the native population of all parties than the Christian Bible. There is a fascination about it which, somehow or other, draws seekers after God to read it. An old Hindu servant of my own used to sit hour after hour absorbed in a well-thumbed volume. I had the curiosity to take it up one day, and found it was the Hindu New Testament. One of the ruling chiefs of India, when on a visit to me when I was Lieutenant Governor of the Punjab, asked me for a private interview, and he told me, though he did not want his people to know it, that he read the Christian Bible every day of his life. To thousands who are not Christians, but who are seeking after God, the Bible in the vernaculars of India is an exceedingly precious book. The leader of the Brahmo Somaj, which represents the highest phase of educated Hindu thought, in a recent lecture to the students of Punjab University, exhorted them seriously to study the Scriptures as the best guide to purity of heart and life."—*The Gospel in all Lands*.

CHAUNCEY DEPEW ON GAMBLING.

Mr. Chauncey Depew, an orator of national fame and a man of wide observation, has lifted up his voice in trumpet tones against the pernicious effects of gambling. He is not given to speaking at random, and especially upon a matter which affects his reputation and judgment. His opinion then, respecting a vice which has entered so widely into American life, and which should be checked by legal and home restraints and influences, is entitled to careful and serious consideration. He says: "A considerable proportion of failures in business, and ninety per cent of the defalcations and thefts, and ruin of youth among people who are employed in places of trust, are due directly to gambling. I have seen in my vast employment so much misery from the head of the family neglecting its support, and squandering his earnings in the lottery or the policy shop, and promising young men led astray in a small way, and finally becoming fugitives or landing in the criminal dock, that I have come to believe that the community which licenses and tolerates public gambling, cannot have prosperity in business, religion in its churches, or morality among its people."

A paragraph in one of the secular papers of New York city, the morning after the death of the owner of great wealth, said: "When such a man stands before his Judge there will be just two questions asked. First, how did you make that money? Second, what did you do with it?"