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The Presbyterian Record.

VOL. XX.

NOVEMBER, 1895.

No. 11

“WATCHMAN, WHAT OF THE NIGHT.”

God still reigns.

Hast thou not known, hast thou not heard,
That firm remains on high
The everlasting Throne of Him
Who formed the earth and sky?

Supreme in wisdom as in power
The Rock of ages stands
Though Him thou canst not see, nor trace
The working of His hands.

Faith not only looks forward in hope that Jesus *shall* reign, but grasps the precious truth that He *now* reigns. How restful the thought amidst the unrest of life!

Austria. Sabbath, 1st Sept., bells rang for the first time from a Protestant Church in Vienna. What a story is told by those bells; what a history of struggle, through long centuries, for a religious liberty, at last realized. That toll was but an added chime to the grand chorus which is ringing in the worlds redemption from oppression, tyranny, and wrong.

Italy. In Italy how much of darkness has passed away. In their Capital city a few weeks since, the Italian people celebrated the twenty-fifth anniversary of the entrance of the Italian troops into Rome, the overthrow of the temporal power of the papacy, and the beginning of a free, united Italian nation.

The Waldensian Synod a short time previously passed a resolution “joining in the rejoicings of Italy on the 25th anniversary of the day that assured Italy’s unity forever, along with her liberties, among which that of freedom of conscience and worship holds the first place.”

Madagascar. What a chequered history in the last three quarters of a century. It was one of the earliest Foreign Mission Fields, and one of the most successful. Then came a change of rulers, and for a score of years the martyr church suffered cruel persecution. Again the night passed and for many years the Malagasy Church has been a prosperous one.

But changes have come. France after a year of most unrighteous war against an unoffending

people, has taken the Capital, which means the conquest of Madagascar, and it remains to be seen whether Jesuit influence will once more interfere with Protestant missions as heathenism did a generation ago.

Of this we may rest assured that He who was with them through the sore persecutions of that time will not forsake them now.

China after the war. The hope of many was that the war with Japan would be an awakening to China from the sleep of centuries. Rev. Gilbert Reid, formerly a missionary of the Presbyterian Church, U.S.A., now an independent missionary to the higher classes in China, writes that it appears that China is going to sleep again, ignoring the necessity for the changes in her methods of Government and administration, that were made so evident by her helplessness in the late struggle.

Owing to pressure by the British Government, backed up by the silent, but unmistakable arguments from the presence of British battle-ships, a thorough examination has been made into massacres of the missionaries, and many of the murderers have been executed, one report giving it as high as seventy, with more to follow.

But no one definition can describe China. It is so vast, with about one-fourth of the world’s population; and so varied, with its different parts having little or no communication or interests in common. In some parts there is unrest and riot, in others, as in Honan, our own field, there is quiet and peace. As to the permanency of the present dynasty and empire, all is uncertain. But one thing is sure, viz., that missionary work is steadily advancing, converts increasing, Christ’s kingdom coming, and whatever earthly dynasty is to rule in future that great people, both faith and right point to their submission to the reign of Christ.

England. Rev. Hay Aitken, a noted evangelist, the Moody of the Church of England, says that while a small section of that Church may lean Romeward, the spiritual life of the great body of the people has been deepened and quickened as never before by the establishment of missions, and the simple, earnest, preaching of the Gospel, that has more largely prevailed in recent years.

Our Home Work.

A new church, St. Andrew's, was opened at Lacombe, Alta, N. W. T., 6th Oct., by Rev. D. G. McQueen, of Edmonton.

Rev. Dr. Wardrope, of Guelph, whose jubilee was recently celebrated, was the first minister ordained in Canada in connection with the Free Church.

Mr. S. Rondeau has been appointed clerk of the Presbytery of Algoma, in place of Mr. J. K. McGillivray, of Tarbutt, who has accepted a call to Michigan.

The tendency to lapse is seen in many a place in the West. People who at first missed public worship, after a time get used to not having it; then can get along without it; then do not want it.

The Synod of the Maritime Provinces at its recent meeting in Charlottetown, appointed a committee anent the re-construction of Presbyteries, with a view to more efficient organization and oversight of congregations and mission stations.

One feature of Home Mission work in the mining towns of the far North West, is that the forces of evil are not only strong but organized. The keepers of saloon, boarding house, etc., work together, against the preacher, whose success means their failure.

Messrs. John E. Wallace, J. S. Hamilton, B.A., Duncan Campbell, B.A., James Laing, B.A., George E. Loughhead, B.A., G. S. Scott, and A. S. Thompson, students who have recently graduated from Manitoba College, were licensed by the Presbytery of Winnipeg, 16th Sept.

Five congregations in the Synod of Manitoba and the North-West became self-sustaining during the year, and one was added to the list of augmented congregations. Thus the work grows; first, mission stations, then augmented congregations, then self-sustaining, then helping others.

Two Presbyteries, P. E. I. and St. John, overtook the Maritime Synod with a view to having the standing committees for the East, chosen by the Synod. After discussion it was decided to allow Presbyteries to forward to the agent in Halifax, nominations, for the guidance of the Assembly's Committee on standing committees.

Dr. Robertson recently visited a new place in the far West where there were 750 people, chiefly miners; 15 saloons, open practically all the time; 60 fallen women; and no church. Our energetic Home Mission workers do not allow such places to remain long unoccupied, but it is difficult to keep pace with the incoming tide of population, particularly among the mining regions in the mountains.

The third annual Convention of the Young People's Societies of Whitby Presbytery, was held in St. Paul's Church, Bowmanville, 16th Oct., with over one hundred delegates. Reports showed progress. The support, now for the third year, of the mission in the North West was continued, and also the sending out of S. S. literature. A constitution was adopted for the Presbyterial Society formed a year ago, and officers were elected; Dr. McGillivray, of Whitby, pres.; Rev. Wm. Purves, Columbus, rec.-sec.; Miss Jessie Panton, Oshawa, cor.-sec.—*Com.*

Kaslo, B.C. In this stirring silver mining centre of West Kootenay, with its 2,500 people, Rev. Dr. Robertson, on 25th Aug., dedicated the Robertson Presbyterian Church. The occasion was a glad one to the pastor, Rev. Wm. McKerrachar, and his people.

Strathalbyn The congregation of Strathalbyn, **Jubilee.** P. E. Island, a settlement founded in 1831 by a band of sturdy Highlanders from Skye, recently celebrated its Jubilee. The sermon of the occasion was preached by the first pastor of the congregation, Rev. A. Sutherland, now of Ontario.

Labrador. The Rev. Wm. McLeod, on the 28th September, reached Harrington; the west end of his field, which stretches for over one hundred miles along the Labrador coast. About 60 were present at Sabbath morning service, while 80 were at the C. E. meeting in the evening. There are three elders, who teach the S. School; both old and young attending.

Webbwood. A divisional point on the Soo branch of the C.P.R. asks for the appointment of an ordained missionary, for whose support they promise \$500 for the first year, with the prospect of increase thereafter, as the debt on the church is nearly paid, and they will then be able to contribute more than now. Their present effort is worthy of every encouragement.

A Sample of A colporteur writes: "At St. French Work. Barbe, near Port Lewis, on Sunday, 29 September, we had a very interesting meeting for about four hours, reading the Scripture, singing, praying, and answering questions about certain passages of the Gospel. We were 18 persons in all. Some of them had never heard the Gospel preached before, and I was pleased to see them so attentive, and glad to listen to what was explained to them. There was only one woman who made some objections, but she knelt down in prayer with us, and when we left she shook hands with us in good spirit. As a result of this, they gave me applications for three of their children to enter Pt. aux Trembles schools. They are well disposed, and I am sure they will not return to the Roman Catholic Church."

THE SYNOD OF THE MARITIME PROVINCES

Met in Charlottetown, P.E.I., Tuesday, 1 Oct., at 7.30 p.m., and after a sermon by Rev. Dr. Morrison, reading moderator, and roll call, Rev. J. MacGregor Mackay was chosen moderator for the current year.

For two succeeding days, matters relating to the College, Home Missions, Augmentation, Foreign Missions, Sabbath Schools, Sabbath Observance, State of Religion, Temperance, Evangelistic Work, Aged and Infirm Ministers' Fund, Widows and Orphans' Fund, Church Building Funds, Rearrangement of Presbyteries, Ladies' College, Appointment of Committees of Assembly, etc., were carefully considered, and are referred to elsewhere in this issue, and a very pleasant and busy Synod adjourned near the "key stone" of Thursday night, to meet in 1896, in Knox Church, Pictou, at 7.30 p.m. of the first Tuesday of October.

The popular evening meetings, Foreign Missions on Wednesday evening, and Home Missions on Thursday evening, were full of interest and encouragement.

At the former, Rev. A. Falconer gave a bird's eye view of the different fields and work. Mr. Thompson, of Trinidad, spoke of his own field and the needs of other W. I. Islands, and of the 125,000 E. Indians of Demarara, who must be reached as soon as possible. Mr. Cropper followed, and Mrs. Morton and Mrs. Thompson gave inspiration by their presence.

Foreign Missions was followed the same evening, by a report from the College by Dr. Sedgewick. This is not a very popular subject, but it should be, and the wise convener did well in thus bringing it forward, for the colleges lie at the foundation of our church work.

Thursday evening, in addition to the stirring review of the Home Mission Field by Mr. McMillan, and by several engaged in Home Mission work, there was a strong, breezy, address from the "Right Reverend" the Moderator of the General Assembly, Rev. Dr. Robertson, fresh from the prairies and mountains, for he was just from a mission tour in the far West. With one glance, the Synod swept their own Home Mission Field, with the next, a wider, far off sphere, reaching from mid-continent to the Pacific, but still their own.

Following the example of Assembly, Synod appointed a Committee on Young Peoples' Societies.

The State of Religion, Temperance, Sabbath Schools, Sabbath Observance, Systematic Benevolence, all so important, could be given but little time, but what they had was well used.

A minor strain was the reading of obituary notices of Revs. R. McCunn, R. D. Ross, Dr. McCulloch, and W. J. McKenzie, who have pas-

sed away during the year; a reminder to their brethren that the night is coming when no man can work.

Pres. Coll. The report to Synod was the best **Halifax** ever given, because there was more to report than ever before. The staff is more complete, having now four regularly appointed professors. The number of students during the past year was the largest in its history, 48 in all, in the regular Theological classes. The College Board asks \$4,000 from congregations during the current year, and the Bursary Fund would like to get \$1,200. A college, well manned and loyally supported, is one of the best permanent aids to progress that any church can establish.

Home Miss. The past year has been the best **East**. Home Mission year in the history of our church in the Maritime Synod. Fifty-five catechists were employed. All the Home Mission fields were fully manned. The mission stations have done well in giving for self-help, and the church at large has done well in supporting the scheme. Yet there is room for a little improvement from the fact that 28 congregations and stations in the Synod gave nothing. Some of these were doubtless able to do but little, but none should be blank. Is yours among the number?

A Synodical Evangelist. A special committee, which had been maturing the matter during the year, reported to the Maritime Synod, in favor of employing a Synodical Evangelist to labor under the supervision of a "Synod's Committee on Evangelistic work," in cooperation with Presbyteries and Sessions, the evangelist to labor only where asked; the services to be in all respects under the control of the sessions where they might be held; and his support to be guaranteed by Synod, but contributed to by those among whom he should work. After full consideration it was decided by 52 to 39, not to make such an appointment.

A French Incident. A French Missionary, reporting for the month of September, writes:—"Miss B, tells me her mother knows all about her Bible. It happened on this wise. In the course of an argument her mother made a statement which she claimed was in the Bible. Miss B. denied it and brought out her Bible, to show that her mother was wrong. The mother threatened to take the Bible from her. The daughter refused to surrender it and said she was old enough to be independent and think as she had a mind to. Lately her sister got married and although the sister wished it, she refused to stand as bridesmaid rather than go to confess to the priest. She has secured from me a Bible for her cousin." Thus to one by one the truth is carried and the work goes steadily on.

Augmentation Fifty three congregations in **Fund, East.** the Maritime Synod received aid last year from this Fund, and the total expenditure was \$8358.47, being \$95.22 more than the receipts. The amounts asked from Presbyteries and paid by them were as follows :

	Allocated.	Paid.
Presbytery of Sydney.....	\$ 478.00	\$ 487.00
“ “ Inverness.....	300.00	172.00
“ “ Pictou.....	1,240.00	1,243.03
“ “ Wallace.....	410.00	397.08
“ “ Truro.....	844.00	771 01
“ “ Halifax.....	1,350.00	2,037.83
“ “ L & Shelburne...	305.00	271.00
“ “ St. John.....	1,350.00	1050.00
“ “ Miramichi.....	647.00	589.46
“ “ P. E. I.....	1,166.00	1,053.00
“ “ Newfoundland...	250.00

Of the 201 congregations in the Synod, 135 paid their allotments in full, 50 made partial payments, and 21 gave nothing.

Two congregations became self-sustaining during the year, but some groups of the Mission Stations have been advanced a stage, and will this year be aided by this Fund instead of by the Home Mission Fund. Grants are to be made to 59 congregations, and the demands will thus be a little larger than last year, but they are chiefly demands of growth and success in Home Mission work. The Synod heartily agreed to ask of Presbyteries as follows :

Sydney.....	\$ 490
Inverness.....	310
Wallace.....	423
Pictou.....	1,277
Truro.....	869
Halifax.....	2,000
Lunenburg.....	375
Shelburne.....	}
St. John.....	1,390
Miramichi.....	666
P. E. Island.....	1,200

\$:000

The Maritime people have always most loyally and generously supported this scheme, and have thus carried out two great principles of Presbyterianism, viz., that the Church is one, and, that the strong should help the weak, bearing one another's burdens, and so fulfilling the law of Christ.

Ch. Building Funds.

One of the best agencies for making successful and permanent the home work of any church, is a fund to aid weak and struggling congregations in securing a place of worship. A building, which without such aid would be impossible, gives visibility to a cause, stimulates the liberality of the people, making a centre around which their efforts can unite; and the result of a small grant or loan judiciously given, has been, in some thirty, in some sixty, and in some, perhaps, a hundred-fold gain to the cause of Christ, in leading to the growth of large and flourishing congregations, ready to help others in their turn.

There may be said to be four such funds in our Church. The oldest, the Hunter Church Building Fund, was a bequest by Mr. C. D. Hunter, a Halifax merchant, some twenty-five years ago, to aid weak congregations in N. S. and P. E. I. The second is the Church and Manse Building Fund of Manitoba and the North West, started some fourteen years ago by Dr. Robertson, and which has done untold good in that great Home field. The third, which is yet but small, but which has done good work similar to the others, and is most deserving of help, has for its field of operation the wide Home Mission territory of northern Ontario; Barrie, Algoma, Muskoka, etc. The fourth, which may be said to be just beginning, is for the Province of New Brunswick.

Ch. Building

As the Hunter Church Building Fund for N. B. Committee cannot, from the terms of the bequest, make grants outside N. S. and P. E. I., a movement is on foot to raise a similar fund for N. B., which is a large missionary Presbytery with many weak and struggling charges. The effort, for which Mr. Ross, superintendent of Mission work in that Presbytery, so earnestly pleads, deserves rich success.

A. and I. M.

The report to the Maritime Synod Fund, East, on the Aged and Infirm Ministers' Fund, East, showed that the Fund has gone back considerably during the year. Only one hundred and thirteen ministers, scarce half the number in the Synod, pay to it the regular rates. Synod strongly urged all to join; it and pay the rates, and to ask their congregations to give to it as liberally as possible, that the small sum of \$200, allowed to aged and infirm ministers, may be fully met.

Country and Isaac's Harbors.

The two oldest Mission Stations in the Maritime Synod, and probably the oldest of the more than a thousand Mission Stations in the Presbyterian Church in Canada, are Country Harbor and Isaac's Harbor, N. S. The former was first settled by disbanded troops at the close of the Revolutionary war. At an early date our church supplied them with ordinances, and with more or less regularity the supply has been continued. The people have given liberally, two churches have been built, but the numbers are few, and they have never been organized into a congregation.

Cape George.

Few but faithful are the Presbyterians of Cape George, N. S.; some twenty families, in the midst of a solid mass of Romanism, and twenty miles distant from Antigonish, the nearest Protestant community. With little change in the numbers in the passing years, they are supplied by a catechist in summer and get what preaching the Presbytery can give them in the winter.

H. M. Fund. It is estimated that the sum of \$70,000 is required to meet the obligations of the Committee for the year; about half of this amount has to be borrowed in October, to pay the claims for the past summer's work, the balance in April next. The Committee have apportioned the several amounts to the different Presbyteries, taking into account their membership and ability, but leaving it to the Presbyteries to allocate to the congregations and mission stations as they deem best. It is earnestly hoped that the amounts asked will be given. By forwarding collections early, borrowing by the Committee will be avoided and interest saved.

Pres. Coll. The present session was formally opened, on the evening of 1st Oct., with a lecture by Rev. Prof. Scrimger, D.D., on "The Minister's Working Theology." A selection from the address will be found on another page. Principal MacVicar announced that Mr. David Morrice, to whom the College owes so much, had recently presented the library with one hundred volumes. What is now wanted is hearty, liberal, support, from all the friends of the College.

Knox The opening lecture, 1st Oct., of the present session of Knox College, by Rev. Prof. McLaren, was entitled, "The Witness of the Spirit in Relation to the Authority and Inspiration of Scripture." A pleasing feature of the opening was the presentation to the College, by the Alumni, of a fine portrait, in oil, of Rev. Dr. Gregg, who, at the ripe age of seventy-eight, retires from the active duties of the professorial chair. Messrs. Ramsay, Duncan, Dr. Somerville of Owen Sound, and Prof. Warfield of Princeton, assist in the teaching during the present term.

A committee has been appointed by the College Board, to take steps for increasing the endowment of \$200,000, and to increase, as far as possible, the ordinary revenue.

Dr. Chiniquy On Sunday and Monday, 22, 23 in Quebec. Sept., Father Chiniquy was in Quebec and preached in the French and English Protestant Churches to large audiences, which in the former were chiefly French Roman Catholics, who listened quietly and attentively to the preaching of the Gospel by the old man eloquent. Only once, on Sunday afternoon, was there any hostile demonstration, when a hooting crowd followed him as he walked in company with Rev. Mr. Tait to the home of the latter, where he was staying. This was most disgraceful to Quebec, but the very fact of his being able to preach quietly in that city, listened to by many Roman Catholics, is a token of great progress. A few years ago the church and the preacher would have been mobbed.

A Home Missionary in the North West visited a new mining town. He applied to the manager of the mines for help to open a preaching station. "No sir," was the reply, "We cannot serve God and Mammon; we are here to serve Mammon and we have no use for you." Yet in more than one instance, where the first welcome has been equally unpromising, the faithful missionary has lived down opposition and led many from the service of Mammon to the worship and service of God.

Sabbath In dark contrast to the bright picture of the quiet Sabbath in Manitoba, given in a minister's letter in last Record is the following unanimous resolution of the Presbytery of Regina at its meeting 11 Sep.—"Resolved; that the Presbytery of Regina, at this, its first meeting after the holding of the Territorial Fair, desire to put on record its sense of extreme regret that the fair was opened on the Sabbath day, and hope that in the future no such desecration will take place."

Progress Dr. Robertson in an address at a missionary meeting in St. Andrew's Church, Victoria, 11 Sept., made the following statement regarding the progress of our Church west of Lake Superior;

"Fourteen years ago there were only 116 churches and missionaries in the West, whereas there are now 782 churches and missions. The membership has increased from 1,153 to 18,000 and the revenue has risen from \$15,000 to \$286,000, but there is still need of funds."

H. M. grants. The Home Mission Committee of Manitoba &c. the Synod of Manitoba and the North-West met in Knox Church, Winnipeg, 24 and 25 September. A large part of the business was the consideration of grants for the half year ending with that month. The amounts given to the several Presbyteries were as follows: Presbytery of Superior, \$298; of Winnipeg, \$1,491.50; Rock Lake \$578; Glenboro \$101; Portage la Prairie, \$566; Brandon, \$182; Minnedosa, \$2,035; Melita \$1,114; Regina \$3,003.50; total \$9,283.

Aug. grants. The Augmentation Committee Manitoba, &c. of Manitoba and the North-West; met in Winnipeg, 24 and 25 September, and recommended grants to be made to the several Presbyteries for the half year ending 1st October as follows:

Winnipeg Presbytery, \$237; Rock Lake, \$129.70; Glenboro \$75; Brandon, \$100; Minnedosa, \$300; Melita, \$115; Regina, \$104; total \$1,151.70.

The Committee also recommended that grants for the ensuing year be made to the Presbytery as follows: Winnipeg, \$412.50; Rock Lake \$306; Glenboro, \$125; Brandon, \$275; Minnedosa, \$280; Melita, \$166.50; Regina, \$156; total \$1,721.

In September RECORD reference was made to the Communion services in Cape Breton. In the Eastern Townships, in such congregations as Winslow, Hampden, Lingwick, and Marsboro; and in the West, in Lucknow, Ripley, Huron, Ashfield, Glamis, Mosu, and others, it is also observed, the annual or semi-annual communions being true revival seasons, earnestly looked forward to and greatly enjoyed.

Lost The name is a misfit. It is a most hopeful Mission Station in the Presbytery of Montreal. Few and far from rich, the people wanted a new church, they would not go in debt, but built as they were able. First, they built the foundations, then the walls. The roof was put on during the past summer, then they stopped the work until able to pay for its furnishing. A generous gift of \$75 from an anonymous friend enabled them to do something farther and with their own efforts they hope to occupy their new church during the coming winter. People who so heartily and bravely help themselves, as these and many others of our scattered stations and congregations are doing, will have deserved success.

THE W. AND O. FUND WEST.

The Committee on the Widows and Orphans' Fund beg to remind all the congregations of the Church that the annual collection for the above Fund was appointed by Assembly for the third Sabbath of October; and they earnestly request all the ministers of the Church to call the attention of their congregations to the following facts in reference to this Fund:

1. The number of widows and orphans now on the Fund is greater than ever before, and is increasing from year to year.
2. Owing to the decline in interest, the amount received from investments has been greatly reduced.
3. A large number of congregations omit this collection, and in many in which it is taken up, the amount is altogether inadequate to the needs of the Fund.

This is, no doubt, owing to an erroneous impression that this Fund is in a flourishing condition. The contrary is the fact, and unless the collections for the present year are far more general and generous than those of the past year, the Committee will be unable to meet its obligations to those whom Providence has committed to the care of the Church, and for which it should be regarded as both a duty and delight to provide.

The Committee would also remind all the ministers connected with the Fund that their annual rate is payable on the 1st November, and it is of great importance that this is kept in mind, and the rate paid punctually at the time. Hitherto there has been considerable irregularity as to the time of payment, but it is of importance that regularity and punctuality are observed.

THOMAS KIRKLAND, *Convener*.

NOTES BY REV. ALLAN FINDLAY,

Superintendent of Missions in Barrie and Algoma.

Algoma. In this district thirty-one mission fields were occupied during the year, nine being under the care of the Knox College Students Missionary Association, one each under the care of the Missionary Societies of Queen's and Montreal Colleges, and twenty under the care of the Home Mission Committee. Of these latter, six were manned by ordained missionaries, six by students, and eight by catechists.

Muskoka. Twenty-seven mission fields have been occupied in this district during the past summer. Eleven of these were under the care of the Students Missionary Society of Knox College, and one each under the care of the Women's Home Mis. Soc. of Orillia, the S.S. of Orillia, and the Young People's Society of Port Perry; while fourteen were under the Home Mission Committee of Assembly. Of the latter, three were ordained missionaries, seven, students; and four, catechists.

Missionary Teachers. At several places in the Algoma Presbytery, under the care of the Knox College Miss. Soc., the student missionary has also taught the school in the district. "This arrangement," says Mr. Findlay, "is found to make a success of what would otherwise be a failure. It renders it possible to give a supply of preaching to those who are too few in numbers, to support a missionary among themselves, and also enables the people, as the school section is not organized, to enjoy the services of a competent teacher, where if the two works were separate, neither would be possible. The men who took this double duty were Mr. W. Beattie at Wampate, Mr. A. W. McIntosh, at Collins Inlet, and Mr. H. McLean at Squaw Island."

Crops and Missions. In Algoma especially there is disappointment in the results of the harvest, which will tell on their ability to meet their obligations for the support of ordinances. The report of one of our missionaries to the effect that with the destruction of crops by the frost and drought and grasshoppers, very little would be left to the farmer, I found to be true in more localities than one. In only one instance, however, have the people said decidedly that they cannot afford to have a missionary among them for the winter.

Appointments have been made to all the other fields in the Presbytery which are in a position to receive supply. We hope to be able to say the same of the Presbytery of Barrie, after the Committee meets, and of the Presbytery of Kingston, where the lack of winter supply is more disastrously felt than in either of the others.

Church Buildings. Of a certain place Mr. Findlay writes: "What they require here first of all is a Church Building. They are trying to do what has never been successfully accomplished, to grow a healthy congregation in a school-house. I advised them very strongly to take immediate steps for the erection of a church."

Dorset and Novar. The great benefit of a Church Building Fund has been seen during the past summer in these two places in the Muskoka field in the shape of two new churches. It is doubtful if either of them would have been erected but for the aid received from this Fund. As it is, our cause has in both places, writes Mr. Findlay, received an impetus that will be felt for all time.

Woman's Home Work. At Spanish River we have a Woman's Home Missionary Society, whose work deserves special mention, as a pattern of what may be accomplished in any of our stations and congregations, if there be first a willing mind. The membership has never been large, as the constituency from which members may be drawn is very limited. At the date of my visit to them there were just five active members, their numbers having decreased through removals from the locality. During the past year the sum of nearly \$35 has been collected at this station for our mission funds, a very large portion of which is the offering of these few faithful.

St. Joseph's Island. The arrangement carried out for the past few years of giving a second laborer to this large field during the summer months is bearing fruit, as seen in the increased interest taken in the work in the different stations on the Island.

Two years ago we had but one church, that at Hilton, although there are six organized stations on the Island and one unorganized. Now we have three churches completed, two more are under way, while another is projected and will I trust be undertaken by another season. Two of these have been assisted out of our Building Fund, and the other, still under way, will be, I expect, if our Fund holds out.

Kingston Presbytery. As appointed by the Home Mission Committee, I spent some time this summer within the bounds of the Presbytery of Kingston, visiting as many of the mission fields as my time would allow me to overtake. I found every man in the field endeavoring to do his best under the circumstances, oftentimes laboring under great difficulties and discouragements.

What is required is a few more ordained missionaries, first of all, judicious men, but also men who can endure hardness, as good soldiers, stationed at central points, where they may be

able to oversee the fields contiguous to them, for the purpose of dispensing ordinances more frequently than has been possible in the past, and who by a word of advice and encouragement to the people and missionaries, as circumstances may require, may do much to advance the work.

Situated as these people are, with stations far away from the nearest settled pastor, with student supply during the summer months, and little or none during the winter, with little, if any, organization among the stations themselves, it has been simply impossible that they should feel much encouragement to go on in the good work. In some cases I found our people quite dispirited, hoping against hope almost, as it seemed to them that a brighter day would dawn upon them. I am glad to say that in most cases, even where I was given to understand that it was of very little use to try to get them to do anything, I left them in very much better spirits and more hopeful for the future. In one or two instances reports have reached me of what has been accomplished already, which gives every reason for the hope that things will come right with a little patience and kind dealing.

A beginning has been made, which, if followed up, will necessarily result in an improved state of affairs throughout the whole district.

I regretted very much that I was not able to spend longer time on this field, that I might see more of the stations, but frequent and loud calls from other parts of the field constrained me to bring my visit to a close after visiting six fields, comprising seventeen stations.

Marmora, One, of Many. Regarding the Marmora field, comprising three stations, which I organized, I wish to say a word, as it illustrates what has been already said regarding the opportunities in this part of the country (Kingston Presbytery) of enlarging our borders by looking after our own people. Although in an old settled part of the country, this field has, during the past summer, received, for the first time, supply of ordinances from our Church. They were organized in the early part of August with a membership of twenty-two, seventeen of whom were on certificate, having been members of the Church before in other parts of the country. The number would have been much larger, I was assured, but for the fact that it seemed to many almost too good to be true, that a Presbyterian Church was to be established among them, so they preferred waiting to see what the end would be. They are not all fainted-hearted, however, as their actions prove. They have sent in a guaranteed subscription list of \$410, which they hope to increase by another year, for an ordained missionary. Everything in this field is of a most encouraging character at present, and if properly managed, there should be a settled pastor in a very short time.

Our Foreign Missions.

Miss Rachel W. Chase was appointed to Indore, Central India, at the last meeting of the F. M. Committee, and will likely leave about the first of November.

At noon, 15th October, a number of friends gathered at Union Station, Toronto, to bid God-speed to Dr. McIntosh and Dr. Dow; two of our lady Missionaries who were starting for Honan.

Letters from China state that Mr. Mitchell and Miss MacKenzie, the newly appointed missionaries to Honan, have arrived safely in Shanghai, and that the mission in Honan is quiet and the work particularly hopeful.

Peterboro Presbytery is contemplating the support of a missionary in the Foreign Field in addition to what it now gives to Foreign Missions. Circulars have been sent to sessions of their endorsement before taking final action.

In the presence of a large and deeply interested audience in the Presbyterian Church at Orillia, Miss R. W. Chase, B.A., was designated to Mission work in Indore, Central India. Dr. Ward-roppe, Mr. Cassels, Mr. R. P. Mackay, Dr. Gray, and Dr. Grant, took part in the services.

Twenty-eight years ago, Rev. Mr. (now Dr.) Morton began Mission work among the East Indian immigrants to Trinidad, by teaching three little boys on a door step; now in that Field we have over 5,000 pupils in the mission schools, over 50 catechists, over 600 church members, and about 150 services every Sabbath.

Welcome to Dhar. In connection with the opening of the new station at Dhar, India, it is pleasing to record that the Maharajah very cordially received our medical missionary, Margaret O'Hara, M.D., and has presented the Mission with a field of over seven acres for the necessary bungalow, and another field of over an acre as a site for a hospital.

Chinese Work in B.C. Mr. Mackay, the F. M. Secretary, writes:—"The work among the Chinese in Victoria is suffering very much from the want of suitable buildings in which to meet. Strong resolutions were read at the recent meeting of the F. M. Committee from the Synod of B. C., urging the erection of new buildings in Victoria, and also asking help in New Westminster, Vancouver, and Union Mines. In view of the apparently unlimited demands of the Chinese work in B. C. on the funds of the Committee, and the empty treasury, it was agreed to undertake no further expenditures until the situation is again considered by the General Assembly."

Santo, New Hebrides. Rev. Dr. Annand, writing 12 Aug. from Santo, New Hebrides, says:—"The students are making very fair progress. Six of the twelve with us are now able to speak and pray publicly in the English language; so we are encouraged to hope that our labors among them will not be in vain.

"A few of the heathen around us hear the Gospel regularly, but the majority of them are hostile to the truth. However, our hope is that they cannot hold out much longer. They are now again well behaved towards us personally, excepting a little boycotting practised by the village here.

"Our health is good, and we are all happy in our work. The Lord is with us, so we rejoice."

Missionary Letters. A missionary writes: "I send you this to make use of, if you think proper, in such a way as you think best. If I were writing specially for a paper I should wish to go over it and write it at least twice, but to one's friends one can just sit down and write, as I have done, in an informal way, once. I should like to write specially for the RECORD at times, but a medical, school-superintending, evangelistic missionary seems to me to be a man who has little time for outside work." Such informal letters from the mission field are just the kind that bring sunshine into the RECORD sanctum. Let them be short or long, scrappy, newsy, disjointed, fragmentary, anything, to furnish facts for items of mission news.

Bungalows India. "The question of bungalows in India," writes Rev. R. P. Mackay, the Secretary. "To send missionaries into such a climate as that of India, without suitable houses in which to live, is felt to be a grave responsibility, and yet Mr. Wilkie is living in a bungalow that was condemned two years ago by a civil engineer. It is damp and unhealthy, and in the rainy season Mr. Wilkie has had to desert it altogether and occupy rooms in the college. Mr. Ledingham has been appointed to co-operate with Mr. Wilkie in Indore, and he also needs a bungalow; and there is one needed in Dhar for Rev. F. H. Russell, who has been appointed to that field, as well as for Miss O'Hara and Miss Dougan. It was agreed, at the recent meeting of the Committee, to make these facts known to the Church." To those who are interested in missions, the knowledge of these needs will lead them to provide according to their ability.

Mrs. Morton of Trinidad, and Mrs. Dodge of Halifax, have been visiting a number of the W. F. M. S. Auxiliaries in New Brunswick, and the interest in Missions has been deepened as Mrs. Morton told of the experiences of twenty-eight years in the Mission Field.

Unmarried Missionaries. The Honan Presbytery has passed a resolution and forwarded it to the F. M. Committee, recommending, for reasons that seem to be weighty, that all missionaries going to Honan remain unmarried for at least two years, this being the practice in several of the large missionary societies in that country.

Baptisms in Honan. Mr. Slimmon writes to the F. M. Committee that in July, not long after reaching China, he baptized on one occasion six converts, and that he had to wade for twenty miles through a flooded country to get there. Thus the sowing of previous years is beginning to yield a harvest.

Rev. J. F. Rev. J. Fraser Smith, M.D., whose name, with others of the little band that amid so much of toil and danger laid deep and strong the foundations of our work in Honan, whose operation for cataract of the eye of a native led to the coming in of the first convert in the Mission, has been compelled to resign his connection with the F. M. Committee. Laid aside by long, sore illness contracted in the work, the result has been the stoppage of some of the veins of the leg, which renders him scarcely able to walk. The strain connected with the work of visiting the churches, as he has been doing the past year, seems to retard recovery, and in freedom from it seems the only hope. He expects to be able to do some Home Mission work for a time in fields where a good deal of driving and little walking will be necessary, and hopes that in a year or two he may be able to return to Honan. As our representative, his infirmity was contracted in doing our work. His resignation has been accepted by the Committee with expressions of deep sympathy and sincere regret. That sympathy, which should be of a very practical kind, will be shared by all who know his work and worth.

THROUGH A FLOOD IN HONAN.

BY REV. J. A. SLIMMON.

IN a recent letter, our missionary, Mr. Slimmon, tells of a watery tramp to fulfil an appointment of the Honan Presbytery at "Little Fort."

"The bad roads would have furnished a reasonable excuse, but six men were waiting to be baptized; so we started out on the previous Friday, reaching our destination after dark. The distance was over twenty miles, and lay through the flooded district, consequently I had to walk most of the way barefooted, wading through water two or three feet deep. I don't think I would have minded that much, but all my life long I have had a horror of leeches. My ordinary form of nightmare is to have leeches eating their way into the soles of my feet. And it was a kind of walking nightmare to travel through miles of water swarming with horse

leeches. The natives told me there was no danger if I kept moving, which I did, in a lively manner, but the nervous strain was great.

I was pretty well exhausted when we reached our village, but as we approached the first house inside the gates, I heard several voices singing a well-known hymn, and in an instant all my fatigue was forgotten and I found myself singing the hymn as my heart overflowed with joy. The hymn was being sung at evening worship in Wang Sing's house, and by the time we reached his door had died away, and they were on their knees in prayer.

Within an hour the news of my arrival had spread through the village and when the friends had gathered we held another prayer meeting with plenty of singing. Then we sat talking till near midnight, and it was not till next morning, when I awoke to find myself stiff and sore, that I remembered how tired I had been.

On Sunday forenoon the six men were baptized, and we celebrated the Lord's Supper together.

We had good open air meetings both on Sunday and Monday, and one of the brightest, most straight forward, testimonials I ever listened to was borne by Mr. Lin Win Teng, the man who has been the village school master for three generations. Nearly all the men in the audience had been his pupils at one time or another, and listened with rapt attention as he told how God had delivered him from opium smoking, having taken away the very desire. 'If you want proof of this doctrine' he cried, 'look at me. I am no longer a Confucianist, for I now worship the God who created Confucius, and on whom Confucius and all men depend. Once I was dead but now I am alive. Once I was mournful and sad, now I am smiling all the time, because I know that God has taken away all my sins.'

It did my heart good to hear the old man with his cracked voice trying to sing 'I am but a stranger here,' and 'He leadeth me,' his two favorite hymns, and once or twice when my native assistant somewhat abruptly told him that he was not singing correctly, that once proud Confucianist was as humble as a child and begged to be taught how to sing. The assistant proceeded to teach him in a voice quite as cracked as that of the schoolmaster and not much nearer the tune.

Poor old man, he was much disappointed when I would not put down his name as an accepted candidat for baptism. I had no doubt as to his being a proper subject, but as I have only recently come to this field I was not quite sure what custom my brethren here had established. It will do him no harm, and it will do others good, to see that we are careful as to whom we receive.

There is quite a number of candidates in that

village and promise of a strong, healthy church. Do not forget to pray for these people in Little Fort."

NOTES FROM HONAN

BY REV. W. HARVEY GRANT.

This has been a remarkably cool and pleasant summer for Honan, so the health of those here has been much better than usual; just now, however, the weather is much hotter than it has been, and, perhaps, we shall get our share of hot weather yet. Notwithstanding the cool weather, some have felt the heat trying, but none have fallen seriously ill from it. We had a great deal of heavy rain in the early part of the summer, so that the roads were for some weeks impassable, and a great deal of damage was done to the wheat, which had just been harvested but lay unthreshed on the threshing-floors, still the spoiling is chiefly in the color.

A Narrow Escape. The most serious thing which happened to us on account of the rains, was that on the morning of Sabbath, June 16, at 4 o'clock, Mr. MacGillivray's house partly fell down. Mr. MacGillivray was sleeping in it at the time, but by a mere accident was sleeping at the end that did not fall. Generally Mr. MacGillivray slept at the end of the room that fell, but that night, in the middle of the night, he had heard ominous sounds and had risen and moved his bed, with some considerable trouble, to the other end of the room, having faith that one end at least would not fall, and he was justified in so thinking. There is great reason for thankfulness in his providential escape from serious injury or death. Had the bed remained in its usual place, one of the large beams, weighing 200 or 300 lbs., would have landed right across the middle of his body. The end of the house, part of the two sides, and the roof, fell in.

It almost seems miraculous how both Donald, —and Mrs. Wu, our Bible-woman, whose house fell on her last summer,—escaped any serious injury. Our houses at Ch'u Wang, which are mostly mud houses, are not very safe in the rainy season.

Cheering Progress. The work of the Mission is going on very nicely; peace reigns on all sides. Six new members were added to the Church about two weeks ago; thus the Church grows, slowly at first, but always with increasing speed. The work is much more encouraging than even when I came here three years ago. My faith is strong in the rapid and solid growth of the Church in North Honan. We are mercifully preserved in peace here, while our Methodist friends in Sz-chuan are suffering all the horrors of a riot.

The late war seems to have had but little effect as yet upon us in any way, but results may appear later. We trust they will all be good when they do appear.

LETTER FROM REV. DR. BUCHANAN.

UJJAIN, Sept. 4, 1905.

MY DEAR MOTHER,—I shall just have a talk with you about my day's work. One day is very much like another as to the work one does in any particular season.

First thing in the morning I have a class for the training of the native Christians.

Three of our men are now in Rutlam giving all their time to the study of the course laid down by Presbytery. But that is only, as it were, supplementary to what every missionary must do for the improvement of the Bible readers and catechists, etc. Besides, it is only the favored few that we can spare from their work. Some of the very best men, e. g., medical helpers, are so tied down, that it is impossible for them to go away for a special drill for even so long a time as six months.

In the early morning we are taking up the Shorter Catechism in Hindi and Urdu. The two languages being understood to a fair extent by many of the Christians, serve almost as a commentary.

After an hour with this class, the lepers have to be attended to. They are received in the back-yard of the dispensary, and are taught day by day the glorious gospel of love and healing. They are not a pleasant crowd for flesh and blood to work amongst. The absence of toes and hands, the abscesses and open ulcers, the sunken nose and hoarse, leprous voice, all cry out, "unclean, unclean." Many of them have no place in which to sleep, and during this, the rainy season, it is very hard for them. Often they tell me that they sleep down by the river on the stones. Nobody wants them to come near their houses. Being poor, they have no blankets, and so nothing but the dirty cotton rags to wear to cover them during the storm by day or night. What wonder that one and another get weaker, and some morning fail to answer to the leper roll-call. They have crossed the dark river during the night, and so they trouble earth no more.

It is very touching to see how kindly, tenderly and faithfully the native Christians, Jairam, Ramlal, Chanoo, and others, treat these distressed people. During the months that we have had them coming to us regularly day by day, it is simply wonderful what progress they have made in divine truth. We have about twenty-three who come regularly.

On Sunday morning, after talking to them for a little, I asked all who wished to follow Christ, and Him alone, forsaking all other forms and gods, to stand up. Our hearts were cheered to see thirteen boldly stand up to have their names taken as followers of the despised Nazarene. I hope to get land and put up cheap houses for them.

After the lepers I had to go to see a sick child of one of the Europeans of the place. The child is just two weeks older than Willie. His father is an agnostic, and his mother is an attendant at our English services, and, I hope, a real Christian. Though her husband does not put anything in the way of her attending service, he refuses to allow her to take the son. It seems very sad, for the boy is a nice boy naturally. Only five years old, yet he was being amused by one of the servants playing cards with him this morning.

Then, a-hurry back to the dispensary, and, after a short service (Chanoo has been addressing them in my absence), dispensing and treating, with a little word from time to time, as the patients come, as seems suited to each case.

Apart from the friends that accompany their sick friends, what an opportunity for shewing, by act and word, the love of Christ Jesus. The new dispensary was for a time not very much patronized, as not being central it was not well known. Now we are getting between ninety and one hundred patients a day, and are kept very busy with them until noon.

At twelve I went home for breakfast, and then I had a number of calls to make, one a typhus case in wild delirium. Typhus fever is rather common now; I had a case yesterday also. Then down to school, giving general superintendence. After that we have a class for the study of "Matpariksha," i. e., testing of religions. As this book is down in the Presbytery's course, I have a number of the Christians join.

On the way home I called on two of the Christians. One of them, not feeling very well, insists on having her husband called down from Rutlam, where he is attending the classes under Mr. Wilson and Mr. Russell. Though I do not like the idea of his work being so broken up, I cannot but sympathize with the poor woman, for their houses, even the best, are so comfortable. Still, the man is the better half in this case.

Now Herbert, Mr. Builder's lame boy, is here, so I shall have to stop and see what I can do for him. Herbert tells me that he has had a wonderful meeting with the Balai people—a low caste, very numerous about here, among whom I have specially set him to work. He is very popular with them. He says at the meeting they had the other day to worship their ancestors, he went to see what they were doing in not coming to school. A great crowd of them were assembled, 400 in number. They asked him to come, as their master, and take the Guru's seat. He did, and for a long time spoke to them of the only Saviour.

P. S.—Herbert has just gone. He tells me that the Brahmins of that part of the city do not like that we should teach the low-caste people. They have been saying, "Why do you teach those

dirty, low-caste creatures to read? You will get smeared. Teach the Brahmins. Don't go to them," etc., etc. All said, because they fear the people will slip out of their hands. "Don't teach them to read Prem, Sagar, or Ramavan?" these last being two of their books that the Brahmins like to use. Of course, for peace sake, the Brahmin teaches the low-caste religion at a distance, and it would never do to have the low, vulgar people as wise as the proud priest. Herbert answers them very well—something like this: "We shall teach them everything they can learn." When they explain, as a matter to be received without question, that learning is only for the great, Herbert says: "O, Jesus came to save all people, and so all may learn. We shall teach them, too, the way of salvation, and teach them how to read." A Brahmin who is a contractor on their road-making, to-day spoke to him: "Why do you, a gentleman, go down to such people, to sit with them and teach them?" was his question; "it is a very low work for you." Before such subtle temptations, some Christians fall; for even an Indian Christian is apt to be much influenced by the opinion of the too long lords of India. Herbert's answer, keeping in mind the creed of the Brahmin, that he must do no work, but only be as a god to the people, a teacher, a priest, was to ask him the question, "Why do you make roads?—that is methir's work." (Methir is the lowest of all castes, the scavengers of the city, whose business it is to attend to the roads.) His answer was, "This is my work." Herbert replied in the same way, "This is my work, and Jesus came for all; all may find salvation." Yesterday things came to a lively pitch. A Brahmin commenced calling Herbert all sorts of names because he was amongst these, and a large stone was thrown upon the house in which they were teaching. But the more the bad language came, the more loudly Herbert sang the beautiful Hindi Christian hymns. Neither stones nor vile language having the desired effect, they left him alone. I do not fear any special trouble, even in this old sacred city, for there are very few families that have not directly or indirectly received favors in the form of medical treatment at our hands. Hence, while secret hostility may be carried on to a greater or less extent, open enmity is not likely to occur. The ignorant, bitter prejudice that was so strong here against the Mission, as such, has been much weakened. Friendliness has taken its place.

Dr. Thompson In the Presbyterian Church at for India. Kirkton, Ont., 15 Sept., was held a missionary service, at which Mr. J. J. Thompson, M.D., was designated to labor in our Central India Mission. Dr. Thompson was ordained an elder previous to his departure for his field of labor.

Church Notes and Notices.

Will Presbytery clerks immediately at the close of a meeting of Presbytery, kindly send a card with inductions, resignations, and time and place of next meeting.

INDUCTIONS.

Mr. W. T. Bruce, into Tabusintac, and Burnt Church, Mir. Pres.

Mr. A. McMillan, called from Mimico, into St. En. ch's Church, Toronto, 21 Oct.

Mr. J. C. Foster, ordained, and inducted into St. Columba, Knox, and Cedar Hill, Victoria, B. C., 20 Sept.

Mr. John McLean into Erskine Ch., Claremont, Whitby Pres., 24 Sept.

Mr. T. D. McCullough, ordained, and inducted into Dresden, Chatham Pres., 8 Oct.

Mr. A. McVicar, licensed, and ordained as missionary at Nelson, Kamloops Pres.

Mr. Sidney M. Whaley, ordained, and inducted into St. Helens and E. Ashfield, Maitland Pres., 10 Oct.

Mr. Dobbin, ordained as missionary at Glen Adelaide, Regina Pres., 1st Tues. Oct.

Mr. Burnett, ordained, and inducted into Keady, Owen Sound Pres., 1 Oct., 2 p. m.

Mr. Kemlo, ordained at Grenfell, Regina Pres., 24 Sept.

Mr. W. Peck, into Napanee, 3 Oct.

Mr. James Hamilton, to be inducted into Leeburn &c., Huron Pres., 29 Oct.

Mr. George Longhead, ordained and inducted as missionary, at Webbwood.

RESIGNATIONS.

Mr. Frank Davey, of Maccan and River Hebert, Truro Pres.

Mr. John Robbins, of first Pres. Cong., Truro N. S.

Mr. W. McKay, of Duart and Highgate.

Mr. R. B. Smith, of Ashburn, Whitby Pres.

Mr. J. B. Duncan, of Parry Sound, Barric Pres.

Mr. J. K. McGillivray, of Tarbutt, Algoma Pres.

Mr. E. B. Chestnut of Sapperton and West End, New Westminster, B. C.

PRESBYTERY MEETINGS.

Algoma, Webbwood, March.

Bruce, Paisley, 10 Dec., 1.30 p. m.

Barrie, Barrie, 26 Nov., 10.30 a. m.

Brandon, Brandon, 1st Tues. March.

Chatham, Ridgetown, 9th Dec., 7.30 p. m.

Calgary, Calg. Knox, 1st Fri. Mar., 8 p. m.

Guelph, Guelph, Knox, 17 Nov., 10.30 a. m.

Huron, Clinton, 12 Nov., 10.30 a. m.

Kamloops, Enderby, 4 Dec., 10.30 a. m.

Kingston, Belleville, St. And., 17 Dec., 2 p. m.

London, St. Thomas, Knox, 12 Nov., 11 a. m.,

for conference, 7.30 p. m. for business.

Maitland, Wingham, 19 Nov., 11.30 a. m.

Montreal, Mont., Knox, 17 Dec., 10 a. m.

Orangeville, Orangev., 12 Nov., 10.30 a. m.

Owen Sound, O. Sd., Knox, 17 Dec., 10 a. m.

Paris, Woodstock, Knox, 14 Jan.

Peterboro, Pet., St. Paul's, 17 Dec., 9 a. m.

Quebec, Richmond, 12 Nov.

Regina, Moosomin, 1 Wed. Mar.

Saugeen, Mt. Forest, 10 Dec., 10 a. m.

Sarnia, Sarnia, St. And., 17 Dec., 11 a. m.

Stratford, Stratford, Knox, 12 Nov., 10.30 a. m.

Tor., Tor., St. And., 1st Tues. every mo.

Victoria, Nanaimo, St. And., 3 Dec., 2 p. m.

Winnipeg, Man. Col., 12 Nov.

Westminster, New Westminster, St. And., 3 Dec., 2.30 p. m.

MINISTERIAL OBITUARIES.

Rev. James Williamson, D.D., was born in Edinburgh in 1806, was educated at Edinburgh High School and University, and licensed in 1831. For a time he was missionary at Kilsyth, then assistant minister at Drumelzier, and in 1842, the second year of the history of Queen's College, he was appointed professor of mathematics, a position he occupied until 1884, when at the age of 78 he was appointed professor of astronomy, occupying that post until his death, 26 September, after a long, long service of fifty-three years in the University.

STATED COLLECTIONS FOR SCHEMES.

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

Augmentation Fund, 3rd Sab. Jan.

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

Foreign Missions, 3rd Sab. Mar.

French Evangelization, 4th Sab. July.

Home Missions, 4th Sab. Aug.

Colleges, 3rd Sab. Sept.

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

Assembly Fund, 3rd Sab. Nov.

Manitoba College, 3rd Sab. Dec.

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

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

Literary Notices.

THE PRESBYTERIAN AND REFORMED REVIEW, for October, has for contents, "The Origin and Composition of Genesis," by Professor Bissell;—"James McCosh," by President Patton;—"The Spirit of God in the Old Testament," by Prof. B. B. Warfield;—*Philosophers* and "Higher Critics," by Prof. Osgood;—"The Synoptic Problem," by Rev. Samuel Hodge: with twenty pages of Ecclesiastical Notes, and fifty pages of Reviews of Recent Theological Literature, covering fifty-six books. Address, McCalla & Co., 237 Dock St., Phila., Pa. \$3.00 per year, 80 cts. per copy.

FRANK LESLIE'S POPULAR MONTHLY is an excellent specimen of the printer's art. The large, clear print, and the fine illustrations, are a delight to the eye. Price, \$3.00 per year, 25c. per month. Frank Leslie's Publishing House, New York. Also,

PLEASANT HOURS for the young by the same house. \$1.00 per year, 10c. per copy.

THE LADIES' HOME JOURNAL, an illustrated monthly, with the largest circulation of any periodical in the world. The Curtis Publishing Co., Philadelphia. \$1 per year.

THE HOUSEHOLD, an illustrated monthly. Our lady friends speak very highly of it, and do not want to be without it. \$1 per year.

MINIATURE EDITIONS.—Two curious little books, "The Imitation of Christ," by Thomas a Kempis, and "The Thumb Christian Year," have just been received from Henry Frowde, Oxford University Press Warehouse, London. They are scarce two inches square, 3/16 in. thick, printed on thin India paper, and beautifully bound. At all booksellers.

Around the World.

Sunday-school teaching is done in India in twenty-five different languages.

The London Missionary Society's Centenary Fund now amounts to over £76,000.

New York has 259,000 Hebrews, nearly all refugees from oppressive government.

The anti-Semites in Vienna have carried the municipal elections by significant majorities.

Greenland with its population of ten thousand is almost entirely Christianized by the Moravians, Lutherans, and Danish Missionaries.

There are 12,000 Hindu Coolies in Fiji, and it is believed they are destined to become the dominant population.—*Ch. at Home and Abroad.*

India has one hundred and ninety-two thousand Sunday-school scholars. One-third of these are girls—a fact which is considered very hopeful.

Dr. Baedeker, the English prison philanthropist, is about to start, at seventy-three, on his third mission to the Siberian mines and convict settlements.

It is said that 36,000,000 of the population of Japan live in small towns or country villages, while only 5,000,000 live in towns containing 10,000 inhabitants or over.

The U. P. Theological College, Edinburgh, was opened, 15th Oct., with a lecture by Principal Hutton, on "Jurisdiction and Contract: the Churches in Civil Courts."

The waking of Japan from that great sleep in which the East has lain for a thousand years appears likely to prove the most serious event of recent history.—*N. Y. Evening Post.*

Kansas, with prohibition and 100,000 more people than Texas, has but one penitentiary and 495 prisoners; while Texas, with saloons, has two penitentiaries and 3,000 convicts.

In 1893 no less than 21,213 persons were recorded as having perished from snake-bites in India besides the many unknown, and 117,120 of these venomous reptiles were slain.

The Moravians, it is said, put this question to each person who joins them: "Do you intend to be a missionary; if not, what sum will you contribute towards the support of a substitute?"

In all the mission schools of Japan there hangs a portrait of the emperor, to which the children bow on entering and leaving the building. Japan has learned the lesson of patriotism.

The Persian Government has ordered the German missionaries from Delitzsch's Institution to leave the country, on the ground that they contemplate work among Mohammedans.—*Indian Witness.*

There is great destitution in the Sassoun District, the scene of the recent massacre of the Armenian Christians. Many are living on leaves and roots, and the coming winter threatens starvation and death.

A Norwegian who was converted a few months since, who was employed on a boat of the Fall River Line, during the Boston Convention, became so much interested in what he saw of the delegates that he wrote to the headquarters of the Society, asking how he might become a Christian Endeavorer and might enter on religious work.

Between 5,000 and 6,000 tons of opium are sent from India to China annually, as an article of English trade, from which the Indian Government derives at the present time an annual revenue of about \$32,000,000.

For more than a century New England has been an exporter of rum to Africa; but the trade is languishing. Two years ago the quantity exported was 1,025,225 gallons; but for the last 12 months the quantity was only 561,225 gallons.

Not even yet have many fully learned that the Bible Societies take rank among the very foremost of the world's evangelizing societies. Three of the greatest of these sent forth last year on their errand of light-giving in dark places, some 2,000,000 Bibles or portions thereof.—*Miss. Review.*

A new church has been organized in Missouri whose founder, a woman, is believed to be an angel, and to have immediate communication with heaven. This new church has a membership of about one hundred. This in the nineteenth century—in the heart of a Christian country!—*Golden Rule.*

A consecration meeting was conducted as follows in a church in Brooklyn, N. Y. They had no leader, and called it an automatic meeting. The chairs were arranged around the piano. The topic was, "Things to be consecrated," and each member told some particular thing that Endeavorers should consecrate.

"The first Chinaman to enter the ministry in New York State is Hui Kin, who was ordained recently at University Place Presbyterian Church. He has been educated under the care of the presbytery, and has been very successful in mission work among his countrymen. He will hold Chinese services in New York, and hopes eventually to organize a church of converted Chinamen.

"It is stated that Cambridge, Mass., has been eight years without a saloon. Its population is over 60,000. The secret bars have been rooted out, and it has long been difficult to procure intoxicating liquor in the city. Meanwhile, the valuation of the city increased from \$59,703,000 to 76,282,000, and the same rate of taxation produces \$130,000 more than formerly. The once 122 saloons have been turned into stores or dwellings."

"It is not perhaps generally known that, counting clergy and ministers of all denominations, Bible women, catechists, etc., there are as many missionaries working among the 4,000,000 of London as there are among 800,000,000 of heathen and 200,000,000 Mohammedans abroad. Therefore if the cry of outcast London is loud and stirring, the bitter cry of outcast heathendom is 250 times as loud and 250 times as piercing."—*Missionary News.*

Turkey and Russia, which are such near neighbors, seem just now to be vying with each other in cruelty, the one towards the Armenians, the other towards the Stundists. It seems a piece of hypocrisy for Russia to be joined with France and Great Britain in demanding security for the Armenians, when the poor Stundists are obliged to seek refuge in Armenia from the Russian soldiery. There seems nothing to choose between a Kurd and a Cossack. And France, too, what is she doing in Madagascar with her African troops and her Sakalava allies? This oppression of weak tribes at the hand of the strong is a saddening sight. "How long? O Lord, how long?"—*The Christian.*

"The women of Great Britain and Ireland are sending to women, by means of 12 different organizations, 770 women, of whom 38 are medical workers, 20 being fully qualified doctors. These reach 20 different countries, employ about 2000 native helpers, and manage 900 schools, in which branch of their work 81,000 girls and women are brought under Christian teaching. It is impossible to reckon the thousands of lives they daily touch and influence in their evangelistic, zenana, and medical work.—*Regions Beyond*.

"Chinese boys come to school richly endowed by ancestral inheritance with an unbounded reverence for constituted authority, and for the teacher's authority in particular. They come prepared not only to obey, but to worship you. Mind, they do not come prepared to love you. Love on the part of a pupil covers in Europe a multitude of sins on the part of a teacher; but the Chinese boy never loves his teacher. The very idea of it is unintelligible to him. He does not love his parents. He reverences them."—*Chinese Recorder*.

The Queen of Mantua, Samoa, on the occasion of opening a new church in the capital town of the Samoa group, May 26, 1895, said: "My last word to you is to urge you to accept and obey Christ's new commandment, which He gave to His disciples and to us each and all: 'Love one another.' How can a people be blessed if God's Word is not obeyed? And this is His special command to us, to you all, that we should all strive to have love, the one to the other. May God bless and help you all to obey Him, and then will true blessedness come to these islands of Mantua."

"The police in Denmark have a curious way of dealing with the drunk and incapable found in the streets. They summon a cab and place the patient inside it; then to the station, where he gets sober; then home, where he arrives sober and sad. The agents never leave him till they have seen him safe in the family bosom. Then the cabman makes his charge, and the police surgeon makes his, and the agents make their own claim for special duty, and this bill is presented to the host of the establishment where the culprit took his last overpowering glass."—*The Age*.

According to the *Wesleyan Methodist Magazine*, a number of instruments for self-torture are now being sold in England for the use of Anglo-Catholics. Hair shirts are to be had at various prices; also thongs of knotted cord or steel, called "disciplines," and wristlets and anklets made of steel wire with sharp steel points. The use of these, it is said, is regularly enjoined in the confessional by the ritualist priests as a condition of absolution, and the principal customers are not Roman Catholics, but English Ritualists, among whom the demand is said to be greater than the supply.

In the forward movement initiated by the Church Missionary Society over seven years ago, that Society has furnished an object-lesson of what faith, under God, when supported by courage, can accomplish. During this period no suitable candidates, no qualified missionaries have been refused on financial grounds; the consequence has been that the number of missionaries, exclusive of wives, has increased from 33 to 634, and the number of single lady missionaries from 32 to 193, while the receipts last year exceed by more than £20,000 those of any former year.—*Missionary Review*.

There is to be a special effort made, during the present winter, for the conversion of Protestants in the city of Cleveland and its vicinity. Father Elliott, one of the Paulist missionaries of New York, is to lead in the effort. A hall in Cleveland has been secured, in which there is to be no altar, and in which "the priest is to preach in his street clothes." Bishop Horstman evidently was somewhat doubtful in regard to this experiment, as he wrote to Rome for authority to set up this mission. An answer was returned saying that the plan was "undoubtedly holy," and granting apostolic benediction, and also an "indulgence."—*The Presbyterian*.

In the great work of instruction the Society for the Propagation of the Gospel is bearing a very prominent part not only in Asia, but also in Africa, America, and the West Indies. There are now 87 English colonial and missionary dioceses, the bishops of which control education in no less than 53 languages, having 600 ordained missionaries under them, of whom 119 are natives of Asia and 33 natives of Africa. There are in the Society's colleges about 2500 students and 2300 lay teachers, mostly natives employed in the various missions in Asia and Africa, in the schools of which 38,000 are under instruction. These facts show to what extent the Society for the Propagation of the Gospel is assisting the government in the great work of education.—*Mission Field*.

Some of our North Indian contemporaries speak highly of an Indian woman preacher, by name Pundita Surendrabala Devi, who is evidently trying to follow in the footsteps of Pundita Ramabai. She is described as of good education and a fluent speaker, and has lately been delivering stirring addresses in and about Lucknow on such subjects as "Public Good," "Religious Reforms," etc.

In one of her lectures to a large audience she condemned in unmeasured terms the vices which are at present eating into the vitals of Hindu society, and advocated very eloquently the cause of female education.

She belongs, we are told, to the Arya Samaj, and is traveling in the important cities of Upper India with the object of rousing the Hindus of those places to their sense of duty in matters of religious and social reform, and insisting upon them to ameliorate the condition of their women by giving them education on all lines.—*Indian Messenger*.

"BRIGHT HOPE FOR INDIA."

I have never in my whole missionary life felt so hopeful of the triumph of the gospel in India as to-day. Unless I am greatly mistaken in reading the signs of the times, the antagonism to Christianity on the part of the educated classes, that has been so pronounced the last few years, is on the wane, and there is a slow but sure movement toward the gospel. The revolt from materialism is as marked here as in Europe and America attempts to reform Hinduism have ended in acknowledged failure; theosophy has been tried and found wanting; and the eyes of thoughtful Hindus are unmistakably turning to Christ as the one and only fulfillment of their hopes. Precisely in what way the Lord will lead this people to Himself, I would not dare to prophesy—for "My ways are not your ways," saith the Lord—but that he is moving among the high and the low in this great land, and preparing the way for the coming of His kingdom, is manifest to all who have eyes to see.—*J. H. Wyckoff in The Mission Field*.

SABBATH IN LONDON.

The National Sunday League, we regret to observe, has resumed musical performances on the Lord's Day, starting in London with a sacred oratorio. It has, unfortunately, secured the cooperation of many well-known vocalists and instrumentalists; but in its efforts to secularise the Day of Rest it is not to have it all its own way. Indeed, from the midst of those who have been thought to be most "easy" on the subject, there comes an urgent appeal for protection from Sunday labour. Upwards of seven hundred and thirty persons engaged in the dramatic and musical professions have expressed a hope that the law which prohibits the opening of places of amusement and entertainment for money payment on Sundays may be upheld. The list includes many distinguished performers. We trust other classes of workers will be aroused before it is too late, and maintain their Sabbath birthright.—*The Christian*.

SABBATH IN ARGENTINA.

Half a dozen young Welsh settlers in a South American Colony, undergoing the annual military service, refused to drill on Sunday, the only day fixed by the Spanish authorities. They were promptly imprisoned for twenty-four hours. The next Sunday they again repeated the offence, and were sentenced to twice the former period of imprisonment.

Popular feeling was aroused on their behalf. A petition to the authorities was signed by nearly every resident in the colony, and presented to the local Spanish governor. He maintained that the rule of the Argentine Government was to drill on Sunday, so that the men need not lose their day's work. The colonists retorted that they would prefer losing work for a week to working at drill or anything else for a single Sunday. Impressed by this general opposition, the Governor referred the whole case to the president of the Republic of Buenos Ayres, the insubordinate youths being meanwhile excused drill.—*Canada Presbyterian*.

A LIVELY COLLECTION.

Easter Monday was set apart for an "ingathering service" at Zion Church, Madras, India, and, says Rev. W. W. Clarke: "Words cannot express the readiness and cheerfulness with which all the members responded to this appeal. All sorts and varieties of articles, such as sheep, turkeys, fowls, ducks, cotton, linen and woollen goods, fancy articles, brass vessels, jewels, vegetables of all sorts, books and refreshments were brought. These were all arranged in a large shamiana or tent, which was erected in the church compound. A short thanksgiving service was held in Zion Church, after which the congregation moved to the shamiana, where all the articles were exhibited, and afterward sold by auction to the members and friends assembled under it. This was the second service of the kind in the pastorate, and I am glad to say it proved a success. About \$70 were realized from the sale of the offerings, as against \$40 in the previous year."

PARSEE WOMEN IN BOMBAY.

Of the 90,000 Parsees in India, 80,000 are in Bombay. Their women have quite a different life from that of their Hindoo sisters, who are shut up in their zenanas. The Parsee women walk and drive beside their husbands; they are well educated (most of them speak English as well as Guzerati their vernacular speech); they impress the English who come in contact with them with a high regard for their graceful manners, their thoughtfulness, the breadth and purity of their lives. No Christian work is yet done amongst them, although they are glad to welcome Europeans to their houses, and are ready to listen to anyone who will speak to them of Christ. This most interesting community offers a splendid field to cultured women, and a successful mission among them would be of priceless influence in Bombay.—*Evangelist*.

ROMANCE OF MISSIONARY LIFE.

Where is the romance of missionary life in India during the summer solstice, according to the statement of the statement of Rev. S. C. Kinsinger, of the Lutheran General Synod Mission, Guntur?

"At first one does not suffer much from the heat. The heavy walls—two and a half feet thick—protect one from the hot blast. After a time, though, the wind warms them through. Then they begin to emit their pent-up heat. The bungalow seems like a dry house then. Everything inside it becomes warm. Whatever one touches feels hot.

"Then a person becomes about as uncomfortable as he can well be, and there is no escape from the situation. If he sits down on a chair it is hot. If he picks up a book it is hot. When he sits down to the table the dishes are all hot. Should he seek refuge for a little while in a bathtub when he comes out he finds the towels hot. If he takes a clean white drill suit from his tin-lined boxes, where they are kept, to protect them from being devoured by white ants and other insects, it is hot. In the evening when he retires his night clothes are hot. He lies down on the bed, but the bed clothes are hot—actually hot—as hot as if they had just come from the ironing board. Some times relief is sought by dipping the bed clothes into water just before retiring, etc."

But, besides, there is torrid heat of another sort, even harder to bear, which a missionary of the American Board hints at in these words:

"After the missionary, pastors, and preachers had formally received these people to the Christian faith, had laid out the site of the church with prayer and an address, and had visited the houses of the different families to encourage and instruct them, I returned to my tent and said to myself, 'This is delightful, but oh, the storm that is going to break over these poor people! What shall I do, what can I do, to help them?' Instead of resting peacefully, the missionary agents and new converts have to brace themselves for a fight—a long, bitter, and cruel fight.

"Eight of the ten years of my missionary life have been spent in Mandapasalai station, and I assure you, with the exception of the few weeks spent at the hills, no month has passed that I have not been in hot water. With 4,000 Christians in 120 villages, if the wave of persecution is beaten back from one village in one part of the station, it rolls in with power and force on the Christians of another village in another part of the station."—*Missionary Review*.

THE GOSPEL IN RUSSIA.

THE writer, in conversation with a highly placed Russian official, inquired what he thought was the greatest obstacle to the progress of true religion in the great empire of the Czar, and the remarkable answer was immediately given: "There are no obstacles; the people are ready, even the Church is ready. Let the movement but have life, and be in harmony with our Russian sympathies and character, and nothing can oppose or retard it. Before all else, we are a religious people."

From his peculiar point of view there is much of truth in this dictum of the Russian official. The people are unquestionably prepared for a great religious revival, and in many ways the Orthodox Greek Church shows a liberality and a receptivity which is quite remarkable. Nevertheless, in spite of the official's opinion, there are obstacles to the spread of evangelical religion in Russia, so formidable and so numerous that one almost despairs of seeing them altogether removed in our day.

Let us look for a moment at the position of affairs. Of the one hundred million Russians inhabiting Russia in Europe and Siberia, about eighty millions are Orthodox Greek Churchmen, and some twenty millions are heretics of one school or another—Old Believers, Old Ritualists, Molokans, Stundists, etc. The policy of the Church and State toward dissent has been almost invariably one of severe repression, appalling sometimes in its severity.

The result is that persecutor and persecuted view one another with an hostility difficult for people to judge who enjoy perfect religious freedom. Besides, the conduct of the "heretics" themselves has been often so indecorous, so fanatical and intolerant, and the excrescences which they have put forth have been frequently so offensive, that almost all the sympathy felt for them by the warm-hearted and more liberal of the Orthodox has been chilled.

In Russia, therefore, dissenter and Churchman are face to face, hating one another bitterly, the former excluded from every privilege, from every office in the State, hunted down by those two steady allies, priests and police, prohibited in most cases from worshipping in his own way, his children often taken from him and forcibly brought up in the Orthodox faith. The position of the Russian dissenter is an intolerable one, and only the most steadfast belief in the infallibility of his doctrines, and the ever-present hope that his fidelity to principle will have its glorious reward hereafter, could compensate him for his life of toil or trouble, for the ignominy and contempt poured upon him.

There can be no doubt that among the different dissenting bodies in Russia there are, on the whole, far greater evidences of energetic religi-

ous life than in the State Church. The very multiplicity of sects among them, however harmful and disastrous it may be in many ways, is still proof that they are thinking, that religion is a reality to them, that it is a tremendous force, playing a controlling part in their lives. Hardly a sect among them that is not eagerly missionary in spirit and practice. Generally it is this very propagandist zeal of theirs which gets them so often into trouble, for no orthodox Russian is allowed to leave the Greek Church without being liable to transportation to Siberia, and the same terrible punishment is likewise meted out to any sectarian who either attempts to, or succeeds in, perverting any member of the Orthodox Church. These drastic punishments, however, have never deterred enthusiastic propagandists anywhere, and the result in Russia agrees with universal experience, that danger lends attraction to the missionary work, and that a martyr's crown is often a far greater incentive than the prospect of full money-bags and an easy old age.

I am often asked, apart from the Stundists and other Russian sects professing what is known as Protestant doctrine, is there any vital evangelical force at work among the numerous millions of the other heretical bodies? I believe there is. To too great an extent the leaders of the Old Believers, the most numerous of these sects, are taken up with the empty points of ritual which divide them from orthodoxy, their minds are too full of an antipathy almost absurd in its strength to anything modern or that deflects in any way from the methods of their fathers, but their very isolation, and the fact that they give their minds to the consideration of sacred subjects, are evangelical forces of the strongest character. Many of them will not take a New Testament or other religious book in their hands if it is written in modern Russ. They deem it profane to quote Scripture in any language other than the ancient Slavonic, but this very conservatism of theirs has forced them to pay attention to the Scriptures, and to learn by heart whole chapters of the Bible, which are handed down orally from father to son, from generation to generation.

One of the most affecting services I ever attended was in the little hut of one of these sectaries. Before retiring for the night my host and his wife stood in the middle of the room and recited psalm after psalm, passage after passage, without an error so far as I could judge. Neither of them could read, and their parents and grandparents before them were equally illiterate. After careful study of these, the most ancient of the sectaries, I am led to believe that the vital principles of religion are slowly and steadily finding their way among them, and that there seems to me some slight softening of the asperities which used to mark their dealings with those who were not their co-religionists.

But in addition to the hostile attitude of sect toward sect and of orthodoxy toward heresy, there is another far more fatal obstacle to the uninterupted course of evangelical truth in Russia. I refer to the influences which centre in the great lay *procurateur* of the Holy Synod, M. Constantine Pobedanostseff. This able man, notwithstanding a temporary eclipse at the accession of the present Czar, is still the most powerful statesman in Russia. He is thoroughly sincere in his notion that the welfare of the empire depends upon the intimate connection of Church and State, and no pains are too great and no labor is without reward, which has for its object the welding together the closest interests of both. Dissent from the Church is, in his view, disloyalty to the empire. The dissenter who, enamored of Luther's doctrines, hangs up a picture of the great reformer in his room, is not far from hanging up a picture of the German Emperor, or from deposing the picture of the Czar.

These are in reality M. Pobedanostseff's views more than once expressed. The passionate love which this statesman bears to his church is part of the fibre of his being. In a well-known passage he once declared to the leaders of the Evangelical Alliance, that it was the Russian Church which stood for two hundred years between Western Europe and the Mongolian invaders from the East, that if the East had left its impress too deeply on the Russian character, it is because Russia took upon herself what might have destroyed Europe, and that instead of the of the Western churches sneering at the supposed intolerance and immobility of their Russian sister, they should be filled with admiration at the constancy and fortitude which has enabled her to preserve inviolate her holiest traditions and her undying hopes.

Both as churchman and as politician, therefore, Pobedanostseff will tolerate no deflection from the standards of the orthodox faith, and if a handful of peasants here and there in the interior maintain their right to liberty of conscience, or if the Lutheran pastors of the Baltic provinces interfere with the rights of the Russian clergy, or if the Roman Catholics of Poland attempt any undue assertion of the rights of the Latin Church, they are one and all summarily crushed.

We can have nothing but admiration for zeal properly directed and guided by discretion into right channels, but when a highly-placed statesman, a man of great culture and knowledge of the world, thinks that he can advance the cause of true religion by petty restrictions, by vexatious harrying of peasants' cottages and kidnapping of their children, by prison and stick and banishment, by depriving hundreds of innocent men and women of their personal rights and privileges, by conduct, in a word, which ap-

proaches in its ferocity the methods of the Spanish zealots of the seventeenth century, we have nothing but reprobation for such a statesman, we have nothing but condemnation for his principles, and our most entire sympathies are wholly with the wretched victims who for the faith that is in them remain undaunted in face of the priests and police who hound them on to prison and exile.

It was the foolish notion of many well-wishers of Russia that the persecutions which had disgraced the last years of Alexander's III.'s reign would cease under the sway of Nicholas, but such hopes have turned out to be groundless, and after a short spell of quiet the jails are again receiving the more prominent of the Stundists and Baptists, and almost every chain of prisoners which crosses the snows of the Caucasus from Russia contains one or more representatives of that patient and heroic body of Protestant peasants who have done far more for the real advance of Russia than all the statesmen in Petersburg.

But despite persecution and many a dark cloud on the horizon, the outlook in Russia is anything but gloomy. Even if we abide by the somewhat uncertain test of numbers, there is every reason to believe that the Protestant or evangelical sects are increasing. If in one or two places the Orthodox Church can boast that it has eradicated dissent, there are innumerable districts all over Russia which now contain isolated bodies of Stundists where ten years ago there were none. The very dispersal of these brethren must tend to their rapid increase. Filled with zeal for his cause, the banished man and his family at once start to make known to their neighbors the great truths which have done so much for them.

Perhaps no factor in the situation is so important and far-reaching as the extraordinary circulation of the Scriptures, which is effected year after year in the mighty empire stretching from the Baltic to the Pacific. Between five and six hundred thousand copies of the Word of God are circulated every year in Russia, and he who would learn what is being actually done in bringing the Gospel to the people of Russia has only to study the deeply interesting reports of the agents of the British and Foreign Bible Society and the report of the Russian Society for Circulating the Scriptures. From all parts of the huge country the colporteurs of these societies meet with encouragement.

It is not merely in the towns and cities that this work is being done. We read of hundreds of copies being distributed in a village, of the peasants on steamboats sitting all day long reading the Gospels, of employers buying copies for their workmen, and officers for their soldiers. The writer of this article has seen the colporteurs at their work, and more than once has noticed the tears start to the eyes of great rough fellows as they became possessed for the first

time in their lives of a copy of the New Testament. This wonderful sowing will some day, and some day soon rather than late, bring in a rich harvest of Bible-illuminated souls.

Unquestionably the prospects are bright, and it is safe prophesying that the day is not far distant when the sweet faith and tender passions of the Russian nation will be used by the Master in the advancement of His kingdom to the uttermost ends of the world.—*Anon. in Miss. Review.*

THE ROMANCE OF THE HOVA BIBLE.

BECAUSE, amid the four millions of Madagascar, nine tenths still remain heathen, there is on the part of some no little proneness to depreciate the grand results of Protestant missions there, and to disparage the magnitude of the work begun in 1820.

We have thought well to reproduce, from the panorama of these seventy-five years, one scene which is at once full of romance and reality, pathetic and poetic, vivid in its contrasts and intense in its interest—the story of the Malagasy Bible. Christian missions have many such pictures, which need no retouching by human hands to make them brilliant with historic lustre, and fascinating with romantic beauty; but this story of the Hova Scriptures will bear to be put beside any similar narrative of this missionary century.

Seventy-five years ago two humble Welshmen landed on the coast of Madagascar—David Jones and David Griffiths. But one year apart in their arrival at Antananarivo, they were the pioneers of Protestant missions on this great island, which has been called the Britain of the Dark Continent.

They found the French mission, which had preceded them by more than a century and a half, had scarce left even a permanent footprint to mark its twenty years of experiment. Madagascar was still virgin soil; the people lacked all true knowledge of Christ, and had not even a written language. It was still a pioneer work that was to be done; and a score of years of teaching, discouragement, and hardship had failed even to lay the foundations for a church of Christ.

The reason was obvious. Roman Catholics made there, as in so many other places, the fatal mistake of *not giving to the people the Word of God*. God has ordained that no mission work shall be lasting which does not magnify the Holy Scriptures as the corner-stone of Christian education.

These two Welshmen recognized the cause of the failure of Nacquart and Gondrée, and they began, as soon as they learned the Malagasy tongue, and when, in fact, they were as yet novices in this strange language, to translate into it the Word of God. Distrusting their own imperfect acquaintance with the vernacular, they selected from their more promising scholars, some as assistants, and they are still honored in

Madagascar as "The Twelve." So faithful was the work done, that by March, 1830, only ten years after David Jones had reached the capital, the first edition of three thousand copies of the New Testament was completed; and considerable portions of the Old Testament had likewise been translated.

The devil now came down, having great wrath, as though he knew that, with an open Bible, his time would be short. Already the Word of God had begun to turn the little world of the Hovas upside down; and we need no greater proof of the mighty power and influence it had begun to wield among the people than the organized opposition it now encountered.

Soon after King Radama I. died, in 1828, clouds began to gather on the horizon, and lurid lightnings played amid the darkness. There were threatenings of a coming storm, and seven years later the violence of a malicious and cruel persecution burst upon the infant church. Queen Ranavalona I.—the Bloody Mary of Madagascar—issued her famous edict against the religion of the Christian's Bible, March 1st, 1835.

At that time a part of the Book of Job, and the whole of the Old Testament from Ezekiel to Malachi, remained yet to go through the press. Uncertain how soon, by expulsion or martyrdom, they might have to leave the young church to itself, the missionaries prayed for time and strength to complete the Malagasy Bible. It was like attempting to gather up household goods and put them in a place of shelter when a volcano was belching out lava and ashes overhead. Undismayed by danger, undaunted by difficulty, deserted by timid converts, and watched by a suspicious government, they toiled without resting and prayed without ceasing.

Unable to secure native aid, they had to do the work of printing and even of composing type; but by the end of June, four months after the edict of intolerance had pealed out its thunders, the first bound copies of the complete Bible were ready for the Hova Church!

And now the next question was how to prevent this whole edition from destruction by the Satanic queen and her servile minions. Most of these new Bibles were secretly scattered among the converts in whose piety and loyalty they could repose most confidence. But, for greater security, and so that, if all these were discovered and consigned to the flames, as many of them were, a precious remnant might survive, they buried seventy copies in the earth—precious seed for a future harvest when the storm should have spent its fury.

They had done their work none too soon or too speedily; and now their expulsion was decreed, and for twenty-five years Protestant missionaries were exiles. The translators of the Bible were driven from Madagascar, but the Bible they had translated was not so easily driven away.

the story of that martyr church two facts stand out like opposing mountain peaks on a landscape—like Gerizim, the mount of blessing, and Ebal, the mount of curse, at the gateway to the plains of Sychar—the intense hatred of the persecuting queen and her court toward the new Bible, and the equally intense love and devotion of the Hova martyrs for that hated and proscribed book.

History furnishes few more pathetic tales of heroism, even where touched with the pencil of romantic fancy, than is found in the martyr church of Madagascar. The blessed Book had to be treasured in secret, and in secret read and studied. Discovery meant the sure destruction of the book, and the almost equally sure death of the possessor. Every copy of the Bible was therefore kept and read at a risk of life. A quarter of a century is a long period of testing; but they stood the test. When some of the Bibles were found, as they were, and committed to the flames, they hid the rest in trunks of trees and in rock caves, and many of them committed large portions to the memory, that at least one imperishable record might be preserved which no fire could destroy.

And, when the missionaries once more found welcome at Madagascar, very few complete Bibles were left; perhaps not more than a dozen or so survived; and with these was associated a most pathetic interest. They were thumbed and worn into shreds, or patched and so preserved, but treated as precious relics that no price could buy; and he was counted specially happy who could produce even a few leaves of the sacred Word, however soiled or ragged through much use, or mildewed with the mould of the damp place where they had been secreted.

The revision of this early translation supplies in its way a story scarcely less romantic. On December 1st, 1873, eight foreigners and three natives began a work, not completed until thirteen years later, of retranslation. When the first Bible had been prepared, the knowledge of the language had been so imperfect that, as in all other similar cases, errors had inevitably crept in, and it became necessary to prepare another version, embodying all the results of later and more accurate scholarship. On that new Revision Committee five denominations of Christians were represented, all working in loving harmony during all the years of the work, though only two Europeans and one native, who were members at the inception, remained on the committee until its completion.

The meetings were held on Wednesdays, and two sittings of three days each were given to the task. So slowly and carefully was the work done that a day was sometimes spent on a dozen verses, though sometimes from sixty to eighty were covered. But what a beautiful sight in God's eyes it must have been, when, for nearly fourteen years, Anglicans and Lutherans, Pres-

byterians, Independents and Friends sat every week studiously seeking to make a new and complete Bible for the people, forgetting all minor differences in one absorbing aim and work! and, as Mr. Cousins beautifully says, even Mr. Richardson's Malagasy Dictionary lying comparatively unused on the table, because at one end was a living lexicon of the native language in the person of three native helpers, to whom, in fact, the final revision was mainly entrusted.

When the labor of these long years reached completion, and the prayers of more than six hundred successive sessions had been answered, it was felt that a thanksgiving service should signalize the close of such a gigantic task. And the place chosen for such a praise service—there could be none so appropriate—was the stone memorial church at Ambonin' Ampamarinana, the sanctuary reared on the verge of the precipice over which, thirty-eight years before, fourteen Malagasy martyrs had been flung, because they loved that Bible and would not disown the Christ it had revealed!

But in what different circumstances that thanksgiving service was held! When that earliest edition had been completed, a storm of pitiless persecution was beating on the heads of native Christians, before which even the translators were driven away. Now it was eighteen years since the public burning of the idols, and at the thanksgiving meeting behold His Excellency, Rainilaiarwony, the Prime Minister, sent by a Christian queen, Ranavalona II., the first Christian sovereign of Madagascar, to represent her and convey to all who had aided in this great work the thanks of the queen.

With what emotions must they who remembered the horrors of the reign of the first Ranavalona have heard this noble premier, the queen's consort, as he told of the profound personal interest his royal wife had taken in the work of revision, and how in her jealousy for its perfection she had herself often suggested to the revisers certain suitable words and phrases to convey the sacred sense. And so in more than two thousand congregations and nearly as many schools, representing more than three hundred thousand Protestant Christians, this revised Bible is to be used.

If facts have any force, surely no one who candidly surveys this panoramic scene can doubt that a Divine Artist has been at work. The hand of God has drawn these outlines, and there is a touch of celestial coloring. The rainbow round about the throne reflects its sevenfold beauty in the history of the Hova Church: there is something which arches this whole seventy-five years, in sight like unto an emerald. Shall we question the Divine sanction upon missions when seventy-five years among the Hovas work such changes and reveal such fruits?—*Dr. A. T. Pierson in Missionary Review.*

Christian Life and Work.

Nothing satisfies Satan like the saint who is satisfied with himself.

"A Christianity without a dying, atoning Christ, is a dying Christianity."

A heart is like a nut in that we seldom find out what is in it until it is broken.

No preparation for Bible study is worth anything if we approach the Book without reverence.

Satan always keeps a whitewash brush handy for the man who dreads the trouble of being washed white.

"Prepared programmes are desirable," said a speaker at a recent English Christian Endeavor convention, "but prepared hearts and minds are better still."

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope*.

If the Church in America should go into the thirteenth chapter of First Corinthians and live there six months, this country would be revolutionized for Christ.—*D. L. Moody*.

Our safety is in having lofty ideals and in constant labor to secure their realization. Let the getting of money be a man's ideal, and he will of necessity grow toward the dust.—*Joseph Parker*.

The Bible is a book for the needy. If we go to it with a well defined want, we will have little difficulty in getting at its treasure. If we go to it for nothing in particular, we will get what we go for.

A hint for the furnishing of one's home is contained in the following:—"I have pinned up on the wall, where my eyes rest upon them frequently, seven C's to grow fat on—Calmness, Confidence, Contentment, Courage, Cheerfulness, Consistency, Concentration."

We may read the Bible in course, cursorily, to familiarize ourselves with its contents as a whole. But with reference to our growth in grace there must be another kind of reading, characterized by expectation, interrogation, concentration, inference, comparison, faith, apprehension, application, and obedience.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know.—*Charles Kingsley*.

In committing passages of Scripture to memory it is of the first importance to be absolutely accurate. We should fix in our minds the exact words of the book. If we attempt to get the idea in our own language, we may get what is not contained in the text. If we commit the words as they stand we have the basis of an accurate knowledge of the truth which the passage contains.—*Ex*.

Gold is gold, whether there be a wedge of it, or only a grain; and water is water, whether it be the mighty ocean, or an atom of vapor condensed upon a glass. There is no word or deed of life so small that it may not be filled with the spirit of Christ, and be Christian, just as truly as the crowned life of Paul. When the high heavens can be mirrored in a drop of dew, why may not the smallest deed of life mirror the whole spirit of Christianity?

Dr. Horatius Bonar dreamed that the angels took his zeal and weighed it, and told him that it was excellent, for it weighed exactly 100, which was all that could be asked. He was greatly gratified at the result. Next they wished to analyze it. They put it in a crucible and tested it in various ways, with this result: 14 parts were selfishness, 15 parts sectarianism, 22 ambition, 23 love to man, and 26 love to God. He awoke humbled, and determined on a new consecration.

Religion and politics are not to be divorced. Voting is a patriotic duty, and should be performed conscientiously. Our country's calls are not to be neglected. Christians should take active part in the conduct of political affairs, and act according to the principles of right and equity, rather than according to those of expediency and partisanship. When moral considerations are brought into play in party contests, a new order of politics will arise, and an improved municipal and state administration will be the result.—*Pres*.

CLEANSED AS SHE WENT.

B. Fay Mills tells an interesting story of a young lady's conversion. One of the commonest obstacles to successful seeking is the lack of a brave and earnest purpose:

"A young lady was deeply concerned about her spiritual interest, and, after a severe struggle, started to visit her pastor, to ask him to show her the way of life. As she entered the horse-car, in carrying out her purpose, she saw seated there several of her friends, who asked where she was going. The tempter immediately said: 'Don't tell them where you are going, but answer them in some evasive way.' At the same time the Spirit whispered to her: 'Be brave and conscientious about this. Tell them of your purpose, and ask them to go with you.' She obeyed the latter voice. Her friends declined to accompany her, and she went on alone. When she came to the minister's house, he came to the door to meet her. She paused from embarrassment for an instant, and then said: 'Doctor, I started to come to ask you to lead me to Christ, but now that I am here I have come to tell you I have found Christ.' As they went they were cleansed."

GOD'S CONSTANT PROVIDENCE.

Providence has no Sabbath. No night suspends it; and from its labors God never rests. If I may compare small things with great, it is like the motion of the heart. Beating our march to the grave, since the day we began to live, the heart has never ceased to beat. Our limbs may grow weary, not it. We sleep; it never sleeps. Needing no period of repose to recruit its strength, by night and day it throbs in every pulse; and constantly supplying nourishment to the meanest as well as the noblest organs of our frame, with measured, steady, untired stroke it drives the blood along the bounding arteries, without any exercise of will on our part, and even when the consciousness of our own existence is lost in dreamless slumbers.

If this be a just view of Divine providence, may we not rest securely? Shall we not bid our troubled spirits be quiet? "The steps of a good man are ordered by the Lord," says the inspired volume. There is an unslumbering eye upon us—there is a heart of infinite love beating responsive to every need of our earthly life—there are arms of omnipotence underneath and around us. Let us be still—quiet as an infant in its mother's arms. Let us commit all our interests to the keeping of our heavenly Father.—*Dr. Guthrie*.

PREACHING DOUBTS.

A layman was invited to speak before a convention of ministers. His topic was, "The Pulpit as Viewed from the Pew." As might be expected from an intelligent and godly layman, he gave some excellent suggestions to ministers. Among other good things he said: "The minister should preach what he is sure of and not use his pulpit to propose conundrums he cannot solve."—*Advocate.*

WHY IS PREACHING NEEDED ?

Our aim, in the preaching of the Gospel, is to bring man back to that Master whom he has left, and for whose service he has ever since been longing, even more than he knew. This is the reason that men gather round the pulpit still. Men need to be told of their want. They do not come to hear the highest arguments; masterpieces of argument they have at home upon their shelves. Nor do they come expecting from you the force of a Demosthenes or the pathos of a Massillon. They want you to tell them of the more excellent way. They want to catch again the spirit of some hymn that their mother taught them, and to have renewed the mood of an old penitence or of a scrupulous fear of some vice with whose face they have since become familiar. Look upon them with their hunger and their thirst, all the more touching if they are in a measure unconscious. Give them the hope they they require. Tell them the meaning of the life of Jesus—that He suffered to atone for sin that we might be forgiven and cease from sin.—*Bishop Ellicott.*

SENSATIONALISM.

If there are amongst us any pulpit teachers who have the itch for popularity, of which sensationalism is born, let them carefully ponder the following analysis from the pen of Dr. David J. Burrell:

Sensational preaching is of three kinds: 1. Buffoonery; 2. Heresy; 3. Prophesying smooth things. Pulpit buffoonery is the use of unseemly modes of speech, vulgarisms, or current phrases not adapted to the sacredness of the house of God. It is an easy thing for a pastor to force himself into public notice if he has no compunctions against stooping. All things are popular which are malapropos. Low comedy in its own place may suffer for the want of an audience; but low comedy in the temple of the most high God will fill the pews, the aisles and vestibules. Men love the humor of inappropriateness. The clown in the playhouse may fail to amuse; but if you put his cap and bells where the mitre ought to be—on the priest's head—there will be no end of applause. When a street arab uses the dialect of low life, no one thinks it worthy of attention; but let a preacher lean over his sacred desk and utter it, and his hearers say with one accord: "We will hear thee again concerning this matter."—*Herald and Presbyterian.*

THE MINISTER'S WORKING THEOLOGY.*

BY REV. PROF. SCRIMGER, D.D.

WHILE the minister's studies and knowledge should cover a wide range, his teaching should, for the most part, centre around four great truths.

1. The unique character and personality of Jesus Christ, as set forth in the four Gospels. These are the artless records of the Apostles' preaching, and through the proclamation of their contents Christianity gained its earliest triumphs. The story of Christ as told in them contained some things that might repel, but there are far more that was fitted to attract and win. There was His manifest sincerity, His simple dignity, the exquisite balance and wholesomeness of His whole character, His directness of thought and speech that took Him into the heart of every subject and made it clear, His kindliness and compassion, His appreciation of little children, His courage, His calm submission to persecution even unto death; in fine, an ideal man. All these things were attractive to noble and generous minds.

But behind all this there was a personality enveloped in mystery and constantly in the shadow of the supernatural. Reticent as to His claims, and almost concealing His miracles, He yet impressed all with His superhuman power. Those who would not believe He was the Son of God had to suppose Him an agent of the devil. This element could not be ignored. With many it created difficulty, but to many more it furnished the very guarantee which they needed, that if they trusted Him He would be able to save them. To all those who accepted Him the Gospel message became an inspiration in the life, to kindle love and enoble character. The preacher of today cannot follow a better example than that of the Apostles if he would secure like results.

This preaching of Christ is not quite the same thing as preaching certain doctrines about Christ, but rather the holding up of the living person in the details of his conduct and character. Doctrines are inevitable and necessary to keep one in a right attitude to the facts. Even the Apostles were forced to reflect upon the significance of these facts, and the Church was early compelled to formulate the true doctrine because of the number of erroneous views being promulgated. But it was never intended that these doctrines should form the staple of preaching. The earliest creeds still give far more space to the recital of facts than to the statement of theory about Christ.

But there are some aspects of Christ's work that deserve special mention; hence,

2. A second element in our working theology is the atoning value of the death of Christ as the free ground of our justification. Jesus is

unique in that His influence has been exerted far more by His death than by His life. He Himself anticipated this, and the Apostles fully comprehended it. Almost the only thing common to all four Gospels is the account of His death. The cross is the best known symbol of Christianity. But the power of it lies not in the mere description of the fact. It is in the significance of the fact as an atonement for sin.

Here again Christ Himself gave His disciples their starting point, and they have put the Atonement in the very heart of all their teaching. Peter, John, Paul, all alike give it prominence. In many quarters it was distasteful, but they found that in spite of that it was the great attraction in the gospel for sin-burdened souls. It is still the element of greatest power. There is a disposition in some quarters to ignore it, but the preacher who does so loses his most effective weapon. It is, however, not speculations about the atonement that are needed, but the fact of the atonement itself should be emphasized.

3. A third element is the constant activity of the ever-living Saviour for the salvation of His people. Christianity proclaims a Saviour, but not a Saviour who is dead. The Apostles made much of the resurrection, not for its value, but as an assurance that the Saviour was now alive. The activity of the ascended Christ manifests itself under three forms. First, as a perpetual intercession, showing His sympathetic interest in the needs of His people; second, in the gift of the Holy Spirit, who is His representative and alter ego in the world, and thirdly, by His Church, which is His body. The Church is sometimes unduly exalted and almost substituted for Christ Himself, and sometimes unduly depreciated; but in any case it is an important and valuable organization, through which Christ perpetuates His activity in the world.

This thought of Christ's continued interest in the world's needs to be emphasized all the more because the Church has found it hard to retain a firm grasp upon it. More or less doubting it, a multitude of intercessors, saints, angels, the Virgin Mary, have been put forward to remind Him of our needs, and plead for His interest. These unscriptural cults have gained a strong hold even upon many intelligent minds. This shows the consciousness of need. But Christ Himself should be so preached as to render those unnecessary.

4. The fourth feature is the sure hope of the world's deliverance from sin by the second coming of Christ. The second advent is an essential part of the Christian faith. The main things to be looked at, however, are not the time or the manner of it, which seems to interest so many, but the objects to be obtained by it. The first object is the final judgment of all—a truth which gives tremendous solemnity to life, and

must always be one of the fundamentals of preaching.

But there is a judgment of things as well as of persons, which is going on all the time—a judgment of systems, institutions, customs, governments. Many of these have been already condemned and forced to disappear. Others will follow, and long before the final judgment of the world, this judgment of social systems will have so far proceeded that it may be said the Kingdom of God is established on the earth. This coming of the kingdom, whatever the form of it, will be virtually the coming of the King. This was the expectation which kindled the hope of the early Church, and it is this which must be relied on to kindle it still.

This truth is specially important at the present time in view of the prominence of social questions. The demand for this regeneration of society is not altogether without reason. Not that everything asked for can wisely be granted; still less is it that the world is growing worse. The very clamor of the present time arises from the belief that there is hope of relief. Any solution of these problems to be permanent must be along Christian lines. Christ must come into every relationship of life and sanctify it. The Church that preaches this holds the key of the future.

These four are the main features of the minister's working theology—his chief tools. They manifestly make a Christian theology, for they revolve around Christ. They make the common ground on which all evangelical Christendom may unite. It is thoroughly practical, and though it does not minister largely to the speculative interest in theology, it does minister to the needs of the human heart, and will not fail to find eager hearers.

* This article is part of Dr. Scrimger's opening lecture at the Presbyterian College, Montreal, at the beginning of the present session.

C. E. AND THE CHURCH.

The Christian Endeavor Society is not doing the work that it is designed to do unless it is making its members more and more faithful to the church. An Endeavorer's vacant seat in any of the regular services of the church is a stain upon the fair name of the society he represents. Loyalty to denomination and home church is one of the fundamental principles of the organization.

The work of its members in the prayer meeting is intended to train and prepare them for the more mature duties of the church. We can render the work of our society more effective than by being more zealous in the performance of our church duties. How many discouraged pastors would take fresh heart if their Endeavorers rallied to their support as they have covenanted to do. Pastoral relations would not be so frequently severed and vacant pulpits would not be so startlingly numerous if Christian Endeavorers were more loyal to their church vows.

Pres. Messenger.

THE BLESSINGS OF CONTRARY WINDS.

BY REV. THEODORE L. CUYLER.

THAT night-storm on the Lake of Galilee, which is described in the fourteenth chapter of Matthew, pictures many an experience in the Christian life. For weary hours the disciples have been toiling at the oars in the teeth of the tempest. All the strength of the fishermen's brawny arms can scarcely push forward the little boat against the angry waves—for "the wind was contrary."

Yet that fierce head wind proved to be a blessing; and in the experience of many a child of God, it has been found equally true. A career of unbroken prosperity is fraught with danger to a man, to a church, and to a nation. It breeds pride and self-conceit. When we are seeking for what we want, we call upon God; after we have got it, we too often give ourselves the credit. The ten lepers all prayed for relief from their misery. After they were healed, only one of the number returned to give thanks to their Divine Healer. The essence of sin is a determination to have our own way in disregard and defiance of God. Our Heavenly Father will not consent to this; He sees that it would not be best even for a Christian to lay his own plans, choose his own way, and always have a smooth sea over which to carry them into execution. Wherefore He sometimes sends a stiff head-wind into our faces for our own good as well as for His own glory. Let us look at some of the blessings of "contrary winds."

1. It is a familiar fact that the loftiest careers have usually begun from lowly birth and early adversities; our greatest men—like Lincoln—have been cradled on the rocks. "Parts and poverty" has been the recipe for success in life. No greater mischief can befall any young person than to be born in luxury and be fanned with the breath of fulsome flattery. The stern wind of unsparing criticism is often needed to open our eyes to our own follies, and to drive us back from courses that would lead us into certain dangers, and possible destruction. One of the loving obstacles of the Holy Spirit is to reveal to us our sins and to head us off from pursuing a course that seemeth pleasant to ourselves, but "the end thereof is death."

2. Head-winds of adversity strengthen the sinews of the soul. There was pretty severe practice at the oars that night in that Galilee gale. God's great object in the school-life of this world is to develop character. "Count it all joy," said the stalwart Apostle James, "when ye fall into divers trial." Knowing that the trying of your faith worketh patience." Afflictions are sent not only to punish the faithless, but to make the faith of the true saint more vigorous. The young minister who is on the lookout only for easy places, dooms himself to be a dwarf.

There are many of us older pastors who, as we look back over our lives, never cease to thank God for difficulties. Sometimes when we were tempted into indolent drifting, God smote us with a head-wind that sent us to our knees and to our oars.

3. Another benefit of contrary winds is that they make us more watchful. There was no sleeping on board of that little fishing-smack during that night of tempest; even the three disciples who slumbered in Gethsemane were wide awake then. The very anchor that in the harbor is a mere appendage, becomes, in a tempest, the ship's salvation. We often have what sailors call "the anchor watch," when we must keep feeling of the cable of prayer to see that the "cable is taut" and the anchor is holding stout and strong. It was during such a night storm that grand old Martin Luther shouted his "Ein feste burg" above the roar of the hurricane.

4. Adversities awaken us to our dependence upon God. When we are full we are too apt to forget God, just as the foolish Prodigal Son, as long as his money held out, forgot his kind old father. His hungry stomach and his gnawing conscience set him to thinking about the dear old homestead and the loving father whom he had forsaken. The Psalmist tells us that when the Lord "slew the children of Israel, then they inquired after Him and they returned and sought God earnestly." There is more than one church whose present spiritual condition ought to send both pastor and people to their knees. It is a cheering thought that the Master's eye is on every church, as it was that night on the toiling disciples in the boat; His ear is ever listening for the cry of faith.

5. The hour of a Christian's extremity is the hour of Christ's opportunity. At the right moment the Master comes treading over the billows and sends out the startling voice above the roar, "Be of good cheer! *It is I*; be ye not afraid!" As soon as He sets His foot upon the deck, the wind dies out into a peaceful calm. Oh, ye who are breasting a midnight sea of trouble, open the eye of faith and behold the approaching Son of God! He comes a cheering, consoling, and delivering Saviour. Receive Him into the ship. No vessel can founder or sink with Jesus Christ on board. No struggling soul, no struggling church, no struggling work of reform, ever went down when the Son of God had set His Divine foot within it. Let the hours of darkness come, and let the head-winds blow, if Jesus only comes to us through them and we can hear the thrilling notes of His omnipotent voice, "*It is I*; be not afraid!" Our little craft shall yet reach the shining shore, and we shall cast our crowns at the feet of Him who brought us through the tempest.

"If through unruffled seas,
Toward Heaven we calmly sail
With grateful hearts, oh, God, to Thee,
We'll own the favoring gale.

"But should the surges rise,
And rest delay to come,
Blest be the sorrow-kind the storm
Which drives us nearer home!"

LIVING WITHOUT WORRY.

ONE meets few unworried people. Most faces bear lines of care. Men go anxious to their day's duties, rush through the hours with feverish speed, and bring hot brain and tumultuous pulse home at night for restless, unrefreshing sleep. This is not only a most unsatisfactory, but is also a most costly mode of living.

The other night the train lost two hours in running less than a hundred miles. "We have a hot box," was the polite conductor's reply to an impatient passenger who asked to know the cause of the long delays at stations.

This hot-box trouble is not altogether unknown in human life. There are many people who move swiftly enough, and with sufficient energy, but who grow feverish, and who are thus impeded in their progress. A great many failures in life must be charged to worrying. When a man worries he is impeded in several ways. For one thing, he loses his head. He cannot think clearly. His brain is feverish, and will not act at its best. His mind becomes confused, and his decisions are not to be depended upon. The result is that a worried man never does his work as well as he should do it, or as he could do it if he were free from worry. He is apt to make mistakes.

Worry exhausts vitality. True, all good in life costs. Virtue goes out of us in everything we do that is worth doing. But for normal, healthy action nature provides. There is recuperative energy enough to supply the waste. The fountains are filled as fast as they are drained. The fibre is renewed as fast as it is worn away. Worry, however, is abnormal and unhealthy. It exhausts vitality more rapidly than nature can reinforce it. It is like friction in machinery, and grinds away the very fibre of the life. Worry, therefore, both impedes progress and makes work unduly costly and exhausting. One neither accomplishes so much nor does it so well, while the outlay of vitality is greater.

The ideal theory of life is, therefore, work without worry. At least, this certainly ought to be the ideal for a Christian. We have an express command not to be anxious about anything. Our whole duty is to do the will of God, and leave in His hands the outworking of circumstances, the shaping and overruling of all the complicated network of influences so as to bring about the right results.

The working plan for a Christian life is clearly laid down in our Lord's words: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself."

This ideal leaves no place whatever for worry. It requires single-hearted devotion to the interests of Christ's kingdom, the elimination of self- and self-seeking, uncompromising loyalty to the principles of righteousness, and the faithful and energetic doing of duty,—all duty, without regard to pleasure or cost. This is all the human part. Then God will look after the outcome, will take care of us and of the results of our acts. It is the function of faith, when we have done what we can, to put all into the Divine hands, giving ourselves no anxiety, while we go forward in peace and confidence to the next duty that waits.

It is said of a Christian man, who has risen from a humble station to great national prominence, that his motto has always been, "Do the very best you can, and leave the rest to Providence." This is nothing more nor less than the putting into plain, crisp, Saxon, our Lord's coun-

sel already quoted. If we would all get this bit of practical heavenly wisdom out of our New Testament and into our daily life, it would not only greatly increase our working capacity, and consequently make us more successful, but it would also largely enhance our happiness.

We must notice, however, that this is not a labor-saving ideal for life. It is not a theory for an indolent man. It implies the putting of all life's skill and energy into every piece of work we perform; we are to do always the very best we can. We should train ourselves to bring all our wisdom and all our power even to the smallest tasks. We should learn to decide promptly, and always according to the best light we can get at the moment from all our experience and all our knowledge of the subject, and then to act swiftly, energetically, and with all the skill we can command. When we have so acted, the matter is out of our hands, and should be left to the Divine outworking, without a misgiving or an anxious thought. We have done our best in the circumstances, and we know that is all we are ever required to do.

But may we not sometimes decide unwisely? Even with our best and ripest wisdom, may we not make mistakes of judgment? Certainly we may. But even when it appears afterward that our decision was not the wisest that might have been made, we should still refuse to worry over it. We did the best we knew, and that is as far as our responsibility goes. We could have done no better in the circumstances, with our light. We have a right to believe that He who orders all events will use even our mistake, overruling it in some way for good, if we but leave it in His hands.

Then why should we worry about that which we cannot change, since it has passed beyond our control? We ought to regret our sins and the mistakes that come from our own follies, though even in such cases we should not waste time in tears which ought to be given to amendment. But when we have done our best, with prayer and holy purpose, we have no right to fret and vex ourselves. Perhaps what seems to us to have been unwise was, after all, God's truer wisdom setting ours aside.

So there really is no place in a true, earnest Christian life for worry. Do your very best in the circumstances, and leave the rest with God. We should aim only to be faithful in duty, and then be at peace, whatever may come. We should work without worrying.

But this is one of those great life lessons which must be *learned*. It never comes naturally. The capacity for learning it, and the needful help, are given, but we must learn the lesson ourselves, just as we learn other lessons. The process must always be slow; no one can in a single day learn to live and work without worry. Usually it requires years. Yet, much can be accomplished by every one who is willing to endure the necessary discipline. We must first accept the truths of the Gospel on which the lesson rests, and must believe them,—that duty alone is ours, and that results and outworkings are God's. Then we must begin firmly and heroically to practise the lesson, to live by it, to train ourselves to confident, peaceful living.

The lesson is well worth learning, at whatever cost. To live nobly, energetically, up to one's best, and yet without worry, is one of the highest attainments possible. It is the ideal life. It is the life whose vision of beauty is pictured for us in the peace which our Lord promises His people, the peace that passeth all understanding, that keeps the heart and mind in Christ Jesus,—the perfect peace that comes to him whose mind is stayed on God. —S. S. Times.

International S. S. Lessons.

Adapted from the Westminster Question Book.

SAUL REJECTED.

17 November.

Les. 1 Sam. 15 : 10-23. Gol. Text, 1 Sam. 15 : 22.
Mem. vs. 10, 11. Catechism, Q. 20-22.

HOME READINGS.

M. 1 Sam. 11: 1-15.....Saul made King of Gilgal.
T. 1 Sam. 12: 1-25.....Samuel's Farewell Address.
W. 1 Sam. 13: 1-14.....Saul's First Disobedience.
Th. Ex. 17: 8-16.....Moses and the Amalekites.
F. 1 Sam. 15: 1-9.....Saul and the Amalekites.
S. 1 Sam. 15: 10-3.....Saul Rejected.
S. 1 Sam. 15: 24-35.....Samuel and Saul Part.

Time—About B. C. 1065. Samuel, now more than eighty years old, priest and prophet. The tenth year of Saul's reign over Israel.

Place—Gilgal, in the Jordan Valley, near Jericho.

BETWEEN THE LESSONS.

Saul's reign for the first ten years was brilliant and successful. He gained such control over the people that they rallied promptly to his call. But in the midst of his successes he became rash, self-willed, impatient and vindictive. To-day's lesson gives the turning point in his career. The Lord commanded Saul to smite and utterly destroy the Amalekites and their possessions. He overcame them, but, in violation of his orders, he spared Agag, their king, and some of the spoils. The Lord then directed Samuel to announce to Saul his final rejection.

LESSON PLAN.

- I. Saul's Rejection of God, vs. 10-15.
- II. Samuel's Accusation of Saul, vs. 16-21.
- III. The Lord's Rejection of Saul, vs. 22, 23.

HELPS IN STUDYING.

11. "It repenteth me"—God is said to repent when a change in the character and conduct of men leads to a corresponding change in his ways and dealings toward them. "He cried unto the Lord"—interceding for Saul. 12. "Carmel"—ten miles south-east from Hebron. "A place"—a monument; literally, a hand, a stone pointing to his great victory. 12. "I have performed"—a plain falsehood, intended to deceive the prophet. 14. "What meaneth"—the effort to deceive was vain; the sheep and oxen betrayed him. 15. "The people spared"—he tried to throw the blame on the people. 16. "Stay"—cease from these hypocritical pretences. 17. "Wast little"—1 Sam. 9: 21. 18. "The sinners, the Amalekites"—sin was the ground of their doom. Ex. 17: 6-15; Deut. 25: 17-19. 20. "I have obeyed"—a deceitful attempt at self-justification; he pretends that he has brought Agag with him as a proof of his obedience. 22. "To obey"—nothing can take the place of obedience. 23. "Rebellion"—opposition to the will of God. "Witchcraft"—divination by the help of evil spirits. Saul had abolished this practice (1 Sam. 28: 3), and Samuel charged him with being as guilty as those whom he had thus condemned.

LIFE TEACHINGS.

1. God requires of us perfect obedience.
2. No service or sacrifice will excuse disobedience.
3. Good words and good intentions will not answer in place of good deeds.
4. God rejects no one who does not first reject Him.
5. He will certainly punish every one who disobey Him.
6. God is not deceived when men cast the blame of their evil deeds upon others.

THE WOES OF INTemperance.

24 November.

Les. Is. 5 : 11-23. Gol. Text, Is. 5 : 11.
Mem. vs. 11-13. Catechism Q. 23-26.

M. Isa. 5: 1-10.....*The Fruitless Vineyard.*
T. Isa. 5: 11-23.....*The Woes of Intemperance.*
W. Isa. 28: 1-15.....*Drunkards of Ephraim Threatened.*
Th. Prov. 23: 29-35.....*Who hath Woe.*
F. Gal. 5: 1-26.....*Christian Temperance.*
S. 1 Pet. 2: 1-12.....*"Abstain from Fleeshly Lusts."*
S. Eph. 5: 1-21.....*Holiness and Purity Enjoined.*

I. The Drunkard's Captivity, vs. 11-17.

II. The Drunkard's Delusion, vs. 18-21.

III. The Drunkard's Dishonor, vs. 22, 23.

The chapter from which our lesson is taken begins with a parable setting forth the peculiar privileges, obligations, guilt, and doom of Israel, under the figure of a highly-flavored vineyard, which, instead of good fruit, brings forth only wild grapes, and is therefore given up to desolation, vs. 1-7. Then follows an enumeration of the sins which have especially provoked God to give the warning of this parable, on each of which sin woe is denounced. Our lesson begins with the second of these denunciations.

11. "Them that rise up early"—who begin to drink early in the morning and keep on until night. "Strong drink"—made of dates, pomegranates, apples, honey, barley, and other ingredients. "Wine"—made of grapes. 12. "And the harp"—the musical instruments here mentioned had been dedicated to the worship of Jehovah (1 Sam. 10: 5), but now they are employed to inflame the passions at feasts. "Regard not the work of the Lord"—heed not his commands nor fear his displeasure. 13. "Therefore"—the sin is followed by its punishment. "Are gone into captivity"—become the slaves of appetite, driven into excess and crime. "No knowledge"—because of their foolish recklessness. "Their honorable men are famished"—even the greatest and most honored who yield to the influence of drink are brought to poverty and want. 14. "Therefore hell"—the place of the dead. "Opened her mouth"—like some monster, ravenous to destroy. "And their glory"—everything noble and good is destroyed by intemperance. "He that rejoiceth"—the drunken reviler. 17. "Then"—when the guilty nation is cut off or carried into captivity. "The lambs feed after their manner"—"as in their pasture;" the desolated city shall become a pasture-land. "That draw iniquity"—obstinately persevere in their wicked course, blind to impending judgments. 19. Let him make speed"—a defiant contempt of the warnings of a dread future. 20. Call evil good"—confound right and wrong. Men advocate the use of intoxicating liquors, manufacture and sell them, open and maintain drinking saloons, and claim that all this is lawful and honorable, as if unconscious of sin. 21. "Wise in their own eyes"—self-confident and regardless of the counsel of others. The slave to strong drink boasts of his self-command, when every one knows his peril. 22. "Mighty to drink wine"—drunken and corrupt judges, easily induced to pervert justice for a bribe. 23. "Take away the righteousness of the righteous"—declare him to be wrong by deciding against him.

1. Intemperance is a debasing, enslaving sin.
2. It blinds the mind and hardens the conscience, and is thus the source of other sins.
3. It brings poverty, disgrace and death upon its victims, and is the fruitful cause of crime and suffering in the community.
4. It will bring certain and sore punishment both in this life and that which is to come.
5. Abstain therefore from all intoxicating liquors, and discountenance their use by others.

DAVID ANOINTED KING.

1 December.

Les. 1 Sam. 16: 1-13. Gol. Text, 1 Sam. 16: 7. Mem. vs. 12, 13. Catechism Q. 27-29.

HOME READINGS.

- M. 1 Sam. 15: 24-35. *Between the Lessons.*
- T. 1 Sam. 16: 1-13. *David Anointed King.*
- W. Psalm 23: 1-6. *"The Lord is my Shepherd."*
- Th. Psalm 78: 60-72. *"From the Shepherds."*
- F. Psalm 83: 15-29. *"David my Servant."*
- S. Isa. 55: 1-13. *"My Thoughts are not Your Thoughts."*
- S. Psalm 139: 1-12. *"Thou hast Searched me, and Known me"*

Time—About B. C. 1069, not long after the rejection of Saul.

Place—Rairah, Samuel's home, about five miles north of Jerusalem; Bethlehem, the home of Jesse, about six miles south of Jerusalem.

BETWEEN THE LESSONS.

When Samuel was about to leave Saul after telling him of his rejection, Saul caught hold of his loose outer garment to detain him, and it was torn. The prophet then declared that the Lord had rent the kingdom from Saul and given it to another. Then Samuel sent for Agag, the king of the Amalekites, whom Saul had spared, and with his own hands slew him. He then returned to his home at Ramah, and Saul went to Gilgal. To-day's lesson gives the beginning of the fulfillment of Samuel's words, in the selection and anointing of the one chosen to succeed Saul upon the throne of Israel. It is the last recorded official act of Samuel.

- I. Finding a King, vs. 1-5.
- II. Rejecting Man's Choice, vs. 6-10.
- III. Anointing God's Choice, vs. 11-13.

1. "How long"—a gentle reproof of Samuel's continued grief. "I have provided"—when one refuses or fails to do God's work, God will find another fitted for His purpose. 2. "How can I go?"—not the language of fear, but of inquiry how he should safely perform the duty. "The Lord said"—gave him the direction he wished. "And say"—we are not bound to tell the whole truth at all times, though a lie is at all times sinful. It was necessary that David's selection to succeed Saul should not yet be known, and therefore Samuel was directed to conceal the object of his visit to Jesse. 4. "Trembled at his coming"—fearing the visit would bring evil upon them. 5. "Sanctify yourselves"—change your clothes, wash your body, and prepare your mind by prayer. "To the sacrifice"—to the feast that follows the sacrifice. 6. "Said"—to himself in thought. 7. "The Lord said"—in answer to Samuel's thought. "Man looketh"—compare Luke 16: 15 and Ps. 147: 10, 11. "Outward appearance"—fine form, commanding presence. "Heart"—character, mind. 11. "The youngest"—David at this time was probably not more than sixteen years old. "Not sit down"—at the sacrificial feast. 12. "He was ruddy"—his face was fresh and bright, his form and manner comely. 13. "The Spirit of the Lord came upon David"—to give him wisdom and strength and fit him for noble deeds.

LIFE TEACHINGS.

- 1. Sin destroys the brightest prospects.
- 2. It is a mistake to judge people by their outward appearance.
- 3. God knows just what is in man, and judges according to man's real character.
- 4. God sometimes calls very young people to important places.
- 5. He fits His servants for the work to which He calls them.

DAVID AND GOLIATH.

8 December.

Les. 1 Sam. 17: 38-51. Gol. Text, 1 Sam. 17: 47. Mem. vs. 44, 45. Catechism Q. 30-32.

- M. 1 Sam. 16: 14-23. *David in the Palace.*
- T. 1 Sam. 17: 1-11. *Goliath's Challenge.*
- W. 1 Sam. 17: 12-37. *David Israel's Champion.*
- Th. 1 Sam. 17: 38-51. *David and Goliath.*
- F. Psalm 46: 1-11. *God our Refuge.*
- S. Eph. 6: 10-18. *Our Enemies and Armor.*
- S. Rev. 3: 1-13. *The Reward of Victory.*

Time—Two or three years after the last lesson. Place—Ephes-dammim, on the mountain forming the south side of the valley of Elah, 14 miles south-west of Jerusalem, on the way to Gaza.

After the anointing of David two or three years passed, of which a record is given in 1 Sam. 16: 14-23. The Philistines invaded Israel and encamped on one side of the valley of Elah. Saul's army was posted on the other side. A giant champion of the Philistines defied the Israelites and filled them with terror. David offered to meet this enemy in single combat; Saul accepted his offer. Our lesson tells the story of the fight. Study chapters 16 and 17 in full.

I. David's preparation, vs. 38-40.

II. The Giant's Defiance, vs. 41-44.

III. The Champion's Defeat, vs. 48-51.

38. "Coat of mail"—interwoven with plates of metal overlapping one another. 39. "Assayed"—attempted. "I have not proved them"—have not accustomed myself to their use. He had proved God, and he knew, too, how to use the sling, and he trusted that God would help him to use it successfully. 40. "Out of the brook"—the torrent-bed now known as the Wady es-Sunt. Dr. Dulles in 1879 found it nearly dry—a bed of white pebbles and stones, from which he took specimens like the five smooth stones chosen by David. "Bag"—a shepherd's pouch or sack in which he carried food, etc. "Sling"—a thong of leather, broad at the middle, with a loop at one end, by which it was held firmly in the hand, the other end being let slip from the fingers, when the stone was thrown. See Judg. 20: 16; 1 Chron. 12: 2. 41. "The Philistine"—Goliath of Gath. See verses 4, 5. 42. "Disdained him"—looked on him with contempt. 45. "I come"—Goliath's confidence was in himself and his arms. David's trust was in Jehovah. "In the name"—by the authority and in the strength of. "Whom thou hast defied"—by defying the armies of his people. 46. "This day will the Lord deliver"—not a braggart boast, like Goliath's, but a prophetic utterance. "That all the earth may know"—compare 1 Kings 18: 36. 48. "David hasted"—got the start of the giant before he had time to lift his sword. He was eager for the combat, and in his light dress could run rapidly. 49. "Smote the Philistine"—so sudden was David's attack that the battle was over before Goliath knew it had begun. "In his forehead"—David's aim was perfect, and the giant fell by the first stone cast from the sling. 51. "Took his sword"—thus finishing his work with the giant's own weapon. "They fled"—the fall of their champion caused a panic.

- 1. Boastful words are vain and foolish.
- 2. Trust in God gives courage and strength.
- 3. With God's help even a boy can perform difficult duties.

- 4. There are many strong giants which we must overcome, or they will overcome us—our besetting sins, the allurements of the world, the temptations of Satan, who goeth about like a roaring lion, seeking whom he may devour.
- 5. If we would be victorious we must meet our enemies in the strength of the Lord, clad in the armor He gives, and with dependence on Him; then we shall prevail, for the battle is His.

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HOME MISSION FUND. Acknowledged\$8,582 35 Kippen 14 21 Orangeville 20 00 Auburn, c o 4 00 Stonewall 11 00 Grassmere 9 20 Bran, Aryle 5 00 Sydenham, St Paul's 19 00 Orillia, w h m s 78 00 Ayr, Knox ch 50 00 Nassagaweya 50 00 Brussels, mem mel. 1 50 Motherwell 10 45 Avonbank 10 55 Duart & Highgate 10 00 Bell's Cars 4 50 Kennebec Road 30 00 Thre Rivers 10 00 Selright 2 50 Admaston 15 37 Kirkhill, member 50 00 Mandamun, y p n s 10 00 Consecn & Hilliers 6 00 Boundary Creek 3 00 Friend to Missions 8 00 Fisherville 6 00 Utica, Miss Christie 5 00 Beaver Lake 2 50 Calabogie 6 00 Fort Francis 6 20 Ignace 5 00 Millbank, Friend 2 00 Ashfield 20 90 Footfalls 2 50 Galt, mem, Knox 50 00 Edmonton 17 55 Beaverton 30 00 Alexandria, c o 10 00 Hills Green 3 86 Wellington, Wm Munro 30 00 Clinton Willis 50 00 Beach Ridge 5 60 Montreal, Chal, c o 4 00 St Lambert, s s 10 00 Mimico 5 00 Mr A M Roy, Russeldale 5 00 Tor, Bea, Henry Kent 5,000 00 Osgoode 5 56 Dundas 5 00 Carleton Pla, Mrs Ewen, Miss Ellis 150 00 Kamloops Pres, ref und, 1,4 69

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\$1,476 98

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Warden, D D., Presbyterian Office Montreal, to 6th October, 1895.

FRENCH EVANGELIZATION.

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Acknowledged.....\$1,428 50 St Lambert, St Cuth s s 10 00 Halifax, Park St s s 50 00 St Marton c o 6 00 Barton s s and c o 6 00 Belloville, John St s s 50 00

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Endowment Fund.

Prof J Ross, Montreal \$100 00 Sherbrooke, Que.....19 00 Alexandria, J Smith 1 00 Lachute, per H Fraser 2 00

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

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\$2,660 22

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North West.

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UNCONSCIOUS INFLUENCE.

IF men who are looked up to and recognized as leaders, whether because they are regarded as successful business men or because they hold positions of honor and trust, could only realize how much influence they are exerting on younger men, they would ordinarily be much more careful as to the character of their influence. Young men, full of energy, without much experience, looking forward to their life work, are very easily moulded by men of high rank and mature age. The words that are spoken carelessly by older men, falling as seed into the soil of younger minds, have a potency for good or evil that can hardly be over-estimated.

Not long since, travelling with one of our most prominent business men, who is now about fifty years old, we were speaking of the men we knew when we were soldiers together in the army, before either of us had reached his twentieth year. This man, who is a model of business integrity and moral purity, said, calling the name of a well-known officer in the army, "Captain ——— once said in my presence something that had a great influence on my life. A company of officers were spending the evening together, and one of the younger officers told a lewd story, when this Captain said to him, in a kindly but very stern way, 'I never want any man to tell in my presence a story that has in it the least element of impurity or indecency. No man who ever tells such a story or hears one is as pure and good a man after telling or hearing it as he was before.'"

These words, spoken thirty years before, had made a wonderful impression on this young mind, and they were very helpful in moulding the character of the younger man. The man who uttered them will ever be held in high esteem by the man who heard them. On the other hand, speaking of other officers in the same regiment, the name of a young officer was called, who was notorious among his boon companions as a teller of indecent stories. He was remembered with loathing and disgust.

This will illustrate imperfectly what we mean by unconscious influences. The man who is upright and pure and honorable, always and everywhere, is exerting an influence for good that can be hardly overestimated; while the man who is impure, dishonest and dishonorable in act or conversation, is either alienating from

himself all good and true men, or he is helping mightily to make them as corrupt, impure and dishonorable as possible.

Impure, profane, and false, words are often found on the lips of men who are noted for their polished manners; but in such cases they always advertise their author as a whitened sepulchre. Impure and profane thoughts must be found in the fountain which sends forth such a stream.

It may be said, on the other hand, that many men simply use impure and profane forms of expression without having any meaning. If so, it is a great misfortune. Unconsciously they are doing a great injury to others, as perhaps unconsciously they have received injury from others. "The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil; for out of the abundance of his heart his mouth speaketh."

In order to do good we need to be good. Every thoroughly pure and good man is a centre from which radiate good influences. He creates unconsciously a pure man-ennobling atmosphere. Every bad man contaminates the moral atmosphere in which he lives. — *Pres. Messenger.*

READ THE BEST.

What do you read and leave unread? What time do we give to the Bible? No other book, let us be sure of it, can equally avail to prepare us for that which lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the period, be it long or short, of waiting and preparation for the throne and face of the eternal Judge. Looking back from the world, how shall we desire to have made the most of our best guide to it! How shall we grudge the hours we have wasted on any be they thoughts or books or teachers— which only belong to the things of time! — *Canon Liddon.*

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