

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

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

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
							/				

# The Presbyterian Record.

Vol. XVIII

AUGUST, 1893.

No. 8

## CHRISTIAN ENDEAVOR, 93.

THE great International C. E. Convention, so great in the thought and care and work of preparing for so vast a gathering, great in numbers, great in enthusiastic purpose, and, let us hope and pray, great in its results, has come and gone.

For months, in C. E. circles, especially in Montreal, where it was to be held, the atmosphere was electric, with hope, not unmingled with anxiety at the thought whether they could suitably entertain so vast a host. More intense grew the expectancy, until the evening of the fourth of July, when bands of delegates began to arrive; and from that to the morning of the sixth, train and steamer poured into the city their eager throngs, who were met by bands of "white caps" with "RECEPTION" writ large upon them, and still larger on the hearts and faces of their wearers, and convoyed safely to their meantime homes.

On the evening of the fifth, the Convention opened with four crowded meetings in different city churches. One of these was addressed by Dr. Cuyler on "The prayer that has power", while other distinguished men spoke on high themes in the other churches.

The convention days that followed were well filled. Prayer meetings in the early morning at half past six o'clock, in five of the churches, were held each day. No thin scattered gatherings were they, but large audience rooms well filled. No dull, lifeless routine of service was there, but live meetings, of brief, pointed, terse words of prayer, address and song.

Then there were forenoon, afternoon, and evening meetings in both the Drill Hall, seated for ten thousand people, and an immense tent on the Champ de Mars across the street, with chairs for eight thousand; and at both of these were given, day after day, exceptionally thoughtful, able, and eloquent addresses, chiefly by ministers, from all over the continent, interested in the Christian Endeavor movement. The addresses were very carefully prepared, most of them printed for the reporters before delivery, and the

audiences were an inspiration, so that a man who could rise to the occasion had an opportunity of a life time.

One afternoon the large meetings were given up for denominational rallies in the different churches. On Sabbath morning the meetings were merged in the ordinary church services, and in the evening an immense gathering, a consecration service, in the Drill Hall, and others in several of the city churches, closed the great convention.

Now that it has gone, what is left? *Cui bono?* Was it worth the time and trouble and expense? The work of the various committees in preparing for it, especially that of the entertainment committee, was, for months, simply enormous. The total cash expenditure of all the delegates, and otherwise, would amount to an immense sum; and what has been gained? The Dr side of the account is heavy, what have we Cr to balance.

1. Beginning on a large scale, there is the cultivation of international friendship. The Protestant Church is an increasing power, and the million and a half of Endeavorers comprising many of the active workers in that church, meeting thus by their representatives, in the bonds of christian love, cannot but exercise a great influence for good in cementing together the two nations that lie side by side across this continent, and as other lands are brought in increasing numbers into the great fellowship, christianity will in growing measure fulfil the mission which the angels sang, Peace on earth, goodwill toward men.

2. Such gatherings foster interdenominational fellowship. As one has said, "denominations are a blessing, sectarianism is a curse". While such gatherings do not make any one less loyal to his own denomination, they help to kill out sectarianism. They bring the different denominations together, knowing no difference of name, banded as one in the "Endeavor" to do the Master's work, and, as the years pass by, will do their part in cementing more closely the different denominations in the bonds of Christian love.

3. The convention led to an immense circulation of sound religious reading matter all over the continent. Many of the leading daily newspapers of America were represented, many of the addresses were published in full, and, day after day, amid the torrent, often muddy, that flows deep and large from the secular press, there ran a stream of the pure river of water of life, and the good done in that way among the millions who drank thereof, no man can know.

4. There is the impress left upon the community. It was an object lesson in christianity such as is seldom seen on so great a scale. Ye are my witnesses, said Christ, and multitudes read such a gathering who do not read their bibles. All classes were compelled to take knowledge of them, and the patience, peace, purity, and gladness, that were always and everywhere manifest, could not fail to impress for good. Was a doorway packed and did they have to wait for quarter or half an hour to get out; were they in a crowded street car, stopped by the traffic; was a restaurant full, and did they have to wait hungry, in a crowd outside a locked door until throngs within could get served and make room, there was no noise, no impatience. Sometimes they waited quietly, often, when a crowd was together, they sang softly some favorite hymn, that rose and swelled, mingling sweetly and not strangely with the din of the busy street.

No pipes, cigars, or cigarettes, were seen. To saloons and hotel bars they gave no patronage, but the hotel men said they never had such a crowd, they were delighted with them. Even upon the police the presence of so much personified good nature, so different from the often harsh, stern, street life, had a soothing effect. From the Mayor, himself a French Roman Catholic, who welcomed them so kindly and courteously, to the street car conductor whose experience of them in crowded cars was something not met with every day, their visit will be long and pleasantly remembered.

5. There was, apart from the good impression produced, the proof that it gave to the world at large, of the truth of christianity. A venerable theological professor remarked afterward, "It was the grandest apologetic I ever saw". It was a living proof, such as the world seldom sees, of the power of christianity. Account for the individual love and peace and purity of each, and the earnestness and high souled, unselfish, benevolent enthusiasm of the whole, upon any other ground than that the Christian religion is a reality, and that these graces are its outcome? Impossible. When did ever other thing any give such results?

6. Another benefit, was the individual, personal uplift, that most of them must have received. The meetings for prayer in the morning, the

stirring and instructive addresses upon live practical subjects pertaining to all lines of Christian work, the stimulus from meeting and greeting so many earnest workers, and the solemn closing consecration of themselves anew to the Master's service, must have started thousands on a higher plane of earnest purpose and life. And that higher purpose is not likely soon to pass away like the morning cloud, for the convention was no band of childish enthusiasts. They were men and women who knew what they were doing. The average age of the seventeen thousand, could not have been less than twenty-five years, while many were much farther advanced in life, and in both the great essentials of campaigning, youth for energy and push and age for wisdom and counsel, the convention had no lack.

7. There is the benefit to the tens, hundreds, of thousands, who will come under the influence of these people. On one occasion all who were Sabbath School teachers, were asked to rise, and more than half, probably two thirds, of the vast audience rose to their feet. Think of the results, as with deeper earnestness and stronger faith these thousands of earnest workers scatter to all parts of the land to labor with the children for Christ.

Such are a few of the many benefits, some of them reaching far beyond human ken, benefits which eternity alone can know, benefits whose value money cannot measure, benefits some of which small gatherings cannot furnish; which accompany or flow from such immense and costly gatherings in the name of Christ. The box of spikenard might have been sold for much and given to the poor, but Christ approved of its use in another way. The cost of this huge gathering would have satisfied many a hungry one, but the expenditure in this way will perhaps in the end do far more to relieve earth's wants and woes.

There was one slightly discordant note which would not be noticed here but for the fact that such utterly false and exaggerated statements regarding it, have been spread all over the land by a sensation loving section of the press.

A Hindu, when speaking of the difficulties with which they, in India, have to contend, put Romanism and Hinduism side by side, as systems of idolatry, obstacles to true christianity. One of the French papers took it up and made a good deal of it as an insult to their religion by the C. E. Convention, and on Saturday and Sabbath nights, a mob of roughs showed their religion, or want of it, by efforts to disturb or break up the services. But the meetings were scarcely affected. I was in the Drill Hall, both on Saturday and Sabbath evening, and while occasional yells from a mob outside were heard, the meeting went quietly on, and when the hour of

adjournment came, quietly and safely dispersed. True the police were active and determined, or it would no doubt have been worse, and the noise, more particularly on Sabbath afternoon, was somewhat troublesome about the tent, but beyond this and the cutting of a few tent ropes, there was little harm done. The majority knew little of inconvenience, realized no danger, and went their way singing as usual. If the purely imaginative were taken from some accounts of the affair, there would not be much left.

Some things about the Convention were very suggestive.

Take, for example, the place of meeting. The immense Drill Hall, which owes its very existence to war and preparation for war, which has ever resounded to word of command, to bugle call and tramp of armed men; and the great tent across the street, pitched on the Champ de Mars, the plain of war, a place set apart for scores of years, we might almost say for centuries, to the pomp and pageantry of war; both of them made, built, and set apart for war, were now for the time consecrated in the highest sense to the service of the Prince of Peace. A drill hall and a champ de mars, turned into places of worship, seemed almost a literal fulfilment of that grand old prophecy of the good time coming, when men shall beat their swords into ploughshares and their spears into pruning hooks, and shall learn war no more.

Very suggestive too was the roll call, of states, provinces, and nations, at the consecration service on the closing night. Country after country round the wide world was named, and its band of delegates, seated together, sometimes hundreds strong, would rise and give their parting message to the Convention, expressive of their own consecration and purpose, by repeating in concert some verse of scripture or singing a stanza of some loved hymn. The very immensity of the occasion, with its assembled hosts, suggested that solemn hour, the world's roll call at the last great day, when the dead, small and great shall stand before God.

Then there was the singing, all through the services, and as in mighty volume, led by sweetest cornet strains, it swelled forth glad and joyous from the gathered thousands, one could almost fancy oneself listening to that sound of a great multitude like the noise of many waters, of which the seer in revelation tells.

The very make up of the whole gathering, so much of heaven on earth, seemed, as one said, to bring heaven nearer and make it more real.

May heaven guide and bless the members of the convention now scattered to different and distant homes, enabling them to live their consecration, and to remember that while they meet for counsel and encouragement and cheer, it is not in great conventions but in the quiet routine of daily life that the Lord's battles are fought and His work done. May the Holy Spirit bless their effort to live out day by day their grand motto "For Christ and the Church", until, summoned to that grander gathering, the union for ever of that Christ and that glorified church, they shall go out no more.

**Sad news** On another page of this issue is a letter from Mrs. Mackenzie, Efate. It reads now with a new meaning as perhaps her last public letter, for there comes a paragraph in the *Presbyterian Witness*: "We learn with deep regret of the death of Mrs. Mackenzie at Efate." No further particulars have been received. A few years since a similar report was published regarding Mrs. Robertson, of Erromanga, which happily proved to be untrue, but there does not seem to be hope for a similar outcome in the present case. For several years, faithfully and patiently, have Mr. and Mrs. Mackenzie labored on this Island. They went there young and full of hope immediately after their marriage. Part of their children, I think, three, lie sleeping their long sleep on their island home, the others are in Australia. A few months since the parents were on a short furlough to Australia, then bade a sorrowing good-bye to their surviving children and went back to their work, as they began it twenty years ago, alone. On the other hand it seemed to the missionary a time of triumph. Mele, a small heathen island lying off Efate, which had all these years resisted the truth, came in during the missionaries' absence, and with thankful hearts, though sad, they took up their work. Saddened with a loneliness that none but God and himself can know, the missionary can feel assured of the sympathy and prayers of thousands in the home land that knew them and their worth and work.

**The waiting time.** Just as the settler in a new country has to clear the forest before he can till and sow, and has then another waiting time for harvest, so with our missionaries in new fields. There are growths of superstition centuries old, with dense undergrowths of prejudice to be cleared away before much can be done even at the sowing.

Mrs. McKenzie of Honan writes: "Though the people are so prejudiced against us, I can see quite a difference since I came to this field eight months ago, and we have no reason to feel discouraged because they do not want the message we have brought them. But the time of waiting is not lost by any means. We are gaining a better knowledge of the language and of the ways of the people, are more in sympathy with them and more keenly feel their needs, and they are learning to know and trust us."

As with the settler, where once were forests now are grain fields fertile and fair so in a short time, by God's blessing, will it be in North Honan.

**Russian cruelty.** Co-pastor at Dorpat, Rev. Joseph Hilgert, gave a temperance lecture and denounced the liquor traffic as a greater evil than the cholera. A Russian court tried him, adjudged his speech a terrible offence and punished it by banishment to the Ural. The Russian Government is interested in the liquor traffic, and receives from it some forty millions of roubles annually. But it is a sad token of the state of that unhappy country when such barbarity can be inflicted under the name and protection of law.

**Shall it** I would like to improve the appearance of the RECORD, to put a colored cover upon it and better paper into it. This would greatly improve it externally, make it more worthy of our Church, and at the same time enlarge it by four pages. The pages now devoted to the cover would be added to the numbered pages, of which there would then be thirty-two in each number instead of twenty-eight as at present. This cannot be done for twenty-five cents. It will require five cents additional, making the price thirty cents per annum in parcels. But that much additional value will be given in the added space. At present there are twenty-eight numbered pages besides the cover. Of these an average of nearly four pages is taken up with acknowledgments, two pages with Sunday-school lessons, and one page with Church notes, leaving twenty-one pages of general reading, which, at twenty-five cents, gives one page of reading matter for about a cent and a quarter per annum. If the RECORD were enlarged by a cover, the four additional pages would be entirely for reading matter, and at one and a quarter cents would be worth exactly five cents, thus giving full value for the increase in price, besides making a magazine much more creditable in appearance and of more permanent value, as it would be less likely to be destroyed.

It may be said that a "quarter" is a neat and even sum in sending money, but parcels of five are the smallest for which allowance is made, and a parcel of five would be \$1.50 instead of \$1.25; parcels of ten, \$3.00 instead of \$2.50, and so on. So far as evenness and ease of reckoning are concerned the thirty cents has the advantage.

The five cents additional in price is in itself a very trifle, and yet on the whole would make a large sum, would provide its equivalent in increased reading matter, besides giving a handsome cover.

Would you like it done? Will ministers, agents and others kindly drop a card giving their opinion regarding it?

**The Bible and Woman.** A daughter of Lyman Beecher, a name so justly honored, preached not long since at the Woman's Congress, in Chicago, and showed one phase of modern "liberalism", "advanced thought", &c., by taking with her to the pulpit, the Bible, the works of Confucius, and some books on Spiritualism, and putting them before her audience as all and equally profitable for guidance. A very pertinent question arises: "What would this woman's position be in a land that trusts to other guide books than the Bible? What has any philosophy or civilization apart from Christianity done for woman, but degrade her? To the Bible and the religion of which it tells, woman owes her place in the world to day, as the fellow and equal of man, and she, above all, should be zealous in maintaining its supreme authority. Thank God that such women seeking for a little notoriety, represent few women, but themselves. Christian womanhood stands by the Bible and by many a beautiful life adorns its doctrines.

## Our Home Work.

**Winter Supply.** How to obtain it has long been a problem in our Church. We take the liberty of suggesting one way in which the problem might at least be made easier. If, in all mission stations, the summer laborers were to organize Christian Endeavor Societies it would do much to relieve the needs of the coming winter when they return to college. In many of these stations there is no regular religious service of any kind, in the absence of the preacher or catechist, on account of the difficulty of getting anyone to take any part, however small, in the conduct of a meeting. The simplicity and freedom of the Christian Endeavor meetings, the practice of a few months now in the summer with the missionary present, and the pledge to keep that practice in operation during the winter when no missionary can be obtained, would result in many cases in the keeping up of a regular religious service by the people where none such now exists.

Hitherto the mission of the C.E. Society has been largely confined to organized and settled congregations. May there not be a new field of usefulness and a great work awaiting it in our Home Mission Fields?

**Augmentation.** The Home Mission Report, Western Section, says: "As regards augmentation, in spite of reiterated appeals in different ways, there has been for several years an average deficit of about \$1,000. But for the \$8,000 of Mrs. Nichol's legacy, received last year, and an additional \$2,000 raised otherwise, a very large reduction in the grants would necessarily have been made. This year, notwithstanding that there was a balance to begin with of \$2,488.94, there was a deficit at the close of \$1,000."

This scheme is one of the most important in our Church, and necessary to the growth of the Church. A number of congregations in the West should do much more for it, and would do so if they stopped to consider its importance. It is not want of will to give, for our people are on the whole generous, but many do not realize the vast importance of the scheme.

**French Evangelization.** To meet the salaries of the missionaries of the Board, together with the cost of necessary repairs now being effected on the school buildings, the sum of \$10,000 is required in the beginning of August. The date appointed by the General Assembly for the Annual Collection is Sabbath 30th July. It is earnestly hoped that, where missionary associations do not exist, the collection will be taken on this Sabbath in every Congregation and Mission Station throughout the Church, and the amount forwarded without delay. The Board

desire to have the Mission Schools maintained by the Sabbath Schools of the Church. Is it unreasonable to expect that every one of these will help in this matter? In past years the work has been greatly aided by the generous gifts of individual friends. Will not many of these help to make up the amount required at this time? All contributions should be sent to the Treasurer, addressed Rev. Robt. H. Warden, Box 1839, Post Office, Montreal.

### UNIFORMITY IN THEOLOGICAL EDUCATION.

SINCE the Union in 1875, our Colleges have occupied no small share of attention. Many thought that since the Church was made one, a practical benefit would be to unite some of the Colleges and thus secure better institutions at less expense, and, for a number of years, the problem as to how this could be accomplished was considered with the greatest care. But all proved their fitness to live by refusing to die, and after the most matured consideration it was decided that any such union was inexpedient, that the work of the church under all the circumstances, could be best carried on by the continuance of each, and all have grown steadily stronger and more indispensable to that work.

For the past year another aspect of College work has been before the Church, viz, the effort, since all are to be retained, to bring them more into line, with regard to the appointment of professors. It is felt that inasmuch as the Colleges are the property of the church doing the work of the church, and, dependent upon the church, they should all, and alike, be under the immediate care of the Assembly with regard to the appointment and control of their teaching staff. The matter is yet sub judice.

And now comes another proposal which is worthy of the most careful consideration. A correspondent whose position affords him an opportunity of studying the needs of college work writes us with regard to a still further step in the way of unifying our work, viz. The appointment of an Assembly's Committee to direct theological education, this direction to include the preparation of a curriculum of study for all the colleges, with one final examination. He says.

Unity should be instilled into the individual members of the church and this is accomplished by the RECORD: but it will not become effectual till our ministers are possessed by it, and this will be most certainly done if they grow up into the belief from their student days.

Now we have half a dozen of colleges scattered over the Dominion each pursuing an independent course and in one or two instances at least entering into rivalry. This ought not to be so. We are one church, our aims are one, and our colleges

should have every element of antagonism removed. It is perhaps hopeless immediately to expect a college committee to be appointed by Assembly for theological oversight. But is it not our ideal to strive after a uniform education for all our ministers? While we are unwilling to interfere with the liberty of the individual professor, and while the efficiency of the college must depend on the calibre of the men who are on the staff, yet it might be possible to secure a general uniformity of teaching by having one final examination for all our colleges. The scheme is perfectly feasible, for the Free Church of Scotland has proved it to be so.

The colleges and students would by this means fall into line and by passing the final examination which might be accepted as a basis for licensure, men would feel that they belong to the Canadian Presbyterian Church instead of as at present to one section of it. The supreme benefit would be a cohesion of our ministers and students, who would come to understand that our colleges are not provincial, but that their aim is to train a ministry for one church, whose education and work from Atlantic and Pacific are one, and as uniform as possible.

He sums up the reasons for his proposal in the following terms.

(1.) The Assembly should have one standard of education which it assigns for all students of our church; one basis of licensure; one final examination to be conducted by a board of examiners not exclusively professorial.

(2.) When reports are presented to Assembly they should come from this representative committee. At present the interest in the report of each institution is largely absorbed by its alumni or foster-parents, whereas the colleges and professors belong to the Presbyterian Church and not to individuals or sections.

(3.) We need more inter-collegiate sympathy and co-operation. Common studies and a common aim would secure this in some measure.

**Joining the Church.** A bishop of the Moravian Church, a church which is perhaps more distinctively missionary than any other, says "in receiving our converts, we try to get them to realize that they are joining a great missionary society". As a result, that little church leads the van in the world's mission work, not only in having the largest number of missionaries in proportion to its strength, but in occupying what the Highland clans used to seek in battle, the post of hardship, difficulty and danger. In the most trying climes, among the lowest and most degraded of men, wherever there is a hard field to work, the Moravians have found and occupied it.

The Lord's command to His church, is: "Go preach the Gospel to every creature", and he who joins that church is, as a soldier joining a regiment of which these are the marching orders.

Do we realize it?

## OUR RESPONSIBILITY FOR FRENCH EVANGELIZATION.

BY A FRENCH PASTOR'S WIFE.

**W**E understand our responsibility in regard to Foreign Missions. There is scarcely a Christian heart that is not more or less interested in the conversion of Indian, or Chinese, or African idolaters, and our hearts are moved when we think of their moral and religious destitution.

But what are we doing for our French fellow-countrymen. There is a great work to be done here for the sake of Christ and our country. What are we doing personally and individually. We give money. God wants more. He wants our personal and individual co-operation.

Many years ago a young Frenchman, a Roman Catholic, was in the employ of a Christian farmer from whom he got a New Testament. When the time of his engagement came to a close the good old man took him into the barn, and said, "Anthony, before we part would it not be well to kneel down and ask God's blessing. The young man readily assented. Both knelt and prayer was offered. On rising there was warm shaking of hands and farewell.

Years rolled on; the young man married and settled; the prayer in the barn was never forgotten; the Book of God was consulted: the heart was touched, the timid young Roman Catholic became a bold witness for Christ, and now among his children and grandchildren, sixty-nine in all, there are missionaries, medical men, lawyers, teachers, and manufacturers, all wielding an influence for good and many of them the means of bringing souls to Christ. The starting point, a barn, a prayer, a Testament given.

Oh what good could we not do if we would avail ourselves of our opportunities of bringing Christ and the truth as it is in the Gospel, nearer our Roman Catholic employees or any other we may have occasion to meet. Our lack of faithfulness on this point does not arise from want of interest, but I think we do not realize the importance of that work.

Roman Catholics are not looked upon as idolaters, but a little examination of their teaching will prove it. Do they not place the creature in place of Christ? Do they not pray to saints? Do they not attribute saving and protecting virtues to little pieces of cloth devoutly hung to their neck? Do they not believe that sinners can and do expiate their sins in purgatory and thus supplement the work of Christ? Do they not worship the wafer as the true God? Do we not realize that the more a Roman Catholic is true to his church the farther away he is from life Eternal, and that he has to give up the errors of his way, if he is ever to be saved, and that is he is saved in the Church of Rome it is in spite

of the Church and not through her teachings. If you could hear as do some of our Bible women, our holy book denounced as a bad book, deserving to be burned, and sometimes actually thrown into the fire under the threats or by the orders of the priests, you would realize what Romanism is.

We have heard of French Evangelization for so long that we may be getting tired of it as we get no great results.

There are many faithful ones who are suffering for their belief. They have to contend with difficulties of all kinds. In manufactories, when a R. C. foreman will find at the cost of truth some reason to replace them with R. C. friends, is it to be wondered at, if disgusted and discouraged they sometimes pack up and cross the line.

But the work progresses in spite of obstacles. There is a spirit of inquiry and a thirst after freedom. The yoke of Rome is more felt to be a yoke. There is a growing longing for liberty, and many are finding liberty in Christ.

**An Incident of French Work.** Mr. Bonnenfant, missionary colporteur of the Board of French Evangelization writes:—"In 1837

I was sent to work at Sorel. As soon as I arrived I started to go from house to house as is my habit. I found that the place was very fanatic and I did not meet with much success.

One day I met Monsieur E. C—, who lives quite near Sorel on the Richelieu River. He said he did not want the New Testament as he could neither read nor write. I assured him that it was the word of God and partly written by the apostles themselves, and read many passages to him. He listened very attentively and then I prayed with him. Before parting he said he would take a New Testament and ask his sons and daughters to read it for him so that he might be able to see the truth for himself. He then thanked me and asked me to come again and see him.

I had some correspondence with him but never saw him again until this summer when you sent me to this place. When I came I was glad to see him and it was the same with him. But after five years I did not find him alone studying the Gospel, but five families who had lost faith in the dogmas of the Romish Church, and were searching for truth. God had blessed our work and I am sure He will bless the work we have done here this summer. Amid difficulties and persecutions I opened a hall in the town and had so many listeners and inquirers that there was not room enough for them. Many people wanted to hear and many of them are now studying the word of God, and will find and accept the redemption of God, who gave His only begotten Son that whosoever believeth in Him might not perish but have everlasting life. Oh that God would give us more and more the power to confess Him."

## The Western Missionary

### AUGMENTATION AND ITS CLAIMS.

An augmented congregation is at one of the most critical periods in its history. Cared for as a mission station, it has grown and strengthened. Then it has been organized into a regular congregation with a settled pastor. But it is not able as yet to support ordinances without aid, and in the obedience to the command "Ye that are strong ought to bear the infirmities of the weak", the stronger congregations of the Church, aid it through what is known as the Augmentation Fund, helping to raise enough to support its Minister at his work. As it gets stronger this amount is lessened until no help is needed.

As said above, such a period is one of the most important in its history. With faithful work, except in a few of the older settlements where the population is not increasing, such a congregation will in a very few years be self sustaining, and no sooner does it reach that stage that it becomes an agency for aggressive work, in its turn helping others. How important that at such a time a congregation be well manned and well worked, and generously helped by the Augmentation Fund.

Dr. Robertson in his report for the North Western Synods (1892-3), says: "This fund is doing rare service in the West, and is deserving of a larger measure of support than it receives. That 11 congregations have become self sustaining during the past two years, shows that the fund is not a hospital for incurables, but a refuge for help and encouragement."

The table supplied by the Committee in their report to the Assembly, shows a splendid work done by the fund in the last ten years.

In ten years, no less than 220 congregations have been raised to the self sustaining point by means of the fund. That is a wonderful record!

There are in the Western section, 147 congregations now receiving aid from the Fund; older ones passing off while new ones come on every year, with the steady growth of the Church. The fund, grand as its work has been, needs a more hearty support. Last year there was not quite enough paid into the fund to enable the augmented congregations to pay up to \$750 and a manse, and some hard worked ministers whose support is at best but small, had that small made smaller. It is a Bible Fund, the strong bearing the burdens of the weak. It is essential to the growth of our church, and through it to the extension of Christ's Kingdom. Let each one try and increase his giving to it this year by but a little. In the East, the fund is in good condition, and support, as was given last year, will keep it in good condition this year also.

The worthy A most interesting and yet sad pioneers. feature of each general Assembly, is to watch the procession of older ministers as they are reported as candidates for admission to the aged ministers list. It is interesting because we are glad to see the venerable pioneers still spared to us and able to spend a few years more among us. There is no prouder station among men, than that of the retired veteran, who for forty years has been an earnest and successful ambassador for Jesus Christ. We would like to see the old men present, and introduced to the moderator. No degree, acadamic or other, would be more worthy of public recognition than theirs. Of course it is sad to see weakening powers, and to think of those who were pillars of strength showing the keepers of the house beginning to tremble. We trust the sympathy of the church will be aroused to help the committee of the A. & G. Ministers' Fund, to raise the yearly amount for these aged and deserving servants of the church, to \$400. We were rejoiced to hear of the better state of the fund this year, and that one veteran had received nearly \$300 for 1892-93. The aged ministers scheme is now on a reasonable basis, and ought to be supported by every minister of the Church.

**In the Cariboo Country.** In the rush, years ago, to the British Columbian gold fields, the "Cariboo Country" on the upper Fraser was the El Dorado of the gold seekers. Thither thousands flocked, and the road left and still leaves the Fraser River at Spence's Bridge, and by a circuitous and dangerous route of 300 miles leads to the gold region. The population is now very scattered, it is largely mixed, whites and Indians.

We lately conversed with a prominent gentleman from the Cariboo Country. At Barkerville, the chief place in the interior, there is a doctor; and where a doctor is needed, we hold it as a general principle, a minister should be found. Christians of Canada, there is no minister in the Cariboo Country! At one time there was a Methodist minister there, but he retired from the post and had no successor. For some time past a Church of England clergyman has been on the ground, but a short time ago he too left the place and has no successor. So far as we have heard there never has been a Presbyterian minister who has set foot as a missionary in the Cariboo country.

Isn't it about time we claimed our share in this outpost work? No church has, during the past two decades, in the Northwest taken such a stand as a pioneer church as ours, and yet there is Cariboo!

**Fort Frances.** This region, almost inaccessible, in winter, is reached in summer by steamer, which leaves Rat Portage, on the C. P. R., sails



across Lake of the Woods, and ascends Rainy River for 80 miles. It lies in North-western Ontario, and has long been crying for railway communication. The Rainy River is one of the most beautiful rivers in America. Settlers who years ago took up claims upon its banks are little better off than when they entered the region ten or twenty years ago. There is little money in the settlement, and mission work is expensive. The Presbyterian Church building erected several years ago is the only one in the village of Fort Frances. The missionary at this point is Mr. Roderick Gillies, a young Highlander, who in the depth of last winter, made the journey of 160 miles from Rat Portage to Fort Frances over the ice and snow, as best he could. He reports the work as progressing fairly well. He is short of money, for the people can contribute so little. Will not one of our well to do congregations that wishes to adopt a mission take hold of Fort Frances? It is real mission work. Mr. Gillies writes a good letter, and will be glad to keep such congregation well supplied with intelligence. Any congregation wishing to adopt Fort Frances—this lone child in the wilderness—may communicate with the Presbytery Convener, Dr. Bryce of Winnipeg. We quote a part of Mr. Gillies' last letter:

"I am getting along fairly well, though of course there are difficulties. Drunkenness, on the whole, is bad. The attendance at services, is not so regular as desirable. As regards church repairs, the Presbytery should give some help if at all possible; otherwise I am afraid the repairs cannot be executed. The Presbyterian congregation is small, and the English Church people, from whom assistance might be expected, have lately been supplied with a minister, to be permanently situated here, in which case they may wish to erect a church of their own. But even allowing assistance in this way, some help from the Presbytery would still be necessary.

We may add that the Presbytery cannot help in church repairs. If any of our generous people can send \$50 or \$100 for Fort Frances Church, which is much out of repair, it will be gratefully received.

**New Mission in Winnipeg.** A few weeks ago our eighth preaching place was established in the city. This was the Higgins' Street Mission, under the care of St Andrew's Church. It is in the part of Winnipeg known as Point Douglas, near the C. P. R. and the mills. For some time past a vigorous Sunday school of 120 scholars has been maintained, and now a nucleus of 75 families bids fair soon to become another congregation. The attendance we learn is about 200 on the Sunday evening, and the average collection about \$7. The young congregation has been ministered to by Messrs. Richmond and Chisholm, Theological Students of Manitoba College, who are now attending the summer session. Five self-sustaining congregations and 3 missionaries, comprising 2100 communicants represent the Presbyterianism of the Prairie City.

## INDIAN MISSIONS.

PARLIAMENTARY blue books are proverbially uninteresting reading and for that reason it is likely that our readers will miss some paragraphs in the last report of the Indian Department, to which it is very desirable that the friends of missions should have their attention called. Accordingly three paragraphs are re-produced here from the report of Mr. J. Ansdell Macrae, Government Inspector of Indian Schools. In the first paragraph, the Little Sioux Boarding School, to which reference is made, is our school at Portage la Prairie, under the care of Misses. Fraser and Laidlaw. The Rupert's Land Industrial School is a church of England institution, at St. Paul's, near Winnipeg, the building for which was erected for or five years ago by the government at a cost of \$8,000.

"There are two institutions in the Manitoba Superintendency, to which it would be improper not to give special notice, viz: The Rupert's Land Industrial School, and The Little Sioux Boarding School, at Portage la Prairie. On a very different scale, under widely diverse circumstances, most excellent work of the same sort is being done in these two institutions.

"The first has many pupils, good buildings and conveniences, is well furnished, has a well appointed staff, and in both, proper habits of life and thought are being formed. The moral faculties are being developed, common sense is present, pedantic aims absent, and characters are being formed, which can hardly fail to reflect credit upon those to whom the important responsibility of forming them, is intrusted. The Rev. Mr. Burman of the one, and the lady principal of the other, may be congratulated upon their success. ...

"Here may be noticed the action of the Presbyterian church authorities in engaging trained teachers for their schools. The results have been most excellent, and demonstrate forcibly and quite conclusively the wisdom of the action. One of these teachers carries off the first of seven bonuses by one year's work in a school which had been unsuccessfully conducted for many years, and in which many bad habits existed. I refer to Miss. Cameron, of Okanase Reserve, Riding Mountain. Several other teachers engaged in the boarding schools of this church, take front rank amongst the Indian educationists of this country, standing firmly in earnestness and ability on that level which it is so desirable that all teachers should obtain. ...

"During the year, I have with some closeness, gone into an analysis of the sentiment against education which has been found in the Indian Tribes; antagonism, not apathy, is referred to here. It appears to be quite true that Indians who are converted to christianity are wanting in this spirit of antagonism, whilst those who are

still pagan in profession or spirit, entertain it. Starting from this point, plenty of grounds are discovered for the belief that the latter rest their objections upon the feeling that the school and church are allied, and that it is adherence to the "faith of their fathers", which gives rise to unwillingness to send their children to the schoolhouse, they believing rightly or wrongly, that school attendance is a step towards conversion to the faith of that denomination which controls the school, and no doubt such is the case, as the usefulness of schools in mission work goes to show. Church successes promote school attendances, and school attendance contributes to church success; but perhaps the alliance prevents the education of many heathen children who, if educated under circumstances unobjectionable to their parents, might be evangelized in greater number and at a greater rate. Indeed it becomes a question as to whether education or religion is more acceptable to the pagan, and there seems to be abundant evidence to show that he will most readily accept the first. (The word "education" as used here means secular education.)

"There is much to show that what has been spent in the past on Indian education in this country, has not been wasted, but that on the contrary it is bearing good fruit, and I have much pleasure in reiterating the assurances of past years as to this. Pessimists are always to be found, but to the unprejudiced mind the liberal policy of your department must commend itself."

#### LETTER FROM MISS. MACINTOSH.

Following are extracts from a letter written on the 3rd of July, by Miss. M. S. MacIntosh, who has recently been transferred from the Crowstand to Okanase. It contains her first impressions:—

"I must say it has been a series of pleasant surprises since I came here. The church is of medium size, very neat, clean and comfortable. Mr. Flett pointed out with great pleasure, that the work on the church had been done entirely by Indians.

The service commenced at 11 a.m., but long before that Mr. Flett is there walking up and down the aisle, greeting the Indians as they are seated. Very soon the church is well filled and in looking over the congregation, seeing the bright faces, clean apparel and devout behaviour, I thanked God in my heart and wished that some of those who are discouraged about the progress of the Indian could see them.

Mr. Flett reads and preaches in Cree. He has also taught the older Indians to read it, and consequently the older people are reached much more effectually than through an interpreter.

The sight that made me most thankful, was the whole congregation, old and young, take part in singing in Cree, the very psalms and hymns that we hold so dear.

There are generally quite a number of remarks

made and one or two hymns sung in English, for the benefit of white people, who may be present. The afternoon service is held in the house of some Indian and is well attended by those in the vicinity. Two prayer meetings are held during the week, at the houses of those who are sick or feeble, so you see Okanase is well provided for in respect to services.

The houses I have been in, are, to a great extent, a reflection of the church, quite large for Indian houses, well whitewashed both inside and out, while on the walls were many of the pictures, and on the bed were the quilts, the kind ladies have sent out here. Some of the women who could not speak English showed me their sewing and knitting; both were exceedingly well done, and show with what patience Mrs. Flett has laboured among the women.

I cannot close without telling you something about my special charge, the school children. They are intelligent, bright and attractive; it is such a pleasure to see them come so clean to school, also to see their garments so well and neatly mended. It seems to me that a great deal has been accomplished, when the mothers will mend their children's garments, because most Indians prefer rags to patches.

Rev. John A. McDonald, of the Alberni mission in British Columbia, has resigned his position constrained thereto by a threat of pulmonary trouble to the development of which the moist climate of a part of the year in Vancouver Island, is believed to be conducive. M. McDonald had only been engaged in this mission for two years but he had looked forward to it with interest during a considerable part of his college course, had displayed no little aptitude in getting the work inaugurated and it is with much regret that the friends of missions will hear that he has been unable to continue. During his student vacations, M. McDonald gave ample proof in the Rocky Mountains and at Prince Albert, that he had the right stuff in him for a home missionary and it is hoped that a suitable field may open up before him where his health may not be threatened.

Miss. Jessie Whyte, daughter of the late Rev. Joseph Whyte, of Osgoode, is in Winnipeg on her way Eastward, to spend a short holiday among Ottawa friends. Miss. Whyte went west with her brother when he was appointed Indian missionary, at the Crowstand, and she has recently been engaged as teacher of the day school at Fort Pelly, the Hudson's Bay Company's post, 20 miles up the Assiniboine from the Crowstand. Her work is not missionary work, except in the sense that every Christian public school teacher infuses into her duties the leaven which has permeated and changed her own life. With two or three exceptions the children have a strain of Indian blood in their veins and not a few of them are as much in need of the training of a mission school as the average of those who receive the benefits of such institutions. Sabbath services are few and far between, and the opportunities for doing a work of grace in the neighborhood are abundant. Miss. Whyte has taken advantage of them and the ties that bind her to her little group of pupils, have grown to be very intimate and tender; and so the young lady who two years ago was making a name for herself, as one often most successful public school teachers in the city of Ottawa, turns her face westward again after a few weeks among old friends, and takes up once more her chosen work among these children of the woods and the prairie.

## Our Foreign Missions.

**Help for the East.** Rev. R. P. Mackay, the secretary of the F.M. Com. W. D. writes, "There is a deficit in the F.M. Fund of the Eastern section of over \$9,000. It is proposed that the Western section should help them in wiping out this debt. That plucky little church that led the Presbyterian Church in Canada into Mission work deserves help and no doubt will get it."

Well done West, 'twill be a goodly act. In the East the spirit indeed is willing, but—well—the Exodus is not strengthening the church. They are doing more than ever before for missions, but the enforced growth of the work makes yearly increasing demands and the debt remains. By a practical word of cheer in the way of timely help, courage will be given to attack and clear out that debt. Blessings on the conception of such a helpful idea and still more on its fulfilment.

**Cannibals in the New Hebrides.** Rev. J. W. Mackenzie, our missionary on Efate, New Hebrides, in a recent letter, writes as follows:—

"The number of 'cannibals without any knowledge of the gospel,' unreachable by the present agencies may be set down roughly at about 20,000. But if we had a sufficient number of native teachers to settle out, the number would be less. No one knows anything *accurately* of the population of the group, it may be 60,000, but it may be less. Of these, 40,000 may be reckoned in what the missionaries regard their districts."

By this it will be seen that the number in the group unreached by the present agencies is very much smaller than is sometimes represented, and, that one great agency needed to still further extend the work, is native teachers. Many of these have already gone from their own to other islands to assist missionaries in opening up new stations, but more are needed, and are being trained for their work as fast as can be done.

**A Chaplain for Mhow.** Mhow, one of our mission centres in India, is also a British military post and our missionary there, Mr. Russell, has been performing the duties of chaplain. He finds this too heavy a task in addition to the other work pressing upon him, and the General Assembly has decided to appoint a chaplain. The intention is to appoint one whose first duty will be to attend to the duties of the chaplaincy, and beyond that as far as time and strength will allow, to assist in the work of the Mission. There is a salary attached to the chaplaincy, by endowment, which will in large measure pay the salary and make the appointment a very slight expense to the church. It is an important appointment and it is hoped that very soon a man will be found who can fill the place effectively.

**Mr. Kenneth MacLennan** Is to go to Honan and is to be ordained by the Maitland Presbytery at an early date. He will first visit his parents in Scotland whom he has not seen for eight years.

**Dr. Oliver.** Marion Oliver, M.D., who is home in furlough, appeared before the F.M. Committee at Brantford and was cordially welcomed, and it was agreed that she should do no work until September, and, after that, she will do work under the direction of the Foreign Mission Board. Their desire is that when her furlough ends she may not be more tired than when she came home which is sometimes the case with our missionaries.

**Difficulties in the field.** Dr. Margaret O'Hara, writing from Indore to a friend, says:—Great grace is needed in India. The home people cannot understand our difficulties. In one sense we have not the trials which early missionaries endured, nor persecutions like our missionaries in China; yet we feel day by day that we are working against fearful odds. We are fighting Satan on his own ground, superstition, idolatry, and all kinds of evil. The life of a missionary is one of constant giving out, and no outside earthly helps from which to get strength.

Did you ever think how much help such meetings as the W.F.M.S. prayer meeting and the regular church service are to you? True, we have these in a sense, but they are all held in a language not our own and thus far, even if I can understand the words, I lose the sentiment.

But notwithstanding all, I am happy in the work and love it very much. I am thankful that God has called me to be a co-laborer with Him in winning India for Christ."

**Our Mission in India.** The Report of this mission for the past year has just come to hand. Work is carried on in five centres, Mhow, Indore, Ujjain, Rutlam and Neemuch. The staff at Mhow, consists of Rev. N. H. Russell and Mrs. Russell, Miss J. Ross, and Miss W. Frazer, M.D.; at Indore, Rev. J. Wilkie, and Mrs. Wilkie, Miss J. V. Sinclair, and Drs. Marion Oliver and Margaret O'Hara; at Ujjain, of Rev. J. Buchanan, M.D., and Mrs. Buchanan, M.D.; at Rutlam, Rev. J. Fraser Campbell and Mrs. Campbell; at Neemuch, Rev. W. J. Jamieson, Miss Jamieson, and Dr. Margaret MacKellar.

The statistical table is not quite complete, but the school returns show nearly fifteen hundred scholars at Sabbath school in four of these stations. The medical work shows a total of nearly fifty eight thousand treatments during the year, and is one of the best ways of winning the confidence of the people and preparing the way for the message of life, which the medical missionaries, following the example of Christ when he healed, always make it their aim to give.

LETTER FROM MRS. MCKENZIE, NEW  
-IBRIDES.

Erakor, Efate, April 10, '93.

DEAR MR. SCOTT:—I am quite alone to-day, and feeling sad—not a good mood for letter writing you will say,—the cause is this, just at twelve o'clock last night, messengers arrived from Havanna Harbour to tell us that Mr. Milne, missionary on Nguna is very ill, and to request Mr. McKenzie to go round at once and see him.

A very few minutes after the letter was read everybody on the mission premises was astir. Two men were sent to Fila to see the French doctor and learn whether it would be possible for him to accompany Mr. McKenzie in the boat. Other natives were sent in search of a boat's crew, and without any difficulty secured ten strong men who willingly offered their services.

The willingness with which our natives come forward to our help, often on a minute's notice as in the present instance, and without any hope of reward as to this world's goods, is most commendable. Yesterday a gentleman from the harbour, worshipping with us, and who is well acquainted with our natives; said "You have a superior class of natives here." That gentleman is a christian and has had a good deal of dealings with the heathen, and to be able to give the worshipping people such a character was another evidence of the power of the gospel.

Well, the messengers returned with word that the doctor could not go in the boat, but he sent medicines, with instructions. There was no further detention so the boat left at day-break.

The morning was calm, the distance 30 miles, How glad I was to hear the wind blowing about half past eight and continuing a stiff breeze.

Such a time is necessarily an anxious one, but we can only wait and hope and pray that the life that has been so honoured of God in the ingathering of souls may be spared.

Only last Wednesday when the A. N. H. Co's schooner returned from Aneityum we heard of the death of two of Dr. and Mrs. Gunn's children, and a third was not expected to live many hours. Dr. Gunn was also suffering from the same trouble, dysentery. The same illness is now among our people and coming as it has after the whooping-cough, has carried off several of the children.

You will have heard ere this of the death of Mrs. Michelson, wife of the missionary on Tonga. She died in London.

The Lord is laying His hand heavily upon us. These are trying dispensations, but they are calls to us to live closer to Christ and labor more faithfully for the extension of His kingdom.

The Lord's Supper was dispensed here yesterday. The large church was crowded. There were one hundred and thirty seven communicants present. A number of these for the first

time observed the Saviour's dying command. The services were solemn and impressive. Mr. McKenzie preached from 2 Cor. V. 21.

Mr. McKenzie has probably written you that a door has been opened at Mele. Two teachers have been settled and a church has been built. Some of them were present at the services held here yesterday. They have discovered at last that the Almighty arm is more powerful than the arm of flesh, and our hearts rejoice.

A few weeks ago we visited Imtang, about twenty miles from here. We went by boat, left here in the early morning, and in consequence of a head wind, did not arrive until after dark. We had to pass the village before we reached the boat landing, and as we did so a lad stood in the bow and shouted vigorously, so we soon saw lights along the shore.

The teacher's house was especially fitted up for us. Among other arrangements for our comfort was a swinging form which was to do duty as a bed. But we had provided ourselves with hammocks, and I at least was thankful when we got to rest. A day's sickness in an open boat under a tropical sun leaves one feeling rather miserable.

The next morning we were up early, there was much work to be done. There was the early morning school, candidates for baptism had to be examined, new books distributed, much time spent talking with the teachers on various topics; It was also the weekly prayer meeting day.

There was also to be a marriage and being the first in the village everybody was anxious to be present. A large majority of them had never seen a Christian marriage, but the bride was too bashful to stand up in the church, so the ceremony had to be performed in the teacher's house. But the people were not to be disappointed, they kept coming in until the house was full. It was thought advisable to allow them to sit until the joining of hands. The bride had taken her seat opposite an aperture in the wall which served as door and window, and as she looked through that hole several times her countenance certainly bore the expression of one meditating an escape.

If such were her thought she changed her mind, for the tears began to flow, but she soon wiped them away with the skirt of her bridal robe. When hands were joined and the question asked as to her willingness to become the man's wife, she stood with closed lips and eyes bent downward. not a motion, not a sound; presently up went the eye-brows. Another question as to obedience and faithfulness, a slight pause and up went the eye-brows again. Natives often assent in this manner.

As soon as they had got through the ordeal of shaking hands, the bride with one bound cleared the door, made for the bush path and was out of sight in an amazingly short time. The poor bridegroom hid behind the church.

I don't know what impression the ceremony left on the minds of the other women; but the ice now being broken, the next to be married will probably not be so bashful.

Visiting these distant native villages, we are saddened by the sight of so much sickness and misery. Everybody seems to nurse up their ailments until the missionary comes; and then the sick and suffering, the sad and sorrowing, crowd in, each one expecting to get the needed help, until one almost wishes that miracles were not a thing of the past. I did feel sad when they brought in a poor young girl with paralyzed limbs.

We there secured two young men for the training class, one married the other unmarried. Several candidates were received for baptism, and have been admitted to the full membership of the Church. We rejoiced over the work wrought by those two faithful teachers. They had gathered the people in from heathenism (there were only two when they went there) instructed them in the truths of the gospel, and brought them into different stages of progress in reading; their daily life being examples of the gospel they preached and taught. Many of them could read the New Testament fairly well.

But here I must give honour to whom honour is due. While we were in Australia, the teachers had a lad from Erakor assisting them, who had been in the training class for some time, and no doubt the good reading was partly due to him.

These young men all get a thorough drilling in the practical part, in the children's school.

When we prepared to return home, nearly the whole village accompanied us to the boat. Down the winding bush path we went in Indian file; my guard frequently warning me of low-hanging branches lest my head should suffer. Some of the women carried baskets of food on their head; which they had prepared for the boat's crew. And when they came to those low branches, they bent the knees, keeping the body perfectly erect; and with a graceful movement, slid under the branch and out on the other side, without putting a finger to the basket.

At the boat landing there lay two hogs, tied, ready to be slung into the boat. The larger one was a present from the village; a token of their gratitude for our visit. The smaller one was a present from the bridegroom. We will call it the marriage fee.

Saturday 15th. Mr. McKenzie has returned home. When he left Nguna Mr. Milne was rather better, and we trust he will soon be restored to his usual health. Mr. MacKenzie unites in very kind regards.

Woman's work in India has made great progress. There are now 711 women—foreign and Eurasian—missionaries in India. These have access to 40,513 zenanas, and have 62,414 girl pupils in the mission schools.

## LETTER FROM MISS KIRKPATRICK.

SAN FERNANDO, June 27th, 1893.

DEAR MR. SCOTT,—

PROBABLY ere this reaches you, you will have learned that changes have taken place in our San Fernando circle. I refer to the departure of Mrs. Grant, who has had to take Claudia home to Nova Scotia.

It is just two weeks since they left, and it is needless to say we miss them. How the work is to move on without Mrs. Grant, is a mystery which remains to be solved.

It was sad and yet pleasing to see the people bidding her farewell, and begging for a speedy return.

About a month before she left, she had the young unmarried men in spending the evening. Just before they left, great was our surprise to see them prepare to present an address to Mrs. Grant.

It was nicely arranged and thanked her sincerely for what she had done for them, and especially for their mothers and sisters.

What she has done for these latter, cannot be estimated. To her they have come, with their sorrows, joys, and perplexities, and to all she seemed to lend a ready ear, and to be a keen sympathizer and good adviser. The women, themselves, bore testimony to this in an address presented to her on her last Sabbath among them. Many of them, as they said, had been under her since childhood, and she had been like a second mother.

Nearly all of these women had their photographs taken and gave to her as a parting gift. All are to be mounted on one plate. Besides these, several gave her private gifts, only one of which I will mention. This was a very handsome Chinese tea-set, given by three Chinese women.

Though she has gone yet all hearts will rejoice to see her back once more.

Mr. and Mrs. Geddes Grant, are moving here this week to look after our welfare.

My school is keeping up very well. I have had some older boys come lately.

These had left school some time ago apparently without any aim in life, and now we gladly welcome them back to give them a little more instruction.

A missionary in China affirms that during January more money was spent in propitiating evil spirits that have no existence than all the churches in the United States give in one year to Foreign Missions. There are at least seven organized Chinese churches in the United States—five in California and two in Oregon. Most of them are in San Francisco. One, with 82 members, is maintained by the Presbyterians; another, by the Baptists, with 56 members; and a third, in connection with the Methodist Episcopal Church, with 65 members.—*Sc2*

REV. DR. BUCHANA'S WORK IN UJJAIN  
1892-93.

The year has gone and we would not wish it here again for it has been one of trial, sickness, suffering and death : and yet with all much of the manifestation of God's goodness and mercy. We have all been ill, very ill, and one, our darling little girl, who scarcely had a place upon earth that could be called home, has been taken to that blessed rest, that heavenly home from which she shall never part.

We are very thankful to report after many years living in spare mission bungalows, rented houses in cantonments, rented native houses in the odorous native city, in tents bought and borrowed ; we are now writing in the new mission bungalow at Ujjain, comfortable, happy, hopeful. Though the upper story was not built as well as it would have been had not your missionary been taken very ill, still it is a very sanitarium for site and build and looks as if it might stand long. One large room having three windows and three doors is intended for, and is now used as, a female dispensary by Mrs. Buchanan.

Our staff of Christian workers is of such a quality as to give us great joy in our service with them, but Ujjain is a large place, the 2nd city in that part of India occupied by our Mission, and needs more workers. How shall we get them ? There are young men in our midst that have intellectual and Scripture knowledge qualification sufficient if only they had the change of heart. Our prayers are to this end.

A section of the Mihters became so much interested, first in the dispensary, that they came to the weekly meetings for a time and seemed to give promise of fruit. To such an extent were they interested, that many of the high castes were raising the old complaint, that we were receiving sinners. And at one time the school was seriously threatened because of them. Some influence came in, and they entirely ceased coming to the dispensary or meetings. But a few of them seem to be really drawn towards Christ and are again making inquiries.

As our Sundays were pretty well filled up and we had no English service, the thought came specially to Mrs. Buchanan, that it would be a good thing for ourselves and also for English-speaking people here if we could have a week night English meeting in the form of a Y. P. S. C. E. Accordingly on the 10th of January 1893, five of us met in our bungalow and organized ourselves into a Young People's Society of Christian Endeavour. We meet every Tuesday evening and have found these meetings a great help to us.

*Sunday School* work is being undertaken with a little more energy than formerly.

Last year in the examination in Canada conducted by the Committee on Higher Religious

Instruction the boys obtained, in addition to the diplomas, two medals and two prizes. One prize was also obtained by one of the Christian workers, in the senior department. We all thought the medals very pretty and they were much prized by the receivers. These medals and diplomas should be a constant witness to these lads that if they do not find salvation, their blood must be upon their own heads.

We have now Sunday Schools held regularly in all the three boys' schools and one girls' school. In these all the day pupils are expected to, and do practically all attend. Then we have also the special out-door Sunday School begun by the Y. P. S. C. E. All the Christians are considered as workers on the Sunday School Committee. Of this class of school there are four held very early on Sunday mornings to catch the children before they leave for their work for the day.

At first the people were afraid to have their names written. As soon as the teachers' little note book was taken out to record the names, the school either became absent or showed such signs of making off that the instructor was glad to get the terrible note book out of sight. Though these schools are always held in the same place under a particular tree, on a disabled ox cart, or at a cross roads still it is somewhat difficult to keep anything like regularity of attendance.

Tickets help in this direction and when a sufficient number of daily tickets are received one of the old Christmas cards sent out from home is a great treat, especially advertisement cards that have plenty of colour and the representation of some animate object. Given their choice a very pretty card of flowers will be passed all but unnoticed while a woman's face, a boy or even a donkey would be eagerly grasped.

These Sunday Schools could be held every day in the week if we only had labourers sufficient to overtake the work. We think this form of work specially useful as by it a particular section of the city is laid upon the heart of one or two workers and they feel the responsibility of being under shepherds for this particular people. Then the regular visitation and the enrolment of the names helps to make the people also feel that these Christian workers are interested in them and in their children ; that the things spoken about the Christians were lies ; and so a mutual interest is awakened. On the one side friendliness and some measure of thankfulness, and on the other side sympathy, love and longing prayers for the people's highest good.

*School*—Herbert, the lame boy who was taken up by Mr. Builder and supported by him and afterwards by the Kilgour brothers of Toronto, is now the teacher in the Bhajumpura school and is getting along very nicely with at present about thirty boys on the roll and an average of about twenty-two. He still needs teaching but it will

be a comfort to those who supported him to know that he is now teaching others. Those small schools are very inexpensive and situated as they are among the simpler classes of the people they are a very useful mission agency, for the teacher is also a preacher among his own people.

In the central school which covers the whole course from primary to Entrance to Calcutta University the Bible has been taught as usual with care and regularity. Some doubtless have not come because of this, but if we are to bear the name of a mission school we fee that we must teach at least that for which we were sent. And so the Bible is made to take the chief place in the school.

*Medical Work.*—This year my medical assistant got an offer of a position in the State and I thought it not wise to try to keep him, hence he left the mission during the hot season. After this the little dispensary became more and more crowded; the doors, the only place through which air could come, would be constantly blocked with the sick and their friends pressing in to get near the place of healing. The spirit rejoiced at the sight and the opportunity of telling of the remedy for sin. It was painful even to ask them to clear the door that air might come in; and it was no sooner cleared than others came to take their place. On I worked, scarcely thinking of the little air it was possible to get being defiled by the corrupting putrifying sores and foul breath of diseased persons, but the flesh gave way under this insanitary state of things toward the last of the month of June, when the most trying part of the weather had gone. I was brought down by the worst attack of fever I have yet had in India. Owing to this the dispensary was closed and not again opened till Nov. 7th.

Still, during the seven months that the dispensary has been open we have had in the general dispensary 2898 patients with 5542 treatments and in the female dispensary the number of treatments was 1411; making a total of 6953 treatments.

The attendance after the long break was small for a time but has been gradually increasing until Mrs. Buchanan and myself have been as busy as we can be having now between sixty and ninety patients a day.

I first give an address and have prayer, (devout India likes to have prayer offered up before they get their medicine).

Then Mr. Joseph, a student for the ministry, begins generally in a kind of loud conversational tone talking, to one or more, answering objections, meeting difficulties and in all telling the old old story of Jesus and His love.

So we labor on, examining the patients, attending their wounds, opening their abscesses,

making ready their medicine and the while talking to them sympathetically and lovingly, and pressing upon them their great spiritual need and the wonderful and sure remedy found in Christ.

In addition to those who come for medicine there is often one or two and sometimes as many as twelve or fifteen accompanying the person coming for treatment. Hence we wish that the sound of the gospel should be always heard as long as the doors are kept open.

Our service is begun with a little group and we do not demand that all be present at this service. In fact with between sixty and ninety patients a day, even if they came without friends, in the small room we have this would be simply impossible supposing it were desirable. As the stream comes pouring on we have a better opportunity of individual talk and the people become less wearied than if they had to wait some of them till all the rest were served.

During these last months we have found a joy in the Master's service such as we never experienced here before. And even when we are tired in body we have found a gladdening stimulus in the pledge, "I will strive to do what I know he would like to have me do."

With a little money from my father and some of our own we are beginning a building upon the mission ground in the city to be used as a Dispensary and preaching hall with some space for hospital, and if the needed assistance comes in (a number of the missionaries have promised help) I want to have an operating room and one or two rooms for assistants. So far the Lord has prospered us in getting good stone for the foundation cheap. If it is His will the building will be completed, if not we shall be contented with what he does give.

#### REV. J. F. CAMPBELL'S WORK IN RUTLAM 1892-93.

*Sabbath Services.*—As formerly there have been two in Hindustani, of which I generally take only one, and an informal and poorly attended one in English. At the Hindustani services to count and record the attendance accurately would be difficult and distracting, for people keep coming and going, but the estimate of the native brethren, which I think pretty correct, is that the average in the morning has been about 75 or 80 and in the afternoon about 40.

*Sabbath Schools.*—During part of the year there have been seven—attendance about 140—and, since the rains began, generally two—attendance about 60.

*Classes.*—(A teachers' class),—attended by a number of the Christians besides the S. S. teachers, is held on Saturdays. *A Bible class*, attended by most of the native Christians, has been studying Romans on Tuesday evenings. *A Helpers' class* for several months was held for

five days a week, giving place to, or taking the form of, the S. S. teachers' class on Saturdays. It generally lasted for nearly two hours.

First a report was given of the day's work and any especially interesting case was mentioned; and then a book of the Old Testament was taken up, its introduction, general features and some special passages from it studied. The whole of the Old Testament and the history of the period intervening between it and the New Testament, were thus gone over and the Gospels entered on, before the season came for more distant work.

In this class, as in private conversation, my effort has been to impress on the native brethren that the evangelization of India is their work more than ours, that though I Superintend their work I am not their master, that they are to answer to Christ himself whether they are clear from the blood of those around them or not, that He is ever with them, both seeing their labour and aiding them in it.

A plan of work was prepared by one or two of the Helpers themselves, and accepted by all, according to which the Mahallas or districts of the city and the villages within a radius of about five or six miles were to be systematically visited, those workers who one morning had a distant village having a near one next morning. In this way, and by my own visits to some extent, most of the Mahallas and surrounding Villages have been visited more or less frequently. The people thus visited were with few exceptions found to listen well and in some cases a school was asked for.

It is matter for thankfulness that to this extent the gospel has been made known, but what it amounts to in the evangelization of the people those at home will better understand by considering what it would accomplish there, among a people already acquainted with the gospel, with the Bible in their houses and living Christians in their midst.

On Friday evenings a service has been conducted at our regular preaching place, mostly by the Indian brethren.

The Railway station has also been regularly visited, books offered for sale, tracts distributed and people conversed with. Like some other parts of our work this tells not so much on our own special field as it helps in the evangelization of the country generally.

A nightly class, or service has been held with some regularity for servants and others on our compound, and latterly a Sabbath afternoon class for some of the same persons and particularly the young lads.

A. Y. P. S. C. E., has lately been organized, which it is hoped will increase the usefulness of those especially who are not officially engaged in evangelistic work, and will train the young men for being Elders &c.

*Melas*.—Two in this neighbourhood and one at Jaora have been attended as usual. Some baniyas wasted a lot of our time and gave us trouble by an attempt to prevent our working in the former.

The *Bhools* are our attraction in the wood market. During a good part of the year they come in large numbers to sell lumber, bamboos, &c., and often remain for days at a time, thus giving a good opportunity for becoming acquainted winning their confidence and telling them something of the word of life. This year we got a little farther than formerly, and it seemed probable that one of the brethren would be taken by them to live among them and teach them.

This fell through, probably because their confidence was not quite firm enough, but we hope it will soon be accomplished.

*Sales of Scriptures and other books*, have been larger than last year and more than twice those of the year before.

*Tracts* (leaflets mostly, back numbers of Gyan Patrika &c.), have been distributed in thousands. On this we lay stress, finding that many will eagerly welcome and read aloud these leaflets and papers, who cannot be induced to spend even a pice on the purchase of a little book. The seed is thus being widely sown and somebody will have the reaping. Indiscriminate gratuitous distribution of larger tracts is, not without reason, objected to, as hindering sales; but the effect of giving leaflets &c., is likely to be the other way; and to make it still more so I propose issuing a series which shall serve the double purpose of tracts and advertisements of larger books.

*Women's Work*.—(House to House visitation), has gone on steadily. Lakshuibai and Chimnabai have visited 96 houses and "places." By the latter is meant such a place as a large garden where a temple is being built, and where women are employed in the building. At the close of their recess for their midday meal our Bible women met with them and found a good opportunity of telling them of the way of salvation. Other houses—high castes and Mohammedan—have been visited by Mrs. Campbell alone, in which secular instruction is generally given, but often only the Bible story. In those visited by the Bible Women the instruction is almost entirely religious.

A *Weekly Meeting for Christian Women* has been held, for sewing, religious conversation &c.

A *girls' School* has been kept up with some difficulty, much indifference and prejudice having to be contended against.

The *Press*—has in still greater measure fulfilled the purpose of its existence " (1) as a directly mission or evangelising agency and (2) for the training and employment of native Christians." The foreman is a quiet, faithful Christian man who exercises a good influence, preaches a



thoughtful sermon, teaches in the S. School and is President of the newly formed Y. P. S. C. E.

Besides a little job work, the Mission report and other Missions printing, 105,000 pages of tracts, 16,000 pages of Mr. Wilson's Hindi Book, 49,500 S. S. tickets and the two Monthlies, Gyan Patrika and the Indian Standard, of 12 and 20 pages respectively, have been printed.

"Gyan Patrika" continues to spread, having this year reached Trinidad, where 53 copies go.

I may be permitted here to call attention to the fact that every subscriber, to our new paper The Indian Standard, while getting the worth of his money, will be helping in the publication of Christian literature and the training and support of Christian workers without cost to the mission, and it will therefore not be out of place for me to mention that subscriptions can be sent to me directly (Rs. 2½) or to Rev. Dr. Reid, Toronto (\$1) a year.

#### WORK OF MISS JAMEISON IN NEEMUCH 1892-93.

I HAVE had three schools under my care, namely, one in the city for high caste girls, one in the suburbs of the same place for chamars (a low caste) and one in the camp bazaar.

Although I have had to contend against many of the difficulties invariably met with while work among women is still new, yet I have had more to encourage than in any former year.

In the city, work has been especially encouraging. Parents have begun to appreciate education for their girls to the extent of buying their school books, a sure proof of the same. When a Hindu parts with his money voluntarily, we may rest assured he feels he is getting the worth of it! We have encouraged the girls to read to their parents and have sent specimens of their writing home for inspection, which has greatly aided in awakening the interest of the parents.

An amusing event which took place only the other day will show how unreasonable the parents are in wishing to have their girls taught in a day. A very clever little girl began attending school lately who learned the difficult alphabet in an unusually short time. When she had been just ten days at school her mother sent a message to say, "My daughter is not getting on at all. She has been asked to read from a book and could not. Miss Sahib must do all the teaching herself or come to the house and teach my girl."

Every girl in this school who was in the highest class has been lately removed by the lamentable child marriage system, but I am thankful to say we can follow most of them into the zenanas and teach them there. Girls are taken from us while so young, that with a rare exception they never can get beyond the most elementary branches.

Our chief anxiety should be, to begin from the day the children enter school to instill the principles of Christianity into their minds, and conti-

nue to do so until they are no longer under our care. Then they will be anxious to continue the Scripture lessons in their homes, and we can expect the fulfilment of the promise, "My word shall not return unto me void."

I regret to say the chamar school has not been a success this year owing chiefly to the inconsistent conduct of a native Christian family we sent to live and work among them. This is much to be regretted, especially as some of the parents and larger boys professed, about eight months ago, to be desirous of becoming Christians. But my brother has lately sent one of his best men, who has great influence over these people, to assist us, and the attendance has increased to over thirty daily. We trust the work among this despised class of people may eventually bear much fruit.

I have supervised the camp school but have been able to do but very little teaching in it. Here are girls still at the alphabet and others in classes all the way to the fourth book. Some of them show an interest in their studies but the want of really efficient teachers is sorely felt when they have to be left to their own resources. And I am convinced we must labour under this difficulty as long as we are obliged to employ married women. A woman with the care of a young baby and perhaps several small children cannot be a success as a teacher. Even if her training has been of the best, it is a physical impossibility.

Many of them do much better than can be expected. The time has come when we should teach and encourage our native Christians in every possible way, to educate their daughters, who are apt to teach, with a view to spending five or six years of their lives as teachers, instead of getting them married as soon as they leave school. And we must be prepared to give such girls a proper training as teachers.

I have been much encouraged by the progress made in zenana work during the year. It was impossible to overtake this work in both city and camp, so the latter place had to be given up. I have two Bible women employed whose work is to visit from house to house. One of these is a girl of about twenty-six years of age and the interest and enthusiasm displayed in her work, makes me long for the time when we can employ others who are not already overburdened with domestic cares.

We have not visited a single house without first receiving an invitation to do so, and we never enter a house without the Bible. Forty houses have been visited during the year. In several of these there has been sickness or some other cause to prevent us for a time continuing our visits. The average number to visit weekly has been thirty-four. In these are twenty-three learning to read, eight doing fancy work and the remainder learn nothing but the Bible lessons.

We hold a weekly meeting for women in the school, which has been attended by an average of twenty women besides as many girls. The only attraction is the 'Baby organ, and the old story is taught for upwards of an hour. What the result of all our teaching will be in the great ingathering is known only to the "Lord of the Harvest."

REV. MR. RUSSELL'S WORK IN MHOW  
1892-93.

DURING the past year there has been an advance in Mhow all along the line. New stations have been opened and new fields explored; additions have been made to our schools both in attendance and teaching proficiency. New workers have been brought in and our little Christian congregation has increased in numbers.

One of my first duties on my return from the hills was to get our new building for Church and Girls' School begun. The work has gone steadily on ever since, and I am now able to report to you the completion of a handsome and strong building which I trust will serve the purpose of a Church to our Native Christians and school for our girls for many years to come. The main room is nineteen feet high and will make an admirable audience hall for our Native congregation.

The ever increasing attendance at our boys' school in the bazar has demanded considerable attention this past year. We began in 1892 with a roll of less than fifty and it has increased during the year to more than 100. The boys have come to us to be taught knowing that ours is a Bible School. We have refused positively to employ the enticing system of introducing the Bible gradually or making the study of it optional. Every boy must attend the Bible class from the first day he enters the school, and though we have driven away a few boys I believe the rule to be a workable one.

We have got a wonderful amount of Bible knowledge into the minds of the boys. Some of them can tell every incident in the life of Christ as well as the story of the Acts of the Apostles. All know the origin of sin and the means of salvation in Jesus Christ. And I feel quite satisfied to keep up our school work for the purpose of daily instilling such truths into the minds of more than one hundred boys. Most of them attend the Sunday School, all can sing our hymns some knowing as many as fifteen by heart.

Our school in Guzarkheri we carried on till a few months ago, when as the attendance was decreasing by the promotion of some of the boys to our bazar school in the camp, and as I found most of the others could walk the short distance there I closed the school.

That in Kockarpura is still continued with a fair attendance, though it has not accomplished the object as yet for which it was started: namely the winning of the village to Christ. However we still labour on, knowing that He is faithful who promised. We have opened a boys' school in connection with our out station at Berwai but of this more later.

Ever since my arrival in Mhow it has been much laid on my mind that the old method of

working from Mhow was not in any adequate measure reaching the great tract of country to the South-West and East of us comprising probably 1,000,000 souls. I felt that we must "enlarge the place of our tent and stretch forth the curtain of our habitations. Early in the rains therefore I began to explore after a suitable place for an out-station from which as a centre we might reach a new circle of villages.

I visited and was much impressed with Berwai, a town about thirty six miles South of Mhow on the R. R. line. Our temporary work there resulting in the conversion of a young Mahratta of much promise, we felt the more encouraged to take permanent hold of the place. It commands a circle of about thirty villages, the town itself having a population of nearly five thousand. I have placed two Christian families there, the men preach morning and evening in the villages, carry on a school, Sunday school and Church, the women visit the homes and zenanas. Miss Fraser has also opened Medical work and the Christian men distribute simple remedies.

In one of the most hopeless villages near Berwai, Nanu a drum player, was converted and we trust from present appearances that he is only the first of many who shall come from the same class and district. I am able to supervise all the work myself by spending the day there occasionally. I have also visited a number of the surrounding villages and find the people very attentive and respectful. The occupation of Berwai gives us control of the whole district between Mhow and the Nurbudda, the southern limit of our field.

Berwai settled, we next turned our attention to the West. Manpur a town of about 4,000 people twelve miles from Mhow was settled on us, being not only a good centre for village work, but right on the edge of the Bheel country, a people among whom we have long desired to gain a footing. Manpur is a British village, and its leading inhabitants, the magistrate, doctor, teacher and postmaster, are all friendly. Here also I have placed two Christian families.

The district is not as full of villages as Berwai, but the Bheels in the neighbourhood are numerous and approachable. I have been over most of the ground myself on foot, as the roads do not permit of a gari or in fact a horse in some parts. The Bheels, though timorous at first and especially at the sight of a foreigner, have been eager listeners and some of them have already asked for baptism. I look for a grand harvest there soon.

I was in hopes I might be able to report to you the establishing of a third out-station at Maheswar or Mandalesar, but circumstances have hindered this being done. From present appearances however this will be the next place of set-

tlement as a number of people in the former town are asking for baptism and it commands a good district.

I have not had sufficient experience this method of Evangelistic work to pronounce any definite opinion on it, but the more I see of it and its results the more I am impressed. It imposes a responsibility on the native Christians and demands an amount of trust in them on the part of the Missionary that were not called for previously; but they are God's children and if ever to become an independent people they must sooner or later break from leading strings, and I believe that the imposition of a certain amount of responsibility is a necessary element in the training of our Native Christians. Moreover I am impressed with the fact that to preach in their villages once, twice or six times in the year will do little towards converting the masses, compared with the object lesson of Christian families living in their midst.

Besides the opening of these outstations and the work carried on there, the villages about Mhow have not been neglected. We have adopted a system which makes one worker responsible for the meeting in a certain village or part of the camp of Mhow. The programme is varied every week so that each point gets a series of preachers. Some one or two of the villages have proved very interesting and several people express their desire to become Christians. We preach in the market square twice a week to audiences at times over two hundred. These represent people from all over and doubtless the seed has been scattered far and wide. They have resulted immediately in some very interesting discussions with both Hindus and Mohamedans which have been adjourned at times to our school house and there carried on in the manner of regular debate. Many people have been stirred up and at least four of the native soldiers have come to tell me they wish to become Christians because of what they have heard in the bazaar preaching.

The Magic lantern exhibitions have been accompanied with great success so far as the numbers who attend and the readiness with which they listen are concerned. We have used the lantern a great deal during the past year both in the villages about Mhow and in the out-stations, sometimes having audiences of from two to three hundred. These exhibitions have frequently been arranged for by the people themselves. We show only Bible pictures and stories, sometimes introducing the exhibition with a few scenes from Canadian life. A few pictures thoroughly explained make more impression than many just hurriedly glanced at.

Our Congregational work has gone on as usual. The Prayer meeting on Wednesday afternoon and the service Sunday evening have been faith-

fully attended by our Christian community. We have met socially on one or two occasions.

We have had ten Sunday schools this year in connection with Mhow, having an average attendance of four hundred and eighty five. One can hardly estimate what this means. These nearly five hundred boys and girls become so many agencies for the spread of the truth so carefully taught in our Sunday schools. We follow as a rule the International Series and hold a teachers' Bible class on Saturday afternoon for the more efficient preparation of the lesson.

The training of the Native Christians has not been neglected. Up till December when the short days necessitated our going to the bazaar and village work earlier in the day, we held a daily Bible class in which great interest was manifested on the part of the men. Our study was in Romans and the Life of Paul. Besides this our men have been encouraged to read for themselves by the opening of a Hindi, Urdu and Marathi library.

A considerable interest has arisen among them in the study of religious questions and especially on all controversial points with which they are brought in contact by bazaar preaching. In fact I may say that our Native Christians read and study nothing but religious books and papers. I am the more anxious therefore to develop a good library for them. The moral tone of our Native Christians and their sense of responsibility and independence are developing. They are becoming better men and more consecrated to the Lord's service and I see in them great possibilities for the future.

I have been considerably hampered in my work for nearly six months past by having to attend to the duties of the Chaplain of the Church of Scotland in Mhow. These consist of a parade service every Sunday evening for soldiers and civilians, a prayer meeting on Wednesday evening, and for a considerable part of the time I held a Bible class on Tuesday evening. Besides these the hospital and homes of the people have to be visited and an out-station supplied with preaching once a month. I took charge of the work only because no other arrangement could be made at the time and my temporary occupancy has lasted much longer than I anticipated, but will have to be given up soon.

I cannot close my report without speaking of the harmony which has ruled in our work in Mhow and acknowledging the assistance so freely given me by our Missionary ladies especially during my absence in the summer. We have been favoured from time to time by visitors from all the other stations, which has made the year pass very pleasantly.

The future looks very bright, every feature of the work is gleaming with hope. The district

seems to be awakening to a deeper interest in the Truth; from all sides come tokens of a desire to be identified with us. The children are coming more and more under our influence and through them we reach the homes.

We have one great anxiety however, and that is the scarcity of workers. We should have at least two more male missionaries in the Mhow district alone. I would be quite willing to give up Mhow to a new comer and go to the frontier and begin work anew if I could get any one to take my place. It is a matter on which we cannot speak too strongly. We must have men and that at once or the work will be seriously retarded, and needy, perishing souls remain without the Gospel.

But we have faith in God, we have faith in the Church at home. The ever manifest presence of the Master who has guided and watched over our work and who has cheered and comforted the workers during the past year has made our hearts very trustful. We feel it is *His* work and nothing can interfere with its success. We have had many tokens also during the past year from different parts of the Church at home which show deep interest in our work. All these and many kind greetings and letters show a deep interest in our work, at home. We believe that our appeal for help will be heard, and that the Presbyterian Church, Canada will not be found unworthy of her trust in India.

#### MISS ROSS' WORK IN MHOW 1892-93.

Another year of work, in this heathen land, is numbered with the past, and from out of the darkness gleams of light have shone.

We have seen the idolatress listen attentively to the Gospel message and admit that she has sought salvation in her own religion in vain; more than one has told us that she prays daily to the living and true God. We know of others who daily read God's word although they have not yet publicly confessed Him.

The women in our Bible class take a more living interest in the Bible lesson and we believe that Sursu one of our pupils who lately passed from earth, has gone to be with Jesus, which is far better. She was sitting warming herself one morning when her "sarrie" caught fire and before help came she was so badly burned that she died the following day.

For months she had been very attentive to the Bible lessons and we noticed that her behaviour was much improved but we feared that she had not accepted Jesus as her own Saviour. I went to see her parents after her funeral, and they told me how that for months Sursu had always asked a blessing on her food, prayed and loved to sing hymns about Jesus. They were sorely grieved to see her act thus and told her, that, if she took the name of Jes school to say

nothing about Him at home as that would injure their caste. She replied that she would take the name of Jesus both at home and at school, that their idols were of no avail. Her poor parents were indeed troubled, but as she was an idolized daughter, she pursued her course, and her sorrowing mother told me frankly how they had spoken to her but in vain.

This news gave me great joy and I said that Jesus is the living and true Saviour and not to mourn because Sursu trusted in Him. We had a long earnest talk together. The father seemed somewhat impressed, but the grief stricken mother spoke constantly of Sursu's approaching marriage. Alas! as is too often the case in Christian lands the never dying soul was forgotten and the concern was all for this world.

When we opened school in June after the hot season holidays we were distressed to see our attendance greatly reduced; several families moved away, a number of girls had been married, others feared that their children might be influenced by Christianity.

We looked at the school reduced to sixty and said, "the attendance must be increased." We called the women together who bring the children to school. Dr. Fraser suggested that each woman who brought seven new girls per mensem should get a reward at the end of the year in addition to her monthly pay. With this inducement we tried to inspire the women to put forth greater efforts to persuade the people to let their daughters come where they could learn something beneficial to soul and body. A native woman's word often has much more weight with the people than ours; but we too pay many visits to the wretched homes, in search of little girls. Before the end of July the attendance was seventy six, in Oct. one hundred and four, in Dec. one hundred and twenty, and now it is one hundred and thirty.

These calling women as they are termed need to be encouraged, they meet with many disappointments in a land where men think that through education women become proud, disobedient and useless. It is true when the glorious principles of liberty are imbibed by our poor down-trodden heathen sisters they are less willing to submit to the idolatrous tyrant who believes woman was made only to be his convenient slave.

It is a constant cry "Miss sahib I want leave" there is fasting in our house today, there is a dinner, a son has been born, there is going to be a wedding (a ceremony which requires weeks for one couple), there is to be poojah" &c.

The days for fasting, worshipping and feasting follow each other in such quick succession that with our eyes open and our minds alert, we often feel that the day for successful work is still in the distance.

One day they must fast as they are sending the gods to sleep, another they are feeding snakes with milk supposing that their dead relatives have returned in the form of serpents and they must be fed.

Soon follows "Racci Punam" when millions are tying strings, with a fancy bit of tinsel on it, on the arm of some friend, knowing that a present must be given in exchange.

The day before the god Krishna's birthday all must fast, he is supposed to have been born at midnight, then swinging and dancing begins.

Salah sarad comes round when the spirits of all the deceased male relatives are supposed to come to the bank of the river for a drink. For sixteen days men go to the river and throw water from a cloth to those relatives, on the 16th day it is believed they depart. For nine days the spirits of the deceased female relatives are imagined to come for a drink. The women go and stand daily in the water, take a lock of their hair in the left hand and then with their two hands throw water to the thirsty spirits. It is believed they go away on the 9th day not to return for 12 months.

The degrading "Holi" is just at hand, when every kind of sinful passion has a free license to be indulged in to the fullest extent either in public or in private. Satan is worshipped and for days men act as if they were possessed. It is not safe for women or girls to leave their homes, in fact, this feast and its dreadful proceedings are too awful for description and when it is over a catalogue of evil is written on the poor debased faces.

It would take too much space to tell of the many sinful festivals, and ceremonies that occupy the time and attention of the poor deluded Hindoo and that so often furnish an excuse for the promising pupil to be absent.

But in the midst of many disappointments and discouragements knowledge is being diffused and some of the children tell us that they know their ceremonies are of no avail and that Jesus Christ is the true Savior. Others hold tenaciously to the idea, that their religion is God given and true. We try to prove to these that God's religion is like Himself, just, pure and satisfying to the soul, and we are looking forward to seeing some, at least, of them believe in the Lamb of God who alone taketh away the sin of the world.

The observance of idol rites does not make the same inroads on the attendance in the village schools as it does in the bazaar school, but poverty, superstition, fear and indifference do their work and we find it a difficult task to lessen the number of little street arabs who spend their time playing, learning bad language and giving abuse to each other to a terrifying degree.

We have not been able to enter one half of the doors open for zenana work. The prayer for open

doors has been answered and now the cry is for open hearts. Often when the women seem quite attentive a question is asked which shows that their minds are far away. Sometimes when the Angel of death has crossed the threshold and taken away a loved one they will listen as if there was some truth in Christianity.

Not long ago when I went to a house where they had many times heard the gospel I found a priest was present who was busy trying to propitiate the devil and persuade him to leave a young man in the family, who was very ill.

In such cases a small fire is made in the room and incense burnt. A light, in a small earthen saucer, fed with sweet oil is balanced on two threads, and held between both hands. The devil is supposed to be in this light and as it is swung backward and forward the question is asked. Who sent you? Did Kali (the goddess who desires human sacrifice) send you? Did Muree (the cholera goddess requiring a goat) send you? Did Seethla (small pox goddess, wanting a goat, rooster, cocoonut etc.) send you? When the thread swings unevenly, the answer is supposed to be no, if evenly yes and then the goddess must have her desire. If Kali is believed to have sent the devil, a cut is made in the wrist and the blood drops out to satisfy the thirsty goddess. If Muree is the guilty party a goat is brought in and tied to the foot of the low rude bedstead, or if that is a minus quantity, to a post in the ground. Here it stands for two days then the head is severed from the body with a sword, liquor is poured on the mouth and the question quickly asked. Did the goddess accept you? It the mouth opens and shuts three times the offering is supposed to have been accepted and there is great joy. If the sick one do not recover another evil spirit is believed to have entered and he has to be propitiated.

All the arts that were tried failed and Death claimed this young man, then the broken hearted mother listened as she had never done before. May she and many others soon be brought to a saving knowledge of Jesus Christ.

WORK OF MISS FRASER, M. D., IN MHOW,  
1892-93.

**D**URING the past year we have had much to encourage us, both in our schools, and in the medical work. The attendance at the dispensary has been large, and I have been invited to the homes of many of my patients. On Oct. 1st I rented the house adjoining the dispensary, and arranged it for hospital work, with comfortable beds, so that we are now able to keep five or six in patients.

This is a great advantage, how great, those who have homes, food, and loving care during sickness can hardly realize. In many of our Indian homes only neglect and unkindness are dealt out

to the sufferers. Moreover, when the women are with us day after day and are treated with tenderness, and hear continually of the Saviour, who loved them, and gave His precious life that they might know the fulness of life and perfect freedom, their hearts must waken up, and turn towards Him to whom they are taught to look as the source of all they receive and all that is done for them.

My hands have been very full during the past year, for work as I will I cannot overtake the calls that come to me from every side. On account of the increase of work among the Hindus, and the homes ready and waiting for the visits of a zenana teacher, Miss Ross and I thought it best that the senior English Class should be placed in my care, in addition to the senior division which I have had since our appointment to Mhow. In this department I have two faithful teachers, and have only to spend two hours daily myself in teaching the senior classes. The scholars are Parsees, Portuguese and English. Notwithstanding the opening of the convent and the earnest efforts of the priests and nuns, we have a larger attendance this month than there has been since I undertook the work. The bible is carefully taught, and as a rule the scholars are cheerful and interested students, some of them are in the fourth standard.

I am now opening the way for medical work in Berwai, a large village, which we reach by train from Mhow. I have two bible women at work there who send me weekly reports, stating the number of houses visited, the number of listeners, and the subjects taught. I send one of my helpers once a week with medicines. On our return from the hills, we expect to establish a branch dispensary there. As there is no medical help of any kind in that district we have every prospect of success.

The increase in the bazaar practice during the past year has made it impossible for me to overtake as much village work as I would have wished. Much had been arranged for the cold season, but unfortunately I caught the small pox from a patient and was laid aside from the work for six weeks, so that the plans had to wait, but as there is still some of the cool weather to come, we hope to overtake some of the missed work. The woman's meeting which is held every Thursday is well attended, from forty to fifty being the usual number present. We find the Sabbath school lesson illustrations a great help at those meetings. Our union Sabbath school is very large. Miss Ross has charge of the women's class which is well attended, and is ever growing in interest. It was with no small joy that we welcomed Miss Calder. We needed her so much and she is just the right person in the right place

Visits to villages.....	28
Houses visited.....	88
Visits paid.....	162
Patients treated at home.....	101
Dispensary treatments.....	10,273
Total treatments.....	10,373

Visits have been paid to 28 villages, and there have been over ten thousand dispensary treatments.

**DR. MARGARET M'KELLARS, WORK IN NEEMUCH 1892-93.**

WHILE the Reports of 1892 were being written I was fulfilling my sad mission to London. On my return I was obliged to go to the hills to regain lost strength, so it was not until August that I was able to come here to open up medical work for women.

After some searching a building was found in which the work has been carried on, so that the date of this Report closes the first five months of the work.

Contrasting last week's work with the first week's, I can see that their confidence in Western modes of treatment is already on the increase. No longer do I have to put tickets and medicines on the floor before they will be touched, nor does the water used in the dispensary have to be carted a mile and a half. At first to have mentioned surgical treatment was to have seen the patient fly terror-stricken from the dispensary, but even in this short time so much confidence has been won that fifteen have submitted to operations; most of them simple enough, but meaning much to a people who have been accustomed to let nature unassisted remedy her own abnormalities.

There are on an average ten present for the Gospel service before the dispensary is opened, then those who come in after the treatments have started are made to wait their turn so that they too hear the good news. Some make it a point not to come until I am about to leave so that they may not have to listen, but such are told that another time they cannot get medicine unless they come at the proper time.

A Sunday service was started, but had to be given up, for when they learned that no medicine was to be given they left. I think for the present that the closed door and the Sabbath silence will do more towards convincing them of the holiness of the day, than the service which would be the same as what they hear six days in the week. "There is great power in quiet, for God is in it."

Without trained helpers the work has been much crippled, for *there is no one to enter the open door.*

My Bible woman, who is to me what Aaron was to Moses, for as yet, in Hindi, I am "slow of speech and of a slow tongue" is a very earnest Christian worker, but is too young and pretty to be allowed to go alone to the Zenanas. The dispenser is a young girl of only fourteen, who does nicely in all that she is instructed, but as her age indicates is too young and inexperienced to do anything except under my own eye. Could trained workers be had I would gladly secure some, but the missions that have trained workers have more than plenty of work for them to do. It will be a day of thanksgiving in our mission when forth from the Boys' and Girls' Boarding Schools there will come a band of efficient workers to help with the Lord's work.

The few months which I spent in Indore in the Hospital serve to show me under what disadvantages medical work is carried on without one. But I trust that the day is not far distant when we may have a Hospital at this end of our mission field. Christian Colleges and Boarding Schools, of each, one is sufficient in a mission, but not so with Hospitals. We cannot send our patients to Indore, a distance of 140 miles.

You cannot understand how sad and discouraging it is to see bright young lives passing away before our eyes, because the parents and friends are too indifferent to attend to the prescribed treatment. Nothing but strong faith in God's promises can make patience possible with these people. They are so superstitious and so incredulous that it is only by ceaseless entreaties that they can be persuaded to have even a little faith in our best intentions. In dealing with their souls there is even less encouragement. Like the Inn of old, their hearts are so full that there is no room for Jesus. Oh! what joy it would be to meet one heart unlike the manger.

## Church Notes and Notices.

THE RECORD will be glad to publish items under any of the following headings. If there are omissions it is because notices have never been sent.

### CALLS.

From Fort Massey Ch., Halifax, from Mr. Joseph Gandier of Brampton.

From Lanark to Mr. D. M. Buchanan. Accepted. Induction 20 July.

From High Bluff, Man., to Mr. J. Douglas. Accepted.

### INDUCTIONS.

Mr. A. Rogers into United Church, New Glasgow, N.S., 4 July.

Mr. J. D. McFarlane into Glenelg, &c, N.S., 18 July.

Mr. John Gillis into Dundas, P.E., 27 June.

Mr. Jas. Cattenach into Centreville, Ontario, 4 July.

Mr. E. S. Logie, from Morrin College, ordained and inducted as missionary at Chalk River, 4 July.

Mr. D. Stewart of Buriestown, inducted into Dunham and Colquhoun.

Mr. S. C. Murray of Neepawa, into Port Arthur, 29 June.

Mr. James Douglass at High Bluff and Prospect.

Mr. A. B. McLeod into St. Peters, C.B., 13 June.

Mr. Jas. McWilliam into Cong. of North Bay, Ont., 6 July.

Mr. Pitlado's welcome return to Canada, and induction into Westminster Ch., Win.

### RESIGNATIONS.

Mr. McQuarrie of Wingham.

Mr. McWilliam of Port Hope.

### OBITUARIES.

William B. Clarke, D.D., was born at Biggar, Lanarkshire, Scotland, 27 January, 1805, entered the University of Edinburgh in 1822, and began the study of Divinity in 1823, the first year of Dr. Chalmers as professor there. He was licensed by the Presbytery of Biggar in 1832; was settled at Holy Morton 1835; came out at the Disruption; was called from Half Morton to Maxhilton, a suburb of Dumfries, in 1844; came to Canada in 1853; was settled as pastor of Chalmers' Church, Quebec, until his resignation in 1874. In 1880 he was appointed to the chair of Church History in Morrin College, which he filled for some years; in 1889 received the degree of D.D. from the Presbyterian College in Montreal, and on 15 March, 1893, fell asleep in his 89th year.

Mr. John Hunter, for many years an elder of Kitley, died 3 July.

Mr. James Smith, an elder of Quaker Hill, Uxbridge, died 18 May, in his 68th year.

### PRESBYTERY MEETINGS.

Calgary—Calgary, Sep. 5, 8 p.m.

Kamloops—Enderby, St. And., Sep. 12, 10 a.m.

Montreal—Pres. Coll., Aug. 1, 10 a.m.

Owen Sound, O.S.—Knox, Sep. 19, 10 a.m.

Paris—Woodstock, Knox, Oct. 3.

P. E. I.—Charlottetown, Zion, Aug. 1, 11 a.m.

Peterboro—Port Hope, 1st Ch., Sep. 19, 9 a.m.

Quebec—Sherbrooke, Aug. 29, 8 p.m.

Sarnia—Strathroy, Sep. 19, 2 p.m.

Stratford—N. Easthope, Sep. 11, 7.30 p.m.

Tronc—Aug. 1.

### MISCELLANEA.

Dunmore, in Calgary Presbytery, has had continuous service, by the Presbyterian Church only, for about two years, and on the 2nd July a mission hall was formally dedicated. There are good prospects of a successful mission.

At Darling, Presbytery of Lanark and Renfrew, a new church was opened, 2nd July, costing about \$2,000.

## Literary Notices.

THE PRESBYTERIAN AND REFORMED REVIEW for July contains the following articles: The Trial of Servetus; Theological Thought Among French Protestants in 1892; Homiletical Aspects of the Fatherhood of God; Failure of the Papal Assumptions of Boniface VIII; Metrical Theories as to Old Testament Poetry; John Greenleaf Whittier; Baptized for the Dead; How were the Four Gospels Composed? The General Assembly of the Presbyterian Church in the United States of America; Some Recent Discussions on Inspiration, by Prof. B. B. Warfield; and over fifty pages of Reviews of Recent Theological Literature. It is an able defender of the conservative theology. Price 80 cents per copy, \$3 per year. For. Rev. Association, 237 Dock street, Philadelphia.

THE ENDEAVORERS OF MAPLE GROVE.—Each new phase of social or religious life gives rise to a literature of its own, and the Christian Endeavor movement is no exception. This is a pleasant, profitable, well-written tale, beginning with a number of young people, some of them earnest Christians, some of them careless, and ending with them all actively engaged in various forms of Christian work. The whole book is a good example of what may be done by earnest individual effort. Price \$1. A. C. McClung & Co., Chicago, or the author, 1527 N. 20th street, Omaha, Neb.

TIMELY TOPICS, *Political, Biblical, Ethical, Practical*, by College Presidents and others, is the title of a neat volume of 360 pages published by E. B. Treat, 5 Cooper Union, New York, at \$1.50. Articles such as "The Papacy in Politics," by Dr. John Hall; "How can Jesuitism be successfully met," by Principal MacVicar; "The opponents of Christianity," by Sir Wm. Dawson; "The Unity of Genesis, chaps. I and II," by Prof. Wm. Henry Green, "What is Truth," by President Patton, etc., are a guarantee of the excellence of its contents.

ASPECTS OF CHRIST.—Studies of the Model of Life, by Burdett Hart, D.D.; Christ in childhood, the Divine Carpenter, His power and fame, His home and friends, as an Ethical Preacher, Christ the Saviour of men, etc., 22 chapters in all, on various aspects of Christ. E. B. Treat, 51 Cooper Union, New York; \$1.25.

THE CALIFORNIAN MAGAZINE: comes regularly, breezy and well filled, from the Pacific coast. Cal. Pub. Co. \$5.00 per year.

## STORIES OF ANSWERED PRAYERS.

## IN PERILS OF ROBBERS.

REV. GEORGE DANA BOARDMAN, who a year later became the first missionary to the Karens, in 1827 established himself among the Burmans of Moulmein, which had just previously come under English control. The Martaban River separated it from the province of Martaban, which was still Burman territory, and the resort of thieves and cut-throats, from the opportunity it afforded of plying their infamous occupations. Armed companies of twenty or thirty would frequently go over to Moulmein and commit the most daring depredations, and even taking life when resisted, and destroying entire villages when found defenceless and unarmed. They had but to recross the river to be out of reach of the English.

Moulmein had been made the capital of British Burma, and Mr. and Mrs. Boardman were invited to make their home at headquarters, but they declined, from a desire to have the freest intercourse with the Burmans. Mr. Boardman therefore built a frail dwelling on a spot which, however lovely, was very lonely, and to Jehovah he committed himself and family for safe-keeping. In about a month they were visited at night by the dreaded robbers; but the Lord kept watch, and husband, wife and infant child were held in profound slumber. Not a hair of their head was touched, and no alarm of danger disturbed them, and so the danger passed.

## A MOTHER'S PRAYERS.

George Dana Boardman, Jr., son of the missionary, at the age of six years was in a native row-boat on his way to the ship which was to bear him to the United States. He was in care of the missionaries Jones and Dean; but the little company was attacked by brutal pirates bent on securing a box of letters standing in the middle of the boat, which they supposed to contain treasures such as they were seeking. One of the boy's protectors was thrown overboard and the other, not so easily disposed of, received wounds with spear and cutlass. The poor child, hidden from sight behind a bench, saw Mr. Dean reeling and bleeding on the bottom of the boat. Another blow from a fishing spear with barbed points penetrated the wrist, from which the heavy wooden handle was left hanging! A pale face appeared at the side of the boat, and Jones is dragged in, saved from the waves, but saved for what?

Was it a mother's prayers that made these fierce men stop their attack and by gestures explain their desires? The box was gladly given up to them, and the pirates left as suddenly as they came.

## A CONQUEST OF THE CROSS.

Great was the peril of Dr. Jacob Chamberlain, of the Arcot Mission, India, in a walled town in Hyderabad. The natives, in a rage at his telling of a different God than theirs, bade him leave at once. He replied that he had a message which he must first give; but they declared that if he should say another word he would be instantly killed. He saw them standing with arms filled with paving stones, and heard them say one to another, "You throw the first stone, and I will throw the next;" but he lifted his heart to Him who can subdue man's angry passions, and asked

leave to "tell them a story," with the understanding that then, if they pleased, they might stone him.

It was the "old, old story" that he told them, beginning with the birth of Jesus. When he spoke of the cross, and explained that the agony there suffered was for each one of them, they listened with wonder. Surely God was speaking through the words of the missionary. Their anger ceased; their hearts were touched; they threw down their paving stones. After telling of Jesus Christ's cry, "My God, my God, why hast Thou forsaken me?" of His resurrection and ascension to heaven, and of the glorious offer of salvation for all, Dr. Chamberlain said he was done—now they might stone him. But he had nothing to fear, for those men, lately so infuriated were weeping. They gathered around to buy his books, that they might read for themselves of these wonderful things.

## ANSWERED PRAYERS IN BURMA.

Eugenio Kincaid, while descending the Irrawaddy, after an exploring tour in the northern part of Burma, found himself beset with dangers. Civil war prevailed, and bands of banditti were prowling about, robbing, burning villages, taking prisoners, and committing the most appalling deeds of violence. Kincaid, accompanied by four Burman boys who had been under his instruction, was in an open boat. At a certain village near the river he was told that his course would take him through a deep ravine where many robbers had their headquarters. He soon saw a boat of armed men approaching, but the displaying of a musket which he carried, according to the order of the governor, sent the robbers back toward the shore, and a second boatful was similarly repulsed.

Soon, however, the ruffians returned, largely re-enforced; five or six boats came toward him at full speed, their armed occupants looking like fiends and uttering terrible yells, Mr. Kincaid's little crew was in abject terror, and surrender seemed his only course. When his assailants were within hailing distance, he spread out his hands, saying in Burmese, "Come and take all we have." "Sit down! sit down!" was shouted back, and thirty muskets were pointed at him. He answered that "he was a foreigner, and if they harmed him they would suffer for it, for he had been promised protection by the governor." His words had no effect, and a shower of bullets fell about him. In a few moments these desperate fellows surrounded his boat. He was completely surrounded by steel points, and could not move without feeling the points of their spears. "But," he says, "God was with me. . . . In these trying circumstances I lifted up my heart for protection."

Afterward his captors held a council to decide whether they would release him or take his life. At the close of the conference the youngest of the Burman boys came to him and told him the decision, that he was to be beheaded at sundown. As the hour approached the men fell into a dispute, and by their loud excited talk Mr. Kincaid saw that they were not agreed as to his fate, to which he had resigned himself as the will of God. He took courage; however, and implored protection. The robbers were on the point of fighting one another in their passion, but quieted down, and all of them, even to a man, departed to make a depredation on a neighboring village, and under the friendly cover of the night, their prisoners, though weak and worn, escaped.



## ESCAPE IN INDIA.

During Dr. Eugenio Kincaid's passage down the Irrawaddy he was again captured, and from the very outset treated in a brutal manner. He barely escaped being choked to death. His clothing was torn from him; but when his assailants began to tie his arms as he had seen Burman criminals tied, his brave spirit asserted itself, and he declared he would *never* be tied; he would resist it till death. The wretches grinned fiendishly, but let his arms remain free. Dragged to a certain spot upon the shore, he was told, if he valued his life, not to step outside a line which they drew around him in the sand. There for six days and nights he was left with no shelter from the hot sun or the night chill. One of his boys divided with him his waist-cloth, and occasionally Burman women passing to and from the river gave him a little food. His boatmen and three of his Burman boys contrived to escape, and the fourth was taken as a servant to a certain chief. Dr. Kincaid's distresses were heightened by the sight of the agonies borne by unoffending Burman women brought from plundered villages.

During the sixth day he resolved to attempt an escape to the mountains, although the risk was very great, and discovery would bring instant death. He prevailed on one of the more humane robbers to restore to him his pair of breeches. Night came. His tormentors, after the excitement of the day, slept soundly. Their leader lay but twelve feet from him. Scarcely daring to breathe, Kincaid crept cautiously beyond the guards, and then made his way as fast as his enfeebled state would allow to the entrance of the jungle, and by noon had reached the mountains. He was two hundred miles from Ava. Stiff and weak, often burning with thirst and suffering the pangs of hunger, he was tempted to cease his efforts; but with a prayer to the Lord, he urged himself onward. On the fifth day he came across a man whom he had met before, and induced him to take him in his boat to Ava, where within a few weeks his Burman boys joined him, all feeling that their preservation was almost miraculous.

## DANGERS IN THE SOUTH SEAS.

Bishop Coleridge Patteson in the South Seas was delivered many times from the hands of those who sought to take his life before he finally received his martyr crown. For example, while on a tour, he landed on an island, and on inquiring where the chief lived, the natives offered to conduct him thither. From their excited words, some of which he caught, and especially from their expressive gestures, he became convinced that they meant to take his life. He could do nothing in defence. God alone could protect him. Wishing to escape for a little from the burning sun, he entered a small hut. There, on bended knees, he pleaded for his life, adding, "Thy will be done." Knowing that his own soul was safe, he besought the Lord for the souls of these darkened ones. Then, rising, he calmly told the natives that he was ready.

God heard his prayer, granting him such peace and serenity of countenance as disarmed his foes. He heard them say, "He does not look like a murderer; he cannot have been a party to our brother's death, therefore we will not hurt him." And he received only kindness at their hands.

## DELIVERANCE IN FIJI.

Nownere has the offering of human sacrifices and the practice of cannibalism been carried to such an extent as in Fiji, and consequently the attempt to evangelize its miserable natives was at great risk of life.

In 1839 Messrs. Hunt and Lyth, with their families, stationed themselves on the island of Somosomo, one of the darkest spots in Fiji. It is hardly conceivable that a refined person could endure the horrid sights and sounds to which they were subjected. They soon passed through a terrible experience. During a time of great excitement, when many victims were slaughtered and prepared for their cannibal feasts in near proximity to their abode, they were told that their turn would come. The savages became more and more insulting and defiant, and there seemed to be little reason to hope for escape from this dreadful fate. On a certain night it was felt that the end was near. How helpless they were unless the Almighty should interpose!

Mosquito curtains were hung around the room to hide the little band from brutal eyes that might peep through the reed walls, and they gave themselves up to prayer, determined that their enemies should find them on their knees. In continuous audible prayer hour after hour was passed, until wild cries from outside were heard, and "each voice was hushed and each head bowed lower." But their prayers had been heard. These cries were a call to the savage women to join a dance. God's children again were spared by the interposition of Him who holds the hearts of all men in His hand.

## MOFFAT AMONG THE BECHUANAS.

In laboring among the Bechuanas of South Africa, Robert Moffat at one time had nearly been the victim of their gross superstition. A terrible drought had continued so long that many cattle died, and human beings were forced to live on roots and reptiles. A renowned rain maker was sent for, but his remedies had no effect. Then all, sorcerer and people alike, charged their troubles upon Moffat and his associate, Hamilton. They said of these servants of God: "They bowed down their heads and talked to something bad in the ground. The clouds were afraid of their chapel bell, and when they did show themselves the missionaries looked at them and frightened them back."

At last a native council was held, and a chief and twelve of his men were sent to them. He met Moffat with his spear in his right hand, and declared that the missionaries should be tolerated no longer. "They might leave if they would, but if not, they should be put to death."

Moffat, looking into the eyes of the savage, calmly said, "We are resolved to abide by our post. . . . You may shed our blood or burn us out. . . . Then shall they who sent us know that we are persecuted indeed." Mrs. Moffat stood by with her babe in her arms. Moffat threw open his waistcoat, and said, "Now, then, if you will, drive your spears to my heart." The Lord again heard prayer. The chief was confounded. He shook his head significantly, and said to his followers, "These men must have ten lives when they are so fearless of death. There must be something in immortality."

How many similar proofs of a Divine interposition might be gathered from the experiences of missionaries! Many and amazing as are the recorded answers to prayer, the unwritten history is far more wonderful.

## Sabbath School Lessons.

## August 13 PAUL AT JERUSALEM.

Lesson, Acts 21 : 27-39. Golden Text, Phil. 1 : 29. Memory vs. 30, 31. Catechism Q. 73, 74.

Take for the lesson a connected view of Chapters 21, 22, with these verses as a centre.

Last lesson Paul was at Miletus, giving his touching farewell address to the Elders of the Church of Ephesus. Leaving them in sorrow because they should see his face no more, he went on his way to Jerusalem, reaching there in time for the feast of Pentecost. It was his fifth visit since his conversion 20 years before.

Eight years had elapsed since his last visit, when he had gone up from Antioch and reported his work to the great conference there, and received from them the terms decided upon for the admission of the Gentiles to the Christian Church. See Acts 18 : 21, 22. In this eight years he had made two long missionary tours, had revisited the churches in Asia Minor, had carried the gospel into Europe, and had founded large churches in leading cities there.

He came to Jerusalem, told what the Lord had done by him and caused joy to the brethren. But, said James, the Jewish Christians here at Jerusalem, are still zealous for the old forms and ceremonies, and they hear that you make light of these. Now if you will take some part in the temple service, it will please them. Paul consented, for the sake of peace, but when he had been in the temple for some days the unbelieving Jews found him out and at once set out to kill him. It was his effort to please the prejudices of the Jewish Christians that led him to fall into the hands of these Jewish unbelievers; but, this was the means of his going to Rome.

I vs. 27-30. *Seven Days*.—The period of the vow which he was to fulfil. *Asia*.—Jewish visitors to the feast, from the Western Province of Asia. Paul would be well known to these Jews and hated by them. *Men of Israel*.—This was a rallying cry that aroused all their bigotry and prejudice. *Teacheth*.—Two charges they laid against him: first, that he taught all men against the Jews, the law, and the temple. This was baseless. *Greeks*.—Into the inner courts of the temple no Gentile dare come on pain of death, and, having seen Paul walking the streets with a young Gentile from Ephesus, they supposed, falsely, that he had brought him into the temple, and raised a cry accordingly. *Moved*.—The appeal had done its work and without waiting to examine into the case, the mob, crazed at the idea of the temple being profaned by a Gentile, and blaming Paul for it, rushed upon him, drew him out of the temple and were going to kill him, for that was the penalty for a Gentile entering there.

II Rescued by the soldiers, vs. 31-36. *Approar*.—The Jews were turbulent. The Roman garrison did not know what the riot was, but, to quell it as quickly as possible, rushed down. Some cried one thing some another. How like to excited mobs of to-day. v. 35. *Violence*.—The mob so frenzied were seeking to lynch him.

III Permitted to speak, vs. 27-39. *Greek*.—The Captain had supposed him an ignorant brigand, and was surprised to hear a cultured scholar. *Murderers*.—Sicarii from *sica* a dagger. They used to stab people in open day in Jerusalem.

1. We should be careful how we judge. Paul was mobbed on a supposition, a false one at that.  
2. Paul defended himself when falsely accused, and if truth demand it we should do so too.  
3. How easy to raise a hue and cry, a false alarm, even sometimes with good men, over matters of religion. God reigns, keep calm.

## Aug. 20. PAUL BEFORE FELIX.

Les. Acts, 24 : 10-25  
Mem. vs. 14-16.

Gol. Text, 1 Cor. 16 : 13.  
Catechism Q. 75.

This lesson follows closely on the last, one week later, but it was an eventful week to Paul. Read it over carefully and follow him to Caesarea where we meet him to-day, and where he was kept prisoner for more than two years, May, 58 A. D. to midsummer 60, A. D.

The lesson tells of two addresses of Paul before Felix. In the one he defends himself from the Jews, in the other, he preaches of the faith in Christ. The first is from vs. 10-22, the second, vs. 24, 25.

I vs. 10-22. Paul's enemies have engaged a professional advocate against him, and the charges are in effect, (1) that he is guilty of treason, against the Roman Government; (2) that he is guilty of heresy, the ringleader of a sect; (3) that he profaned the temple. The Lawyer finishes his address and sits down well pleased with having the chance to speak before the Roman Governor. The latter gives a sign and Paul rises in defence.

Vs. 10-13. The first charge denied. *Many years*.—Six years, longer than the usual term. How courteously Paul opens and argues his case. *Twelve days*.—So recent that all the facts can be easily proved. *Worship*.—For this he came and not for disturbance.

Vs. 14-16. The second charge denied. *Confess*.—Not a confession of guilt, but, that in his own way, not in their way, he worshipped the same God that they did, believed the same scriptures, held the same hope. *Conscience*.—A grand summing up of faith and life.

Vs. 17-21. The third charge denied. *Many years*.—It was 21 years since his conversion, and 10 years since he had set out on his first missionary journey. *Alms*.—See Rom. 15 : 25; 1 Cor. 16 : 1-4; 2 Cor. 8 : 1-4. How could one who had spent time and labor in such work for his people at Jerusalem, be one to profane the temple. *Asia*.—Jews who had hated him in Ephesus, and when they saw him in the temple raised a cry against him. *Tumult*.—He had raised no tumult. He was quietly worshipping. It was they who raised the tumult. *Ought*.—Roman custom did not judge a prisoner without his accusers face to face. *Or else*.—The charges of Tertullus had been very general. He asks for instances. *Except*.—He is very careful to mention all, and there is no reply.

Vs. 22. The Result. *Knowledge*.—He knew enough of Christianity not to accept the statements of the Jews, and deferred the case until Lysias came, who would be an impartial witness.

11. Second appearance before Felix. Vs. 24, 25; *Drusilla*.—The daughter of Herod Agrippa I. At 15, she had married Aziz king of Hamath. Felix, an old man of 60, born a slave and though now in power, a slave still to sin and vice, induced the young bride to leave her husband. What an audience, and Paul adapts himself to it. *Trembled*.—Was terrified, old in vice as he was, but she was too hardened. *Convenient*.—How many have made shipwreck there.

1. The Christian should be courteous.
2. The enemies of Christ and His church will make false charges.
3. A sufficient answer is, to show the facts and let them speak.
4. Paul before Felix's judgment seat; Felix before the bar of his own conscience, one calm the other terrified.
5. How differently the forgiven and unforgiven can view the judgment to come.
6. Satan's greatest allurements are "a more convenient season."
7. Opportunities lost, come back no more.

## Aug. 27. PAUL BEFORE AGRIPPA.

Lesson, Acts 26 : 19-32. Golden Text, 1 Cor. 1 : 24.  
Memory vs. 22-23. Catechism Q. 76, 77.

Two years of inaction. Two years in jail. But he had comfort, and perhaps these years were needed to recruit the strength that his restless energy led him to expend, and the lesson in patient trust would not be lost.

Felix had hoped that he might get a bribe from Paul or his friends, to let him off, and so sent for him often to talk with him.

Then came trouble with the Jews. Felix killed a member of them. The people complained to Rome, Felix was recalled and Porcius Festus was sent. The Jews thinking to succeed with a new Governor, asked for Paul. The latter that he might not fall into their hands appealed unto Caesar, and Festus prepared to send him. But what charges should he send against the prisoner? He could not tell, and when king Agrippa and Bernice came to call on the new governor, he brought Paul out, and had him address them. Here again Paul's address is a model of courtesy and skill.

## I. Paul's history and teaching vs. 19-23.

Paul's conversion set him at once to work for others. *Damascus*—He preached there immediately after his conversion, and then after a probable retirement of 2 or 3 years, he came back and preached again. Gal. 1 : 17, 18 ; Acts 9 : 23 ; 25. And then throughout all the coasts of Judea. No record of this is given, but some time between 40 A. D. when he left Jerusalem and 48 A. D. at his first missionary journey.

Hethen gives the sum of his preaching, doctrine and practice.

For these causes—What a ground for seeking to kill him! *Witnessing*—Paul's ministry is summed up here, (1) as to the substance of it, viz. what the prophets had foretold, and what Christ had accomplished. (2) As to the objects of it, to small and great. All were alike to him, sinners needing salvation.

## II. Paul and Festus vs. 24-26.

Festus was a heathen Roman. He knew nothing of Christianity, and as he listened to the new strange doctrine and saw the enthusiasm and earnestness of Paul, he could explain it on no other ground than insanity, and cried out accordingly.

What a model of courtesy and candor is the Apostle. Read his answer: Then he appeals to Agrippa who being a Jew and resident in the country was familiar with the story of Christ and His cause.

III. Paul and Agrippa vs. 27-29. *Believest*—

Being a Jew, he must acknowledge that he believed the prophets? But passing that question by, the king gives his famous answer. *Almost*—Literally, "in a little" or "with a little" thou persuadest me. Most writers think it implies a sneer on the part of Agrippa, or perhaps a jest, that, being impressed, he turned it off with a laugh, as if he would say, "Ha, you would make a Christian of me in short order, would you?"

Then comes the conference. But he could not now be freed. And it was better thus. Had he been freed, the Jews might have killed him. At all events he would not have got so quickly to Rome.

1. The Old Testament witnesses to the New.
2. That Christ died for our sins and rose again, is the sum and substance of the Gospel.
3. How often Christian work and experience seems madness, fanaticism, to the unbeliever.
4. Compare the treatment which Felix and Agrippa give to the Gospel.
5. Almost..... but lost!

## Sep. 3. PAUL SHIPWRECKED.

Les., Acts 27 : 30-44.  
Memory vs. 42-44.

Gal. Text, Ps. 46 : 1.  
Catechism Q. 78.

Last lesson found Paul still a prisoner at *Cæsarea*. At length a sufficient number of prisoners was gathered to warrant the sending of a special escort with them, and the voyage began. Trace its progress day by day, until we find them anchored, on a stormy night, off the coast of Malta.

## I. Keeping the Sailors, vs. 30-32.

*Shipmen*—There was but one boat, it would carry but few, and the cowardly sailors determined to escape, leaving the others to their fate. *Colour*—Under pretence of doing some work, they were already anchored by the stern and pretended that they were going to carry out anchors from the bow. Paul had seen a good deal of the sea, he judged their purpose. He saw that if these were let go there would be none to manage the ship. He spoke to the centurion. *Except*—How does that agree with what he had said to them, as told by the angel, that God had determined to save them. How can these two statements be reconciled? Man cannot reconcile them. It simply means that while God carries out his plans, he does so by human agency, that men are responsible to the extent of their power. But, how to reconcile the two, is for God not for us. His sovereignty and our free agency can only be reconciled by Himself. Our part is to obey His commands, claim His promises and trust Him for results.

## II. Taking food, vs. 33-38.

The great struggle was to come and they were weak with fasting. In their anxiety they had eaten but little, now Paul wisely urges them to eat as they wait for the day. He cheers them, gives thanks and eats. They take courage and follow his example. Then, to lighten the vessel, so that she would run as far in as possible, they threw overboard their cargo.

## III. Getting ashore, vs. 39-44.

Verses 39-41 describe the work, v. 42. *Soldiers*—They were responsible for the prisoners with their lives and feared that if these prisoners should escape they would be put to death. *Centurion*—Paul had made a deep impression upon him so all were saved.

Note what a blessing Paul was to the whole crew, (1) in keeping the sailors who alone could manage the ship and thus saving the rest, (2) in being the means through the centurion's favor of saving the lives of the prisoners.

This scene is full of truths. Note a few that have been suggested.

1. How peaceful in danger are those who trust in God.
2. Though our salvation is of God we are commanded to do our duty regarding it.
3. Though we do our duty it is still of God.
4. In the midst of the hurry that dark morning Paul took time to thank God before eating. The greater the hurry and danger the more need for trust in Him.
5. Lightening the ship, a type of what men must do in living loosely to the world if they would be saved.
6. Our voyage may be stormy but God is in the storm.
7. All safe to land a type of Christ's own people. None truly regenerate shall be lost.
8. The blessedness of having the good among us. Five righteous would have saved Sodom, and God said to Paul, I have given thee all them that sail with thee.

**Acknowledgments**

Received by Rev. Wm. Reid, D.D., Agent of the Church at Toronto Office, Confederation Life Building, Rooms 62-65.

Middleville.....	9 35
Elora, Chalmers.....	31 15
Petrola.....	10 00
Kirk Hill.....	56 00
Surrey Field.....	8 00
Stonewall' M. bd.....	10 00
Friend.....	1 00
W Williams.....	21 00
Zorra, Burns.....	8 00
Adjala.....	25 00
Peterboro St And s.....	30 10
Eadies.....	13 97
N S McEachern.....	5 00
Ingersoll.....	23 10
Scott & Uxbridge.....	14 00
Fisherville.....	3 00
Guelp St And.....	50 00
Limehouse s s.....	4 23
Friend, Quebec.....	20 0
W Adelaide.....	11 84
Montreal Crescent.....	100 00
Therold.....	35 20
Brussels Mem Mel.....	2 50
Friend, Yorkton.....	2 50
R F Burnett.....	2 50
Miss Bryden.....	25 00
W C.....	5 00
Zian, Cedar Grove.....	5 00
\$107 97	

**HOME MISSION FUND.**

Rec. to 5th June, '93 \$3,067 66	
Blyth.....	2 00
Victoria Ist.....	49 00
Elora, Chalmers.....	33 00
Beachburg.....	26 00
Petrola.....	10 00
Kingsbury.....	10 60
Windsor Mills.....	5 00
Paris - Riv. Mission.....	46 21
Kintyre.....	4 10
J L.....	5 00
Seventh Line.....	8 15
Barrio Island.....	9 20
Webwood.....	15 65
W Williams.....	21 00
Rev Mackenzie, Honan.....	25 00
Zorra, Burns.....	21 00
Toronto St And.....	120 00
Flooden.....	5 57
Port Windsor.....	9 75
Adjala.....	60 00
Centerville.....	10 75
Tuckersmith s s.....	6 00
Pine Creek.....	4 00
Scott & Uxbridge.....	10 00
Parkdale.....	125 00
Harron.....	2 40
Toronto St And.....	23 00
Limehouse s s.....	4 22
Woodstock, Knox.....	183 50
Friend, Quebec.....	20 00
W Adelaide.....	12 39
Brussels Mem Mel.....	2 50
Clinton, Willis.....	17 00
W C.....	5 00
\$3,974 45	

**AUGMENTATION FUND.**

Rec. to 5th June, '93 \$1,284 47	
Camden & Newburgh.....	5 00
Victoria Ist.....	25 00
Elora, Chal.....	20 00
Beachburg.....	24 00
Petrola.....	10 00
Motherwell.....	8 00
Arvonbank.....	9 10
W Williams.....	6 00
Rev Mackenzie, Honan.....	20 00
Zorra, Burns.....	6 40
Stonewall.....	4 00
Adjala.....	10 10
Scott & Uxbridge.....	8 00
Guelp St And.....	32 10
Clinton, Willis.....	17 00
English Sett.....	16 00
W C.....	5 00
Grassmere.....	5 55
\$1,514 02	

**FOREIGN MISSION FUND.**

Rec. to 5th June, 1893 \$706 70	
Victoria Ist.....	15 00
Wm Field, Metch, B.C.....	5 00

Camden & Newburgh.....	10 00
Martintown, St And.....	14 10
Petrola.....	10 10
Ottawa, St Pauls.....	30 00
Mador, St P a & St Col.....	5 00
W Williams.....	9 00
Rev Mackenzie, Honan.....	20 00
Zorra, Burns.....	4 00
Greenbank.....	5 83
Adjala.....	10 00
Scott & Uxbridge.....	2 00
W C.....	5 00
Carleton Place, Zion.....	20 00
"Zion, Cedar Grove".....	2 00
\$478 06	

**Ministers Rates.**

Rec. to 5th June.....	\$189 45
Rev J H Ratcliffe.....	10 00
" J Sutherland.....	3 75
" W G Jordan.....	9 07
" W D Turnbull.....	100 00
" G D Bullantyne.....	15 00
" W C Heine.....	9 00
" J Hastie.....	10 00
" J Gallaher.....	75 00
" J McNeil.....	10 00

REV DR. ATON'S MISSION. Wm Hurdon, Toronto. \$50 00

NEW HERRIDES. Peterboro, St And c e. \$30 00

JEWISH MISSION. Friend, Shelburne. \$100 00

Rev Mackenzie, Honan. 20 00

Received during June by Rev. P. M. Morrison, Agent at Halifax, Office 39 Duke St., P. O. Box 338.

FOREIGN MISSIONS. Previously ack'd. \$758 78

Milford c e.....	3 44
Stellarton, Sharon s s.....	5 50
Cross Roads c e.....	7 50
Grand River s s.....	3 00
New Richmond.....	36 00
Strathalbyn.....	13 75
L Soc. Breadalbane.....	5 25
L Soc. H. Hill.....	10 00
Mt Unisco & B Bank.....	3 00
Nabou.....	21 50
Rev Ewan McKenzie.....	8 00
Goldenville.....	5 72
Jas McKenzie.....	15 00
Blackville & Derby.....	20 00
Westville, St Phillips.....	38 15
\$954 65	

HOME MISSIONS. Prev Ack'd. \$299 55

Stellarton, Shar s s.....	5 10
Free Ch of Scotland.....	730 00
Mt Unisco & B Bank.....	1 27
Mite box, Mar & Don.....	2 00
Rev E McKenzie.....	8 00
Blackville & Derby.....	12 00
Frederic'n, St Paul's s s.....	15 10
\$1 073 32	

AUGMENTATION FUND. Prev Ack'd. \$ 374

Shubenansie.....	31 35
Bridgeport & Reserve.....	10 00
\$155 09	

COLLEGE FUND. Prev ack'd. \$150 75

Int Tantaugouche Ch.....	26 01
Amasa Durie c.....	15 00
Compos Amherst ch.....	4 10
Middleton.....	4 00
Div C B of Commerce.....	24 50
B - f Montreal.....	130 00

Div C B of Com.....	140 00
Mt Unisco & B Bank.....	2 84
Int Est R G Baxter.....	75 00
\$613 13	

A. & I. MINISTERS FUND.

Prev ack'd.....	\$73 80
Int J D Morell.....	1 00
Rev E McKenzie, ra.....	12 07
\$104 37	

Received by Rev. Robt. H. Warden, D.D., Presbyterian Offices, Box 1839 Post Office, Montreal, to 6th July, 1893.

FRENCH EVANGELIZATION.

Already ack.....	\$1,142 21
Wuxeter.....	14 54
A R F.....	5 00
London, St And s s.....	15 00
Friend, Quebec.....	20 00
Guelp, St And.....	20 00

Per Rev. P. M. Morrison.

Stellarton.....	21 00
Sharon s s.....	5 50
Amherst.....	50 00
Port Hood.....	1 40
New Richmond.....	18 00
Blackville & Derby.....	12 00

Per Rev. Dr Reid, Toronto.

Elora, Chalmers.....	20 00
Petrola.....	10 00
Kintyre.....	9 00
W Williams.....	5 00
Metcane.....	5 44
Rev Mackenzie, Honan.....	20 00
Zorra, Burns.....	8 00
Mador, St Peters.....	20 00
Adjala.....	11 00
Centerville.....	2 00
Scott & Uxbridge.....	4 00
W Adelaide.....	3 00
Friend, Arkona.....	5 00
Carleton Pla, Zion.....	56 00
\$1,799 89	

POINTE AUX TREMBLES SCHOOLS.

Already ack.....	\$197 25
Chatam & Grenville.....	4 00
Norwick Jn c e.....	20 00
Ed Marshall.....	5 00
A R F.....	5 00
London, St And s s.....	65 00
Clinton, ars Coats.....	20 00
Therold s s.....	25 00
Palmerston c e.....	16 00
Oshara s s.....	12 50
M. herwell s s.....	15 00
N Glasgow, United s s.....	75 00
L Harbor & F Grant s s.....	25 00
\$194 75	

PRESBYTERIAN COLLEGE, MONTREAL.

Endowment fund.	
Already ack.....	\$1,183 39
E tiz Montgomey.....	5 00
Hickson.....	10 00
A Georgetown.....	41 25
Montngdon.....	44 75
\$1,289 39	

Ordinary Fund.

Already ack.....	\$28 00
Luchute, Henrys.....	19 02
\$47 02	

NEW HERRIDES.

Montreal, Victoria c e.....	\$12 00
Chat, St. Munges Ladies.....	25 00
\$37 00	

For R. c. Wilkie, Indio. Mrs G Rogers, Mont. \$50 00

## TRIPLET MAXIMS.

- Three things to do—think, live, act.  
 Three things to govern—temper, tongue and conduct.  
 Three things to cherish—virtue, goodness and honor.  
 Three things to contend for—honor, country and friends.  
 Three things to hate—cruelty, arrogance and ingratitude.  
 Three things to teach—truth, industry and contentment.  
 Three things to advise—intellect, dignity and gracefulness.  
 Three things to like—cordiality, goodness and cheerfulness.  
 Three things to delight in—beauty, frankness and freedom.  
 Three things to avoid—idleness, loquacity and jesting.  
 Three things to wish for—health, friends and a contented spirit.  
 Three things to cultivate—good books, good friends and good humor.  
 Three things to shun—sin, Satan and selfishness.  
 Three things to follow—usefulness, holiness and humility.

UNTIL we know God with the heart we can not praise with the lips.

God will not help the man who will not do what he can to help himself.

A VERY small amount of doing is better than a wagon load of resolutions.

THERE is something wrong with the man's head who never learns anything from a mistake.

JOB learned things about God in his adversity that he never dreamed of in his prosperity.

A GREAT deal of meanness masquerades in all parts of the land under the name of prudence.

THE best sermon is not that which announces "new truth;" but that which helps you to see deeper into old truth.

THERE is no spiritual arithmetic by which you can bring together any number of half-Christians and make a whole one.

**COLIGNY COLLEGE, OTTAWA**

FOR THE BOARD AND EDUCATION OF YOUNG LADIES.

THIS Institution is the property of the Presbyterian Church in Canada. Its aim is to give a first class English education, with French and German, Music, and the Fine Arts; also Calisthenics, Typewriting and Stenography. Grounds extensive. Buildings have all modern conveniences. Thoroughly efficient staff. The Music teachers are from Trinity College, London, and Conservatory of Music, Leipzig. The French and German teachers are from the European Continent. Cheerful home life. Special attention to religious training. Fees *etc.*, very moderate. Reduced rates for Ministers families. The next session commences 12th Sept., 1893. For circulars, address: REV. DR. WARDEN, Montreal.

**BRANTFORD LADIES' COLLEGE,**

The only Ladies' College in the West, approved by and reporting to the General Assembly. Largely patronized by Ministers of the Presbyterian Church. The Faculty consists chiefly of specialists trained in Continental Colleges and Conservatories and in our own Universities. Students are prepared for University examinations in Arts and Music. Specialists in Painting, Piano-forte, Voice-culture, Elocution, French, German, Stenography and Typewriting; have superior advantages and moderate rates. Under the supervision of Mrs. Gollis, the Lady Supt., every attention is given to the religious training and social life of the students.

For Calendars address

Rev. Wm. COCHRANE, D.D. (Governor).

## SELF-CONTROL.

To exercise self restraint amid provocations, and thus acquire the habit of keeping the door of our lips, should not be counted a hardship. The rich fruit resulting from this is an abundant reward. How such watchfulness increases our ability to resist habits unfriendly to a perfect character, every reflecting person must see at a glance. How it saves us from sudden and grievous complications in our intercourse with others is shown in repeated instances in our own lives. "O, if I had not uttered that sharp retort, or given way to that uncharitable judgment, how much better it would have been!" was the honest confession of one who had been thrown off his guard at a critical moment. If we do not always measure this great wrong against ourselves, the loss is no less great. There is an undermining of self-respect, an inward disintegration of character, silently working evil even when our desires are for the good. Better, far better, that we should seem to suffer at the time, than to indulge a wrong temper in word or act. "Better is he that ruleth his own spirit than he that taketh a city."

## PATIENCE.

Patience is the truest sign of courage. Ask old soldiers, who have seen real war, and they will tell you that the bravest men, the men who endured best, not in mere fighting, but in standing still for hours to be mowed down by cannon shot; who were most cheerful and patient in shipwreck, and starvation, and defeat—all those things ten times worse than fighting—ask old soldiers, I say, and they will tell you that the men who showed best in such miseries were generally the stillest, meekest men in the whole regiment. That is true fortitude; that is Christ's image—the meekest of men, and the bravest too.—*Charles Kingsley.*

Published by Authority of the General Assembly of  
The Presbyterian Church in Canada.

**The Presbyterian Record.**

50 cents yearly, in advance. In parcels of 5, or more, 25c.

**The Children's Record.**

50 cents yearly, in advance. In parcels of 5, or more, 25c.

Subscriptions, for part of the year, may begin at any time, but must not run beyond December.

Please order direct from this office, and remit by  
P.O. order or Registered Letter.

EDITOR: REV. E. SCOTT.

Office, Y.M.C.A. Building, Montreal.