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Presbyterian Record.

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A Striking Co-incidence. Next summer the General Assembly meets in St. Matthews' Church, Halifax, on the 12th of June. The following day, the 13th of June, the congregation of St. Matthew's Church will be one hundred and fifty years old, the oldest congregation in the Presbyterian Church in Canada. It can thus celebrate at once the close of the Century, the completion of its own century and a half, and have the whole Church present to rejoice with it. What a change from the solitary beginning to the host that shall be represented there in June. How literally is "the little one become a thousand." The co-incidence, so remarkable, was not of human planning, but how fitting that the Church should celebrate the close of the Century by gathering in devout thankfulness with its oldest congregation, and celebrate, not only the close of the century, not only the century and a half of the history of that oldest congregation, but in doing so, celebrate the century and a half, the third jubilee, of its own history.

St. Matthew's was not at the first definitely organized as a Presbyterian congregation, for there was no Presbyterian Church in the country to organize it, or with which it could be connected. It was simply a body organized for worship, the year after the founding of the city. But it never had connection with any other than the Presbyterian Church. The first Presbyterian minister, Rev. James Lyon, who came in 1764, did his first work in Canada as its minister, and its earliest and only affiliations have been Presbyterian.

Heartiest thanks to all who are kindly interesting themselves in the circulation of the RECORD for the coming year, and for the kindly, cheering letters that have come.

Famine For the first time in nearly a century in India. our own mission field of Central India, for which we are specially responsible, is visited by sore famine. In previous famines people flocked from other places to be fed. Now this place, too, is stricken. Rev. Wm. A. Wilson, one of our missionaries, writes:—"We give some food twice a day to people who are willing to work for it, but many are now so weak and famished that they are no longer able to work.

"Residence in a famine-stricken country is not pleasant. At every turn we are confronted with signs of distress we have no power to relieve. Everywhere I hear people crying, 'Give me food, I am dying of hunger.' I never wished for a larger salary before, but it is hard to see the emaciated and naked everywhere and be able to do nothing for them.

"The water supply threatens to give out. Fodder for ponies is four times its usual price. Oxen and cows, on which so much depends in India, cannot be fed, and are dying in vast numbers. Almost every day people come to us, offering their children, and begging for a little bread."

Two things should be remembered by any of our readers whose hearts move them to help. First, do not make your gift by voting part of your missionary Society money for that purpose, but by spending less upon self or saving in some other way. There will scarcely be enough when all the society monies are gathered to pay what you have already promised to the missionaries to help them live and work through the famine, and their food costs them much more than it used to do. Second, see that your gift does the most good, in feeding the starving, by sending it to our own Church Agents in Halifax or Toronto to be disbursed by our missionaries. Their knowledge of the whole situation and their unselfish desire to help the hungry makes them the best and safest almoners.

R. C. Mission Two things may here be noted to Protestants. with regard to the special services which the Roman Catholic authorities of Montreal have been carrying on recently for the conversion of Protestants, bringing in for that purpose an eloquent Paulist Father from New York. First,—such a movement is not only their privilege, but, if they believe they have saving truth which Protestants have not, it is their duty to teach it. Second,—They are permitted to do so in peace and quietness. If Protestants are present, all is listened to with respectful attention. Neither within nor without is there sign of disturbance. It is their right, and they enjoy it in fullest measure.

Two other facts necessarily follow the above. First, that if Protestants believe that they have saving truth which others have not, that they have the Word of God, which it is admitted the French-Canadians in few cases possess, it is their privilege, their duty, to give that Word to their fellow-countrymen. Second,—when Protestants attempt to teach what they believe to be true, even to Roman Catholics who will listen to them, it is to be expected that they will be permitted to do so in peace from this time forth.

“By Their Fruits.” Doctrinal tests are well for those who have knowledge to use them, but when the Saviour was warning against false teachers and wished to give a test that all, even the most simple, might understand and apply, He said, “By their fruits ye shall know them.” The test is still valid, and when R. C. missionaries come and confuse men and women with specious reasonings ’twere well to take Christ’s plan. And in doing so, the fruits of either Romanism or Protestantism are not to be judged by a few individual samples on either side, nor by the results of either one as modified by the other in mixed communities, but by the general results where either system has had full and undisputed sway for a sufficient time to produce its legitimate fruits.

Rome and Its Fruits. Let Christ’s own test be applied along four lines,—civil liberty, religious liberty, education, and the Bible.

As to the first, the claim of Rome is that the Pope is God’s vice-gerent on earth, that rulers and ruled alike are subject to the Church of which he is the head, and where that Church has had the power she has always enforced her claim by pains and penalties. Protestantism, on the other hand, has always been the champion of the fullest and largest civil liberty. It has ever aimed to make freemen, not slaves.

As to the second, in no land where Rome has been supreme has there been liberty for others to worship as they wished. Such liberty has always been won from her by struggle. The history of religious freedom has been one long conflict with Rome. Protestantism demands and allows the fullest, freest exercise of the rights of conscience.

As to education, the command of Rome, where supreme, has always been, “Do not think, but obey.” In lands where she has had longest and completest sway, the ignorance is densest; while Protestantism ever seeks to elevate man from an unthinking machine to the highest exercise of the reason God has given. Rome educates, but not in countries where she has absolute sway.

The Bible! Rome discourages it always, and where she has the power, forbids it. Never in all history, has Rome, where supreme, allowed the free use of the Word of God. Protestantism is builded upon that Word. It is God’s message to man; the Father’s letters to His erring children, asking them to come back to Him, and telling them the way, and Protestantism seeks to put that Father message into the hands of all, and to teach them how to read it.

More Calls Than Evor Before. There is the Century Fund, the Patriotic Fund, and the Red Cross Fund. The Indian Famine is calling for help. Special calls and claims are thronging thick. And they must be honored. It simply means that Christ is allowing us a larger share with Himself in self-denial for the sake of others, and in some of the things the self-denial is a very small part of what others are enduring for the sake of their country. But let not the giving to these mean less to the regular work for which we are responsible. Home and Foreign Mission work cannot be lessened at will, because we have our agents in the field, those who have gone to the front to do our work. Let the reduction, if there must be such, be in spending upon ourselves.

Two Goods. Never before have have so many reports of the annual meetings of congregations appeared in the weekly press as of the year just closed, and never have published reports shown such general prosperity. Another feature of the turning year is the large increase in the fur coat brigade. Many a minister having a large field and long cold drives will do his work for the remainder of the winter with warmer body and still warmer heart, enwrapped by such token of the kindly regard of those for whose well he labors.

Century Fund Banks. Samples of Century Fund Savings Banks have been sent to all S. S. superintendents. The Committee earnestly hopes that every child will have one. To all schools that decide to use them as many will be forwarded as desired, free of charge, carriage to be paid by the receivers on delivery. Better still, save the Fund by sending at the rate of \$2.50 per hundred, and this will pay cost and carriage. While the money that a child may be able to collect in its bank will be sent to the Fund, the bank will be kept by the child as a souvenir of the movement. The Committee is aiming at an average of a dollar or more from each bank, and hopes that many schools will reach an average far above this. It is suggested that in each school a Financial Secretary be appointed, to whom the banks should be returned every three or six months.

Century Fund Books. Century Fund subscription books may be had from Rev. Dr. Campbell, Perth, Ont. These books are in duplicate; one copy to be kept by the congregation as a permanent record, the other, when the work is completed, to be forwarded to the Church Offices in Halifax and Toronto. The books are of two sizes, for 250 and 500 names. In ordering, the size required should be stated. Congregations of 50 or 60 families and upwards should have a book of 500 names, for in many families each member of the family, parents and children, will contribute, and will have their names on the long, long Century roll. Many of our congregations consist of two or more sections; it would be well to have books for each, which will remain the property of the section, among the Church Archives in the years to come, while the books returned to the Church Offices will remain a permanent Record there. Let this Century roll be as complete, by the voluntary will of the people, as was the forced enrolment which led each Jewish family to its ancestral city, when the Saviour Christ was born.

A NEW STEP IN PROHIBITION.

Prohibition is no new thing. It is on every page of the Statute Book. All civilized society depends upon subordinating the liberties of the individual to the general good. Prohibitions are already numbered by the hundred in our laws. Nearly all human laws are prohibitions. They meet at every turn the human selfishness which would seek its own benefit regardless of others,

and they say to it "Thou shalt not." Among the more primitive savage peoples, each is for the most part a law unto himself. But in proportion as civilization makes progress, each one pays for its advantages by yielding up some of his individual rights to the good of the whole.

The question of prohibiting the traffic in intoxicating liquors, is merely the question of whether the liberties of the few who would like to make money out of this traffic shall submit to the public good, or whether that public good must suffer, its homes and hearts be made sad and many of its lives ruined, in order that the love of gain on the part of the few may be gratified. At one time this question was not thought of, but as primitive conditions have been left behind, and civilization has made progress, and individual liberty has been made to yield in larger measure to public good, and that public good in which all alike share has been thereby increased, the question of prohibiting the liquor traffic has gained increasing prominence and larger advocacy; and if progress in the same direction continues it is safe to assume that the traffic will in due course be placed in the list of things prohibited.

Every such addition to the prohibited list is a real gain to the community. It takes a questionable good from the few by stopping their gains from the traffic, and gives a real good to the many, and hence prohibition becomes in the end the highest, truest liberty, the liberty to do the least evil and the greatest good.

The Women's Christian Temperance Union of Canada have decided to set to work for the prohibition of another evil, the cigarette, which is doing so much harm among the boys of this generation. The increase in the cigarette habit among boys during the past few years is appalling. The women rightly judge that "the only effective measures that will protect the youth of our nation from the most degrading influences of the deadly cigarette, is to entirely abolish its manufacture, sale, and importation," and they "are preparing to petition the Dominion Government for such legislation."

Every well wisher of our country and its boys and its future manhood, should do what he can to help those women in their good work.

Let Klondike gold which aliens are carrying from our country, be taxed to the full, but let not our revenue be builded on the ruin of our boys. Savage chieftains in the South Seas used to bury men and women alive in the post-holes of their houses. How much further advanced are we if we build our country's revenue upon the wreck of our country's hope?

THE CENTURY FUND.

Regina has subscribed \$2,500 to the Century Fund.

The Country charge of Oro and Guthrie, Ont., will give \$1000 to the Common Fund.

Stonewall, Manitoba, subscribes \$1,700, of which \$700 for their own debt and \$1,000 for the Common Fund.

Gravenhurst congregation, Barrie Pres., has raised \$1,700 for the Century Fund, of which \$1,500 is for the Common Fund.

Rev. A. MacGillivray, sub-agent in charge of the Century Fund in Toronto Presbytery, reports that the Presbytery will exceed the amount asked from it.

Rev. R. G. MacBeth, of Winnipeg, has been requested by the Central Committee to work for a time in the Synod of Manitoba and N. W. for the Century Fund, in connection with Presbyterial Committee, and has begun his work.

St. Andrews, St. John, N. B., expects to raise \$6,000 for the Century Fund. The two congregations of Chatham, N. B., agree to raise \$6,000, and it is stated that about \$6,000 is expected from Charlottetown.

Century Fund Banks have been prepared for the Children of the Church and will be sent on application to the church officers, Toronto. When ordering it would be well also to send at the rate of \$2.50 per hundred, which would pay the cost and carriage of the Banks.

The Agent, Dr. Campbell, judging from the hearty and sympathetic response all over the Church, is confident that the aim of the Church, in the amount of the Century Fund, will be realized. May the higher aim, the greater result, in stronger Christian life, be realized as well.

Five men in the congregation of Pembroke, Ont., are subscribing \$3,000 to the Century Fund, and the ladies are raising \$1,000. Ten families have undertaken to pay off the church debt in connection with the Century Fund, leaving the gifts of the other two hundred families to go to the Common Fund.

Dr. Campbell says that the half-way house is in sight, and that the million will be raised and more. To make the Common Fund, for the help of all the great Scheme of the Church, one million dollars would be a worthy and a grand result. It would give all our Mission Schemes a good work-

ing balance and enable them to do far more and better work.

What I do for the Century Fund will bear fruit in the different Mission Schemes of the Church after I am gone. Through aid given to Home Missions, it will go on making Canada a better land. Through Foreign Missions, it will aid in the world's redemption. Thus may I influence the world's destiny to latest ages.

To put away debt and to keep it away, is the one great object of the Century Fund, so far as the financial side of it is concerned. To put it away from congregations by leading them to pay off their debts; and, by providing a working balance, to keep it away from the Mission Schemes of the Church each summer before the congregational offerings come in at the close of the year.

"Over 160 congregations have been visited and organized. Everywhere our people have been hearty and responsive. We must have the work at heart, and not stay our efforts till the last family, the last member, the last adherent, has had an opportunity to contribute. Very specially, we must remember that we are seeking for that which is better than many millions—for showers of spiritual blessing on our beloved Zion, for spiritual uplift to all our people. Already we have taken that the times of refreshing are at hand. As we work, let us pray, that this crowning result of the movement may come sure and soon." Dr. Campbell, Agent.

Rev. A. MacGillivray, Century Convener in Toronto Presbytery, writes to the RECORD:—Toronto Presbytery, with its fifty-two pastoral charges, has the work well in hand. The indications from Ottawa are that the Dominion Capital will show both the strength and liberality of its Presbyterians. No one can afford to be out of line with this "forward movement" of his Church. While there may be room for differences of opinion as to the details of the scheme, all must agree as to the general outline. It is the Scheme of the whole Church calmly and reverently adopted, after thoughtful and exhaustive deliberation and solemn prayer. To say, "I don't approve of the Scheme," would be giving an exaggerated prominence to our own opinion, and assuming an attitude scarcely consistent with loyalty to the Church. The Century Fund will indicate to our children our gratitude to God for His mercies to our land and Church during the century, and to ourselves during our life-time. It will also express our trust and hope for the future. "Hitherto hath the Lord helped us."

HOW WE MAY ASSIST THE SABBATH SCHOOL.

By A PARENT.

First of all we should examine ourselves as to our appreciation of the duties that fatherhood and motherhood involve, and weigh well whether bringing up our children in "the nurture and admonition of the Lord" is not one of these duties.

Then we might examine our children as to the results of religious training which they have received. A few simple questions on Bible history or Bible doctrine addressed to them may reveal to us a state of affairs which will astonish and pain us. We may find out that our children are growing up in what is practically complete ignorance of the Bible and its teachings.

We may then be led to examine our methods of religious instruction, and to see that these methods, if we have methods at all, are not sufficient for the purpose intended. We may discover that it is not sufficient to take or send our children occasionally to church, or to send them more or less regularly to Sabbath School. What shall we then, as conscientious parents, do to increase the efficiency of the present means of the most important kind of training?

We shall be members of some branch of the Church, attend its services regularly, and join in its worship devoutly. As soon as our little ones can toddle there, we shall take them to church with us. At a very early age children appreciate this privilege, and can be taught much as to the significance of God's ordinances.

We shall begin very early to instil into the young minds and hearts committed to our keeping Bible stories and Bible truths; and once begun, we shall continue Biblical instruction in some form as long as our children remain under the parental roof. We shall teach our children to pray, to love God and to keep his commandments. We shall do our utmost by precept and example, to induce them to become humble followers of Jesus. We shall have regular family worship twice a day, and try to make its exercises edifying even to the younger members of the family, joining instruction to devotion. We shall arrange for a special home hour on the Sabbath for such purposes as reading and explanation of the Word of God, reciting passages from it, drilling on the Shorter Catechism, and uniting in spiritual songs. An important place should be given to the study of the Sabbath School lesson together.

To give our most practical aid to Sabbath School we should attend it as regularly as we do the Church, if not as officers or teachers, then as scholars. Every Sabbath School should have its adult classes where in groups of two or three or a dozen the 'Children of a larger growth' may have converse concerning the things of the Kingdom.

How inspiring such conference is! It would be better for us to absent ourselves from one of the preaching services of the church, than not to attend the Bible-study service. Excellent as sermons are in their place there is often more real stimulus in a quiet talk with a few friends over a passage of Scripture, than in the passive, sometimes lazy, absorption of a well-prepared discourse.

At a very early age our children will be eager to go to Sabbath School with us, and no coaxing will be required to keep them in regular attendance till grown up. When fathers attend in considerable numbers there will be no difficulty in retaining hold of the older boys. How much help we can thus give in solving one of the most perplexing problems of Sabbath School work!

Finding out by experience the advantage of the best equipment for the Sabbath School, we shall contribute liberally to its funds. We shall inculcate the spirit of reverence in our children, and our very presence with them will do away with all difficulties in management to a great degree. If we but lead the way they will be orderly and attentive, they will attend regularly and punctually, they will be enthusiastic in the most fascinating, the most profitable of all studies.

Some may ask: How are we to find time for all this? It is not a question of *time*, but one of *interest*. We can always find time for the things we consider the most important, and this is a matter of supreme importance. Fifteen or twenty minutes a day, with an hour on Sunday, can surely be arranged for. Just before or after the morning and the evening meal will, in many homes, be the most suitable time for the daily devotions; Sabbath morning, or afternoon, or evening, according to circumstances, for the quiet hour. We shall have to sacrifice a little ease; we shall have to deny ourselves some pleasures; but what would we not give up when the eternal welfare of our boys and girls is at stake? Let us rise a little earlier every day; let us forego our Sunday nap; let us spend less time over the frivolities of fashion and the inanities of the newspaper and the novel; let us pay less attention to some other engagements and pursuits.

Others will plead lack of ability. The Lord does not expect us to do what we cannot do, we may be sure of that; but are we quite sure we cannot do, or at least attempt to do in humble reliance upon divine help, what has been suggested above? If we have only one talent, are we using it to the best advantage, or are we hiding it in the ground? Alas! alas! too often we deceive ourselves: what we really lack is not the *ability* but the *will*.
Galt, Ont.

"The parent who fails to develop in his child a fondness for good books and religious papers, is making one of the most serious mistakes in his life."

CHURCH NOTES AND NOTICES.

There are 50,000 foreigners, or 20 per cent. of the total population, in Manitoba now.

Ten families in an outlying station of the congregation of Virdon, Man., have subscribed \$1000 for a new church.

Rev. Wm. Patriok, D.D., of Dundee, Scotland, has accepted the Principalship of Manitoba College, so worthily held by the late Dr. King.

Kingston Presbytery has seventeen mission fields with forty-six preaching stations, the fields ranging all the way from one to six stations each.

The silver wedding of College St. Church, Toronto, and its pastor, Rev. A. Gilray, was celebrated with glad thankfulness in the first week of the New Year.

When the Presbytery of North Bay was organized, a year ago, it consisted of three self-sustaining congregations, two augmented congregations, and twenty-six Home Mission Fields.

The heavy burdens which Rev. A. Robertson has borne so successfully, of sole Presbyterian pastor in St. Johns, Newfoundland, is to be shared by Rev. A. W. Lewis.

Rev. J. G. Shearer, of Erskine Church, Hamilton, has been appointed field secretary of the Ontario Lord's Day Alliance, and has resigned his charge to devote himself to that end. The Sabbath is one of the bulwarks of Christianity, and in our day, more than ever before, requires constant and watchful guard.

Presbyterianism in Westmount, Montreal, is about to lengthen its cords by a division of the present congregation of Melville Church. At a recent meeting the congregation voted nem. con. in favor of such a proposal. May the stakes be strengthened.

Dr. Warden writes,—“The late Mr. Daniel McDougall, of Ormstown, Que., left \$1,000, to be applied to the work of the Church. The members of the family have paid over this sum, as follows: Home Missions, \$200; Foreign Missions, \$700; French Evangelization, \$100.

Whitby Presbytery has no mission station within its bounds and but one Augmented Congregation. When the whole Church attains that position what a grand rally there should be for Foreign Missions. Meantime one of the best ways to deepen interest in Foreign Missions is to do more for Home, and vice versa. As a rule they stand or fall together.

Capo Breton is feeling the throb of a new life in the establishment of new industries. But with the inooming of that new life will come much that will not be helpful to the highest and best interests of the island. Greater activity will be necessary, in order that the hitherto high moral and religious life may be maintained. Added responsibility will rest upon all who can in any way further that moral and religious life. Otherwise the changed conditions will prove an evil rather than a good, as material prosperity without God always does.

Loyal Youth.

On New Year's Day, the Presbyterian S.S. Association, Montreal, gathers as many as it can of its nearly 7,000 scholars in a central church. The scene, as some twenty-five immense carryalls—many of them with four horses—besides smaller sleighs, gather one by one with their packed and eager throngs; the picture within, between two and three thousand children, ranged with banners in their allotted places, while brief address and song and prayer fill up the time; and the dismissal, as with the din of their Xmas tin horns the happy youngsters seek their waiting sleighs for a short drive, cannot soon be forgotten. This year the exercises had quite a patriotic flavor, and the little folk could scarce find fitting voice for their feelings as, to the waving of multitudes of miniature flags, they sang “God Save the Queen” and “The Maple Leaf Forever.” The young should be trained in loyalty to their country and their God.

From the Foothills.

A far West veteran sends the following to the RECORD. It is small in bulk but big with meaning and lesson:—“The Presbytery of Edmonton has in all its bounds seventeen ministers and missionaries. Ten of these are ordained men, six are students, and one a catechist. There is one self-supporting charge, two augmented charges and fourteen missions. Twelve years ago there was just one missionary and two church buildings in all this territory. To-day there are seventeen men, nineteen churches, and five manses. We have two missionaries working among the Scandinavian settlers and one among the Germans. Without doubt the next ten years will see even a far greater development in settlement, and we hope also in Church life and work. But for the latter we need the proper men and means. “Stickit Ministers” may do for the foundation of a fairly good story, but it is weary waste of time and means to put them in as the foundation builders of a congregation.”

CALLS.

From Strabano, etc., to Mr. P. McLaren, Bellwood.
 From Fernie, Kootenay Pres., to Mr. J. Gordon.
 From Bridgeburg and Fort Erie, to Mr. P. F. Sinclair, of Toronto.
 From St. Andrew's, Glencoe, to Mr. Jas. Wilson, of Niagara Falls.
 From Earlton, to Mr. Robert Murray.
 From St. Andrew's, Hemmingford, to Mr. Millar.
 From Dundas to Mr. N. Lindsay, of Lobo and Caradoc.

INDUCTIONS.

Into Lyn, Mallorytown, etc., 4 Jan., Mr. Daly.
 Into St. Matthew's, Montreal, 4 Jan., Mr. E. A. McKenzie.
 Into Hespeler, Jan. 4, Mr. R. Pogue.
 Into Queenston, St. Ch., St. Catharines, Jan. 4, Mr. J. L. Murray.
 Into St. Davids, Ont. Dec. 28, Mr. T. R. Robinson.
 Into Grand Mère, Jan. 3, Mr. A. D. Reid, O.M.
 Into Elva, Jan. 10, Mr. Omand.
 Into Strathclair, 12 Dec., Mr. D. Sutherland.
 Into Campbellford, 18 Jan., Mr. R. C. Reeves.
 Into Port Elgin, 18 Jan., Mr. A. Mahaffy.
 Into Knox Ch., Elora, Jan. 3, Mr. W. R. McIntosh.
 Into St. Andrew's, Shakespeare, Mr. H. Cowan.
 Into Bristol, 11 Jan. Mr. J. D. Morrison.

RESIGNATIONS.

Of Keady, Mr. J. Burnett.
 Of Cookstown, Mr. G. B. Greig.
 Of Erskine Ch., Hamilton, Mr. J. G. Shearer.
 Of Neepawa, Mr. R. Paterson.
 Of Wawanesa, Mr. A. Currie.
 Of Great Village, Mr. Jas. MacLean.
 Of Walton, Mr. D. Forrest.

OBITUARIES.

Rev. Mark Turnbull, formerly minister of Des Joachims and Alice, died recently at his home, Victoria Harbor, B.C., in his seventy-fourth year. Further particulars have not been received.

Rev. James Tait died at his home in Montreal, 22 Dec., aged seventy years. Mr. Tait was born in Scotland in 1829, and studied in Knox College, Toronto. Since 1884 he has lived in Montreal and devoted himself to literature.

Faith is less an act than a habit of life. The possession of it does more than affect our conduct in a single trouble; it alters our attitude towards all the tribulations that may come to us.

Animal resistance is, no doubt, common; but the pure article, courage with conduct, self-possession at the cannon's mouth, cheerfulness in lonely adherence to the right, is the endowment of elevated characters.—Emerson.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney.
2. Inverness, Whyco, 20 Feb., 10 a.m.
3. P. E. Island, Charlottetown, 6 March.
4. Pictou, New Glasgow, 6 March, 1.30 p.m.
5. Wallace, Oxford, 6 Feb.
6. Truro, Truro, 14th March, 11 a.m.
7. Halifax, Halifax, 6th Feb., 10 a.m.
8. Lunenburg, New Dublin, 6 March, 1.30 p.m.
9. St. John.
10. Miramichi, Bathurst, 27 March.

Synod of Montreal and Ottawa.

11. Quebec, Que., 13 March.
12. Montreal, Mont., Knox, 13 March.
13. Glengarry, Cornwall, St. J., 13 March, 10 a.m.
14. Ottawa, Otta., Bank St., 6 Feb., 10 a.m.
15. Lanark & Ren.
16. Brockville, Sponcorville, 26 Feb., 7.30 p.m.

Synod of Toronto and Kingston.

17. Kingston, Cooke's Ch., 13 March, 2 p.m.
18. Peterboro, Port Hope, 13 March, 2 p.m.
19. Whitby, Oshawa, 17 April, 10 a.m.
20. Lindsay, Woodville, 20 March, 11 a.m.
21. Toronto, Toronto, Knox, 1st Tues. ev. mo.
22. Orangeville.
23. Barrie, Barrie, 6th March, 10 a.m.
24. Algoma, Chelmsford, 14th March, 7.30 p.m.
25. North Bay, 15 March, Burk's Falls.
26. Owen Sound, 13 March.
27. Saugeen, Palmerston, 13 March, 10 a.m.
28. Guelph, Elora, 19 March, 1 p.m.

Synod of Hamilton and London.

29. Hamilton, Ham. 20 March, 9.30 a.m.
30. Paris, Ingersoll, 13 March, 11 a.m.
31. London, London, First Ch., 13 March, 10.30.
32. Chatham, Windsor, 13 March, 10.
33. Stratford, Stratford, 13 March, 10 a.m.
34. Huron, Clinton, 13 March 10.30 a.m.
35. Maitland, Wingham, 6 March, 10 a.m.
36. Bruce, Paisley, 13 March, 10 a.m.
37. Sarnia, Sarnia, St. A., 12 March, 8 p.m.

Synod of Manitoba and the North-West.

38. Superior, Port Arthur, 1st week March.
39. Winnipeg, Man., Col., 2nd Tues. Mar. bi-mo.
40. Rock Lake, Crystal City, 6 March.
41. Glenboro, Carmen, 13 March.
42. Portage, Gladstone, 6 March, 3 p.m.
43. Brandon, Brandon, 6 March.
44. Minnedosa, Minnedosa, 6 March.
45. Melita, Melita, 1st week March.
46. Regina, Regina, 6 March, 9 a.m.

Synod of British Columbia.

47. Calgary, Lethbridge, near 1st March.
48. Edmonton, S. Edmon., 6 March, 10 a.m.
49. Kamloo, Vernon, 7 March, 10 a.m.
50. Kootenay, Greenwood, near 1st Tues. March.
51. Westminister, Vancouver, 5 March, 3 p.m.
52. Victoria, Vict., St. P., 27 Feb., 10 a.m.

Our Foreign Missions

"A dollar's worth of lumber, but several dollars' worth of peeling off my hands," is Dr. Monzios' grateful estimate of the damage done by a fire which broke out in the carpenter's corner of the mission premises at Chang To Fu, endangering both premises and life.

The Indians at Okanase are getting out of the dependent stage. They want a new church and are going to get out logs for it this winter. They also inform the W.F.M.S. that henceforth they will provide their own clothing for adults. On a recent Sabbath their missionary was ill and they conducted their own service.

"The steamer brought us sad news, this trip, from the South of the Group. Mr. Frank Paton, on Tanna, had been shot at twice by a heathen. He was not killed, but the second shot at four yards distance killed one of Mr. Paton's best Christian workers. The poor fellow did not die at once, but lingered in great pain till next day."—Mrs. Annand.

Our Foreign Fields. On another page is a list of our Foreign Missionaries and their addresses. But they are not all named. The wives of the missionaries, a grand unpaid host, are understood, but as is often the case with "silent partners," their influence and work is active and powerful. From that list it will be seen that our Church is working in seven centres, a perfect number. Four of these fields, New Hebrides, Trinidad, Demerara, and Korea, are wrought by the Eastern Section, and three, India, China, and Formosa, by the Western Section.

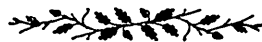
Rev. J. Frazer Smith, M.D. It is with deep sorrow on his own part, and on the part of the Church as well, that Rev. J. Frazer Smith, M.D., has been compelled to give up the work in India. After rallying somewhat from sore illness, he is on his way home. One of our pioneers in Honan, his memory will be evergreen among the first generation of converts where he healed and taught. The stoppage of a vein that lamed and almost completely disabled him compelled his return. The physicians afterwards permitted him to go to India for work in Mhow, that required less active exertion. But this he has been compelled to relinquish. One of nature's grand characters, he was fitted to do grand work in the Foreign Field. He has done it, but the time has been shortened. May native air and strong constitution triumph,

and many years of work, of the Master's choice, be for him yet in store.

Progress at Chang To Fu. Rev. W. H. Grant and four native Christians from Hsin Chen, attended the opening of the new chapel recently at Chang To Fu. They were specially pleased with the Christian spirit shown among the one hundred and twenty or more Church members and adherents present at the opening. Especially commendable is their zeal and earnestness in preaching the Gospel, not only in their own homes, but in the surrounding villages. It is most encouraging to see their fearless eagerness to preach the Word in the very districts where they receive the bitterest persecution. Foremost among them all, both in giving of his means and in personal work, is a man named Li, who also supports three wives.

C. E. in New Hebrides. "The special evangelistic work is being pushed with increasing vigor. More than twenty of our young men now take part in these meetings. This company is a real Christian Endeavor Society without the formal pledge. They have, however, mutually pledged themselves not to allow any threats of the heathen to turn them aside from their works of love. The two nearest villages on Santo, Naus, and Naone, are now included with Tangoa in the special efforts. Every Wednesday evening, as well as twice on Sabbath, these people are visited. All in the villages are hunted up and brought to the services. Four more, in part at least, as a result of these labors, have joined the Christian party this month?"—Dr. Annand.

"Jimmie" Mrs. Annand, writing to Miss Kerr, of Galt, of the work on Santo says:—"Our students are all well, and working away; our faithful Lifu man, "Jimmie," is doing good work here. He is getting them in by twos and threes every week. He is often up nearly all night, working with some poor soul. The people ask him why he does not go and sleep and leave them alone, and he tells them that 'he will be able to go to sleep well when they join the Christian party.' He gives them no rest. A number of the students assist Jimmie, and it is fine training for them. It would be so good if he is spared to see all these people brought to the Saviour. It has been such a long waiting time, but God bids us wait His time, and in due season we shall reap, if we faint not."



My Neighbor as Myself? The interpretation put upon it by the Chinese in Honan is seen in the following from Dr. Malcolm:—"Where has the old dog gone that used to lie on the path here day by day?" "Oh, he died and we threw him into the river." "But, don't you drink the river water?" "Yes, but not that water; why that water has gone down the stream long ago." Another of the same:—"A band of villagers, armed with sticks and staves, when asked if they had been able to kill the mad dog they were after, exultantly replied:—"No, but we managed to chase him into the next village."

An Armed Constabulary. There is a good deal of alarm around here just now on account of robbers, writes Dr. McClure from Chin Wang; and our enterprising Town Council have lately armed the constabulary with guns and cast-off military coats. Four of these brand-new police were led out to-day to the pit west of our compound, accompanied by a standard-bearer and two spearmen; the latter, I suppose, to protect the riflemen.

They were out for practice with blank cartridges. They seemed to form a ring, and each man as he came opposite the target had to "present arms" and fire off his powder. He then passed on in a circle to an attendant who held the ammunition, and who helped him to reload. Division of labor, as you see, is down to a fine point here.

I was told that the men were very nervous, and scared of the new (?) fangled weapon. Their limbs trembled, and they took precaution to shut their eyes and dodge when they pulled the trigger.

Once or twice a gun went off up in the air before it was brought down to the "present." So it is perhaps just as well for the rest of the citizens that their first practice was with blank cartridges.

GREAT UNREST IN CHINA.

BY DR. MALCOLM.

North Honan is at present in a state of great unrest. Since the third year of the present Emperor, Kwang Hsu (twenty-two years ago) there has not been such an unpromising condition of things.

The past summer's crops have been almost a total failure. The people were hoping for the

usual wet season, and a good fall crop of vegetables, neither of which has materialized. The river has never been so low in the history of the mission. Farmers dare not sow the little grain they have while the ground is so dry, and it is very evident that ere long the supply will be far short of the demand.

Even now, grain and the like, brought to the market, is simply gobbled up at double and treble the usual prices. The export of grain is officially prohibited, and where officials cannot prohibit, the villagers along the river themselves seize the grainboats.

In many places the wildest rumors and the greatest excitement prevail. Men bringing grain or vegetables to market, are seized with frenzy, and throwing down their burdens, they run for their lives. Others offer to sell all they possess for a mere pittance, and in terror of rebellion or something worse, take to flight on horseback.

The foreigner, as usual, comes in for a large share of the current evil stories. The commonest just now, and most generally believed, are to the effect that the missionaries have agents going about poisoning wells.

This is even more firmly believed around Chang Te Fu and Ch'u Wang than here, and seems to be affecting considerably our mission work, but especially our medical work, so that while at this station, the daily hospital treatments average about thirty, at Chang Te Fu, the attendance has dwindled to about five or six per day.

In many places, wells are watched day and night, while others are covered and locked. There is much cholera about, and no doubt this has something to do with the stories about the bad well-water.

Nor is the drought and straightened condition of the people confined to this province alone, for much the same sad tale may be told of all North China, and we learn that much anxiety is at present felt at Peking.

The slaughter of animals has been prohibited for a time to propitiate the anger of the rain gods, and since the three days' service of prayer in the shrine of the Temple of Heaven, ordered by the Viceroy, has failed to bring rain, the governor of the Imperial Prefecture has been sent, as a last resource, to fetch the famous iron tablet from a deep well in the Dragon King Temple, only a few miles to the East of us.

It is sad to contemplate that the season is already too late for rain, so that this winter a large proportion of the people must certainly die of starvation.

OUR FOREIGN MISSIONARY CHART, 1900.

I. THE NEW HEBRIDES MISSION, BEGUN 1848.

Rev. J. W. Mackenzie.....	Arrived.....1872.....	Station.....	Erromanga.....	New Hebrides
" H. A. Robertson.....	.....1872.....	.....	Efate.....	"
" Joseph Annand, D. D. ....	.....1873.....	.....	Tangoa, Santo.....	"

II. THE TRINIDAD MISSION, BEGUN 1868.

Rev. John Morton, D. D.....	.....1868.....	.....	Tunapuna.....	Trinidad
" Kenneth J. Grant, D. D.....	.....1870.....	.....	San Fernando.....	"
" William Macrae.....	.....1886.....	.....	Princetown.....	"
" Alfred W. Thompson.....	.....1890.....	.....	Couva.....	"
" Simon A. Fraser.....	.....1893.....	.....	San Fernando.....	"
Miss Annie L. M. Blackadder.....	.....1876.....	.....	Tacarigua.....	"
" Lucy Fisher.....	.....1890.....	.....	Couva.....	"
" C. Sinclair.....	.....1894.....	.....	Princetown.....	"
" A. J. Archibald.....	.....1896.....	.....	San Fernando.....	"

III. THE FORMOSA MISSION, BEGUN 1871.

Rev. Geo. L. Mackay, D. D.....	.....1871.....	.....	Tamsui.....	Formosa
" William Gauld.....	.....1892.....	.....	".....	"

IV. THE CENTRAL INDIA MISSION, BEGUN 1876.

Rev. J. Fraser Campbell, D. D.....	.....1876.....	.....	Rutlam.....	Central India
" John Wilkie.....	.....1879.....	.....	Indore.....	"
" A. P. Ledingham.....	.....1895.....	.....	".....	"
Miss Marion Oliver, M. D.....	.....1886.....	.....	".....	"
" J. V. Sinclair.....	.....1889.....	.....	".....	"
" Janet White.....	.....1893.....	.....	".....	"
" Jessie Grier.....	.....1893.....	.....	".....	"
" Bella Ptolemy.....	.....1895.....	.....	".....	"
" Rachel Chase.....	.....1895.....	.....	".....	"
" Harriet Thompson.....	.....1896.....	.....	".....	"
Rev. W. A. Wilson.....	.....1884.....	.....	Neemuch.....	"
" J. T. Taylor.....	.....1899.....	.....	".....	"
Miss Margaret McKellar, M. D.....	.....1890.....	.....	".....	"
" Agnes Turnbull, M. D.....	.....1892.....	.....	".....	"
" Jessie Duncan.....	.....1892.....	.....	".....	"
" Catherine Campbell.....	.....1894.....	.....	".....	"
Rev. John Buchanan, M. D.....	.....1888.....	.....	Amkhut.....	"
" Norman H. Russell.....	.....1890.....	.....	Mhow.....	"
Miss Jean M. Leyden.....	.....1896.....	.....	".....	"
" Bessie Goodfellow.....	.....1899.....	.....	".....	"
Rev. Frank H. Russell.....	.....1893.....	.....	Dhar.....	"
Miss Margaret O'Hara, M. D.....	.....1891.....	.....	".....	"
Mr. C. R. Woods, M. D.....	.....1893.....	.....	Ujjain.....	"
" Alex. Nugent, M. D.....	.....1899.....	.....	".....	"
Miss Margaret Jamieson.....	.....1889.....	.....	".....	"
" Jessie Weir.....	.....1896.....	.....	".....	"

V. THE DEMERARA MISSION, BEGUN 1884.

Rev. J. B. Cropper.....	.....1896.....	.....	Better Hope.....	Demerara
" Geo. Ross.....	.....1899.....	.....	".....	"

VI. THE HONAN MISSION, BEGUN 1888.

Mr. Wm. McClure, M. D.....	.....1888.....	.....	Chu Wang.....	Honan
Rev. Murdoch McKenzie.....	.....1889.....	.....	".....	"
Miss Margaret I. McIntosh.....	.....1889.....	.....	".....	"
" Jennie I. Dow, M. D.....	.....1895.....	.....	".....	"
Mr. Percy C. Leslie, M. D.....	.....1897.....	.....	".....	"
Rev. Jonathan Goforth.....	.....1888.....	.....	Chang Te Fu.....	"
" James Menzies, M. D.....	.....1895.....	.....	".....	"
Miss Mina A. Pyke.....	.....1896.....	.....	".....	"
Rev. D. McGillivray, B. D.....	.....1888.....	.....	".....	"
" John Griffith.....	.....1897.....	.....	".....	"
Miss Margaret S. Wallace, M. D.....	.....1898.....	.....	".....	"
Rev. T. C. Hood.....	.....1899.....	.....	".....	"
Mr. Wm. Malcolm, M. D.....	.....1892.....	.....	Hsin Chen.....	"
Rev. W. Harvey Grant.....	.....1892.....	.....	".....	"
" J. A. Simmon.....	.....1895.....	.....	".....	"
" R. A. Mitchell.....	.....1895.....	.....	".....	"

VII. MISSION TO KOREA, BEGUN 1893.

Rev. Wm. Foote.....	1898	Wonsan	Korea
“ Robert Grierson, M. D.....	1898.....	“	“
“ Duncan McKae	1898.....	“	“

New Church at Wonsan, Korea. Rev. W. R. Foote, our missionary in Wonsan, Korea writes of the new church at that station, which is nearing completion :—“It was quite an undertaking for so small a congregation. In the sultry heat and beating rains of midsummer the men went to the mountains, thirty miles distant, and cut the timber. While the streams were high, it was floated down to the seashore, from whence it was brought by boat to Wonsan. The floor is of wood, the walls of wood and plaster, and the roof of iron. The main room has seating capacity for five hundred persons. There are two school rooms, one for boys and one for girls, a study for Mrs. Foote and one for myself.

“I cannot speak too highly of the zeal and devotion of this little flock. Men, women and children have given of their means and labor to erect a sanctuary where they may worship the only true God, of whom they have so lately learned. Every stone and timber represents a sacrifice. One man who lives one hundred miles from here collected ten dollars among his friends and walked that distance to present his offering.”

New Testament for Erromanga. Rev. H. A. Robertson, our twenty-eight-years missionary in Erromanga, writes from Sydney, N.S.W., 6 Dec.:—“My special object—and surely it is of itself beyond all others of the deepest interest and importance to the Erromangan mission—in coming to Sydney at this time was to complete the translation of the New Testament into Erromangan, correct and transcribe it, and superintend the printing of it myself. Too long has this work been delayed, and but for my overwhelming and multifarious other duties the Erromangans would have had the complete N. T. years ago. They have the four gospels and the acts of the apostles nine years ago, and have had school books and hymn books and Genesis for years, but I regard now the giving them the entire New Testament, in their own tongue, as far away out of sight the greatest and grandest work I can do for them and the mission, and no other work, not even preaching to them and daily teaching them, must prevent me doing it.

I am now in correspondence with the B. & F. B. Society about the printing and binding.”

Chinese in Canada. There were two large gatherings of Chinese Sabbath Schools in Montreal during the holiday season, one in Knox Church and one in St. Giles. The former commemorated the advent of the Chinese into Montreal some fifteen years ago, and beginnings of the work for them; also the fifth year of the successful extension of the work under Dr. Thompson. The various denominations were represented and there were some three hundred Chinese in the crowded lecture hall. The Venerable Dr. Wardrope, bearing lightly his more than four-score years, who had a few days previously baptized three of the Chinese in this same Church, again addressed them in his own tender and touching way. The second gathering was at St. Giles Church and was equally successful. In the neat yellow programme of the first meeting, the celebrated W. C. Burns, one of the apostles to China, had a leading place. In that of the second was the great wall of China, built 214 B.C., but now about to be pulled down, to stay the course of the great water dragon of the Yellow River, whose periodic wanderings are so disastrous.

LETTER FROM TRINIDAD.

TACARIGUA, 26 Dec., '99.

Dear Mr. Scott :

We all think of home and friends more at this time than at any other, so we send you best wishes for the year. We have had a very happy and a very quiet Christmas. I remained at home. We had a warm day, and some apples from Picton County. To-day I retreated to the school-house to write, but old friends found me there. Lads who used to be at school came in for a chat. One tall, big fellow hopes to go to the war in Africa, if men are sent from Trinidad. All feel deeply interested in this sad war; so many have friends and relations there, in the troops from India.

Well, I have just had to complain to a father and mother of a very disorderly girl. Young people have a hard time to grow good and pure here. The wretched rooms, the horrid barrack yards, all help to keep them down in sin and misery. The shameless language one hears on the public street is really past all belief to home people. All have promised to do better, and I hope they will.

A. L. M. BLACKADDER.

Wide World Work.

KIPLING ON MISSIONS.

A unique bait for the fishing of men in Chefoo, China, is the Museum holding all manner of curiosities given or loaned by different missionaries—stuffed birds, animals, fish, shells, anything—which the people are delighted to come and see. They first hear the Gospel story, then go through the Museum, and finally receive a tract on leaving. Two or three hundred come daily. There is also an attractive reading-room, where the more earnest ones linger and often inquire for the Truth.

According to the "Jewish Year-Book," there are over 130,000 Jews in the British Isles. There is said to be no profession, trade, or field of intellectual activity, in which the members of this remarkable race are not to be found. The political freedom and social rights unstintedly accorded to the citizens of the United Kingdom have induced large numbers to rush into the country as the veritable home of liberty.

It has been stated recently that in the early part of this century, Wilberforce, in the British House of Commons, in alluding to the Church Missionary Society, suggested that the day might come when that society would receive an income of £10,000 a year. The suggestion was met with shouts of derisive laughter.

Rev. Mr. Brooks, of the Church Missionary Society, stationed at Ping-Yin, in the Province of Shan-Tung, was captured in that vicinity and murdered on Dec. 3, by members of a seditious society called "Boxers," who have been active lately, destroying many villages and killing native Christians.

The *Moravian* states that when the Moravian missionaries in German East Africa recently realized that need of retrenchment might compel their recall, they sent a formal declaration that rather than leave the field, they would continue to labor on, depending wholly on their own resources.

Twenty-seven priests in Austria have signified their desire to withdraw from the Roman Catholic Church, if they can secure places in the reformed "Old Catholic" Church. But the government refuses to recognize and support the latter movement as a religious body.

The General Committee of the National Council of the Evangelical Free Churches of Britain have now completed the programme of the annual meetings to be held at Sheffield, in March. A large attendance is expected.

Do you know what life at a mission outpost means? Try to imagine a loneliness exceeding that of the smallest station to which the government has sent you—isolation that weighs upon the waking eyelids, and drives you perforce headlong into the labors of the day. There is no post, there is no one of your own color to speak to, there are no roads, there is indeed food to keep you alive, but it is not pleasant to eat, and whatever of good or beauty or interest there is in your life must come from yourself and the grace that may be planted in you.

In the morning, with the patter of soft feet, the converts, the doubters, and the open scoffers, troop up to the veranda. You must be infinitely kind and patient, and, above all, clear sighted, for you deal with the simplicity of childhood, the experience of man, and the subtlety of the savage. Your congregation have a hundred material wants to be considered, and it is for you, as you believe in your personal responsibility to your Maker, to pick out of the clamoring crowd any grain of spirituality that may lie therein.

If to the cure of souls you add that of bodies, your task will be all the more difficult, for the sick and the maimed will profess any and every creed for the sake of healing, and will laugh at you because you are simple enough to believe them.

As the day wears and the impetus of the morning dies away, there will come upon you an overwhelming sense of the uselessness of your toil. This must be striven against, and the only spur in your side will be the belief that you are playing against the devil for the living soul. It is a great, a joyous belief; but he who can hold it unwavering for four and twenty consecutive hours, must be blessed with an abundantly strong physique and equal nerve.

Ask the gray heads of the Bannockburn Medical Crusade what manner of life their preachers lead; speak to the Raoiné Gospel Agency, those Americans whose boast is that they go where no Englishman dare follow; get a pastor of the Tubigen Mission to talk of his experience—if you can. You will be referred to the printed reports, but these contain no mention of the men who have lost youth and health—all that a man may lose, except faith, in the wilds; of English maidens who have gone forth, and died in the fever-stricken jungles of the Panth Hills, knowing from the first that death was almost a certainty. The reports are silent here, because heroism, failure, doubt, despair and self abnegation on the part of a mere cultured white man are things of no weight, as compared to the saving of one half-human soul from a fantastic faith in wood spirits, goblins of the rocks and river fiends—From "The Judgment of Dungara," *Primitive Catholic*.

NO AID FOR TOBACCO USERS.

Among the liberal bequests of the late Dr. Robert C. Billings, of Boston, was one of \$50,000 to the Institute of Technology for the assistance of students who do not use liquor or tobacco.

"THE ROYAL NATIONAL MISSION"

TO DEEP SEA FISHERMEN.

This is a grand kind of Imperial Federation, binding the British fishing coast and our own Labrador. Its growth has been rapid. In 1881 the secretary of the Thames Church Mission, after a visit to one of the trawling fleets, brought before the public the awful state of spiritual and medical destitution existing among the fishermen of the North Sea. Work was begun, but was soon found to be beyond the means and the scope of the Thames Church Mission, and an unsectarian mission was formed, whose operations have within the last few years extended to Labrador. In 1897, the work having so widely extended and so well proved its value, the Queen, who was already a patron, granted the right to prefix the words "Royal National" to its name.

It began with one vessel, without a doctor, in one fleet. It now owns fifteen vessels, employs six doctors, sends out in the summer months, the only time that special services can be held, clergymen and laymen of all denominations, besides carrying on active work at six fishing ports.

Last year the medical and surgical treatments were 11,085 in the North Sea, and 2,435 in Labrador. The missionary visits paid were 16,411, and 3,260 services were held at sea.

EFFECT OF MISSIONS ON INDIA.

"I speak as to matters of experience and observation, and not merely of opinion, and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 160,000,000 of civilized, industrious Hindoos and Mohammedans in India, is effecting changes, moral, social and political, which for strength and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe. Presented for the first time to most of the teeming Indian communities within the memory of men yet alive,—preached by only a few score of Europeans, Christianity has, nevertheless, in the course of fifty years, made its way to every part of the vast mass of Indian civilized humanity."—Sir Bartle Frere.

The wise man does not spend his time in mourning over his disadvantages, but making the best use of the privileges he possesses.

SAMOAN "SETTLEMENT" AND L. M. S.

The Samoans have changed owners during the year. Long under native rule, they have more recently been governed jointly by Britain, United States and Germany. This has proved a failure, and Britain, for other considerations, has transferred her rights, and the group is divided between the other two.

The "settlement," or rather the transference to Germany, has been a disappointment to the London Missionary Society. Ever since 1830 the Samoan Islands have formed an important part of the South Sea Mission of that Society. There the Geddies remained for some months on their way to the New Hebrides, awaiting a vessel and learning methods of mission work. Fully 25,000 of the total population of 35,000 are now under the instruction of the Society's missionaries. Its college at Malua for training native pastors and evangelists is the largest that it has in any part of the mission field. Heretofore the missionaries remained British subjects, whether under native rule or the joint rule that has hitherto prevailed. Now all is German. It is to be hoped that there will be no interference with the rights of the missionaries as religious teachers.

THE BOERS AND THE BLACKS.

Rev. J. S. Moffat, writing from Cape Town, 11 Nov., 1899, says that the war is watched by the Bechwana natives with intense concern. "As one of them put it to me the other day: 'If the English win, then we black men can breathe and live; if the Boers win, then we may as well die, for we shall be no more looked upon as men, but as cattle; so we shall all go home and pray to God to make the arms of the English strong.' And this is really the question of the day in South Africa:—Are we to have all men—British, Boer, and aboriginal—dwelling together with equal rights as men under the British flag, or are we to have the domination of a Boer oligarchy over British and Blacks alike?"

In the Transvaal a black man is not a human being—he is a lower link between man and the ape, created for the service of the white man. This doctrine, originating with the Boer, has infected the Uitlander, not slow to adopt a view so convenient to his selfishness, and reacts back upon the older Colonies, where it finds a congenial soil. It is only the Imperial connection and the moral influence of what is called 'Exeter Hall,' by the colonists, that prevents a recrudescence of slavery in South Africa."

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—George Eliot.

THE CREED OF THE STUNDISTS.

The Stundists, who since 1870 have been the special object of persecution by the orthodox Church of Russia, are an evangelical and Protestant Church with reformed tendencies. In the Lord's Supper they see only a memorial feast, and most of them reject infant baptism. In fact, not a few of them will have nothing to do with the Sacraments at all.

Their all-in-all is the Bible, which they read and study most diligently, both at home and in their meetings. Since 1864 they have published the New Testament in a pocket edition, and this is found in everybody's possession.

They are not skilled theologians, and as a consequence indulge in some religious peculiarities. They refuse to take part in war, and regard the taking of interest as sin.

They are also not satisfied with the existing agrarian property laws, and undoubtedly their ideas in this regard furnish the authorities with the basis for considering the Stundists in the light of a communistic or even an anarchistic sect.

And yet the Czar has no subjects so industrious, so moral, so order-loving and peaceful as are the Stundists. They are noted for their cleanliness, honesty, and temperance. From the very outset they have banished that curse of the Russian peasant—intoxicating liquors.

The Stundists have no common Confession of Faith. They acknowledge only the Bible, in the interpretation of which, however, they do not entirely agree. They also have a fixed organization. In accordance with the Biblical precedent they have presbyters and elders at the head of their congregations, for which offices they select older and experienced men. These take the lead in public services and officiate at marriages and funerals.

Although not theologically educated, they are expected to be thoroughly at home in the Scriptures. These officers, too, are enjoined to visit the congregation and further the unity of the Spirit. Subordinate to them are the deacons, usually active young men, who occasionally take the place of the elders in the conduct of public worship.

They also keep the records of the congregations, and look to the needs of the young and of the sick. Naturally, these elders and deacons do not constitute a clerical order, but they labor with their hands, and serve in the congregation without any remuneration.

This organization has been seriously disturbed by the persecutions of recent years, as the Russian State and Church authorities aimed their blows first and foremost at the leaders of the Stundists.

The public services of the Stundists are unique. They have no regular churches, but worship in some hall or generally in the largest room of some private house. At one end there is a table and a chair for the elder.

When the members enter they salute each other with the kiss of fraternal love. Women and men sit apart. Then a hymn is sung, and it is claimed by those who have attended that the singing of the Stundists is especially good. Some of the hymns have been translated into English. After the hymns, the elder reads a chapter out of the Bible and explains it, and each one present is privileged to make remarks.

The women, in compliance with St. Paul's injunction, are required to be silent auditors. They, however, are allowed to pray in public, which is always done in a kneeling posture. The services are closed with the Lord's Prayer.

Very significant is the Stundist order of marriage. The parents of the bride and bridegroom present the couple to the elder. The bride is first asked if she wishes to enter the estate of holy matrimony with this young man, and if she loves him, and if she is taking this step of her own free will and under no compulsion, not even that of her parents. When the bridegroom has answered similar questions, a hymn is sung and a prayer is spoken. Then the elder tells the couple to embrace each other and to grasp the right hands. This ends the ceremony. Of course this ceremony is not recognized by the law of Russia, as only the Russian Church can legally perform the marriage ceremony.—Prof. G. Godet.

Instead of a savage heathen kingdom, where a man's life was rated at the price of an ox, and a woman was an article of barter, and where justice went to the highest bidder, the Uganda of to-day is a well-ordered state, steadily improving in the arts of civilization and culture, where no man can lose his property or his life at the arbitrary will of the great, or without a fair and open trial. This alone is no small thing to have achieved, and a large share in its accomplishment is undoubtedly due to the patient toil of the Christian missionaries who have adhered steadfastly to their self-imposed task through the stormy times of war and through the dark days of persecution.—Selected.

The famine in India affects some thirty millions of people, or one-eighth of the whole population. In Rajpootana and North Bombay, the present drought equals, if it does not exceed, the memorable drought of 1868.

The Philippines were discovered in 1521 by the Spanish. 330 years of Spanish rule and with all the progress of modern days elsewhere, but sixteen miles of railway have been laid in them.

The population of India now numbers 286,000,000; more than all Europe, exclusive of Russia; ten times the population of England; one-fifth that of the whole world.

TOLERATION IN THE "CAROLINES."

About a dozen years ago, Spain withdrew religious toleration in the Carolines, and banished the missionaries of the American Board from their station on the island of Ponape. During the past year these islands have been transferred to Germany. The German Embassy at Washington has given assurance of friendliness to mission work, and the way has thus been opened for the return of the missionaries. The former work proved not in vain. Word comes from Ponape of 360 Christians who remained faithful amid all that the Spanish priests and soldiers could do, and will gladly welcome the coming again of those who taught them the way of life.

WHO SHALL RULE INDIA ?

A striking utterance on this point is from the organ of the followers of Keshub Kunder Sen to its native readers in India. Such testimony from the leaders of a non-Christian sect is very encouraging to our mission work, when it shows how Christianity compels acknowledgment from the heathen, both as to its character and its results, in the following words :

"It is not the glittering bayonet . . . which can keep our people loyal. No. None of these can hold India in subjection. . . . If you wish to secure the attachment and allegiance of India, it must be through spiritual influence and moral suasion.

And such indeed has been the case in India. You cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power—need I tell you—is Christ. It is Christ who rules British India, and not the British Government. England has sent out a tremendous moral force in the life and character of that mighty prophet, to conquer and hold this vast empire. None but Jesus ever deserved this bright, this precious diadem, India, and Jesus shall have it."

THE MELANESIAN MISSION.

It was founded in 1849, a year after the Geddies were settled in Aneityum, by Bishop Selwyn, who was ever after a devoted friend of Mr. Geddie's. Melanesia—meaning "black islands," as "Polynesia" means "many islands,"—is a general name given to the series of groups extending for some 3,500 miles from New Guinea to New Caledonia, and peopled for the most part by the Papuan or black races. The New Hebrides is a small group in Melanesia.

The Mission Staff of the Melanesian Mission now consists of Bishop Cecil Wilson and twelve English clergymen, two English laymen, twelve native clergy, four hundred native teachers, and seven English ladies. There are 170 Mission Stations in 26 islands. Christianity is established in

many of the Islands, but large numbers are still heathen. There are 12,000 baptized Christians in Melanesia, and over 12,000 more people under instruction. Over 1,000 persons are baptized annually. St. Barnabas College, Norfolk Island, is preparing 160 boys and 50 girls to become teachers, and at St. Luke's, Siota, Solomon Island, there are 70 scholars.

THIRTY YEARS IN NEW GUINEA.

It is less than thirty years ago since the first English missionaries landed on the shores of New Guinea.

A few years before that time missionary work had been begun in the north of the island by a Dutch Society, and even earlier a German Society had established some stations. But these first efforts had met with very little success, and it was left for the London Missionary Society to have the honor of making the first serious attack on the forces of heathenism and cannibalism in New Guinea.

It was in the year 1870 that the Directors of the London Missionary Society decided to add New Guinea to their field of labor. The missionary whom they selected for the important task of beginning the work in that island was the Rev. S. MacFarlane, who still serves the Society frequently at home, though he retired from active service in 1887. Mr. MacFarlane was at that time stationed on the little island of Lifu, in the Loyalty Group, and was their nearest missionary to New Guinea, though even he was more than a thousand miles away.

From the very first the Directors hoped to be able to evangelize New Guinea by means of native Christians from other islands in the South Seas, and their hopes have been abundantly fulfilled during all these thirty years.

When Mr. MacFarlane asked his students at Lifu whether any of them would volunteer for this dangerous new work, every one of them sprang forward and asked to be sent. And from that day to this there has been no lack of volunteers for New Guinea.

From Samoa and Mangaia and other islands Christian men and women have gone forth year by year to take their part in winning this great island for Christ. Many of them have laid down their lives for the sake of the Gospel, and in the roll-call of the Church's martyrs these South Sea preachers and teachers must be given a high place.

The successes of the last thirty years in New Guinea have been great. Mr. Chalmers says that he knows of no mission anywhere that can compare with it for results. But the successes of the next thirty years will be greater still, by God's blessing, and New Guinea shall be added to the long list of Christian islands in the South Seas.—*News From Afar.*

Youth's Record.

In youth we make our age. Our final years sit in judgment on the past.

Live not for selfish aims. Live to shed joy on others. Thus best shall your own happiness be secured; for no joy is ever given freely forth that does not have quick echo in the giver's own heart.—Henry Ward Beecher.

Christ wants every year of our life—not only the grown-up years, but the young years, that He may make them sweeter, happier, and more useful. Are we giving them to Him?

“Lord Jesus, take care of my temper, whether I remain in the home or go out into the world this day. Keep my feet when I am tempted to walk on a forbidden path. Give me strength when I am about to shirk my duty.”

In choosing our companions, we often choose our destiny for good or evil. “He that walketh with wise men shall be wise; but a companion of fools shall be destroyed,” said the sacred writer, ages ago; and it is just as true, to-day as it was then.

The Sabbath was born among the mountains, and somehow still belongs to the country. A country Sabbath is the divinest expression of God. Nature always appears at her best in her Sunday clothes. The very birds seem to know when Sabbath come. They have their hymn tunes, their collection of spiritual songs, which are heard at no other time.—Presbyterian Journal.

Contentment does not depend on what we have but on what we are. He who realizes that the bounds of his earthly lot are ordered of God in love is glad to be contented with what God has given him. He who does not, would not be contented if he had thousandfold what he has. Contentment gives thankfulness within one's bound. Contentment can never be attained outside of one's divinely ordered lot.

A YOUNG MAN'S MISTAKE.

“Knowledge is power.” A young man disliked mathematics so much that he left school early to go into business. Ten years later, a subordinate in a large steel works, he saw man after man promoted over his head because they were highly educated, and thus able to do work which he could not attempt. He resolved to study at home, and in time, being a hard worker, made up his deficiency; but he is still far behind the men of his own age who took the early education that he refused. He had made a costly mistake.

FARMING VS. CLERKING.

The young man at home often thinks the farm dull and slow, and envies his companion who has gone to the city. Here is what a Western paper says about the two lives:—“The one class are making practical farmers of themselves; they are leading independent, healthful lives. Their comrades have gone, as clerks, into the railroad offices or stores of the city; are earning but little more than the bare cost of living; are accounted most fortunate if in two years they get a week's vacation in which to spend all their earnings, and are frightened at the unexpected approach of their employer at all times.

“In fifteen years they will be worn-out old men mechanical contrivances for doing a certain stipulated task—barely living within their modest income, and in continual fear lest their place shall be filled with a younger man. And the young men on the farm will be land-owners, with an assured living, a ‘sound mind in a sound body’—prosperous and happy, of use to themselves, their families, and the communities in which they live.”

CIGARETTES.

Mr. George Baumhoff, superintendent of the Lindell Electric Railway, of St. Louis, says about their use:

“Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous in the front end of a motor as a man that drinks; in fact, he is more dangerous; his nerves are bound to give way at a critical moment. A motorman needs all his nerve all the time, and a cigarette smoker can't stand the strain. It is a pretty tough job for men in good condition, and even they sometimes get flurried. If I find a car beginning to run badly and getting irregular for any time, I immediately begin to investigate the man to find out if he smokes cigarettes. Nine times out of ten he does, and then he goes for good.”—Sel.

THE RIGHT KIND OF PEOPLE.

Some people are gifted with the power of doing the right thing in the right way and at the right time. They are kind, gentle, sympathetic and responsive. They think of others. They anticipate danger and point it out. They are on the lookout for service, and ready to perform it. They make it easier for those about them to be good and to do good. They hesitate not to lend a helping hand at every opportunity. They speak the encouraging word. They straighten out the tangles that perplex and annoy companions. They smooth rough places. They go out of their way to relieve distress or to supply a need. In their presence the day passes pleasantly. Welcome and blessed are life's helpers.

RULES FOR AMUSEMENTS.

Dr. J. C. Rawlings, a Methodist local preacher and leading physician in Swansen, England, recently delivered a striking discourse on "Recreation from a Christian Standpoint." Three or four cardinal principles were laid down which if followed would materially help seriously-inclined young people in their choice of amusements.

These must be right in themselves, right in their relations to others, right in their associations, and right in their proportion. "Pleasure must not overlap duty." "Excess in innocent amusement is sin."

These tests cover the whole ground, and if they were conscientiously applied in practical life, not only would the world be purer and healthier and happier, but many of the sad problems that arise out of the condition of our "recreative" institutions would be solved without further trouble.

SILENCE ABOUT SELF.

There are people who can speak of little else but the unpleasant things in their own experience. If you ask them about their health, or even unfortunately put your salutation in the form of "How do you do?" you get as an answer a description of many ills and infirmities to which they are subject, instead of any cheerful reciprocation of your greeting. All their ordinary conversation is filled with dolorous rehearsals of discouraging things. They have keen eyes for the unpleasant happenings, and never fail to mention them to others.

We all have troubles—things in our daily, personal life that are vexing and annoying, sometimes things that are painful and burdensome. But we should not talk about them. We have no right to scatter our briars and thorns about us, so that others' feet may be torn by them.

Silence about ourselves should be a rule almost without exception. Especially should the rule never to complain be an absolute one. No matter how poorly we have rested through the night, we need not tell the whole family about it at breakfast. Patient bearing of the portion of life's ills that comes to us is the characteristic of ideal Christian faith.—Sel.

POWER.

You want power? Well, the desire is legitimate, and its realization possible.

But what kind of power? Physical? Then stop fretting. Take exercise. Avoid excesses. Form regular habits. Eat nourishing food. Sleep long and soundly. That means a sound body.

Mental power. All right. Use your brain. Think. Think systematically. Think below the surface. Grapple with the great thoughts which others have put into books. That will give fiber and grip to your mental life.

Or is it moral power you are after? Very good. It may be had. Think pure thoughts. Look at lofty ideals. Live right. Crucify self. Loathe all vileness. Develop the Good Samaritan side of your life. That will promote a high morality.

But there is something higher. It is spiritual power. Ah! that is it. The foot of the ladder is on the earth, but its top is in heaven. Climb! Do you say, "It is high, I cannot attain unto it?" No, no! Read the first chapter of the Acts of the Apostles. Then to your knees! Look up. Turn your back upon the had past. Surrender utterly to God. Lose your will in His. Plead the promises. Believe, believe, believe! Claim the pentecostal gift. Receive ye the Holy Ghost!—*Epworth Herald*.

SAINTLY FACES.

Sometimes, in passing through a crowd, we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs; yet love, joy, and peace shine out of every dot and wrinkle in it. Sometimes it is a young face, that beams with health and purity and beauty.

But whether old or young, when we see that unmistakable soul light in a face, we know that the heart behind it is pure, the life good, and that the body thus illuminated is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful, and divine thoughts precludes the possibility of thinking about and thus being tempted by things sinful, low or gross.

It is because Paul knew this that he says so earnestly: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, think on these things"

In the well-formed habit of thinking pure thoughts lies the secret of being pure in heart; and in the daily and nightly meditation in the law of the Lord is a safeguard against many of the sins which defile the carnal heart and debase and blacken the countenance.—*Scottish Reformer*.

WEEDING YOUR GARDEN.

A young girl sat at the window, unhappy and discontented. She was looking at the landscape, but could see no beauty in the undulating hills in the distance, clad with the fresh green of spring, or the young shrubs budding forth under her window; for it was the first of May, when nature is at her best, not tired or scorched by the heat of summer. The mind must be at peace to thoroughly enjoy nature. A friend of the young girl's mother, coming out of the house, looked at the face so drawn by unhappiness. She stopped and said:

"I am afraid, dear girl, that you have not weeded out your garden."

The girl answered, "I have no garden to weed. We hire a man to do such work."

"It is impossible for you to hire anyone to weed your garden; you only can do it."

The girl, with a surprised look, said: "I do not understand you."

"Well, my dear, it is the garden of your life I am talking about, and if you want beautiful flowers you must pull out the weeds. Envy, jealousy, anger, pride, selfishness, are some of the weeds that grow very fast."—*Christian Intelligencer*.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

The special "Topic Card" for the Presbyterian C. E. Societies embraces the "Uniform" Topics, the Monthly Topics of the Plan of Study, and the Questions on the Shorter Catechism for each meeting throughout the year. Price \$1.00 per 100. "Booklet" containing the same matter and also Daily Readings for the whole year, price \$1.50 per 100.

**Topic for the week beginning
March 18.
How The Old Testament Grew.**

BY REV. ALFRED GANDIER, B D.

Convener of Assembly's Committee on Y. P. Societies.

LITERATURE.

"The old Testament and its Contents," by Prof. Robertson, in Guild text-books, 20 cts. The opening Chapter in Driver's "Introduction to the Old Testament." Any modern book on the Canon of the Old Testament.

We regret very much that circumstances have prevented Prof. McFadyen from contributing the article expected from him on this subject.

The following article taken very largely from Prof. Robertson's Guild text-book, will supply the needed information to young people who have not time or opportunity to study the book.

HOW THE OLD TESTAMENT GREW.

The word "Testament" is the translation of a word more frequently rendered "Covenant," and is applied to the one part or the other of Scripture with reference to the Old or the New Covenant relation into which God has entered with man.

The Old Testament Scriptures, and especially the Law, are the documents wherein are contained in detail the promises and the requirements of the Solemn League and Covenant into which Israel entered with Jehovah and which they subscribed with an oath Ex 24 : 3-8, Neh. 8 : 38 and 10 : 1-29.

Our word "Bible" is the translation of a Greek word meaning book. We use the word as a singular name to denote the completed collection of books forming the Old and New Testament.

What the whole Bible is to the Christian Church the Old Testament was to the Jewish Church of Christ's time ; and they used a similar expression when speaking of their Bible, viz : "The Writings" vs "The Sacred Writings."

The Old Testament is not a book that was completed at one time and given down to men from Heaven ready-made ; but holy men in different ages spake as they were moved by the Holy Spirit, and a record of what they spake and the time in which they spake and of the people to whom they spake, was kept ; and towards the close of the Old Dispensation all arranged together in one Book and given permanent form.

Hence is it that we can speak of the growth of the Old Testament. God at sundry times and in divers manners spake unto the Fathers through the prophets. Heb. 1: 1.

The Bible is not one book but a library of books. It shows how men variously gifted by the spirit of God cast the truth which they received into many different literary forms as genius permitted or occasion demanded,—into poetry of various kinds, sometimes national, sometimes individual, sometimes even developing a truth in a form approaching that of the drama ; into prophetic discourses, suggested mostly by some incident of the national life ; into proverbs prompted by the observation of life and manners ; into laws, prescribing rules for the civil and religious government of the nation ; into narratives sometimes relating to a distant or a nearer past, sometimes autobiographical. It is probable that every form of literary composition known to the ancient Hebrews was utilized as a vehicle of Divine truth, and is represented in the Old Testament.

THE BOOKS OF THE OLD TESTAMENT.

In our English Bible they are thirty nine in number, and the order in which they are arranged may be thus classified :—

- I *Law*, Genesis to Deuteronomy 5 books.
- II *History*, Joshua to Esther 12 books.
- III *Poetry*, Job to Song of Solomon 5 books.
- IV *Prophecy*, Isaiah to Malachi 17 books.

They were all originally written in Hebrew, with the exception of some portions in a few of the later books, which are in a kindred dialect, Aramaic.

The Hebrew Bible contains all the books enumerated above, and no more ; but there is a difference in the arrangement and in the manner of enumerating the books.

The Hebrew Bible consists of twenty-four books ; and the whole is arranged in three divisions, thus :—

- I. *Law*, i. e. the Pentateuch or the five books ; Genesis, Exodus, Leviticus, Numbers, Deuteronomy 5 books
- II. *Prophets*, viz :—
 - 1. Former prophets: (a) Joshua, (b) Judges, (c) Samuel, (d) Kings 4 "
 - 2. Latter prophets: (a) Isaiah, (b) Jeremiah, (c) Ezekiel, (d) the twelve (minor prophets) 4 "
- III. *Writings*, which we usually designate *Hagiographa*, i. e. Sacred Writings. They are classed thus :
 - 1. Three books (a) Psalms, (b) Proverbs, (c) Job 3 "
 - 2. Five rolls (a) Song of Songs,

- (b) Ruth, (c) Lamentations,
 (d) Ecclesiastes, (e) Esther 5 books.
 3. (a) Daniel, (b) Ezra and
 Nehemiah, (c) the Chronicles 3 "

In regard to this table it is to be noted that the books forming the division of Law are partly historical in contents, that the so-called Former Prophets are historical, that the book of Daniel is not reckoned among the "Prophets," and that the twelve minor prophets are reckoned *one* book. The five *rolls* are so called because it was customary to write each of them on a separate roll, for reading on five special occasions.

THE CANON.

The books that have been enumerated above constitute what is called the "Canon" or canonical books of the Old Testament. The Greek word *Canon* denoted originally a measuring-rod or line. From this it came to mean a standard or test of measurement, and then the space or sphere defined or marked off by such a measure.

As applied to a collection of books, the term would indicate, from one point of view, that the books were the expression, in a written form, of the rule of faith; or, from another point of view that the books were separated and marked off from other books, owing to their possessing special characteristics.

It is not till the fourth century of the Christian era that we find the word Canon applied to Holy Scripture; but the mere fact that the Jews, from an early period, set apart the books of the Old Testament, and only those books, is a proof that they regarded them as sacred writings having special characteristics by which they were marked off as separate from all other writings. The fact existed long before the name was applied.

Our Lord frequently quoted the Old Testament Scriptures to the Jews of his own day, as that which they recognized to be the final authority in all questions of faith and morals, and he rebukes them for making the Word of God of none effect through their traditions.

The precise time when the different sections of the Hebrew Bible, the Law, the Prophets, and the Sacred Writings were completed as we now have them, and definitely recognized as an authoritative canon, is not easy to determine. But without going into questions of criticism or minute scholarship, a general statement of the formation and growth of the Canon may be given.

One thing we must do at the outset is to distinguish between the time at which a book was admitted into the Canon and the date of its Authorship. No book would be admitted into the Canon which had not already been long enough in existence to commend itself as authoritative to the religious consciousness of the people; while some books or their essential contents had doubtless been in existence for centuries.

It was because individual books were already in high esteem and recognized as having a Divine Message for the individual or the nation that they were formed into a collection, and this collection invested with authority.

ORIGIN OF THE OLD TESTAMENT WRITINGS.

The antiquity and authorship of books has to be determined largely from the internal evidence of the books themselves, Jewish tradition being often most unreliable.

(1) The Jews traced all their laws and institutions back to Moses, the fountain head of Revelation, the supreme religious authority. That many records of the earlier days of the race should have been handed down in writing from a time long antecedent to Moses is quite probable; and it is certain that many of the laws given through Moses were not only handed down by oral tradition, but put in writing at the time. Ex 24 : 4, 7 ; Ex 31 : 18 ; Deut. 31 ; 24-26.

(2) Not only in the Pentateuch (e. g. Lev. 10 : 11 ; Dent. 17 ; 8-11) but throughout the prophets, the teaching of the Law to the people is set forth as a duty of the priests; and though the Law may have been partly written, partly an oral tradition the language used implies that there was a fixed and authoritative code Is. 8 : 20 ; Is. 34 : 16.

We know also that events of importance in the national history were early committed to writing and carefully preserved. 1 Sam. 10 : 25 ; 1 Kings 14 : 29 ; 1 Kings 15 : 31 ; 2 Chron. 9 : 29 ; 2 Chron. 12 : 15.

(3) We gather from the book of Proverbs (25 : 1) that at the Court of King Hezekiah there were wise men employed collecting and editing proverbial literature.

(4) The prophets, or their pupils for them, wrote down certain of their sayings; and these sayings were regarded not as private utterances of the man but as a public message for the nation from Jehovah in whose name the prophet spoke.

(5) In the eighteenth year of the reign of King Josiah (See 2 Kings 22 ; 8-13) there was found in the Temple a law-book, which—whatever it may have been—was at once recognized by King, priests and prophets, as authoritative and ancient.

(6) In the analysis which has been made by scholars, particularly of the Pentateuch and the historical books, it appears that different sources or original compositions have been joined together, and that there has been a careful preservation of even the smallest fragments of the originals.

All these considerations go to prove that, from the time of Moses, on, the Jewish people, possessed a number of writings of a religious and national character, which they preserved with peculiar regard, and which they believed to contain God's message to and covenant with his people.

FORMATION OF THE CANON.

It is not, however, till the time immediately after the return from the exile, that we find such a formal setting apart of Scripture for public use and authoritative reference as is implied in canonising. The circumstances of the people demanded it, and the time was favourable. The books of Ezra and Nehemiah show us that the task before these leaders was to consolidate the restored community on the basis of the Old Covenant, and to provide safeguards for the national preservation of the religion against internal corruption and heathen contamination. Accordingly they appointed a formal and stated reading of the "Book of the Law" in the audience of the people (Neh. VIII.-X), and demanded that its requirements be carried out in the social and religious life. From this time onwards, the public reading of the sacred books formed part of public worship; and Canonical Scripture, in the strict sense, was recognized.

The Jewish tradition that Ezra completed and fixed the entire Old Testament Canon, is evidently untrue, for the books Ezra and Nehemiah are themselves in the Canon, and the book of Chronicles contains genealogies that come down to a much later time; not to speak of other writings in the third division of the Canon which are evidently of a later date, but it is generally believed that the first division of the Canon, the Pentateuch, was given by Ezra to the people, as authoritative Scripture, in the form in which we now have it.

Ezra and scribes associated with him are supposed to have collected and, codified the Laws, written and oral, which had come down from the time of Moses, and to have associated with them such later developments of Mosaic law and ritual as the exigencies of the national history had rendered necessary.

The fact that Samaritans accept only the Pentateuch as authoritative, would seem to indicate that in the time of Ezra and Nehemiah, when they finally separated from the Jews, this first division of Old Testament Scripture was the only complete and accepted Canon.

But the prominence given to the "Books of the Law" at this crisis, does not imply that other books were not in existence or not esteemed sacred. The primary need of the time was the order of a settled Constitution, and the authority of the Law was insisted upon as providing this. But the tradition in the second book of Maccabees, ascribing to Nehemiah the collecting of "the books concerning the kings and the prophets, and the things of David," indicates that other books of Scripture were in existence, and held in high regard at the very time when the Law was made most prominent.

It may be added that if, as critics generally believe, the book of Joshua was originally joined to

the Pentateuch, it must have been regarded as equally authoritative, though, for practical purposes, it was disjoined from the books of the Law. And the references in the book of Nehemiah, not only to the time of the Conquest, but to that of the judges, show how the historical books generally received at that time particular attention.

The longer the restored community of Jews remained without national independence, the more would they reverence these sacred books which were the record of their past national history, and expressed the national religious hopes. Their Prophetical books, which spoke of a great past and foretold a great future, in due time took their place by the side of the Law as authoritative symbols of the national faith and hope.

The precise time at which this took place, and the custom originated of reading a portion from the prophets in public worship cannot, perhaps, be determined. But the earliest references to a definite Canon, we possess, refer to the Law and the Prophets together. It must have been sometime after the date of Malachi, and the withdrawal of the prophetic spirit, when the conviction had been formed that no more books of this class were to be written, that the prophetical collection was regarded as finally closed.

Similarly we have only general indications to guide us in an attempt to determine when the Third Division of books was added and the final closing of the Canon took place. It is probable that many of the Psalms were used in public worship from the earliest period after the return from exile, and we have noticed that tradition ascribes to Nehemiah the collection of "the things of David" as well as the books of the prophets. The "five rolls" came to be set apart for public reading on five great festivals; and the Talmud speaks of a solemn reading of some of the books contained in the third division in the presence of the High Priest on the night before, the great day of Atonement.

The time of the final completion of the Canon must manifestly have been sometime later than the date of the most recent book in the Collection, and when it was believed that no more books worthy to be included in it were forthcoming.

Discussions as to the authority of certain books in the third division went on as late as the beginning of the second century of our era; but that all the books as we now have them, in our Protestant Bible, were in the Hebrew Canon, and that the Canon was regarded as long closed before the time of Christ, are facts that can scarcely be questioned.

The main points of evidence for them are these:

COMPLETED CANON.

(1). The Septuagint, or Greek translation of the Old Testament, which was in use among Greek speaking Jews in New Testament times, and from which the New Testament writers made quota-

tion, contains all the canonical books of the Old Testament, in virtually the same form. Since it is natural to suppose that the books were regarded as Canonical before they were translated, we may conclude that a Canon existed before the translation was undertaken, and that the whole Canon existed before it was concluded. We have reliable information that this translation was undertaken in the time of Ptolemy Philadelphus, who reigned B.C. 284 to 247. Though the date of the completion of the translation is uncertain it can scarcely have been later than the close of the second century B.C.

(2). The Septuagint contains, besides the books of the Hebrew Canon, several other books which we generally designate the Apocrypha of the Old Testament. Among these is "The Wisdom of Jesus Ben Sirach," otherwise known as the book of "Ecclesiasticus." The book was originally composed in Hebrew, and was translated into Greek by the grandson of the author, who has prefixed to it a preface. A reference in this preface implies that he himself came into Egypt in the year B.C. 132, which would give the date of his grandfather somewhere about B.C. 200, certainly not later than 175 B.C., for the book has no reference to the Maccabean wars. He tells us that his grandfather was familiar with "the Law, the Prophets and the other books which follow them," as he again describes them, "the other books of the fathers." Moreover, in speaking of his own work as a translation, he tells us that "the Law itself and the prophecies and the rest of the books have no small difference when uttered in the original."

These passages make it clear that, at the date of Ben Sirach himself, and presumably of his grandfather, a number of Canonical books, reckoned in three classes, were well known and universally accepted, and that in the time of the editor, these books existed in a well-known Greek translation. The testimony is all the more valuable because the book in which it occurs was originally written in Hebrew; and the author of it, while almost claiming for himself the same inspiration as prophets possessed, sets his own work below the level of canonical Scripture; and, though the book has found a place in the Septuagint Version, the translator himself distinguishes between it and the Sacred Writings.

(3). The testimony of Josephus (born A.D. 37-38, and lived till about A.D. 110). Speaking of the trustworthiness of the documents relating the history of his nation, he says, "For it is not the case with us to have vast numbers of books disagreeing and conflicting with one another. We have but two-and-twenty containing the history of all time, books that are justly believed in."

Then, after stating the contents of these books under three heads, he proceeds: "From the days of Artaxerxes to our own times every event has indeed been recorded. But these recent

records have not been deemed worthy of equal credit with those which preceded them, on account of the failure of the exact succession of the prophets. There is practical proof of the spirit in which we treat our Scriptures. For, although so great an interval of time has now passed, not a soul has ventured either to add, or to remove, or to alter a syllable, and it is the instinct of every Jew, from the day of his birth, to consider these Scriptures as the teachings of God, to abide by them, and, if need be, cheerfully to lay down his life in their behalf."

In this passage, Josephus, speaking for his nation and expressing the universal Jewish belief of his time, asserts that the Canon of Scripture had been long completed, the last of the books contained in it having been composed not later than the time of Artaxerxes (by whom he means the king called Ahasuerus in the book of Esther). We gather also from this statement that the collection comprised the same books as form our present Old Testament.

Though he mentions only twenty-two books, it is most probable that he reckoned Ruth as part of Judges, and Lamentations along with Jeremiah, as we find other writers doing.

(3). The testimony of Jesus and the New Testament writers. No one can read the frequent references and appeals of Jesus and his Apostles to "the Scriptures," without seeing that they take for granted the existence of a well defined collection of Sacred writings of long standing and of undisputed authority; and as the Canonical collection which has come down to us is known to be the collection which was accepted by the Jews of Palestine, the conclusion to which we are brought is that the existing Canon was accepted in Our Lord's time as of high antiquity and unquestioned authority.

Nearly every book of the Old Testament is quoted or referred to in the New, and they are ever quoted as a court of final appeal in questions of morals and religion. See Mat. 22:29; Acts 18:24-28; Rom. 1:2; 2 Tim. 3:15-17.

The statement in Luke 21:4, that while Christ was yet with His disciples, He said unto them: "All things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me," seems to be a direct reference to the three divisions of the Old Testament Canon, the Psalms being the first book of the third division or Hagiographa.

Whatever historical research and literary criticism may do to change the traditional view as to the date and authorship of some of the books, the Old Testament must ever be to the followers of Jesus Christ an essential part of God's revelation to man, that without which the world would not have been prepared for the Revelation of God in Christ.

Beginning at Moses and all the prophets, Jesus expounded to his disciples, in all the Scriptures,

the things concerning himself. To the Jews he said: "Ye search the Scriptures, for in them ye think ye have eternal life, and these are they which testify of me." At no time in the history of the Church was so much attention given to the study of the Old Testament as at present; and the Christian consciousness still re-echoes the testimony of 2 Tim. 3:16-17, the direct reference of which is to the Old Testament. "All Scripture, given by inspiration of God, is profitable for teaching, for reproof, for correction, for instruction in righteousness: that the man of God may be complete, furnished completely unto every good work."

RECENT NEW HEBRIDES INCIDENT.

"About dusk, the wife of the teacher living on the hills, about five miles from us, arrived at Tangoa alone. She reported that her husband had gone out, with two men, after the early morning school, and had not returned. Not long after they left, she heard four rifle shots, fired in quick succession.

A few minutes later two armed men, from a neighboring hamlet, called at the house and hastily inquired for him. This alarmed her. So when the close of the day was drawing on, and her husband not appearing, she started for our house.

This report was somewhat startling, and something must be done. At cock-crowing next morning, ten stalwart young men were on their way to the hills to learn the facts; and if murder had been committed, the guilty parties were to be seized, and brought to Tangoa. Arriving at the teacher's house in the early morning, they found him holding the usual morning school; intending, after it was over, to go in search of his wife. The shooting the day before had been at wild pigs. Those calling, were two who, hearing the shots, took their weapons and went to see what was going on. Two men having been shot, near by, only a few days before, had made all parties somewhat nervous. The teacher had been away alone in the bush gathering food. He was to blame for going away for the day without telling his wife when he expected to return. However, good has arisen from the affair, as the bushmen now see that they will soon be called to account if they kill a teacher. But the incident shows the anxieties of our pioneer teachers among the heathen.—Mrs. Dr. Annand.

An angry man who suppresses his passion thinks worse than he speaks, but if he vents his passion he often speaks worse than he thinks.—Lord Bacon.

STOOD BY HIS FLAG.

A dozen rough soldiers were playing cards one night in the camp. "What on earth is that?" suddenly exclaimed the ringleader, as he stopped in the midst of the game to listen.

In a moment the squad were listening to a low, solemn voice which came from a tent occupied by several recruits, who had arrived in camp that day. The ringleader approached the tent on tip-toe.

"Boys, he's praying!" he roared out.

"Three cheers for the parson!" shouted another man of the group, as the prayer ended.

"You watch. I'll show you how to take the religion out of him," said the first speaker, who was the ringleader in the mischief.

The recruit was a slight, pale faced young fellow of about eighteen years of age. During the next three weeks he was the butt of the camp. Then the regiment broke camp, and engaged in a terrible battle. The company to which the young recruit belonged had a desperate struggle. The brigade was driven back, and, when the line was re-formed behind the breast-works they had built in the morning, he was missing from the ranks. When last seen he was almost surrounded by enemies, but fighting desperately. At his side stood the brave fellow who had made the poor lad a constant object of ridicule. Both were given up as lost.

Suddenly the big man was seen tramping through the under-brush, bearing the dead body of the recruit. Reverently he laid the corpse down, saying, as he wiped the blood from his own face,—

"I couldn't leave him—he fought so! I thought he deserved a decent burial."

During a lull in the battle the men dug a shallow grave, and tenderly laid the remains therein. Then, as one was cutting the name and regiment upon a board, the big man said, with a husky voice—

"You'd better put the words 'Christian soldier' in somewhere. He deserves the title, and maybe it'll console him for our abuse."

There was not a dry eye among those rough men as they stuck the rudely carved board at the head of the grave, and again and again looked at the inscription.

"Well, said one," "he was a Christian soldier, if ever there was one. Aud," turning to the ringleader, "he didn't run, did he, when he smelt gunpowder?"

"Run!" answered the big man, his voice tender with emotion; "why, he didn't budge an inch. But what's that to standing for weeks our fire like a man, never sending a word back? He just stood by his flag, and let us pepper him—he did."

When the regiment marched away, that rude head-board remained to tell what a power lies in a Christian lie.—The British Flag.

The Children's Record.

Some boys think they are lucky when they get the kind of work that they like; but the luckiest boy, after all, is the one who can suit his liking to all sorts of honest work, and so be cheerful everywhere.

A bright girl would hardly mix vinegar into a pudding, and expect the result to be sweet to the taste. Yet she often mixes sharp speech and a hasty temper into her own character, and expects it to develop into a charming one.

The Christians have a very pretty custom in Korea of putting out the little white Korean flags over their houses on the Sabbath. These banners show just where there are Christians living, and they show the world that it is a holy day. How do you treat the Sabbath?

Could you put the children of India in a column four deep, and allowing a space of two feet for each child to walk in, you would have a procession reaching five thousand miles; and walking five miles a day, it would take them two and three-quarters years to pass a given point. And few of them know of Jesus who came to save that which was lost.

The large number of applicants for admission to the army, comments "The Philadelphia Ledger," who are rejected by reason of defects due to overindulgence in cigarettes, and other forms of what many look upon as harmless dissipation, should teach the young men something. In the battle of life 'a sound mind in a sound body' was never needed more strenuously than now."

Two girls were talking one day. They were young and eager and ambitious, and their talk was of people who had succeeded. Finally one exclaimed enthusiastically; 'Oh, is there anything in the world finer than a cultivated brain?' Her friend was silent a moment; then she answered slowly: "Yes, one thing—a cultivated heart." It was an echo of the old Word: "Keep thy heart with all diligence; for out of it are the issues of life.—Reformed Church Record.

A sad story is told in a paper called the "Harvest Home," published in India, of a young girl who had become a Christian, but who in spite of her pleading, was kept back until her sixteenth birthday should give her the right to follow her convictions. Meanwhile, she was betrothed to her cousin against her will. The result was that she was poisoned to prevent her being baptized. We should hasten and send the Gospel to India, that the people may learn to do better, and cease such cruel deeds.

NEW-YEAR GIFTS IN CHINA.

We call the Chinese heathen, and yet they have some customs that would do credit to a Christian people. On every New-Year morning each man and boy, from the emperor to the lowest peasant, pays a visit to his mother. He carries her a present, varying in value according to his station, thanking her for all she has done for him, and asks a continuance of her favor another year. They are taught to believe that mothers have an influence for good over their sons all through life.

EVERY BOY SHOULD LEARN.

Not to take the easiest chair in the room, put it in the pleasantest place, and forget to offer it to his mother when she comes to sit down.

To treat his mother as politely as if she were a strange lady who did not spend her life in his service.

To be as helpful to his sisters as he expects his sisters to be to him.

To be kind as well as brave, and just as well as generous.

To take pride in being a gentleman at home as well as abroad.—Church Standard

A BOY'S CONSECRATION HYMN.

Just as I am, Thine own to be,
Friend of the young, who lovest me,
To consecrate myself to Thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay—
With all my heart I come.

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might—
Therefore, to Thee I come.

Just as I am, young, strong, and free,
To be the best that I can be,
For truth, and righteousness, and Thee,
Lord, of my life— I come.

With many dreams of fame and gold,
Success and joy to make me bold;
But, dearer still—my faith to hold
For my whole life—I come.

And for Thy sake to win renown,
And then to take the victor's crown
And at Thy feet to lay it down,
O Master, Lord—I come.

—Selected.



A MANLY BOY.

When the emperor William II. of Germany was a lad at college, in Cassel, one of his tutors, wishing to do the lad a favor, told him what the subject of the Greek dictation would be the next day, and where it could be found.

William listened, and made no reply; but he went from the tutor straight to the classroom, where he wrote the information upon the black-board for the whole class to see and profit by as well as himself. He showed a true, royal spirit in his act; he would take no advantage over his fellows.

Are we all as careful as this in our school hours, boys? or do we sometimes try to take advantage of our schoolmates? If we do, we may be sure we have not a royal spirit, but an ignoble one.—Forward.

THE FARMER BOY.

"It is undeniable that the farmer boy possesses some advantages over the city lad, which often prove to be decisive. One of these is the early acquisition of habits of industry; another is appreciation of the value of money.

The farmer-boy does not consider himself too good for any kind of honest labor. The lesson which is most strongly impressed upon him is that loitering or idleness means failure. As a business man he is liable to go to extremes in overwork. He is a plodder all his days.

That means safe success, in and to whatever he is applied, commercial life or professional. If he have fine talents, his plodding habits enable him to get the best of the advantage. The men who win and hold distinction are always men of untiring industry."—The Interior.

"Wherewithal shall a young man cleanse his way? By taking heed according to Thy Word."

"I love them that love me, and they that seek Me early shall find Me."

WHILE YOU ARE GROWING.

Growing girls and boys do not always appreciate that it is while they are growing they are forming their figures for after life. Drooping the shoulder a little more every day, drooping the head as one walks, standing unevenly, so that one hip sinks lower than the other—all these defects, easily corrected now, will be five times as hard in five years, and twenty-five times as hard in ten years. A graceful, easy carriage, and an erect, straight figure are a pleasure to beholder and possessor, and are worth striving for.

An easy way to practice walking well is to start out right. Just before you leave the house walk up to the wall, and see that your toes, chest and nose touch it at once; then in that attitude walk away. Keep your head up and your chest out, and your shoulders and back will take care of themselves.

A Southern school-teacher used to instruct her pupils to walk always as if trying to look over the top of an imaginary carriage just in front of them. It was good advice, for it kept the head raised.

Don't think these things are of no value. They add to your health and your attractiveness, two things to which everybody should pay heed.—Sel.

AT SCHOOL IN KOREA.

In Korea little girls do not go to the native schools. The Koreans do not believe in educating girls. The little boys are sent to school, but you would not think it resembled a school much.

The teacher is always an old man. He sits on the floor, keeps his hat on his head, dresses in white muslin, and smokes when he feels like it. He never walks about among the pupils, and it is probable that little children in Korea are quite as full of mischief as the children in other countries, and that many pranks are played in school.

The teacher keeps in his hand a long stick, with which he hits the boys on the head when he can reach the unruly ones.

In Korea the boys are anxious to learn all about China, which the Koreans believe is the greatest nation on earth. They read Chinese history, study Chinese geography and science as known to the Chinese.

The hair of the boys is never cut until they are about twenty years of age. The hair is braided and wound about the head.

Their trousers are very full, yards of white muslin being used in making them; the coats are blue, pink, or purple muslin.

Another peculiar custom is that the boys come to school without washing their hands or faces or combing their hair.

It may save some crying in the morning, but who would want to be a Korean boy?—Sel.

WHAT THE BOOK SAID.

Once upon a time," a library book was overheard talking to a little boy who had just borrowed it. The words seemed worth recording, and here they are:

"Please don't handle me with dirty hands. I should feel ashamed when the next little boy borrowed me.

"Or leave me out in the rain. Books as well as children can catch cold.

"Or make marks on me with your pen or pencil. It would spoil my looks.

"Or lean on me with your elbows when you are reading me. It hurts.

"Or open me and lay me face down on the table. You wouldn't like to be treated so.

"Or put in between my leaves a pencil or anything thicker than a single sheet of paper. It would strain my back.

"Whenever you are through reading me, if you are afraid of losing your place, don't turn down the corner of one of my leaves, but have a neat little bookmark to put in where you stopped, and then close me and lay me down on my side, so that I can have a good, comfortable rest.

"Remember that I want to visit a great many other little boys after you are through with me. Besides, I may meet you again some day, and you would be sorry to see me looking old, and torn, and soiled. Help me to keep fresh and clean and I will help you to be happy."

COUNTRY BOYS IN THE CITY.

HON. W. L. Strong, ex-mayor of New York City, says:—Any young man who expects to succeed in this city must come determined to rely upon himself. He must not depend upon his friends. He must bend every energy toward accomplishing what he sets out to do, and he must be economical in respect to money, time, and strength. He must have good principles and good habits.

"I don't think the place where the boy is raised has much to do with it. The manner of the boy's rearing often has more. The country boy, as a rule, has the advantage of having been made to work. He is usually a poor boy, and his nerve and muscle have usually been developed by adversity. This may be the case with the city boy, but in many instances his early life has been too easy. His parents have pampered him. He does not know the value of a dollar until he learns it by experience after he has gone into business."

A Hindu trader in India asked Pema, a native Christian, "What do you put on your face to make it shine so?" Pema answered, "I don't put anything on it." "Yes, you do," said the trader. "All you Christians do. I have seen it in Agra, and in Abmedabad, and in Surat, and in Bombay." Pema laughed, and his happy face shone as he said, "I'll tell you what it is that makes my face shine; it is happiness in the heart. Jesus gives me peace and joy."

So many little boys and girls wish they were big men and women, thinking then they would be able to work for Jesus. They forget that He needs children just as much as grown folk.—Selected.

It is said that 10,000 of the young men who applied for admission into the United States Army were refused papers because they were cigarette smokers, and in consequence had "the tobacco heart."

"A schoolboy was asked to explain the formation of dew. His answer was, 'The earth revolves on its axis every twenty-four hours, and in consequence of the tremendous pace at which it travels it perspires freely.'"

"Another boy when asked why the days were longer in summer than in winter, answered that the tendency was for bodies to expand by heat.

A BRAVE BOY.

SCENE FIRST.

"Well," said Uncle Tom, as he stood by his nephew Bob, by the side of a gun for shooting torpedoes from a war-ship, "This is a curiosity!" Then he turned to a tar in blue who was showing off the curiosity.

"Don't you think so?" asked Uncle Tom. "Or—or—do you get so used to it that familiarity breeds contempt?"

The sailor laughed. "No, sir! That is not to be despised."

"Now, let me see! It's this way," declared Uncle Tom. "You say there's a torpeter inside this gun?"

"Yes, sir."

"The gun is worked by compressed air. The torpeter flies out, shoots down slantways into the water, and keeps on shootin' till it hits the vessel aimed at, and then—there is a blow-up."

"Yes, sir, that's it, and I shouldn't want to be there."

"That's it. You say this torpeter will go about eight hundred yards at the rate of twenty-six miles an hour?"

"About that."

"You've got it, about that. An inch or two—mile or two—doesn't make much difference; yes, about that. Well, when the torpeter is travellin' under water, what keeps it from rollin' over? You said it has four fins, and they keep it going straight."

"Yes, sir."

"And then you said there was a contrivance to keep it going jest so deep?"

"Yes, sir."

"Various contrivances to control it, I should say; but—but, when it hits something, say the hull of a ship, no livin' thing can control it. Woe be to the ship that is hit by it! I don't know as there is any advice to be given to a ship then."

"But advice would have come in well before then," said young Bob Findlay, who had not taken any part in the conversation hitherto, but had silently contemplated the torpedo wonder before him, and silently had admired it.

"What's that, Bobbie?" asked Uncle Tom.

"Why, to keep out of the way in the first place."

"Ha-ha-ha-ha!" roared Uncle Tom, who was very much impressed by this idea. "Keep out of the way in the first place! A very good piece of advice, boy, and it may be applied in many ways."

The two visitors thanked the sailor for his explanations, bade him good-bye, and left the war-ship quietly resting at anchor, like a sea-bird that had folded its wings, floating on the water.

SCENE SECOND.

Bob and his uncle, when they were on their way home, took a street that led them by a row of bustling shops, and one was a public-house. It had in its window several prominent rows of bottles reclining on shelves, their necks turned towards the passers by and suggesting big pistols.

Uncle Tom halted as he came to this window. "Ahem!" he said; he hesitated a moment, and then moved toward the door. Bob was a teetotaler. What would a teetotal champion do now? What ought he to do? He was afraid he was now doing anything but the right thing, yet felt that he must do something. He rushed up to Uncle Tom, who was entering the house. He pulled his uncle's coat-tail gently.

"What do you want, boy?"

"Eh—eh, Uncle Tom, don't you think those torpedoes—those torpedoes—"

"Well, boy, what of the torpeters?"

"If you don't want to get hit, you keep out of the way."

"Why, yes, boy; ha-ha!" Uncle Tom began to laugh. "Yes, boy, we settled that."

"I wouldn't go in there. You wouldn't advise me to do it; for there's a torpedo in that public-house."

Uncle Tom did not know how to take this advice which had been so boldly given. He blushed, coughed, ran his hand through his bushy whiskers, coughed again, and backed out from the doorway, and slowly walked away.

Not a word passed between Bob and his uncle all the way home. Bob did not know whether his uncle was angry or not. Bob was only a visitor and did not want to do anything that would bring upon him his uncle's displeasure; but this thing he felt that he must do and take the consequences.

That night Uncle Tom had a dream. It seemed to him as if he were walking the street leading to the public-house with its pistol-like bottles. He stopped; he glanced at the window; he moved toward the door; he entered and was about to step up to the dirty bar, when suddenly he caught sight of something black coming toward him.

It was something black and something big! It was pointed at the end! It came closer this awful thing. Then he saw this awful word on it: "D-r-i-n-k!" Suddenly he heard a boy's voice; it was Bob's, and he shouted:

"There's a tor-pe-do coming! Look out! Get out of the way! get out of the way—"

Then Uncle Tom lost the sound of Bob's voice in the roar of an awful explosion, and awoke! He was in a cold sweat; he was sitting up in bed, staring into the dark. His whole frame shook; his heart beat violently.

"That is an amaz' narrow escape!" groaned Uncle Tom. "Where's the boy? I heard him callin.' I hope he isn't blowed up, too. I'll go and see."

He groped his way to Bob's bed. He gently laid his hand upon Bob's head. Bob was there.

"Thank God!" whispered Uncle Tom. "Bob's safe, and I'm safe, and, God helpin' me, I'll never touch a drop of liquor again. I'll keep out of the way of torpeters."—Messenger for the Children.

THE CRUTCHES WE DO NOT SEE.



WHILE taking a walking trip one day, a young man saw a darkey sitting in a chair in his little garden, hoeing. "Well!" said the young man to himself, "if there isn't a case of monumental laziness, I never saw one!" But as he passed, looking back at the darkey with an amused smile, a sudden change came over his face; for there, lying on the ground by the old man's side, was a pair of crutches.

What a complete and sudden reversal of judgment took place in that young man's mind! How utterly his estimate of the poor toiler was changed! The very circumstances that had just made the pitiful figure seem ridiculous, now made it seem heroic. One touch—that pair of crutches—changed the whole picture.

Here was a striking example of the unfairness of hasty judgments. If the young man had not given that backward glance that revealed to him both sides of the picture, he would have gone away with the amused and contemptuous impression that he had found the laziest man in existence, and he would have told the story far and wide, until his false judgment became the false conviction of hundreds.

Alas! how many hasty, unjust judgments are thus formed and spread! We see one phase, or one side, of some human picture, and estimating the whole from that, urge our impression upon others, until the world falsely condemns what God sees to be only good and beautiful and worthy. It is a cruel fault, this of hasty judgment.

How it wounds and grieves the one who is so summarily misjudged! How it pains and depresses those who are unwillingly brought to your way of thinking, because they suppose that your testimony is just and adequate!

May God keep us from thus jumping to conclusions about our brothers and sisters. How much better and kinder it is to suspend judgment until we have seen both sides of the picture. Many and many a time, be sure, there is something in the background that changes the whole meaning of what our first glance conveys to us. Let us wait until we have seen, at least, all that human eyes may see, before we pronounce judgment upon any child of God.

BROWNIE IN UNDERLAND—CHAP. V.

Would you like to know what you would hear and see if you were in China? Read "Brownie in Underland." One of our missionaries there has written this pretty fable for your RECORD, to picture to you Chinese life. In the previous chapters he tells of a Canadian Brownie taking a short cut to China right through the earth. As if there were a small passage between a spring in Canada and a well in China, Brownie jumps into the spring and down the narrow passage where the water comes up, until in a little while he comes up in a well in China. He has some strange adventures, all showing Chinese life, until he meets with Mr. Joe, an old man whom one of our missionaries cured of blindness, and who is now a Christian. Mr. Joe tells Brownie his own history and in this chapter takes him to a restaurant and teaches us a good deal about Chinese food and eating. The long story referred to in the first line, is Mr. Joe's own history.—EDITOR.

After listening to his long story, Brownie was beginning to feel very hungry, so kind Mr. Joe took him into a restaurant and ordered dinner for two.

You see they have restaurants in Underland as well as in Upperland, for whatever the color of a man's skin may be, his blood is sure to be red, and if he does not eat, his blood-supply will begin to fail, and even a yellow man will get pale.

Outside the door were hanging several skeletons of some animal. Now Brownie had often seen carcasses hung up before butchers' shops at home, but skeletons never, and he could not tell to what animal they had once belonged. The meat had all been picked off by the proprietor, but several blue flies were still rejoicing in the bits which had been left in the corners.

Brownie had heard that the Underlanders were fond of dog-meat, and thought that the skeletons might once have belonged to dogs. In fact several dirty ones were nosing about with a sorrowful air, as if they thought their turn might come next.

One of them noticing Brownie set up a terrific howl, for he smelt that he was not an Underlander. But one of the waiters soon made him change his tune by throwing some hot water on him and sending him yelping away. That is a common practice in Underland. Is it not cruel to treat a dog so? But there is a great deal of cruelty in Underland to both man and beast, and the only thing that will change their cruelty is the Gospel.

The waiter shewed them up stairs, for this was a stylish place and better than the common shops. "Here you are, gentlemen," said the waiter, as he flung a dirty rag off his shoulder and pretended to wipe the table.

This was a part of his duty which he never

failed to carry out. Only he had'nt washed his rag since New Years, and so the rubbing was a matter of form

"Your Excellencies will have something hot first?" said the waiter. "No thank you," said Mr. Joe, "the Upperlanders do not drink wine." You see that it is the Chinese practice to drink wine warmed up, and Mr. Joe refused wine, so as to spare Brownie's feelings. All the Upperlanders Mr. Joe ever saw were missionaries and they never drank wine, and thus he thought that no Upperlanders ever drank wine. In this he was sadly mistaken, as you know quite well.

As they were waiting for the food to be prepared, a little scorpion left his dark corner and came out for a walk with his tail armed with a sting held up in the air. "Oh, what is that?" cried Brownie. "That is a Scorpion." "Can it sting?" "Yes!" "Like a bee?" "Oh a great deal worse than a bee, or even a wasp." And with that Mr. Joe tramped the life out of him, so that he would not go round hurting little boys.

As they waited there was something on Brownie's mind which greatly troubled him. At last he could contain himself no longer. "Now, Mr. Joe, I do not want any of that dog-meat which came off the bones hung up in front. Please do not order any for me!" Mr. Joe burst out into a hearty laugh. "Why these are the bones of sheep!" "Oh, is that so," said Brownie, feeling much relieved. "Did you never see the skeleton of a sheep in Upperland," said Mr. Joe.

Now in Upperland skeletons are not found except in museums, and Brownie, though he had seen the skeleton of a man in one, had never seen the skeleton of a sheep or dog. If he had told Mr. Joe about the man's bones, it would be Mr. Joe's turn to be surprised. For he had never seen the skeleton of a man, and he would have asked: "Did they pick off all the flesh and eat it just as we do the sheep's?"

Brownie would have found it hard to explain why the people had such a gruesome object on exhibition, for the Underlanders fully believe that the eyes and hearts are good for medicine and that the Uplanders keep up the supply by murdering men and babies. Some of them think that our cellar is for storing away pickled babies, just as your dear mama stores away her winter supply of preserved fruit in glass jars. Happily Mr. Joe did not know about the human skeletons, or his faith in good Dr. Shih might have been shaken.

Although Brownie's mind was relieved of the fear of dogs for breakfast, there was still another thing troubling him. He felt Mr. Joe would not be offended if he asked him about it. "Is it true, Mr. Joe, that you people eat rats, for that is what I have heard in Upperland?" "Well, well, what queer ideas you folks must have of us poor Underlanders. No, we are not fond of rats. I never saw anyone eat rats. Do they eat rats in your

honorable country?" This was turning the tables with a vengeance, and Brownie was glad to change the subject.

The waiter had laid two pairs of chopsticks on the table. Brownie wondered if these bits of wood about the size and shape of lead pencils were used by the Underlanders for toothpicks, but as he did not want to make any mistakes he held his peace and waited to see how his friend would use them.

Presently in came the waiter with a lot of bowls and saucers on a tray. These contained the steaming food. One was chicken, another was egg-soup, and another was millet. This last is canary-seed, which the people here eat themselves and feed to their animals. Joe explained that usually the restaurant would not prepare such common food as millet, but on this occasion they had done so out of respect for an old customer like himself.

The only thing like bread was a platter of something made of flour in the shape of tea-cups. Brownie tasted one, but it did not seem like bread. In the saucers were pork, carrots, salt and vinegar.

Mr Joe now seized the chopsticks in one hand, and directing Brownie to do the same began helping himself. But not till he had said Grace. Brownie took the chopsticks up, but they would not stay in position. When he reached out to nip something between the ends, one of the sticks was sure to wobble and the food would slip out into the dish.

"I see you are not used to chopsticks," said Mr. Joe, deftly nipping up a bit of carrot and whipping it into his mouth. "Do you Upperlanders not use them?" "Why, no. We use knives and forks."

"How funny! WE make the cook do all the carving, and forks are only used by the farmer's boy when he goes out on the road to pick up something to put on his fields. Waiter, bring up my friend a spoon."

Brownie was glad to lay the uncertain sticks down, and he found the spoons very much better. "Ain't this pork fine?" said Mr. Joe. "I'd rather have beef," said Brownie. "We Underlanders have a prejudice against eating beef," said Mr. Joe. "Because cows and oxen are so useful for tilling our land, that it seems ungrateful to kill them and eat their flesh; but if they die a natural death, or from a disease, of course we eat the meat."

Brownie was horrified to hear him talk of eating diseased meat, but did not say anything for fear of offending his feelings. "But it is not always safe to eat such meat," Mr. Joe continued, "one of our brightest Christians died of eating horse flesh."

Brownie was not making a very hearty meal, for there was no milk or bread and butter and these were what he liked most when at home. He almost felt sorry that he had left home to

come to such an outlandish place as Underland.

Mr. Joe explained that this was only common food, and not what they would have if they had ordered up a feast. Then they might have had many rare and curious dishes such as you have heard of. Then Mr. Joe gave a list of the dishes the Mayor had provided at a feast in honor of the Governor.

1. Birds' Nest Soup. 2. Stewed shell-fish. 3. Cassia mushrooms. 4. Crabs and sharks' fins. 5. Roast chicken and ham. 6. Pigeons' eggs. 7. Boiled quail. 8. Fried Marine Delicacies. 9. Fish gills. 10. Larded quails. 11. Sliced teal. 12. Peking mushrooms. 13. Winter mushrooms. 14. Roast fowl. 15. Beche-de-Mer. 16. Sliced pigeon. 17. Macaroni.

The mere telling over of the list made him smack his lips, but our little friend had listened in vain for any sign that they had milk or butter. "Say, Mr. Joe, do they not drink milk, and have butter on their cakes?" "Oh no, the calf gets all the milk, and we do not know how to make butter even if we had milk. Say, waiter! fetch me that foreign tin I gave you the other day." And the tin was brought, and Brownie asked to read the foreign letters. The words were as follows: Busck junr. & Comp. Proprietors the Scandinavian Preserved Butter Company, Copenhagen, Denmark. Choicest quality, full weight.

When it appeared that some one was able to read the foreign words, all the customers and waiters had crowded round to hear the wonderful sounds. Their respect for Brownie rose high when they heard him say them off. "Where did you get this, Mr. Joe?" asked Brownie. "I got it from good Dr. Shih, who cured my eyes."

In the middle of the tin lid on which the label was pasted there was a picture of a cow bearing a shield on her side with the letters B. J. & Co. To the Underlanders this seemed a strange thing growing on her side. "Do all your cows have that on their sides?" Brownie explained that it was only an advertisement. He had some difficulty in making them understand what butter was.

Mr. Joe then told a story about butter. Prosperous Virtue, one of the Underland Christians, had, of course, never seen butter, till one day the missionary at the inn had a tin opened at dinner-time. The name for "butter," given to it by foreigners in Underland, is YELLOW OIL. Prosperous Virtue could not read himself, but he had heard that John the Baptist ate locusts and wild honey. Now the word for "locusts" is YELLOW insects. So he concluded that the missionary's food was also Yellow insects, the same as John the Baptist!



Receipts.

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

KNOX COLLEGE FUND.

Table listing receipts for Knox College Fund, including items like Reported, Holstein, Centerville, Teeswater, etc., with amounts.

QUEEN'S COLLEGE FUND.

Table listing receipts for Queen's College Fund, including items like Reported, Holstein, Centerville, Teeswater, etc., with amounts.

MONTREAL COLLEGE FUND.

Table listing receipts for Montreal College Fund, including items like Reported, Holstein, Teeswater, etc., with amounts.

Table listing receipts for Scarborough, Knox, Maxville, and Riverside.

MANITOBA COLLEGE FUND.

Table listing receipts for Manitoba College Fund, including items like Reported, Holstein, Teeswater, etc., with amounts.

HOME MISSION FUND.

Table listing receipts for Home Mission Fund, including items like Reported, Mrs Corso, Mont, Rev J M Miller, etc., with amounts.

Table listing receipts for various locations including Calgary, Wick, Chester, Bolton, etc., with amounts.

RESERVE FUND.

Table listing receipts for Reserve Fund, including Bequest M Boyd, Guelph, etc., with amounts.

AUGMENTATION FUND

Table listing receipts for Augmentation Fund, including Reported, Rev J M Miller, Millbrook, etc., with amounts.

FOREIGN MISSION FUND.

Table listing receipts for Foreign Mission Fund, including Reported, Rev J M Miller, Friend, etc., with amounts.

Table listing receipts for various locations including Chester, Motherwell, Avonbank, etc., with amounts.

RESERVE FUND.

Bequest Jas Begg, Roxborough, \$50.00

WIDOWS' AND ORPHANS' FUND.

Table listing receipts for Widows' and Orphans' Fund, including Reported, Holstein, Blake, etc., with amounts.

Teeswater.....	25
Martintn. Burns..	8
Mrs D A Irvine..	5
Okotoks, High Riv	1
John Irvine.....	10
Avonmore.....	18
Bristol.....	4
Friend, Mont. ...	3
Lancaster, Knox..	15 40
Hampstead.....	3 05
Hanover.....	3
Grand Bend.....	4
Peterboro, S.P..	60
R ssland.....	2
Mt Albert.....	4 68
Mrs A R Creelman	1
Bolton.....	9 50
Moore Line.....	4
Cranbrook.....	7
McColl.....	5
Eramosa Ist.....	7
Rocky Saugeon..	2
Exeter.....	2 27
Chiselhurst.....	1 50
Lucan.....	4
Honessall.....	24 83
Gamebridge.....	7
Carlisle.....	2 92
Franktown.....	8
Winterbourne..	8
Bryanston.....	2
Ethel.....	4
Tiverton.....	10
Mont, St Gab... 10	
Lucknow.....	4
Calgary.....	3 50
Riverside.....	2
Garden Hill.....	2

\$1951 06

Minister's Rates.

Reported.....	\$2048 91
F M Dewey.....	8
D McVicar.....	8
J McInnis.....	8
J Murray.....	8
J R Conn.....	8
W D Ballantyne	8
A C Reeves.....	8
J Carswell.....	8
R Hume.....	8
D A Thomson... 8	
D C Johnson... 8	
W Hodnett.....	8
D D McDonald.. 8	
J M Crombie... 8	
J Johnston.....	8
J H Graham... 8	
D Tait.....	8
W P Walker... 8	
Dr J F Smith... 64	
A M Hamilton... 8	
A Stewart.....	8
Dr J K Smith... 8	
Dr McCrac... 8	
Dr Macfarlane	8
D Carswell... 8	
S A Carriere... 8	
D Currie.....	8
J J O'hane... 8	
D Kelso.....	8
M P Talling... 8	

\$2344 91

AGED AND INFIRM MINISTERS FUND.

Reported.....	\$3205 12
Holstein.....	3 40
Centreville... 5	

Friend.....	5
Teeswater.....	20
Martintn. Burns..	10
John Irvine.....	10
Avonmore.....	10
Bristol.....	3
Friend, Man... 3	
Lancaster, Knox..	15 40
Hampstead.....	3 05
Hanover.....	3
Grand Bend.....	4
Peterboro, S.P..	60
R ssland.....	2
Mt Albert.....	4 68
Mrs A R Creelman	1
Bolton.....	9 50
Moore Line.....	4
Cranbrook.....	5
McColl.....	5
Eramosa Ist.....	7
Rocky Saugeon..	2
Exeter.....	2 27
Chiselhurst.....	1 50
Lucan.....	4
Honessall.....	24 83
Gamebridge.....	7
Carlisle.....	2 92
Franktown.....	8
Winterbourne..	8
Bryanston.....	2
Ethel.....	4
Tiverton.....	10
Mont, St Gab... 10	
Lucknow.....	4
Calgary.....	3 50
Riverside.....	2
Garden Hill.....	2

\$3492 15

Minister's Rates.

Reported.....	\$607 18
D D McLeod... 6 50	
F M Dewey.....	8
I r Waits.....	7
D McVicar.....	5
J Patterson... 5	
W R Ross.....	5
J McInnis... 5	
J Murray.....	4
J R Conn.....	1 33
J Carswell... 4	
R Hume.....	5
Dr McInt re... 3 75	
D A Thomson... 3 75	
Wm Hodnett... 4	
D D McDonald.. 4	
J Johnston... 5	
J H Graham... 5	
D Tait.....	4
W P Walker... 3 75	
Dr J F Smith... 35	
A M Hamilton... 4	
Dr McRae... 10	
A Stewart... 5	
Dr McCrac... 5	
Dr Jamieson... 4 50	
D Carswell... 4	
S A Carriere... 4	
D Currie... 6	
A Blair... 5	
Dr R Campbell.. 9	
J J Cochrane... 5	
D Kelso... 3 75	
A Rowat... 5	

\$2397 89

ASSEMBLY FUND.

Reported.....	\$2082 67
Holstein.....	5 15
Centreville... 2	
Teeswater.....	19

Martintn. Burns..	3
Millford, Gays Riv	4
Almonte, St A... 10	
Okotoks.....	1
Up Stewiacke... 5	
St Croix, Ellers..	3
Linden.....	2
Nine Mile River..	2
Elmsdale.....	1
SRichmond.....	140
Leitch's Creec... 1	
Little Bras d'Or..	1
Saltsprings.....	2
Summerside.....	5
Wallace.....	4
Lawrencetown... 3	
Hx Chal.....	5
W Riv, St Marys	2
E Riv, St Marys..	2
Avonmore.....	3
Lancaster, Knox..	8 35
Greenbank.....	2 70
Otta, St A.....	20
Blake.....	2 42
Mitchell.....	3 56
Hanover.....	1 50
Fordwich.....	5 25
Moore, Burns... 6	
Ayr, Knox.....	11 20
Fergus, Mel... 9 48	
Rossland.....	1 48
Courtwright.....	1
Brookfield, NG, etc	20
Chalk River.....	4
Moore Line.....	3
Corunna.....	2 35
Harvey.....	3
Lake Road.....	2 50
Hampden.....	2
Cranbrook.....	5
McColl.....	4
Eramosa Ist... 4 20	
Rocky Saugeon.. 2	
Exeter.....	3
Chiselhurst... 1	
Londesboro... 10	
Mont, Chal... 3	
Ballyduff.....	1 50
Pontypool.....	1 50
Janetville... 1 50	
Mooretown... 1 80	
Mont, Taylors... 5	
Fergus, Mel... 10 38	
Metcalfe... 5 22	
St Louis de Gonz.	2
Forest.....	2
Bethel Ridge, etc.	2
Winterbourne.. 3 78	
Bryanston.....	1
Ethel.....	2
Tiverton.....	5
New Glasgow... 15	
Mont, St Gabriels	15
Annan.....	3 50
Leith.....	2 29
Lucknow.....	2
New Glasgo, Unit	10
Maxville.....	5
Riverside.....	1 75
Garden Hill... 2	

\$2397 89

FRENCH EVANGELICAL MISSION FUND.

Reported.....	\$7369 94
Martintn. Burns..	23 35
Up Stewiacke... 10	
Linden.....	5
Little Bras d'Or..	3
Summerside... 15	
Lawrencetown... 8	
Hx Chal.....	10
E Riv, St Marys	12
John Irvine... 10	
Avonmore.....	14
Miss D. w, Honan	5
Moncton ce... 10	

\$802 51

Clifton.....	3 56
Thorburn, Suth R	26
Sunny Brae, S.P..	8
Perrona.....	8
Kingston, Rich... 5	
Salina.....	3
Scotsburn.....	35
Hopewell, Un... 1 08	
Westville.....	7 50
Port Morien wom	10
Friend, Man... 2	
Norman.....	1
Hanover.....	3
Beechburg.....	20
Dorchester Sta 3	
Rossland.....	4
Pr Rev W M Roger	203 46
Bolton.....	9 45
Rev Dr Carriere.. 6	
J M Ham, Brklyn	10
Mrs W H Winslow	10
Plough keeps... 10	
J H Converse... 25	
Philadelphia... 25	
Mrs S M Sanford,	10
Erie.....	10
Laprairie ss... 5 27	
Scotch Sett ss... 2	
Moore Line... 15	
Carleton Pl, Zis.. 11	
Carlingford... 4	
Lake Road.....	15 75
Cranbrook.....	20
McColl.....	6
Peabody.....	75
Laclute.....	2 25
Framosa Ist... 3	
Rocky Saugeon.. 2	
Bluvalde.....	1
Lucan.....	4
Ballyduff.....	1 76
Pontypool... 1 66	
Janetville... 1 50	
St Hyacintho... 13	
Galt, Knox... 18 55	
Nairn.....	8 13
Forest.....	10
Keady.....	10
Be hel, Ridge, etc.	14
Bristol.....	15
Winterbourne.. 6	
Ethel.....	2
Cliff.....	6 10
Tiverton.....	10
A Friend.....	10
Mont, St Gabriel	10
Osgood Line... 9	
Leith.....	10 06
Teeswater.....	55
Lucknow.....	9
Glenmorris... 7 69	
Mitchell.....	5
Interest.....	168 20
C. Muskoka... 1	
Maxville.....	20
Riverside.....	1 85
Garden Hill... 2	
Anon.....	6

\$8442 45

POINTE AUX TREMBLES

Reported.....	\$1044 90
Friend.....	5
Mrs D A Irvine.. 5	
Desronto Rd mrm	15
Clifton, P.E.I... 3 50	
Daywood, Johnsn	3
Mont, Stanley... 5	
J M M.....	5
Ignatius Cockshutt	500
Brantford.....	500
Hamesford ss... 50	
Madoc St Col ss.. 9 50	
Motherwells... 25	
Ss'forth Ist ss... 50	
St Laurent ss... 11 84	
Barton ss, co... 5 65	

Brussels Mel ss..	25
Garden Hill.....	1
\$1809 39	
INDIAN FAMINE.	
AM Boosey, Em- bro	\$5
Rev A G Jansen... 1	
Hagersvil ss... 3	
Mrs W C Harris.. 5	
Miss Gordon..... 3	
Dr N Mc Harris... 3	
L S Harris..... 1	
KNOX COLLEGE STUDENTS' MISS. ASSOC.	
Lyth co.....	50
Bondon, St. A ss.. 10	
Bluvalde.....	5
KLONDIKE NURSE FUND.	
Cascade City.... 2	
Kirkfield.....	5
Caledon, Knox... 4 65	
Miss Dawes, Lachn	5
Renfrew, wfms.. 14	
Rev J Menacon... 1	
Dundas.....	5
CONTRIBUTIONS UNAPPORTIONED	
Ornstown.....	\$34
St Cath, Ist.... 10	
Tor, Bloor.....	164 85
Thamesford.....	91
Orillia.....	100
Avonton.....	24 47
Carlingford... 8 55	
Stouffville... 53	
Columbus.....	63
Tor, Old St A... 340	
W Flamboro... 13	
Embro.....	60
Ornstown.....	21
Collingwood... 182 70	
Dundas.....	28 68
Tor, Knox.....	910 32
GOFORTH FUND.	
Dorchester Sta.. \$ 3	
Rev A Stewart... 5	
JEWISH MISSION.	
Lancaster, Knox.. 4 75	
Riverside.....	50
MACAO MISSION.	
Carl Pl, St A, wfms	20

Sabbath Schools

FOR CENTURY FUND.

Table listing various locations and their contributions to the Century Fund, including reported amounts and specific names like N Belenue, Markham, Me., etc.

Table listing locations and their contributions, including Theodora, Limbouse, Hillburn, Blytheswood, Aldro, etc.

Receipts.

Received at Halifax by Rev E A McCurdy, Acting Agent, during December, 1899, Office Metropole Building, Hollis St.

FOREIGN MISSIONS.

Table listing foreign mission contributions, including reported amounts for locations like Noel, Clyde Riv, PEI, etc.

Table listing contributions from Truro, St A mb, River John, W Branch Riv, etc.

KORRAN MISSION.

Table listing Korran mission contributions, including reported amounts for Riv Hebert, Miss C Somers, etc.

HOME MISSION FUND.

Table listing home mission contributions, including reported amounts for Clyde Riv, PEI, North Salem, etc.

Table listing AUGMENTATION FUND contributions, including reported amounts for various locations like Halifax, PEI, etc.

COLLEGE FUND.

Table listing college fund contributions, including reported amounts for Div Bk Mont, Div Can Bk Com, etc.

BURSARY FUND.

Table listing bursary fund contributions, including reported amounts for Clyde Riv, PEI, Truro, etc.

COLLEGE LIBRARY FUND.

Table listing college library fund contributions, including reported amounts for Div Can Bk Com, etc.

MANITOBA COLLEGE FUND.

Table listing Manitoba college fund contributions, including reported amounts.

Table listing Windsor, St Johns, Milford, G Riv, W Riv, Green Hill, etc.

AGRD MINISTER'S FUND.

Interest and Collections.

Table listing AGRD MINISTER'S FUND contributions, including reported amounts for various locations like Noel, Clyde Riv, PEI, etc.

Minister's Rates.

Table listing minister's rates contributions, including reported amounts for Jas Maclean, J D Murray, etc.

Grand total. \$2210 23

FRENCH EVANGELIZATION FUND.

Table listing French evangelization fund contributions, including reported amounts for Pictou, Prince, Mrs C Oldwell, etc.

\$8768 50

Reported.....\$17 65

PEI Hastings Hkby 18

