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Presbyterian Record

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THAT OTHER CENTURY SCHEME.

The Record, while thankful for the many, many kind words with which it has been received in the past, would like to begin the work of the New Year and the New Century more worthy of the Church which publishes it, and more helpful in the work for which the Church established it. To this end two things are necessary,—that it be fitted in itself to be helpful, and that it be placed among the families of the Church where its helpfulness may avail.

With regard to the former, this issue is enlarged by one half, from thirty-two to forty-eight pages, and the whole is printed from electro plates. Whether the change with its cost can be permanent will depend upon the circulation. The larger the number the less the proportionate cost. The present large issue has made possible the present size at so low a price. A step in advance will require increased circulation. Co-operation is necessary.

As the Record is no private venture, but published by the Church for the Church, pastors, elders, managers, congregations are earnestly asked to co-operate in making this Century scheme a success.

The best way of doing so is that which many churches are now following—taking a copy for each of its families. This is the proper method of distribution. The Assembly has urged its

adoption. It saves the work of gathering small subscriptions, which those who now so kindly do it find no easy task. The cost to congregations is not large. In most cases it can easily be borne. The only additional cost is for those not now subscribing. But this is not lost. Some of these are sure to be interested. Good mission work is thus done. The interest in many cases shews itself in larger giving and doing for the Church, and the extra cost of giving The Record is well invested.

The monthly issue is now over forty-five thousand. Let the New Century open with the fifty thousand mark left behind. Send new orders now for 1901, and get it free to the new year.

The Record is the property of every member and adherent in the Presbyterian Church in Canada. Your Committee, appointed by the General Assembly, do not ask help in their own interest. It is your missionary magazine, and they are trying to make it the best they can at the price. Suggestions for improvement will be heartily welcomed, either through the Convener, Rev. Dr. Warden, of Toronto, or the Editor.

We cannot close without heartiest thanks for the kindly way in which so many, from east to far northwest, and all between, have expressed their appreciation, and for the help and co-operation already so kindly given.

Missions in China. "Will the missionary societies that have been engaged in China take up work again when the way opens," is well answered by—"Will merchants and traders again enter." The missionary has ever been the pioneer among savage and barbaric peoples and if China is re-opened, the missionary will be in the van, and he will meet with many a warm welcome from faithful and true hearts that have learned to know and love the men and women who unselfishly give their lives for the uplifting of their fellow-men. Dr. Percy Leslie, just home, deep scarred and worse from Honan, says that among those most friendly and true to them at the end, were men who had taken no interest in religion nor in the missionaries until the troubles began, and then through knowing them as neighbors, had done what they could for them to the end. Such men as these will be missionaries, even in these dark times, in telling their neighbors from their own knowledge, the character of the men and women driven out, and in thus dispelling ignorance and prejudice and preparing the way for "The glorious return."

United Canada. "Whether my political life be long or short, all my life shall not have been lived in vain, if, when I am laid in the grave, the races are a little more united," said a Canadian statesman in a speech, a few weeks ago. To live and work for such union should be the aim of every Canadian patriot. But it must be remembered, that just as rays of light can only be nearer each other as they near the sun, the source of light, so true heart unity between the races can only come as hearts get near the one heart centre.

The only bond that can bridge race cleavage is that of a common law from God, a common Saviour and love to Him. Party, political or commercial bonds cannot stand the strain of race alienation. Canada will never be a truly united people so long as the charter of human liberty, the Word of God, in their own tongue, is a practically prohibited and unknown book among any great race section within her borders. In proportion as they accept that Law from heaven for their life on earth will they be drawn together in the strongest of all bonds. A nation in which all the races are united by the bonds of a free, intelligent, unselfish, unprejudiced, Christian brotherhood will be the only truly united Canada. Be it ours so to live and work that whether our lives be longer or shorter, they may have contributed something to this end.

Summer Vacation. Unfortunately the summer holiday season has a tendency to project its influence into the succeeding months in more ways than the best. Were the new strength and vigor brought to bear upon the Church work that has been for a little laid aside, the vacation season would be a distinct gain. But habits of carelessness, in regard to Church attendance, and the keeping of the Sabbath, and other duties of the religious life are liable to form, if not carefully guarded, and are sometimes continued when vacation ends. Needless to say, the vacation which strengthens the lower part of our being, the physical, and weakens the higher, the moral and spiritual, is dearly bought. "What shall it profit a man."

Argyle and Iona. A worthy example to Presbyterians was the late Duke of Argyle, father of our one time Governor-General, the Marquis of Lorne. Not long before his death, though offered a high price by the Roman Catholics for the Island of Iona, with its ancient sacred buildings, associated with the memory of St. Columba, he refused the offer and donated these buildings by deed of gift to the Established Church of Scotland, to be held by her as a Presbyterian possession for all time.

Such men, whether in Scotland or Canada, who put loyalty to what they think right before gain of any kind, either of wealth or power or fame, are treasures greater far than storied temples. The highest style of architecture as well as the most permanent, is the building of character, and every man who builds well his own is in that measure deciding the character of the nation.

Communion Cups. The individual communion cup has evidently come to stay. Three or four years ago it was unknown. When it appeared it was laughed at. Then it was reasoned against. Now it is being adopted. James Church, New Glasgow, N. S., Summerside, P. E. I., probably others, are using it. More have decided to do so. It seems so unlike the common "cup" of all the ages, that the first suggestion of it comes as a shock. But why? Communion is spiritual, it does not depend upon externals, or, if it does, what more likely to hinder it than the thought that tobacco-stained lips or moustaches have bathed at will in the cup from which I drink. Why should one be asked to do at the Lord's table what would be deemed improper and unclean at man's table?

WHERE HAPPINESS WAS SEEN.

Memory's chamber has two companion pictures, one new-hung, the other soft-tinted with the mellowing of a score and a half of years. The backgrounds are different, the pictures the same.

In college days one of the Theological students went out one winter Sabbath to preach to a few colored people several miles back of Halifax, and I went with him for company. The day was dull and grey. There were several inches of new fallen snow, or rather hail. The track was unbroken. The walking was heavy. But the country, the pure bracing air, made it a joy after the week of city and class-room and books and study.

We reached the little settlement, a few scattered huts in the bush. Word was sent around. The key of the tiny shell called the church, used also for school when there was one, was found, a fire made and with the few people a service held.

At its close we were told of a sick woman and went to visit her. The house was perhaps 12 x 16 feet, one single room. The walls were boards, innocent of shingles outside or plaster inside and their edges far from friendly, while another ventilator gaped wide beneath the door. There was no furniture. A little straw in one corner with a rag of quilt had served for a bed. A little box stove stood in the centre with a small fire of green wood making but feeble fight against the cold, and lying on the floor beside it trying to get a little warmth, wit! nothing under her but a thin hard mat and but scanty covering lay the poor colored woman, wasted, dying. There were two or three little children and all were practically dependent upon the kindness of neighbors, also poor. So far as the outward was concerned I have scarcely ever seen such complete poverty and absence of all comfort.

But rarely have I witnessed such happiness and peace. She was not merely willing to go, she had attained far higher. "Whatever is de good Lord's will I'se willin' to do. If He wants me to go I'se glad to go. If He wants me to stay a while longer I'se willin' to stay." There was a radiant peace, a joy, that the world and all it contains could never give and that no hardship or want or suffering could take away. These could only affect the body. The woman herself was beyond their power to harm. Her Saviour gave the peace that was there. It was a sight never to be forgotten.

We reached home in the glooming evening well repaid for the day's travel. We, more than the people of Beechhill, had received benefit. They had heard the Gospel, we had seen it. Their sermon had been very ordinary, a simple talk on Gospel truth. The sermon we received was a treat rich as rare. It was a real transfiguration scene, the Divine shining through the human, a faint and far-off copy, such as earth sometimes enjoys, of that mountain scene in Palestine in the long ago.

Years have passed, with opportunities for witnessing the triumphs of faith that a pastor's life supplies; and while I have been privileged to see many such triumphs in the intervening years I do not know that I ever till recently had a companion picture to the above, the contrast so marked, so dark a background with happiness so serene and complete.

But the picture is no longer alone. A few weeks since I was privileged to visit a lady crippled with rheumatism, the poor joints twisted and knotted, and most of them nearly rigid. She was almost entirely helpless, partly lying when laid down, sitting on the bedside when raised, a very slight movement of some of the fingers of the right hand permitting the use of the pen with which, wonderful to say she keeps up an active correspondence.

How long? Thirty years in that condition. It began when that other saint lay waiting the home call a generation ago.

The setting of this picture was very different from that of the former, there a retired lonely settlement in the bush, here a busy street in Canada's commercial metropolis; there poverty gaunt and bare, here every comfort that loving care can provide; there comparative ignorance, here education and culture and keen intelligence; there the illness and weakness of nearing death, here long, long, helplessness and pain. But the picture is the same, the same refinement of the true gentlewoman, the soul shining through; the same peace and happiness that earth's changes cannot touch.

Such pictures are the world's most precious possessions, choice samples that the Great Husbandman leaves to ripen more fully, to shew to men what can be the fruit of the spirit that can be grown on earth, to shew something of what heaven is,—without the sickness and pain, faint foregleams of when we shall see Him as He is and be like Him.

Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.

WOMAN'S THRONE AND SCEPTRE.

Women are the stronghold of Evangelical Christianity in most Protestant countries, of Romanism in most Roman Catholic countries, and of heathenism in the heathen world.

On communion rolls and at prayer meetings women are usually in the majority; a sad fact, but better than the opposite, for as its women are the nation is. The character, in its earliest, most impressionable years, is moulded by the mothers. How common for men who make their mark in the world to testify what they owe to their mothers.

Of heathen women, Mrs. Isabella Bird Bishop spoke in her paper at the great missionary Conference in New York,—“Yet these illiterate, ignorant women, steeped in superstition, despised as they are in theory, wield an enormous influence, and that against Christianity. They bring up their children in the superstitions and customs which enslave themselves. They conserve idolatries and keep fetish and demon worship alive in their homes. They drag the man back to heathen customs, and their influence accounts perhaps for the large number of lapses from Christianity. It is impossible to raise the men of the East unless the women are raised.

In Rome the same is true, with the added element of the confessional, at which women are as usual the most faithful. Men may give it a wide berth, but the priest or church that holds the secrets of the home and family through the confession of the wife and mother has an influence whose strength is incalculable.

In Protestant Christendom woman wields this power for her good; in heathenism for her hurt; for Christianity uplifts woman to her proper place as the fellow and equal of man, heathenism degrades and enslaves her. It becomes her, where she can, to see that the Christianity which brings her this twofold salvation, of the present and the future, be made an ever-increasing power in the lives of each succeeding generation.

What a mistake those women make who abdicate their throne and sceptre in the training of the young and transfer that place to others, while they seek what they think a larger sphere, in man's arena, as legislators, officials, etc., but where they can exert a far less influence for good, both for the world at large and for women in particular.

Christianity can do more for woman than can any other thing. Woman, under God, can do more for Christianity in moulding and training the world to it than can any other. With what measure woman thus metes to Christianity, in the training of the young, shall Christianity measure unto her again.

“PILLAR” AND “PILLOW” SAINTS.

The story in Youth's Department of this issue, of Simeon Stylites and the “Pillar” saints, who sought holiness—or merit—or notoriety—as the case might be, by living for years on the top of stone pillars, supported by the gifts of those who in their turn sought merit by feeding these “holy” men, suggests the inquiry whether “pillar” saints have survived in any other form? Where shall we look for them to-day? These men sought merit by self-inflicted hardship and suffering. There is not much of that to-day in Protestant churches. Many of them, honestly though mistakenly, sought spiritual purity through mortifying the flesh. Some of them sought praise of men, and their type under other forms still survives. But

THE PILLAR SAINT OF TO-DAY

While found in plenty in almost every land has different ideals from his name-sake of long ago. He is known in various ways. One mark is his readiness and willingness to give according to his ability when help is wanted for any part of the Lord's work. He gives not from impulse but from principle. He recognizes himself as the Lord's steward holding property in trust. Some of these saints are very large pillars. They have been entrusted with much, and use it faithfully. They are to be found in all our cities from Halifax to Victoria, and scattered through the country as well. The collector always finds his way to them, and usually not in vain. Some of them on the other hand have little, but out of that little do faithfully their part.

There are pillar saints that are a great comfort to the pastor in church attendance. They are always there if at all practicable. The storm does not stop them by day nor the darkness by night. They go to church as they give, not from impulse but from principle, from love, if you will. A hot or cold or wet or stormy day or a strange Apollon in a neighboring church may leave many empty seats and depress and discourage the minister, but there in his place at the end of the pew is the pillar saint, and the pastor takes heart.

The prayer meeting too depends upon the pillar saint. Others are present when there is a new minister or on extra occasion or when weather and roads are good, but the pillar saint is always there if he can get there. He may not speak. He may shrink from praying in public. “He may be a woman,” and not be-

lieve in women taking part in a prayer meeting—though why not? He may be silent as the pillar that upholds the roof over his head, but like that post he is in his place and helps to keep up the prayer meeting. The pastor knows that no matter who may be absent the pillar saint will be there, silently or publicly uniting in the service.

Among S. S. teachers are many pillar saints. The faithfulness and regularity of many of these workers for Christ is very marked. Were it otherwise S.S. work would be almost impossible. Among the scholars too are many pillar saints; lads and lassies who are always there gladdening their teacher and their Saviour too. As I write one comes to mind who as S.S. pupil and teacher had an unbroken record of constant attendance at the same Sabbath School for twenty years (school being closed two months in summer), and when a break was recently made it was because he was away on his wedding trip, one instance at least in which "married a wife" was a good excuse for absence.

But time would fail to tell of the pillar saints and all the good they do; how they keep up the Christian Endeavor meetings, and the cottage prayer meetings, and the men's and the women's missionary societies, and the sewing circles and the "penny-a-weeks"; and how with ready love and sympathy they do quietly their kindly deeds of helpfulness to the sick and the poor and the sorrowing.

To be a pillar saint does not require wealth, or education, or talent, or influence; but faithfulness. These other things may make the pillar all the more effective for good, able to bear a heavier burden, but as in a building the small pillar is as needful and is as useful in its place as the larger in its place so in the world's duties and work.

Blessings on the pillar saints, whether young or growing grey. Seldom heard, it may be, but one always knows where to find them, and they can always be depended upon. Thank God for the pillar saints whether in family or community or church. Without them all would collapse, for they are what the great Architect has chosen to uphold and support all the work that He is doing in building a Spiritual temple out of the ruins of the Fall.

OTHER SAINTS OF TO-DAY.

The very mention of pillar saints implies that all are not such, and it needs but a glance at church rolls and church work to show that all on the rolls are not pillars. Some like to enjoy

what of present and future good religion gives and promises, but they like to choose the work that is pleasant. Responsibilities sit lightly. Would it be improper or unworthy to suggest "pillow" saints?

The pillow saint likes to do what he feels like doing, and he does not often feel like making his pillow other than soft. He gives when he feels like it, and, except moved by impulse, the feeling is often in favor of limitation. With the pillow saint, as a rule,—

"Little drops of water,
Little copper cents,
Make the mighty ocean
And benevolence."

The pillow saint considers the weather, the roads, the preacher, the music, and his own head and stomach and general condition before going to church, and acts accordingly. Prayer meeting, Sabbath School, Missionary Societies and all else that pertains to the work of a saint on earth is subject to similar conditions. Self-pleasing dominates life. There is one refrain in the Church of England service that all Presbyterian pastors can heartily adapt,—“From pillow saints”.....

A FATHER'S GIFT.

When children remember parents with New Year gifts, even the little ones like to join with all the whole-heartedness of their child natures. For weeks preceding there are wise and knowing looks, stolen whisperings and mysterious conferences, and on the eventful day the gifts are brought forth with what pride and joy, and with what joy received. Few things more gladden parents' hearts, for it is a token that lavished love and care is not wasted, that the bond is not all on one side. It is an index shewing which way the child nature points, in the direction of unselfish loving thought for others, and how dear to parents when that other is the parent self.

At the beginning of a New Century—"Ah—unfair to lug in the Century Fund in that way!"—which reminds—of a story of Dr. Chalmers.

A man called one busy day very much exercised about Melchizedek. So sincere and anxious did he seem that the good Doctor took quite a time in explanation. The man listened attentively to the close, thanked him, and then delicately hinted that a little financial assistance would be very acceptable. The great preacher, usually so calm and unruffled, was

thoroughly aroused, and indignantly ordering the wily tramp to the door denounced his meanness and imposition "in dragging in his mendicancy on the shoulders of Melchizedek."

But why should there not be New Century gift as well as New Year gift; and, if so, who is specially worthy of the special honor which we never gave before nor can ever again. New years are common and are marked by gifts to men. They are ever with us and whensoever we will we may observe them. But a new century is once for the lives that see it. The receiver of a century gift should be a greater than man, and we turn to the only Greater, and plan a gift to Our Father. That is the Century Fund.

God's children in nearly all Christian Churches in nearly all lands are planning and working for such a gift, among them our own Presbyterian Church in Canada; and they are planning to make the gift as far as they can a worthy one.

Do children plan a New Year's gift to parent or teacher as a mark of gratitude for the care of the year; how fitting that the goodness of Our Father during all that we have seen of the century should be likewise marked.

Do children plan what they think will please the parents, try to find something that the parents need and can use; our Church, representing a great many of God's children, has planned very carefully for what they think will be of greatest service to Him, something that He needs and can use in the great work which He is carrying on in our world, that of getting His wandering children out of the mire of sin and misery into which they have fallen and making them clean and pure as His children should be. Our Church is already helping in that work, by all the best means that it knows, Home Missions, Foreign Missions and in other ways; and it has decided that to strengthen these means and make them more effective, is the way in which the Century gift of the children to their Father will be most useful and therefore most pleasing to Him.

A large part of the Century gift is to help on the different kinds of work which our Church is doing for God in our own land. Some of it is for a Church Building Fund. Many a small frontier settlement needs a church, but the task is seemingly so impossible that it is not attempted. A little help given encourages them to begin, and they have their reward in the new spirit and interest that comes to all, and they find that they can do more than they thought, and seldom is it that a people, no

matter how few or poor, do not get their Church finished when once they have begun it, and they are never the worse, but always the better for the effort. How acceptable to Our Father the gift to Himself of places of worship in lonely scattered settlements all over our land, and in the great new Northwest which is filling so fast and which needs churches if our country is to be kept good and pure and true.

This is a sample. Other parts of the Fund are similarly helpful. The best wisdom of the men in the Church who have given most thought and care to these subjects has been given to the planning of the gift, and we may conclude that it has been planned in the best way.

Some congregations wish to give a part of their offering to the payment of their own church debts. But so far as has yet appeared, scarcely any have devoted all for this purpose. Nearly all are aiming to have some part in the Common Fund. It is hoped that all will do so, in a family gift.

If in a New Year family gift some child were to select a story book that it wished to read and present that to the parent so that it might get the reading of it, thinking chiefly of self, instead of thinking of the parent and leaving self to some other time . . . well . . . if . . . And if, when God's children are trying to get up a Century gift—some of them make their whole gift with an eye to relieving their own burden! But they will not. All are aiming to have some part less or more in the great common effort for the good of what is beyond ourselves. The next few weeks will see the completion of the subscriptions; a few weeks more the payments. The Common Fund will need all that is possible to get to bring it up to the amount aimed at. Let it not be wanting.

The children will be happy in preparing the gift. The Father will be happy in receiving it. Many a place in our land and in foreign lands will be made glad by the help that is given from it.

If asked where is the remedy for the deeper sorrows of the human heart, what a man should look to in his progress through life as the power that is to sustain him under trials and enable him to confront his inevitable afflictions, I must point him to something which, in a well-known hymn, is called "the old, old story," told in an old, old Book and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—William E. Gladstone.

THE SAILORS OF THE ST. LAWRENCE.

BY REV. C. B. ROSS, LACHINE, QUE.

Dear Record,—

Perhaps your readers may be interested to hear of a branch of work carried on in my parish which is situated on the shore of the river St. Lawrence, and is a large shipping centre. With the exception of the labours of Mr. Potter and Mr. Bone, of the Upper Canada Tract Society; and for a time of members of the Salvation Army little has been done to farther the spiritual interests of the men sailing upon the St. Lawrence. For some time I did what I could in the way of visiting tow boats, barges and dredges and distributing literature kindly furnished by the courteous secretary of the Lumberman's Mission the Rev. M. H. Scott of Hull.

And here let me say a word in appreciation of the literature furnished by this Society. It is excellent, is highly appreciated by the sailors and their families and forms a useful means of introduction to the crews of the various boats visited. Money could not be better spent than in furthering the interests of this Society.

After a time I found that the work could not in any adequate measure be accomplished by my own unaided efforts. Accordingly the Board of French Evangelization appointed a colporteur to labour under the direction of my session. This gentleman has during the last few years done most excellent work in distributing literature and in ministering to the spiritual needs of the seamen passing through the canals. Devotional services are held and the claims of the Saviour are pressed upon the seamen while tracts are distributed and bibles are sold. Never till the Great Day will the spiritual results be fully known but I believe them to be very great.

At times the missionary and myself hold religious services in one or other of the dredges employed. These services are in some respects very interesting. We pull up the current timing our visit so as to reach the dredge at 8 o'clock in the evening when the workmen cease their toil for the day. Sometimes we arrive too early; and sitting in the tidy cabin we feel the heaving of the strange craft and listen to the grinding of the chains and the panting of the engine as the dredge does its giant work. Meanwhile some of our party are placing flowers on the table and parcelling out literature for distribution.

The throbbing of the engine ceases and soon afterward the men come in and take their seats around the cabin table. A more interesting audience could not be desired. The faces of the men are bronzed with the sun. Their muscles are hardened by the continual strain of their work. Fine voices many have too and heartier singing could not be found anywhere.

The service includes two short addresses, one in English, the other in French, while hymns are sung in both languages. The addresses are very simple the hearers being especially urged to accept of Christ as Saviour. A few kind words and hearty hand-shakes and in the dark we drop down into the boat and return on the swiftly moving current. Thus the seed is sown which we hope will ripen for eternity.

Another branch of work has been undertaken by my congregation during last summer, namely that of distributing flowers among the seamen of the different boats. The origin of this work is interesting. I was sitting at my desk one forenoon when a stranger mounted the steps and rang the door bell. I opened the door and found a bronzed seaman with cap in hand who wished to purchase some flowers growing in the manse garden to take to his home in the States. I told him I could not very well entertain the proposal, and directed him where to make the purchase.

Returning to my duties at my desk the thought struck me that there was an opening here for work to be done by my congregation. I mentioned the matter to members of my Junior and Senior Christian Endeavour Societies. The result was that beautiful bouquets of flowers have been brought to the manse twice a week all summer to be given to the seamen visiting the canal. Each bouquet is accompanied with a text in French and English. The flowers are distributed by the French missionary and are highly prized by the recipients. They are placed upon the cabin table and teach there their silent lesson of love and good will.

This letter is written with the hope that some of my brother ministers occupying charges near shipping centres may find opportunity of doing similar and perhaps better work among a most interesting class.

One word ere I close concerning a different but in some respects kindred subject. It is a frequent custom for clergymen to take their holiday by visiting the Old Country. Let me advise them to take their passage by a freight boat. On the ordinary passenger boats there

is no lack of religious services. On the freight boats it is different. Very seldom do the crews there have the Word preached and when the opportunity occurs the service is highly valued. Not a few of the seamen have been brought up in pious homes and the words of scripture and the promises of salvation fall pleasantly upon the ear. I never knew any class of men who listened more reverently and earnestly to the reading and preaching of the Word and from private conversation with the sailors I learned how much the privilege when it occurs is appreciated.

LETTER FROM ATLIN.

Atlin, B. C., Aug. 27, '00.

Dear Record,—

Last Monday morning I was awakened by a few gentle pats on my shoulder and I opened my eyes on the "pepper-and-salt" muzzle and the shaggy face of old Teslin. Teslin, so-called because he came over the Ashcroft and Teslin trail, is about as well known in the camp as my brother. He is famous for his good qualities as a sleigh-dog, his light blue eyes, and last, but not least, his fighting propensities. He thought it was time to get up. On this occasion, half-past six, Monday, rather cold, and tent-canvas been flapping all night, his master disagrees and so enjoys the warmth of his blankets a few minutes longer. Only two or three winks, however, for this is the day of the regular fortnightly service on Spruce Creek.

By eight o'clock my breakfast of porridge, canned meat, bread and butter and coffee is disposed of and the dishes washed. The morning is spent around Atlin, and after dinner I start out for Spruce, a school bag, containing hymn-books and as much literature as I can stick into it or tie around it, slung over my shoulder.

I reach the Creek in time to run a short distance below and above our tent of meeting and jog the memories of those who forget. About thirty men and one woman gather in the tent. Candles furnish us light enough to read a well-known chapter, and sing, after the address, ten or twelve familiar hymns. The text, "She hath done what she could," is plain, but there is good cheer in the words, not only in the words themselves but in the thought of Him who spake them.

Half-a-dozen bunks are offered me for the night. I can occupy only one and choose to stay in McKay's tent. McKay is from "Auld Reekie." He is "a townie o' my faith." The

bed is canvas, stretcher style, not as warm as a bed of boughs on the ground, for the cold air comes up through the canvas. However, I only open my eyes once or twice after turning in, the last time to find that it is morning and McKay is up and dressed.

I strike out after breakfast for Boulder Creek, about eleven miles, stop at Pine City on my way, do some visiting and post the letters that the Spruce fellows have given me. I reach the end of the rough Boulder Creek trail about two o'clock. With permission, I make my dinner in a miner's tent. Was it a good dinner? Well, not very, but it kept me going until supper time anyway, and four hours' climbing up and down and over four miles of placer mining is very destructive of food, no matter how prepared.

Service in the evening in a 10 x 12 ft. tent close to the creek. Candles, as usual. You would think it was an Irish "wake." When the leader stands to read the Scriptures he holds a lighted candle in the right hand and a Bible in the left.

The service through, a social chat, and we separate. I go with Pillar down a few claims to get shelter for the night in his tent. He all but uses physical force to induce me to take his bunk. But he will have ten hours to-morrow of heavy pick and shovel work, standing, with long rubber boots on, up to his knees in ice-cold water and so I roll myself up in my blankets, lie down in the tent on the bosom of Mother Earth and sleep soundly and comfortably.

Next day is passed among the hydraulic men. Service in their bunk-house in the evening. The bunk-house is a 30 foot tent, with two rows of six-foot shelves running along each side, on which the men sleep in their blankets. The fellows are all together, so we start earlier and don't need lights. The minister sits at one end on a box, the men on the edges of the bunks in various stages of dishabille. Those smoking before we start lay aside their pipes when the opening hymn, "All people that on earth do dwell," is announced.

About thirty-five present, including the manager and the foremen. The former and several of the men are capital singers, and after the address we have a rousing song service. The fellows suggest the hymns. Davy Lodd, there, sitting with his boots off and his knees up to his chin, wants to hear "I'm far frae my hame." He is, for his mother lives in Kirkcaldy, Scotland. That big "husky" chap down at the far end, with nothing on but his shirt, trousers and socks, would like to sing No. 69 in

"Songs and Solos." It is that well-known children's hymn,

"Jesus loves me, this I know,
For the Bible tells me so,
Little ones to Him belong,
They are weak, but He is strong."

Sing it? Yes, we did, and with a right good will. We're all "little ones" in face of the mysteries of death and destiny, the strength of sin and suffering. It made us think of former times, when our souls were fresh from the hand of God and our hearts were more easily touched. It does us good to feel again the influence of the old song, the old story and the name of Jesus. I do not exaggerate in saying that we sang two or three verses of over twenty hymns before the

mountain trail to Wright Creek, twenty-three hundred feet above Atlin. Service there next evening. Back to Atlin Friday for supper, after an all-day tramp down from the head of Wright.

I bring several messages for the nurses. One man on Spruce, a P. E. Islander, who was sick last winter, and one on Boulder, who had his leg fractured early in the season, besides many others, ask to be gratefully remembered to them. The hospital is well filled. One man was brought in this afternoon, his face very badly cut. Struck by a broken bottle in a bar-room fight.

Too much praise cannot be given to Miss Mitchell and Miss Bone for their noble self-denying service. The Presbyterian Church may



Our Presbyterian Hospital and the Nurses' House at Atlin, B.C.

minister's voice and throat gave warning that it was time to call a halt.

Any known conversions? No, unless conversion means a turning to and looking towards God and God's truth. I am slow to believe that the Word spoken, read and sung, bears no fruit in the lives of these men. "Men" worthy of the name with splendid qualities of body, mind and heart. Failings they have, but lack of courage is not one of them. They are not afraid of the truth, not afraid to act what they believe. Only wayfarers, mostly poor and roughly clad, and yet the vigor, intelligence and pluck of heroes such as these have opened up to the world the great gold regions of the Northland.

In the morning I go over eight miles of

well be proud of the two Atlin nurses and should not let them lack for anything.

Thus the work goes on, never monotonous, sometimes discouraging and hard physically, yet never is there wanting evidence that these men appreciate the labors of their minister, and this appreciation is a continual source of inspiration as one goes about on the Master's errands.

GEORGE PRINGLE,

Missionary in charge, pro tem, of the Atlin field.

N. B.—Mr. Pringle is a brother of Rev. John Pringle, and has had charge of his brother's work for the summer. From the above letter, he is of like spirit and energy. There cannot be too many of such a family. The above cut gives the Presbyterian Hospital, and the nurses' house beside it, and the two nurses, Miss Mitchell and Miss Bone standing, one in each door, while there is no mistaking Mr. Pringle standing farthest out in front.—Ed.

TEACHER TRAINING.

BY A SYNOD CONVENER.

For the RECORD :

Our Assembly's S. S. Committee at its recent meeting emphasized the idea that ministers should train their own S. S. teachers. As a help to this the Committee purposes preparing a special course and text books ; and as a further assistance they ask the colleges to give special instruction for the purpose of fitting students for this work in their future fields. From college announcements it would appear that a beginning has been already made.

The above is quite in line with the views of other Presbyterian churches. In the *Westminster Teacher*, for October, Dr. J. A. Warden, Superintendent of the S. S. work of the Presbyterian Church, U.S.A., (North), says:—"Preparation is the secret of success," and after discussing various methods, concludes that "the most profound need is a normal class in every church presided over by the pastor." This conclusion agrees with our Committee's resolution.

But we can go further back. In 1888, the Fourth General Council of Presbyterian Churches was held in London, England, and amongst other subjects their Sabbath School work was discussed, and some important recommendations made:—That there be more practical recognition of the fact that these schools are church schools ; that all church members should attend as teachers or scholars ; that all members of Sabbath schools should attend the church services ; that the schools should always be affectionately governed by the sessions ; that the Catechism should be thoroughly taught ; that there be more thorough and persistent efforts to bring into the schools those perishing from lack of knowledge ; that the Church courts should provide adequate means of giving thorough preparation for their work to Sabbath school teachers.

These resolutions adopted by that Council shows that our Committee's resolutions are supported by the opinion of the Presbyterian Churches of the world

What should we now do? Go forward in prayer with great expectation. As John McNeill said at that meeting in speaking on this subject, we need more work and less talk, it will take the best that is in us to believe in God and to go on with His work

As we go forward in what seems to some, a new departure in our Sabbath school work, it is a good thing to realize that there is strong cor-

firmation for our Committee's resolutions, and that we are in harmonious action with the Presbyterian Church of the States and with the great council of the Presbyterian world.

It only remains for all our members to cooperate loyally and heartily in our Committee's plans, which will assuredly make a wonderful improvement in our Sabbath school work.

CENTURY FUND FACTS AND SUGGESTIONS.

LETTER FROM THE AGENT.

Dear RECORD :

Preparation for the fall campaign on behalf of the Century Fund has been made. During the past month satisfactory conferences have been had with most of the Presbyteries of Ontario and Quebec and with the Synod of the Maritime Provinces. The position and prospects of the work in all congregations has been discussed and arrangements made for completing the canvass before the year closes.

In general, the outlook is favorable in this respect, that, whilst there may be short-coming in many cases, there will be few congregations or even missions in which there will be no response to the Assembly's appeal. It has been ascertained also that when the canvass is completed the debt fund will not so far outrun the Common Fund as the present position would indicate. Last year congregations provided for their own debts and this year they will in many cases devote their energies to the Common Fund and even up. Many also who had no debt have waited till this year and will do well for Common Fund.

An attempt has been made to size up the position in each Presbytery, conservative estimates being made as to the incompleting work. It is never safe to rely on estimates, and yet it seems advisable that at this juncture some forecast should be given out. Attention is therefore directed to the following probable results:—

In Ontario and Quebec it may reasonably be expected that \$430,000 will be subscribed for the Common Fund,

In the Maritime Provinces where the field had just been gone over on behalf of the new building for the Theological Hall at Halifax, it could not be expected that the results should be as large as if there had been no previous canvass ; and it seems safe to limit the expectation there to \$85,000, or it may be \$90,000, for Common Fund.

In the North-West and British Columbia the result will no doubt be seriously affected by the shortage of the Manitoba crop, and from \$45,000 to \$50,000 may be all that will come from the region west of Lake Superior.

Thus we have say \$430,000 + \$85,000 + \$45,000 = \$560,000, or \$40,000 less than the \$600,000 which the Assembly asked for the Common Fund; and when one considers the matter in the light of shrinkage, it will be seen that we needed rather to have had \$40,000 more than \$40,000 less. Such however is the outlook and it is well that it should come to the knowledge of the Church as soon as possible, for as it would seem, it is not yet too late to find a remedy for this shortage and one may hope that a clear statement as to the probable position may set many friends to work that the remedy may be provided.

Some suggestions as to the way in which this may be done may not be out of place.

1. The General Assembly in its deliverance of last June, made a special appeal to the wealthier members of our Church to deal generously by the Common Fund, and by their large and willingly-given contributions to make its success sure. It is known that the effort hitherto has been rather to secure the small contributions of every family and every individual; and the results spoken of are largely made up of small contributions from many people. It is the case, indeed, that a considerable number of larger contributions have been received,—worthy contributions many of them,—yet it may be assumed that not over \$100,000 of the \$500,000 will come from those who have given \$300.00 or over. But it may be expected that when good assurance has been given that the movement does not mean that the wealthier members shall be called on and the others neglected,—the shortage that may be shown shall be willingly provided for by those whom God has largely endowed

I know indeed that some are making up their minds that they will do largely in case of need. And considering that the Common Fund is to be largely spent in those new districts which are pouring wealth into the hands of so many of our people, we should not doubt that those whose business interests are being benefitted will be interested in the moral welfare of the communities from which their wealth is drawn.

2. It should not be impossible to secure further contributions in many congregations in such a year as this one. There has been no year like it hitherto in a large part of our Do-

minion. Take Ontario as a whole and let it be considered by farmers, by tradesmen, by merchants, by all classes how much more they have in store than in any ordinary year and it may well occur to them to say:—"If a little more is needed for the doing of God's work and as an expression of thankfulness, then out of the surplus with which He hath provided us that little more may easily be given." Another dollar, another five dollars, another hundred dollars, according as God has prospered each one, may certainly be secured in many cases, if the opportunity is given. Should it not be given in many congregations?

3. It may be suggested to those congregations who have been chiefly interested in their own debt, that they should consider the position as now set before them. I would reason with them in this way, You have a debt of \$1,000 or \$2,000 or \$5,000. You said, "We must attend to that debt specially. Besides the \$1,000 we shall give \$200 to Common Fund. Besides the \$2,000 we shall give \$300 or \$400. Besides the \$5,000 we shall give \$1,000. We know that those are not the proportions, but some who are not hindered with debt will make up for our shortage."

Now however you have come to know that so many have reasoned in this way that really we are likely to have a deficiency of \$50,000 or thereabouts. How would it affect you if instead of giving \$1,000 to debt and \$200 to Common Fund, you were to give \$900 or \$950 to debt and \$300 or \$250 to Common Fund? How would it do to change the \$2,000 to \$1,800 or \$1,900 and give \$100 or \$200 more to Common Fund? What if you reduced your debt by \$4,500 or \$4,800 instead of \$5,000 and gave the difference to Common Fund?

Should not some such proposition as the above be discussed in many congregations that consider that they cannot ask more from the people? May it not be expected that wherever discussed, all well-wishers of Zion will gladly vote for the slight change, which will mean so little as to the burden of their debt and so much as to making provision for God's work in the out-of-the-way places of our own and other lands? These three suggestions point the way out of the difficulty.

As regards the appeal to wealthier men, it is being made as opportunity offers and is being responded to in cases that could be mentioned. Word comes, "M— will add \$2,000 if necessary." "I saw Mr. — and he is to give \$5,000 to Common Fund." "Mrs. — gives \$1,000 instead of \$500." These are cases that came

under my notice during the last two weeks. There will surely be many who will "go and do likewise."

With regard to increased contributions from congregations, it happened in every Presbytery visited that ministers volunteered to make a statement of the case, which would likely result in more being given, some of the little ones hoped for only \$25 or \$50 more. The larger congregations could be depended on for \$100 or \$200, even \$500 more.

Much may be hoped for surely from those who have been thinking, very naturally thinking, about debt, and who by doing just a little less for it may lend a hand in securing that success for the Common Fund in which all are interested.

Thus all planning, working, praying, we shall by God's blessing do what we pledged ourselves to do for Him.

I am yours sincerely,
R. CAMPBELL.

HOME MISSION NOTES, WEST.

For the Record,—

Some important matters before the recent meeting of the Executive of the H. M. Com., West, are hereby commended to the earnest consideration of the church.

After the payment of the claims for the past half-year's work, the fund was in debt a little over \$30,000. Because of the rapid expansion of the work and the opening up of new fields, the committee will this year require a very much larger revenue than in any preceding year of its history, unless it turn a deaf ear to the appeals made to it.

For the coming half year the number of applications for missionaries, before the committee was so great, and the number of applicants for work so small, that nearly *fifty fields* are left without supply. The committee considered this matter at great length and it was resolved to ask Dr. Robertson to visit Britain with a view to securing suitable missionaries and especially with a view of enlisting students in the graduating classes in the Theological seminaries there, so that next spring the services of a number of these may be secured.

At the same time Dr. Robertson was asked to visit the continent of Europe and endeavor to obtain a number of missionaries able to conduct services among the foreign population that have of recent years settled in the North West.

During the past summer the committee were

able to secure the services from Union Seminary, New York, of several students able to minister to the foreign communities in the West. From the reports of these, which indicate good work done, it seems necessary that effort should be made without delay to secure missionaries from the Old lands to minister to these settlers.

In one of the districts, where the Gallicians are settled, the committee have had laboring among the people, an ordained medical missionary, who has erected a hospital, and whose services among the people have been greatly appreciated.

The Executive considered at length the question of supply to the men engaged in the lumber camps during the winter months, in the Parry Sound and other districts. Steps were taken to secure the services of three missionaries to labor among these during the ensuing winter, and a grant of \$500 was placed at the disposal of the North Bay Presbytery to aid in this work.

It was reported that great difficulty was experienced in obtaining reports from missionaries laboring in fields in the North West supported by churches in Britain, as well as by congregations in Ontario, Quebec and the Maritime Provinces, and it was agreed to withhold payment of the Home Mission grants from these missionaries, pending reports being received from them.

The Rev. J. A. Sinclair who has been laboring in Skaguay, Bennett and the creeks near Dawson City, was present at the meeting of the Executive and gave an interesting report on his work. The church building which he was the means of erecting in Bennett and which has been so helpful in many ways to the community there, is now free from debt. It is open every day and often as many as fifty men are gathered in it on a week day, most of whom in all probability, would be induced to spend the time in the saloon otherwise. In connection with the work in Bennett, a weekly social is held which attracts a large number. The Rev. J. Russell, formerly of Scriber, Ontario, is now doing efficient work there.

In White Horse, Yukon, a building suitable for worship has been erected, at a cost of between six and seven hundred dollars. The work here is now under the care of the Rev. J. J. Wright. A large proportion of the money raised by Mr. Sinclair for the building at White Horse was obtained from former settlers in Bennett.

Mr. Sinclair brought before the committee the need of special effort being made in Dawson

to reach young men who were at present untouched by church influence, and over whom the dance hall and the saloon were exercising a most pernicious influence. In connection with this, the Executive considered an application from the Home Mission Committee of the Synod of British Columbia for the establishing of institutional work in Dawson City.

The plan outlined was somewhat as follows:—That a missionary be appointed specially for this work, giving his whole time and attention to it; that a building be erected, or meantime rented, as a reading-room where men could gather in their spare hours, where socials might be held, lectures given, etc. In connection with it there should be amusements that would tend to make the place attractive to young men, and be a counteracting influence to keep them from the saloons. The intention being that while the missionary taking charge of this work was appointed by the Home Mission Committee, and while the work itself was directly in connection with the Presbyterian Church, yet it would be largely undenominational work, so that the sympathy and cordial support of Christian people in other churches in Dawson City might be obtained.

The probable cost of the work, in addition to the missionary's salary and outfit (say \$3,000) would be \$400 a month. It was hoped that this sum might be obtained from the people of Dawson.

While the Executive hesitated somewhat to take immediate action, because of this being a new departure, and a matter which more probably should be left to the decision of the Home Mission Committee as a whole, yet it cannot be doubted that work on some such lines is absolutely necessary if we are to reach the young men in such a centre as Dawson, away from home and all its restraining influences and surrounded by temptations, the magnitude of which it is almost impossible to over-estimate. With the right kind of person at its head, whether minister or layman, the result would almost certainly justify any expenditure it might entail.

Are there not many warm-hearted Christian men in our church who will gladly make a special contribution toward securing the necessary outfit, and also guarantee sufficient money, to be drawn upon only if necessary, so as to give this experiment a fair trial in a place in which it is so much needed? The Executive referred the whole matter to a sub-committee, to report to the Home Mission Committee next

March, with instructions to obtain all the information possible, through the Home Mission Committee of the Synod of British Columbia. The action of the committee in March will probably be largely decided by the prospects of securing the necessary moneys with which to carry on the work.

Mr. Sinclair received the cordial thanks of the committee for the services rendered during the last two years and a half in the far North.

The Executive were greatly encouraged by the report of the work done throughout the entire field committed to their care. Ten new fields were reported as being recently opened in the North West. Messrs. McKenzie and Mann, both of whom are Presbyterians, have generously agreed, at their personal expense, to give church sites at all the points along the line of the new railway from Port Arthur westward to Prince Albert.

The attention of all parties interested was called to the resolution of the Home Mission Committee requiring that henceforth all mission fields to be operated by the Students' Missionary Societies in connection with our Colleges, should be assigned to these Societies by the Executive of the Assembly's Home Mission Committee, after correspondence with Presbyteries.

The question of introducing, in connection with fields supplied by ordained missionaries, a regulation requiring a fixed minimum contribution from the field and also a minimum average contribution per communicant or per family before securing the services of an ordained missionary, was considered. As is well known, this is required of mission fields before they can be put upon the Augmentation list. The matter was referred to a sub-committee to report March next.

To this same committee was referred the question of the desirability of having the General Assembly legislate in favor of the curriculum for catechists and others desiring to work in the Home Mission field. It is felt that some Presbyteries when they certify catechists or even the students of our colleges for mission work, take into consideration mainly if not entirely their Christian character and motives for mission work instead of diligently ascertaining whether they possess the other necessary qualifications for preaching and otherwise creditably representing the Church in the district to which they are appointed.

The number of suitable laborers required is greatly in excess of the supply and it is earnest-

ly hoped that the members of the graduating class in the spring, in all our colleges, will hear the call of the Church and in large numbers respond, offering their services to the Home Mission committee next March, consecrating themselves in the true spirit of the Master to the doors which He is opening in such numbers in the destitute and newer districts of our country.

MINISTERS' WIDOWS' AND ORPHANS' FUND, WEST.

Toronto, 26th Sept., 1900.

Editor Record,—

There are now in the Western Section 117 widows and 88 orphan children, annuitants upon the Fund. At present the annuity to a widow is \$150. In very many instances, the annuitants are the widows of ministers who bore the burden and the heat of the day in the earlier settlement of the country, when salaries were small, and who, in consequence, were unable to lay past anything. Not a few of these largely depend for their support on the annuity received from the church.

The church entered into a solemn compact with these early ministers, and promised that it would see to the partial support of their widows on condition that they contributed a specified annual rate towards this fund. The ministers fulfilled their part of the contract, and the honor of the church is pledged to fulfil its part.

But altogether apart from this, many of the best people in our congregations will esteem it a privilege to help to provide a maintenance for those aged servants of Christ, who cheerfully shared the privations and hardships of their husbands in giving the Gospel to the early settlers in our Dominion. The Committee, therefore, express the earnest hope that this appeal will be submitted to every Session in the church, and that the opportunity will be given to every congregation to contribute. This is due to the scheme itself, and due in loyalty to the General Assembly.

The expenditure of the Fund has rapidly increased of late years, owing to the large number of deaths in the ministry. This year there is needed \$21,500. The sources of revenue are congregational contributions, ministers' rates, and interest from Endowment Fund. The revenue derived from the Endowment Fund is \$6,000, and from ministers' rates about \$2,500, leaving \$13,000 to be got from the congregations in the western section of the church. Last year only \$6,453 were obtained from congregations. The total received was \$2,625 less than the expendi-

ture. The balance of \$1,002 on hand at the beginning of the year was wiped out, and the year closed with a debt of \$1,533. Unless the receipts are double those of last year, the annuities cannot be continued on the present scale. To reduce them would entail hardship and suffering in many instances. This ought, however, to be entirely unnecessary, and the committee feel satisfied that a little interest and effort on the part of the ministers of the church will result in securing for the Fund the amount asked from the congregations.

The committee desire to emphasize two points—(1) That a contribution to be received from every congregation and mission station in the western section, and (2) that the contribution be proportionate to the amount required. An average of 16 cents per family will provide the necessary amount. While many congregations will largely exceed this, it is hoped that an effort will be made to reach this average in every congregation.

Ministers personal rates are payable annually in advance on the 1st of November for the year then beginning. The attention of ministers, west, is called to this. It is hoped that these rates, as well as the congregational contributions, will be forwarded to Rev. Dr. Warden, Toronto, as early as possible, as the Fund is now considerably in debt.

JOS. HENDERSON, *Convener.*

NEED OF FUNDS, WEST.

Rev. Dr. Warden informs us that the several funds in the Western Section of the Church are at present in debt to the extent of \$120,000. The interest on this is at the rate of \$6,000 a year, or \$500 each month. Apart from this heavy interest charge, it is very undesirable that the Church should be a borrower to such an extent, and it is earnestly hoped that the treasurers of all congregations and Sabbath schools and missionary societies who have funds on hand for the schemes of the Church, will forward these without delay to Dr. Warden, Toronto.

It is not necessary to wait until these congregational funds have been allocated. If sent now the money will be used in reducing the present heavy debt, and the allocation can be made by the congregation at any time before the close of the Church year.

We again remind congregational treasurers, that, by the action of the General Assembly, the Church year now terminates on 28TH FEBRUARY.

It ought to be said that the indebtedness is not confined to one or two schemes. All are behind, and the indebtedness is very nearly the same in each, in proportion to the total estimate of expenditure for the year.

CHURCH NOTES AND NOTICES.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, Sydney, 5 Dec., 10 a.m.
2. Inverness, 6 Nov., 11
3. P. E. Island, Ch'town, 6 Nov., 11 a.m.
4. Pictou, Pictou, 6 Nov., 1.30 p.m.
5. Wallace, Linden, 13 Nov., 9 a.m.
6. Truro, Springside, 13 Nov., 2 p.m.
7. Halifax, Windsor, 16 Oct., 10 a.m.
8. Lunenburg, Bridgewater, 29 Oct., 2 p.m.
9. St. John, St. John, St. A., 16 Oct., 10 a.m.
10. Miramichi, Newcastle, 18 Dec. 10 a.m.

Synod of Montreal and Ottawa.

11. Quebec, Sherbrooke, 11 Dec., 8 p.m.
12. Montreal, Montreal, Knox, 11 Dec.
13. Glengarry, Maxville, 18 Dec., 11 a.m.
14. Ottawa, Ottawa, Bank St., 6 Nov., 10 a.m.
15. Lan. & Ren., Smith's Falls, 16 Oct., 1.30
16. Brockville, Prescott, 11 Dec., 2 p.m.

Synod of Toronto and Kingston.

17. Kingston, Belleville, 11 Dec., 11 a.m.
18. Peterboro, Peterboro, 18 Dec., 9 a.m.
19. Whitby, Whitby, 15 Jan., 10 a.m.
20. Lindsay, Lindsay, 18 Dec., 11 a.m.
21. Toronto, Toronto, 4 Dec., 10 a.m.
22. Orangeville, Shelburne, 13 Nov., 11 a.m.
23. Barrie, Barrie, 11 Dec., 10.30 a.m.
24. Algoma, Sudbury, March.
25. North Bay, Novar, 12 Mar., 10 a.m.
26. Owen Sound, Owen Sound, 18 Dec., 10 a.m.
27. Saugeen, Mt. Forest, 11 Dec., 10 a.m.
28. Guelph, Guelph, Chal., 20 Nov., 10.30.

Synod of Hamilton and London.

29. Hamilton, Hamilton, 13 Nov., 9.30.
30. Paris, Woodstock, 13 Nov., 11 a.m.
31. London, London, 13 Nov., 11.30.
32. Chatham, Chatham, 11 Dec., 10 a.m.
33. Stratford, Stratford, 13 Nov., 10 a.m.
34. Huron, Clinton, 13 Nov., 10.30 a.m.
35. Maitland, Wingham, 20 Nov.
36. Bruce, Paisley, 11 Dec., 11 a.m.
37. Sarnia, Sarnia, 18 Dec. 11 a.m.

Synod of Manitoba and the North-West.

38. Superior.
39. Winnipeg, Man., Coll., 13 Nov.
40. Rock Lake, Manitoba, 5 March.
41. Gienboro, Treherne, 4 Dec., 3 p.m.
42. Portage, Gladstone, 10 Dec., 7.30 p.m.
43. Brandon, Brandon, 4 Dec.
44. Minnedosa, Shoal Lake, 5 March.
45. Melita, Carnduff, 2nd wk., March.
46. Regina, Regina, March.

Synod of British Columbia.

47. Calgary.
48. Edmonton, Edmonton, 4 Sept. 10.
49. Kamloops.
50. Kootenay, Rossland, 27 Feby.
51. Westminster, Vancouver, 4 Dec. 3 p.m.
52. Victoria, Nanaimo, 24 Feb., 10 a.m.

CALLS.

- From Broadview, to Mr. J. Leishman.
 From Hillburn, to Mr. N. Morrison.
 From Prince Albert, to Mr. J. W. Muirhead.
 From Melville Church, Scarborough, to Mr. H. J. Crozier, of Torbolton.
 From Varna and Blake, to Mr. T. Davidson, Mount Forest. Accepted.
 From Ponoka, N.W.T., to Mr. Jno. A. Mair. Accepted.
 From St. Paul's and St. Andrew's, Vaughan, to Mr. W. G. Bach, of Portage-du-Fort, Que.
 From Claude and Mayfield, to Mr. E. A. Wicher.
 From Pisarinceo, N.B., to Mr. L. A. McLean. Accepted.

INDUCTIONS.

- Into South Wellington and Extension Mines, 4 Sept., Mr. T. R. Wilson.
 Into Tarbert and Keldon, Ont., 18 Sept., Mr. Alex. Shepherd.
 Into Kingsbury and Flodden, Que., 20 Sept., Mr. Jas. Sutherland.
 Into Thamesford, Oct. 2, Mr. T. A. Watson.
 Into Guthrie, 4 Oct., Mr. D. Johnston.
 Into Russelstown, Que., Oct. 11, Mr. C. H. Haughton.
 Into Alvinston, Oct. 10, Mr. Livingstone.
 Into Knox Church, Ripley and Bervie, Oct. 16. Mr. F. J. Maxwell.
 Into Melville Church, Lobo and N. Caradoc, 27 Sept., Mr. J. Hosié.
 Into Grenfell, N.W.T., 16 Oct., Mr. W. B. Tait.
 Into Ellisborough, 23 Oct., Mr. R. C. Pollock.
 Into St. Luke's Church, Bathurst, N.B., 15 Oct., Mr. H. R. Reid.
 Into North Westminster, 25 Oct., Dr. D.L. McCrae.
 Into Fort Francis, Oct., Mr. A. M. Skea.
 Into Stayner, 16 Oct., Mr. Campbell.

RESIGNATIONS.

- Of Chater, Humesville and Zion, Mr. J. Ferry.
 Of Esson and Willis Churches, Oro., Mr. A. F. Webster.
 Of St. Therese, Que., Mr. David Hutchison.
 Of Austin, Man., Mr. J. Hunt Jarvis.
 Of Tamworth, Ont., Mr. Ballantyne.
 Of Lansdowne, Ont., Mr. Fairlie.
 Of Storrington, Pittsburg and Glenburnie, Mr. Robert Laird.
 Of Portage la Prairie, Man., Dr. Wright.
 Of St. Andrew's Que., Dr. Patterson.
 Of Neepawa, Man., Mr. R. Paterson.
 Of Jarrett's Corners, etc., Mr. A. T. Webster.
 Of Yorkton, Mr. W. E. Wallace.
 Of Levis, Que., Mr. K. MacLennan.
 Of Laskey and King, Mr. Jos. Watt.
 Of Norwich and Boakton, Ont., Mr. J. M. Miller.
 Of Fort Coulonge, Que., Mr. Geo. Crombie.
 Of Great Village, N.S., Mr. Jas. McLean.
 Of Erskine Church, Ottawa, Dr. Campbell.

NEW CHURCHES OPENED.

At Highfield, in October.

CHURCHES RE-OPENED AFTER RENOVATION.

Markdale, Ont., 23 Sept.

Petrolia, 23 Sept.

Enniskillen, 16 Sept.

Zion Church, Kingston, 30 Sept.

St. Andrew's, Guelph, 30 Sept.

Livingstone Church, Baden.

OBITUARIES.

REV. JOHN McLEOD, was born in P. E. I. about 1860. He studied in Charlottetown and took his Arts and Theological course in Queen's. Graduating about 1889, he laboured for two years in the U. S. A., whence he was called to Richmond, Que., in 1891. Four years later he accepted a call to Vankleek Hill, where he has labored for the past five years. On the 20th of Sept. he went out of the manse in the morning, visited their new stone church which was near, in which he was very deeply interested, ascended to the top of the lofty rear gable which was nearing completion, when without a moment's warning, the wall collapsed carrying all to ground, over seventy feet below, in a mass of ruin. Mr. McLeod and two workmen were killed. In the midst of life we are in death.

REV. WM. INGLIS, died in Toronto, 14 Sept. He was born in Scotland in 1820. In 1847 he was ordained by the Presbytery of Edinburgh and settled at Banff. About ten years later he came to Canada and had a charge at Westminster, Ont.; later from 1850 to 1867 at Woodstock.

From early life Mr. Inglis devoted much time to newspaper work, continuing a frequent contributor, until 1883, particularly to the *Canada Presbyterian*. Latterly he was connected with the Ontario Legislative Library.

REV. JAMES CAMERON, M.A., B.D., died 9 Oct., at Toronto. He was a graduate of McGill. After a pastorate of fifteen years at Millbrook and Centreville, he went to Toronto, but ill-health prevented him from taking a permanent charge.

"One missionary and 200 tons of liquor" is said of the ship that carried Rev. John Pringle from Vancouver on his return journey to Atlin.

The Presbytery of Toronto at its November meeting is holding a conference upon the work and the best method of prosecuting it. A wide subject and very practical.

Queen's University opened in Arts and Science 3rd Oct., and its Theological department opens 1st Nov., when the new Theological professor, S. McComb, M.A., will give his inaugural lecture.

A recent meeting of the congregation of Bank St. Church, Ottawa, heartily adopted a resolution directing the session and managers to make arrangements for an assistant to the pastor, Dr. Moore.

Another forty year pastorate in one congregation ended 16 Oct., with the resignation by Rev. Dr. Patterson, at three score and ten, of the congregation of St. Andrews in the Presbytery of Montreal.

Rev. Dr. Sedgwick turned the forty year milestone of his pastorate in Tatamagouche, 17 Sep., and a beautifully renovated church was opened the previous Sabbath, 16 Sep., to begin the work of a new decade.

To license twelve students at one time does not often fall to the lot of a Presbytery. Winnipeg enjoyed this privilege on the 26th Sept., the twelve being the graduate of Manitoba College who had just completed their course.

Still other Presbyteries! It is proposed to divide that of Portage la Prairie and to erect the northern part into the Presbytery of Dauphin. There are also proposals to divide the Presbytery of Superior into two and that of Regina into three.

The first "Century" Presbyterian Church in Canada was opened last month at Edenvale, Ont., in the congregation of Rev. T. Paton. It is probable there will be a number of them. There can be none after next year for another century.

"McKenzie and Mann" is a familiar phrase in political and financial circles, and will henceforth be so in the Church, for they have generously agreed to give free sites for Presbyterian Churches along the whole length of their new line from Port Arthur to Prince Albert. They are Presbyterians.

The Sabbath School Workers of both our Maritime Synods, on the Atlantic and Pacific Coasts, the former at the recent Synod at Chatham, N.B., the latter at their S. S. Convention in New Westminster, have heartily endorsed the recommendation of the Assembly's S. S. Com., to appoint Synodical S. S. Superintendents for organizing new schools and working up the Home Study department.

The Presbyterian College, Montreal, opened 3rd October with a lecture by Rev. Prof. Campbell on "The Nations of Ancient Palestine." The Principal announced in connection with the

work of the season that, in response to the request of the Assembly's S. S. Com., something additional would be done with a view to fitting students, when they enter the work of the ministry, for training their S. S. teachers.

Rev. J. G. Shearer has been working very hard, East and West, during the summer, in the interests of the Lord's Day Alliance. His visits have been fruitful ones. He leaves behind him in most places a deeper realization of the value of the Sabbath, and some organization to insure that the feeling shall not dissipate in inaction.

Dr. Kilpatrick is to give a course of lectures in Knox College, Toronto, in November. This may be called repayment. The Eastern Colleges have for several years, during their vacations, been giving service to Manitoba College with its summer session. It is now returning the favor during its vacation. Eastern professors no doubt thought it "bread upon the waters"—but did not expect the finding to be so literal.

"By reason of strength four score" and stronger with the gathering years is our oldest college, the Presbyterian College, Halifax, which enters the work of another session with a third year class of sixteen, the largest in its history. The Maritime Provinces are taking a start forward in all other respects, and the call will be greater than ever for our own young men in larger number in the work of the church.

Part of the unofficial work of the Maritime Synod at its recent meeting in Chatham, N.B., was laying the corner stone, 4th Oct., of the new St. John's Church. For nearly three score years and ten the old church has served its generation, the congregation being organized in 1831 and the church opened the following year. Rev. Dr. John McCurdy was pastor for 37 years till his death in '68, and Rev. Neil Mackay from '85 till his death in '98, while Rev. J. M. McLean passes with the congregation from the old to the new.

Forty-six years of hard work, the first half when young and strong, in a widely scattered and laborious charge, now three large congregations; and the latter half, with lessened physical endurance but mental strength unimpaired, in an important charge with but little travel, is an ideal Canadian ministry, so far as useful service is concerned. Such has been that of Rev. James McLean, who recently resigned the

charge of Great Village, N. S., almost within sight of his jubilee.

Knox College opened its 57th session, 3rd Oct., with a lecture by Prof. McLaren, "The Spirit and the Word." In its more than half century of history Knox has trained 700 men for the ministry and in part 150 more. There are thirty students this year in its graduating class. Some of them are from Manitoba College. They spent last winter in the mission field, took the summer session in Winnipeg and are now completing their course. The first year numbers seventeen, while the middle year is small as the third year is large.

Manitoba College, with the closing days of September, when the other colleges were about to open, ended what has been one of the most important sessions in its history. Doctors Patrick and Kilpatrick, as principal and professor, both in full sympathy with its missionary history, have been a great acquisition to the teaching staff of the College. On one point it appeals to the Church at large. An additional professor has been appointed, involving additional expenditure, while the partial failure of the crops in Manitoba means reduced local income. Will the Church remember this in its appropriations for Manitoba College.

The Presbyterians of British Columbia held their Sabbath School Convention recently in New Westminster. The large attendance bespeaks the interest in this work. They were there from Vancouver city and island, from Greenwood and Kamloops, from Whitewater and Ladners, from Calgary and far North Edmonton. There were very valuable papers and addresses. A resolution was passed asking the B. C. Synod's Committee to take steps looking to the appointment of a Synodical S. S. secretary to organize new schools and encourage the Home Study department. The convention heartily approved of our Lesson Helps but strongly insisted that Bibles only should be used in the classes.

THE MARITIME SYNOD.

For the closing meeting of the Century the Maritime Synod met in Chatham, N.B., 2-4 Oct. As Chatham is toward one end of its "bounds" the Synod was not large, but the pastor and people of this good town combined to make the visit a very pleasant one. Rev. M. G. Henry, retiring moderator, preached

the opening sermon, and Rev. Dr. Morton was chosen successor.

The business was mainly routine, bearing on the work of the Church. College, Home Missions, Augmentation, Foreign Missions, Church Life and Work, Young People's Societies, Sabbath Schools, etc., were reported upon and considered.

The various Funds are in good condition, except the Aged and Infirm Ministers' Fund, East, which, like its other half in the West, is in debt. This Fund is a most worthy one. It is hoped that it will not be permitted to want.

In connection with the Home Mission Report it was stated that in the Maritime Synod there are seventy-five Home Mission fields, or one-fourth of the whole Synod roll. On the proper cultivation of these fields the future of the Church in no small measure depends.

One point emphasized in connection with the College was the falling off in the number of students, at the very time when the increase in industries is keeping our own people at home and bringing in others, and more good men are needed in the ministry.

A new departure was considered, viz., the Assembly's Remit to Synods *re* the appointment of Synodical Sabbath School Secretaries.

After full discussion the Synod approved of the Remit. The work of Sabbath Schools is rightly assuming a larger place in the plans of the Church, as the necessity for caring for the young is more fully realized.

The *Presbyterian Witness* states that never at a previous meeting of Synod was so much earnest attention given to work among the young, in connection with Sabbath Schools, Young People's Societies, and the reading of the Bible in the common schools.

After a most profitable meeting the Synod adjourned to meet next year in St. Andrew's Church, St. John.

"Great care has been exercised to have the best subjects chosen and the best methods of instruction," said Rev. Dr. Patrick, the principal at the recent closing of Manitoba College. This is, in brief compass, ideal education. Thirty students were in attendance during the summer session, nine each of the first and second years, and twelve in the third year, completing their course for the ministry. The names of the graduates, who were shortly afterwards licensed by the Winnipeg Presbytery, are:—J. A. Beattie, W. F. Gold, G. L. Grant, R. F. Hall, W. J. Inglis, R. A. Lundy, R. C. Pollock, A. M. Shea, John Smith, J. G. Stephens, W. B. Tate, H. E. Wallace.

Our Foreign Missions.

FOREIGN MISSION NOTES.

Mr. J. Goforth is visiting the churches in Eastern Ontario in the interests of missions.

Miss McCully of Truro has safely reached Korea, to join the work of our mission staff there.

Mrs. Robertson, after a short visit home in N.S., is on her way again to the far New Hebrides.

Rev. Frank H. Russell is to conduct a series of Foreign Mission meetings throughout the West, i.e., Manitoba and Northwest.

Rev. Mr. Gauld, after furlough to Canada, sailed with his family from Vancouver, 8 Oct., for "Far Formosa" where he and Dr. G. L. Mackay are co-laborers.

Rev. Norman Russell is recovering steadily, and his pen is vigorous, as his article in this issue bears witness; but he will not be able for a time to undertake much work.

A somewhat novel idea in Canada, and a good one, is the going out of Mr. Thomas Wilson, a young Presbyterian, of Seaforth, Ont., to practice dentistry in Indore, Central India. He can be of no small service to the Mission.

Rev. George A. Sutherland has been appointed to Demerara by the F. M. Com. East. This will mean practically three missionaries in our Demerara field. Mr. Cropper's assistance in his present position will be of the greatest value.

Mrs. Geo. E. Ross, wife of our missionary in Demerara, has been ill with malarial fever and obliged to return to Nova Scotia for a time. The climate of Demerara is probably the most trying of any of our Foreign Missionary Fields. Gibson and Johnston both succumbed to it after a short time. May our present missionaries there, be long spared.

Rev. Dr. Morton, after his furlough, sailed from Halifax, 8 Oct., for Trinidad. Thirty-two years in the field, he and his other half stand at the head of our F. M. Roll. He was at the Assembly in Halifax in June, the first time he had ever been present. At the recent Maritime Synod in Chatham he was chosen Moderator.

The Presbytery of Indore, weakened in numbers and worn by toil and strain, has asked that some of the Honan men go to assist them, and Messrs. McKenzie and Grant are on their way

thither. The latter has been home on furlough from Honan. The former is fresh from the terrible experiences of the flight from that field, but on being asked if he was willing to go to assist in India until the door is opened again in China, promptly accepted.

Our missionaries in India have been hard pressed. First came the famine with its starving thousands to help; then cholera in its wake and the sick and dying to care for. Several missionaries have died, giving up their lives for India. Some of our own have broken down and the few who are bearing the burden are sadly worn. With the passing of famine and cholera, even if they were past, they have two thousand two hundred and forty famine children on their hands to care for.

Mr. Griffith, one of the Honan missionaries who is remaining in China engaged with the British Government as interpreter, writes that a Chinese Christian had taken a journey of one hundred miles to find out the situation in the Honan Mission, and reported that the buildings at Chang te Fu had been looted by robbers, but not destroyed, and had been sealed up again by the magistrate.

The Foreign Mission Committee, West, at its meeting 25, 26 Sept. had an interesting and tender conference with the returned Honan missionaries. There was read to them a resolution of sympathy passed at a previous sederunt; and it was also intimated to them that, as they had lost the Bibles presented by the Committee at their designation, the Committee had decided to present each of them with another Bible inscribed by the Committee.

Rev. J. Fraser Smith, M. D., who did such valuable work in founding the Honan Mission, and who when compelled to leave by ill-health, was afterwards permitted by his physicians to return to India and has done such good service there, has been compelled to withdraw entirely from mission work. His health is now much improved and it is hoped that he may see many years of usefulness in the ministry in Canada.

Quite a band of missionaries are on their way to India. Rev. J. Wilkie, Miss Ptolemy and Miss Duncan are returning after furlough; Rev. J. Harcourt, Miss Leach and Dr. Susie McCalla are going out for the first time, and Revs. M. McKenzie and W. H. Grant, of the Honan

Mission are going to assist in India. Messrs. Wilkie and McKenzie sailed from New York for Liverpool, 20 Oct.; Messrs. Grant and Harcourt and Misses Ptolemy and Duncan and Dr. McCalla, from Montreal, 27 Oct. Miss Leach preceded them to Britain and all will sail for India, 10 Nov.

Dr. Warden reported to a meeting of the Foreign Mission Committee held 25, 26 Sept. that the Foreign Mission Fund, West, was in a worse condition than at the same date last year by \$15,000. Part of this is no doubt owing to the fact that many societies have voted more or less of their money to the India famine. This can scarcely be called giving to the famine. It is merely taking funds that have been collected for missions and diverting them to another purpose. There is no self-denial in it. There is no sharing the burden of suffering India. It should not be forgotten that for the Foreign Mission work we are responsible. We have undertaken it. When extra need arises, such as the famine, it should be responded to by extra giving. Such funds, if voted for emergency, should be replaced before the end of the year that our Foreign Mission obligations may be met.

It was a genuine *pro re nata* meeting of the Honan Presbytery that was held in Shanghai, 27 July. They had little thought of it at their previous meeting in Honan, and no human foresight could have predicted so definitely the occasion for it. The devotional services were overflowings of gratitude, and the first official act was a resolution of thanksgiving to God for their escape from so great a peril.

As the Foreign Mission Committee had left in the hands of the missionaries themselves the decision as to who should come home and who remain on the ground, the Presbytery decided that Messrs. Slimmon and Mitchell should accept the appointment offered them by the British Government as interpreters, and that Dr. Margaret Wallace should accept appointment as nurse at Wei Hai Wei. Dr. McClure was instructed to hold himself in readiness to care for the interests of the mission, especially in pressing claims for indemnity when the time arrives. Meantime he takes medical work in the British army.

The meeting was unique in another respect. All the minutes of Presbytery had been lost. The F. M. Committee, however, will supply copies.

THE AFTERMATH OF THE FAMINE.

BY REV. NORMAN RUSSELL.

For the Record :

Good news from India! Rain and prospects of a near harvest! Hope revives and weary suffering India looks forward to a new lease of life.

But the chapter on the famine of '99-'00 is by no means yet closed. Latest accounts from the field tell us there are still upwards of four millions on relief work. In one of our stations the missionaries are still feeding 900 daily, and that in nearly the twelfth month of scarcity.

The ravages of famine are not confined to mere starvation, but almost invariably result in a complication of diseases, such as cholera, dysentery, pneumonia, etc., that carry off more persons than the pangs of hunger. The awful devastations of the cholera epidemic concerning which we have been hearing for some months past, have been perhaps the saddest paragraph in the whole famine story.

From one of our stations a missionary writes:—"There has been an outbreak of cholera among the orphans. It began on the 27th and up to the 30th there were twenty-four cases, but since then I have been too busy to take note of numbers. Some have taken it and died and even their names were not known." Again:—"About an hour ago a sepoy brought us a little girl baby that was found in a drain, it was quite naked and so cold. . . . I fear she will not live but we will do all we can for her. Poor, poor women, they seem to have lost all care for their offspring." Another:—"When I started out a woman was lying dead in the ditch at our gate. A little farther on a man was lying in the middle of the road dead, another man dying. We got him up and tried to take him in the buggy to the hospital, but he was stiff in death and we laid him down again. Two buffaloes were lying dead in the water who had died from weakness not being able to stand the rain." And the writer adds: "I did not wish to see more—my heart aches for them all....." From another of our stations comes that word out of forty boys smitten with cholera only five survive.

Can we wonder at the awful depression that seizes our missionaries in the midst of such scenes? Concerning one of our missionaries another writes:—"But when I tell you that when he falls asleep he keeps dreaming of

starving Bhils and is awakened by the crying of someone suffering from cholera, then finds that he himself has dysentery, gets up and takes medicine, lies down again to dream of distributing grain, you will see that he cannot go on long at that rate."

And some similar picture would probably be true of all our other missionaries. Asleep or on the sick-bed these awful visions haunt you. But though all have suffered, some deeply, and hardly one is really fit for work, God in His great mercy has been pleased so far to spare us all.

In the neighboring missions however some of the noblest have fallen: Mr. Gillespie the oldest of the Irish Presbyterian missionaries; Mr. Mawhinney of the same church's "Jungle Tribes Mission," a zealous young missionary, expert in the language and untiring in his devotion to the Bhils; Mr. Mulligan of the same Mission, making half its number inside of a month. Saddest of all perhaps was the death of Mr. Thompson of the C.M.S. Bhil Mission. Travelling in the neighborhood of one of his out-stations twenty-seven miles from home, he was attacked with cholera and after a few hours illness died under a tree by the roadside.

So much death even in the missionary ranks, together with the strain of long continued relief-work has had its effects in depressing the vitality of the members of our staff, both men and women; and many of them have been obliged to flee to the hills for a few weeks respite unobtainable on the plains.

But it will be only a respite, for much remains to be done. Sad indeed are the descriptions that come to us of the condition of the village people in spite of abundant rain. On every hand nature is smiling, One writes:—"Already the dark green *bagri* stalks are nodding in the breeze a good six feet high with the grain in many cases six inches long in the ear. The cotton plants are more backward but are strong and lusty, etc."

But in spite of this the greater part of the ground lies uncultivated, at least one-half and in many places two-thirds of the cultivable land remaining waste. At this season, it is said, when ordinarily every man and woman should be in the fields, the country appears to be deserted.

The causes of this are not far to seek. One is to be found in the roofless mud walls that disfigure so many villages, whose beams and tiles have been torn away by others to buy food, while their owners passed down the long bourne

whence no man returns. Another is to be seen in the weakened frames of those that gather around the village *thana*, the very small number of children being especially noticeable.

Specially prominent however is the lack of plough bullocks. "My bullock is my life," says the Hindu proverb, and where at the very least fifty per cent. of these have perished, the cultivator is terribly handicapped. Moreover bullocks are not to be had nor can they be supplied in a day. In some sections the bullock as a tractive agency has almost disappeared, all being needed for the fields and sad is it to see men even women and children, struggling along miry roads with their over-burdened hand carts. In the endeavor to preserve the plough bullocks most of the milk kine in many parts have been allowed to perish and that source of revenue has been lost to the cultivator.

When it has been estimated that one small village of 700 souls, in a district that did not suffer beyond the average, emerges from the famine some 38,000 rupees poorer in its working capital, it can be realized what a terrible blow has been dealt the fortunes of the Indian villagers.

This moreover is a description of the state of affairs in British territory, where not only relief works were provided, but rents remitted, doles distributed and seed grain and bullocks provided as far as possible. What then must be the condition in many of the native states where relief works were scarcer, full rents often demanded and little or no help given at seeding time?

A great work still remains to be done before India can be nursed back to health. That no little portion of this burden will fall on the missionary may be seen from the following quotation from a report of the state of affairs in Guzerat by the special correspondent of "The Times of India," the leading secular paper of Western India. After citing the futile appeals of the cultivators to the native officials he says:—

"The case of the villagers would have been hard indeed but for the intervention of the *padri sabib* (missionary) and the Relief Fund. One of the brightest features which breaks the depressing monotony of a tour through the famine districts is the constant evidence of the grand self-abnegation and heroic single-mindedness, with which the missionaries as a body have risen to the great opportunity afforded by this visitation. Their labors have not been in

vain. The comparison between the benevolent activity of the foreign propagandist and the cold callous neglect of many of their wealthy fellow-countrymen has not been lost upon the Indian mind, and from this time missionary enterprise will command an appreciative and sympathetic admiration from the native, instead of jealous and suspicious scepticism. It was good to see eyes glow and faces kindle with gratitude as the hardy ryots recounted the tale of the *padri sabib's* munificence."

Such unstinted praise from an entirely impartial witness, will do not a little to encourage the people of Canada in having so lavishly placed their gifts in the hands of the missionaries. The writer's words however punctuate a further lesson from the famine. They point to the great increase of opportunity and development of evangelistic work that are ensuing upon the missionary's self-denying labors during the famine. It is the opportunity of the century, a marvellous and vigorous impulse to the initiation of the work of a new century. May the church rise to her opportunity and meet the need.

I have said nothing about the grand rescue work among the children carried on during the past year by our Mission, bringing some 2,000 children under our charge. This must be reserved for another article. But it will be well to keep the exact situation in mind. Without providing for the great increase of opportunity already related, or making any further allowance for the caring for and training of these 2,000 children, our Presbytery in C. India has asked for four men merely to conserve the work already in hand, and fill up the depleted staff.

To this call the Church has been able to send this year only one permanently appointed man, Mr. Harecourt, chiefly, I believe, for lack of men. With him, to the equally depleted ladies' staff, go two new ladies, Miss Leach and Dr. McCalla. Most nobly has our worthy Honan staff, in the midst of its own sad trials, stepped into the breach and loaned us two men—Messrs. McKenzie and Grant.

Are there not more such men in the church ready not only to enter the great opportunities in India, but also those in China, where, as we believe, the gates will soon again be thrown open never more to be closed? And may I also plead that for the still many calls upon the missionary's generosity, and for the care of our big burden of children the hand of generous impulse in the church will not be stayed.

NORMAN H. RUSSELL.

AN EAST-INDIAN MARRIAGE.

BY A LADY IN TRINIDAD.

For the Record.

"All the world loves a lover," and an account of the marriage of a Christian E. Indian couple in Trinidad may not be without interest to the Presbyterians in Canada, who founded and carry on their mission to the E. Indians in this island.

We had not long known our good friends, Dr. and Mrs. Morton, when during a visit they told us of an approaching marriage and gave a cordial response to my request for an invitation to the ceremony.

The time was short but I was able to make two modest pincushions as a gift for the brides; and on the eventful morning, having gathered two bouquets of roses from my garden, I proceeded to the church where were already assembled a few Scotch and Canadian people interested in mission work and a goodly number of East Indians, principally men, who with grave fathomless faces waited for the service to begin.

Seated in front, opposite to the ministers behind the table, were the two brides and their respective grooms. Womanlike, I scanned the brides, and both were good looking girls, strong and healthy looking, with regular features, beautiful dark eyes and neatly dressed hair; quietly and modestly arrayed in pretty white muslin, with tulle veils; but to my Western mind they look too unconcerned. The grooms, too, were placid and lacked that air of pleasant nervousness which we expect to see at such a time.

The marriage service, conducted in Hindi, was short but impressive, the most touching part being when Dr. Morton, with his kind fatherly smile, joined their hands and gave them their marriage lines; also very interesting was a hymn sung in Hindi and set to one of the native tunes, the chief feature being a long sustained note at the end of each verse, which, I think, is common to all Eastern music.

The service concluded, we all proceeded to the school room, where the wedding feast was spread and the wedding gifts displayed, chief amongst them being a broom, and a pair of flat irons given to each bride by Mrs. Morton, and a hoe and fork to each groom by Dr. Morton.

These simple gifts represent one of the first aims that Dr. and Mrs. Morton have in training their young people, to make them good, useful and intelligent citizens, not scorning manual

labour, and careful and industrious housewives. There were also some gifts from kind people in Canada, a work box and a writing desk, as well as a Bible for each, besides other things which I cannot now recall.

The feast was provided by the relatives of both sides, and consisted principally of chicken and rice and native vegetables, and, of course, the bridal cake.

Again my eyes sought the faces of the brides as they sat beside their newly-made husbands, and I noted with impatience and wonder their unblushing composure and the lack of loving attention on the part of the bridegrooms, for neither spoke to the other or even smiled.

In reply to my remarks about it, Mrs. Morton explained that, although now Christians, they still retain many of the ideas and customs practised by their ancestors, and that these girls had not been wooed and won according to our ways, but had been chosen by the men from a number of girls who were under Mrs. Morton's care for a time, and, they consenting, the rest had been arranged by the parents, and it is contrary to Eastern etiquette to take any notice of a woman in public, although the men are usually good and kind husbands and most affectionate parents.

The fact that the majority of these marriages turn out happily speaks volumes for the judicious training the girls receive under Mrs. Morton's roof in what they, with a quaint adoption of Western names, call the "Boarding School." Sometimes on the road one may meet a pleasant faced girl who greets us with a smile of recognition, and, in answer to our query, "Where did you see us," says, "In the boarding school, madame."

And, although I am confident that such a thought is far from the minds of either Dr. or Mrs. Morton, I think that perhaps not the least of the good results of their patient work will be the giving to future young men and maidens the delights of "Love's young dream," which none of us who have experienced it would like to be without.

When your burden is heaviest, you can always lighten a little some other burden. At the time when you cannot see God, there is still open to you this sacred possibility—to show God. Let this thought, then, stay with you; there may be times when you cannot find help, but there is no time when you cannot give help.
—George S. Merriam.

LETTER FROM TRINIDAD.

By REV. K. J. GRANT, D.D.
San Fernando, 25th Sept. 1900.

Dear Mr. Scott,—

To-day Mr. Rajkumar Lal who has been here for four months on furlough with his wife and daughter left for Jamaica. He and Mr. Siboo were appointed to that field in 1894 on application to us by the United Presbyterian Church of that colony. Three others from us labour in that field, Chedami, Kangaloo, and Tar Mohammed.

Dr. Turner, under date Sept. 10, writes:—
“ We have just opened our Third East Indian church in Jamaica. It is in Kingston, and a neat little building of which we have no reason to be ashamed. The work is spreading beyond all our expectations.” It is gratifying to be identified with a successful work.

Rajkumar who is an effective preacher in Hindustani, conducted services here on Sabbath the 16th. An old man of 70 years, a Sadhu, presented himself for baptism. A Sadhu means a holy man or a mendicant. Since coming to Trinidad he had joined several panths, or Hindu sects, but found no satisfaction. He was ever in a state of unrest; dissatisfied with Hindooism and yet too weak to abandon it.

Thirty-eight years ago when this Sadhu, Mathma by name, was admitted to the Seunarian panth, Rajkumar, then a boy, was present, and this undesigned coincidence, perhaps better this providential meeting, gave additional solemnity to the service.

The old man, stooped with years, and dim of vision, gave with a clear voice an intelligent account of his windings in the labyrinths of Hindooism; of his groping for the door that led to the light, and how, when his foot on the threshold and his hand on the latch, he was persuaded to try another path way. The blind, he said, attempting to lead the blind.

The story of his change of views and heart was given in an humble spirit and simple way, and the feelings of interest and sympathy were clearly shown in hearty greetings and kind words spoken at the close of the service. It is amid such scenes that a missionary's joy of heart finds a fullness.

I may add that a spirit of enquiry is manifest. We see less of the caviller and more of the honest seeker, not only amongst the humbler classes, but among the leaders of the people. Let God's people cry mightily, that it may be given us to see, a nation born in a day.

LETTER FROM DEMERARA.

Better Hope Manse, Demerara,
SEPT. 28, 1900.

DEAR MR. SCOTT :

Long since a letter should have reached you from my tardy pen. Please forgive the months of silence and be assured that now after the wilting calm of Demerara July and August there is more inclination to write.

Eleven months have sped their way since we came from Canada to Better Hope and entered upon our work among the East Indians in this Colony. The time has quickly passed and every day has been full of interest. Much has been learned, much attempted, something accomplished, everything to be thankful for.

At Better Hope we are always hopeful and on every hand we have the sure evidence of God's blessing on our work. The faithful sowing of the past is yielding abundant fruit, and that of the present gives every token of a good harvest in the days to come. Past, present and future all combine to cheer us on to fully possess the land, so much of which is still lying waste.

Our work in Demerara is closely associated with that in Trinidad. We are not more than three hundred miles distant from each other and our mission is alike confined to the East Indian immigrants. We gratefully cherish our filial relationship to the mother mission and rejoice to know that owing largely to her worthy reputation the advantages we now possess in Demerara were placed in the hands of our Canadian Presbyterian Church. At the same time we have a decided individuality of our own which is rapidly developing, and, we trust, will ever be a credit to the mother field.

It will be remembered that, with the exception of Korea, Demerara is the youngest mission of our church. It was in the year 1855 that the Rev. John Gibson, of Ontario, was sent to the West Coast in this Colony and began work among the East Indians in the name of the Presbyterian Church in Canada. His term of faithful service was destined to be brief, for in 1888 he was stricken with fever and died suddenly.

Many will recall also the death of Gibson's friend and comrade about the same time—the Rev. Mr. Johnson who was in Demerara at the time and attended Gibson in his illness. During a recent visit to that district I saw their graves, side by side under the shady palms of the churchyard at Citylight.

After Mr. Gibson's death nothing more was done by our church in Demerara until 1896,

when the Rev. J. B. Cropper was appointed to Better Hope on the East Coast, seven miles from the city of Georgetown. Here is the estate of Messrs. Crum Ewing & Co., of Glasgow, Scotland, who for several years had been supporting English and East Indian services on the estate by ministers from home.

The use of the church and manse at Better Hope was placed at the disposal of our F. M. Committee in 1896, together with an annual grant of £100 stg. from Mr. Crum Ewing for carrying forward the work. Here for three years Mr. Cropper wrought with untiring energy and devotion.

Last year the F. M. Committee were happily able to answer the appeal for assistance in the arduous and extensive field, and your humble servant was sent out as second missionary to Demerara, taking possession of Better Hope while Mr. Cropper went to Helena, a growing centre twenty miles farther along the Coast.

Since that time with the concurrence of the Committee, Mr. Cropper has accepted the Government office of "Superintendent of East Indian Settlements" in the Colony and still resides at Helena, where one of these "settlements" is located. In addition to his many and varied duties in this connection he has full permission and considerable time to devote to missionary work; and in this volunteer work for our church he is as faithful and zealous as when he held full missionary status.

What it means to our cause to have such a man as Mr. Cropper at this most important post of service, only they can appreciate who understand local conditions and have the highest welfare of the East Indian at heart. Clearly the hand of the Lord has been in this appointment, and church and state are to be congratulated in having a Christian minister and gentleman in charge of so responsible a place.

The permanent settlement of the East Indian is of deep interest and importance to the future of our mission in British Guiana. For the most part the East Indians here are found on the sugar estates serving out their five years of indenture; then moving to reside for a time in the villages, thence to some other part wherever they can find work, and so on, with the result that they are more or less of a moveable quantity. At the end of ten years' residence in the Colony they are entitled to a free return passage to India.

In order to retain them and encourage their settling down, the government has bought a number of estates in different localities and

offers a lot of land about an acre and a quarter to every East Indian in lieu of his return passage. If these settlements can be made a success it will mean that at each one we shall have a stable East Indian population, practically independent, who, with their characteristic thrift and industry, will form a most desirable community of law-abiding citizens. As Trinidad can testify, the settled Coolie affords by all odds the best opportunity for satisfactory mission work. The interest of our Church in the success of these settlements and the importance of having a man like Mr. Cropper at the head of them is therefore at once apparent.

As a result of Mr. Cropper's appointment, the way is opened for our Church to send another missionary to Demerara without incurring an additional outlay of funds. We hope soon to welcome our new man and see him settled on the West Coast. Then we shall have practically three missionaries in Demerara.

The field is wide open for our possession. Our work is telling and the future is bright. With 120,000 East Indians in the Colony, one has the fact continually impressed that we are as yet only touching the hem of the garment. But who is the missionary who does not feel likewise? We daily labor on, doing what we can, prayerfully and hopefully anticipating the day when the whole field will be sufficiently manned to do the harvesting, and every East Indian in British Guiana shall have heard the "true-God story" with its light and joy.

The Presbyterian Church in Canada is commending herself well to this colony. We are receiving encouragement from those in authority—from estate proprietors, attorneys and managers alike. All this brings its measure of pleasure and cheer. In this district with Better Hope as a centre we have at least 6,000 East Indians for whose spiritual welfare we feel responsible. But in another letter I shall tell you something more definite about the work in hand.

I am gradually getting a grasp of the Hindi and the only regret is that in the pressure of other duties I have not more time to devote to the study of so fascinating a language. My health has been wonderfully good, although the climate is a trying one. It is much to be regretted that Mrs. Ross's health has been such as to necessitate a return to Canada for the bracing winter. But we confidently hope she will return fully restored and enabled to carry forward her very important part of the work.

Geo E. Ross.

World Wide Work.

PROTESTANT GAINS IN EUROPE.

It would almost seem as if Reformation days were coming again in Europe, though more quietly than in Luther's time. The Philadelphia Presbyterian says:—

"Austria continues to manifest a handsome and encouraging gain for Protestantism. One would think that in such a Romish country it would make no progress, but figures taken from official reports, during the past six months of last year, show that the accessions to the membership of the Protestant churches number 3,446; 3,275 of them being from the Roman Catholic church. Nor can Roman Catholics claim that they have made equal inroads upon the Protestant churches, as the Lutheran church lost during this period, only 272 members, and the Reformed 155, and of this number 382 joined the Romish church. Deducting this loss, Protestantism made a net gain of nearly 3,000 for the half-year. In Vienna alone the accessions from Romanism were 1,269. It is to be hoped that this is the beginning of brighter days for a pure Gospel in Austria.

FROM THE ECUMENICAL COUNCIL.

As I stood in the Parliament of Religions at Chicago, said a lady on Woman's Day, and saw men from every land, there was no woman to tell what Buddha, or any of the heathen systems, had done for women. Christianity is the only religion that provides for the redemption of women.

"The last citadel of heathenism is in the homes of heathen lands, and that citadel can only be taken by women," said a woman in her address.

"Superstition forges many a chain, but the heaviest links are for women, and she comes to be the greatest hindrance to the missionary movement."—Mrs. Duncan McLaren, of Edinburgh.

"The pastor at home," said a speaker, "by the acceptance of the pastorate, pledges himself to co-operate abroad. Otherwise a two-fold evil results. (1) The men in the field are discouraged with the lack of co-operation. (2) The place at home is occupied by one who fills the place of a better man."

"I never before addressed such an audience.

What is it? A congress of nations to consider great problems? No, but to proclaim to the world the Gospel of the Living God, the great, the only, solution of all the ills that trouble the world and vex men."—Governor Northern, of Georgia.

"No man even receives a Christian experience that he does not receive a commission, and if the commission be not executed, the experience will not be continued."

"In China the lower classes are beasts of burden, the upper, beasts of prey."

"When most of the things achieved by our century pass away, the work of our missionaries will remain."

"Commerce is under obligation to missions. They have procured the open door which commerce is only too glad to enter in."

"No people rises higher than its mothers. The seclusion of women in the East is one of Satan's triumphs. One half the mothers of the world are in seclusion, debarred from hearing the Gospel, except a woman be the Evangel. Hence if the world is to be Evangelized, women must do it."

PERSECUTION OF PROTESTANTS IN RUSSIA.

News has recently come of a renewed attack by the czar's government upon the Lutheran churches in Finland and in the Baltic provinces. The pretext for this attack is that the Lutheran clergy in Finland and Livonia are favoring the spread of pan-Germanic sentiments. A number of recent conversions from the Russian Orthodox Church to the Protestant faith have inspired a cry of alarm in the clerical and reactionary press. As a result, the Lutheran theological seminaries, which a few years ago had been allowed to be open in St. Petersburg, have now been closed.—Missionary Review.

An order has been issued in connection with the U.S.A. Government Weather Service prohibiting those connected with the service from smoking cigarettes during office hours; and stating further, that those who smoke cigarettes at any time will be mentioned in the confidential reports which are made quarterly by chiefs of the several offices and divisions throughout the entire service. This action is due to the growing carelessness of cigarette smokers.

MISSIONS IN THE CENTURY.

By PROF. WARNECK, D.D., HALLE.

Very small at the end of the last century was the number of ordained missionaries, amounting at most to 120, of whom the greater part belonged to the Moravians. In 1900 this has grown into a stately army, numbering over 6,000 men, with 4,300 wives, and stationed over almost the whole accessible world. What these men have also accomplished for the many different branches of science, as well as for the civilization of mankind, has procured them respect even in such circles as have little concern for their distinctly religious vocation.

Moreover, they are supported by a helping force of 4,000 unmarried women. These are mainly occupied as teachers among the degenerate and enslaved women of the heathen world. And still another force of 680 medically trained physicians, male and female, carrying out an ever-extending and ever more appreciated Samaritan's work among the sick, so neglected or bunglingly treated.

We may say without any vaunting, that in these thousands of bearers of the Gospel, Protestant Christendom sustains a genuine Salvation Army in the non-Christian world, which, because it is a salt and a light therein, offers to this world a service more pregnant of blessing than the traffic and politics of the world taken together.

THE HARVEST OF MISSIONS.

One hundred years ago missionary results, so far as statistically capable of statement, amounted, on a large estimate, to 70,000 Christian converts. To-day the number exceeds 4,000,000, of whom about 1,500,000 are full communicants. And this number is augmenting from decade to decade, like a capital under compound interest. The number of heathen now baptized in a single year is as large again as the whole number of Christians in 1800. It is true, in view of the gigantic number of 1,000,000,000 of non-Christians the missionary achievements thus far made seem small; but what is thus far done is essentially foundation work, and foundation work goes slow.

Our missionaries come as strangers into a strange world, and not until they are at home in this strange world, until they not only speak the strange tongues as their mother tongues, but have become in feeling a part of the whole strange view of the world—literally "have lived

themselves into it"—and of the strange usages, does their message have full effect.

Real results go far beyond all statistics. The exemplary lives of the thousands of missionaries, together with the overflowing works of mercy which they perform, and the 20,000 mission schools of every grade, attended by a million scholars of both sexes, besides the almost infinite native literature, especially the, at least, 340 missionary versions of the Bible, with the wealth of culture, moral elevation and Christian knowledge which they diffuse, all this implies an intellectual, ethical and religious power far and wide among the nations, under whose preparatory influences, almost unconsciously, even those circles come among which the direct proclamation of the Word has as yet had no noticeable results.

Enlightenment, reform of morals and of social relations, breaking down of heathen superstition, and the gradual development of an atmosphere surcharged with Christian apprehensions, have, in the elder missionary districts, spread far beyond the Christian communities. Besides the growing company of native helpers—over 4,000 ordained pastors and more than 60,000 other helpers, although at present by far the most do subaltern service—is a Christianizing power which is working as effectively for the implanting of Christianity in the foreign soil as for the raising of the general national life.

In brief, everywhere the work is broadening out of the defile into the plain. A century of missionary foundations lies behind us; a century of building up and building out will follow. The nineteenth century has been the apprenticeship of evangelical missions, and we have made many mistakes; but we are now in possession of a missionary experience which will be our schoolmistress for the twentieth century. The work done yet is the seed of coming harvests. Missionary results are not to be reckoned by years, but by centuries. As Jesus once promised the first missionaries, in view of the visible result of their labor, "Ye shall do greater works than I," so will it also be said of the missionaries of the twentieth century: They have done greater works than those of the nineteenth. "That both he that soweth and he that reapeth may rejoice together."—Missionary Review of the World.

The earth shall be full of the knowledge of the Lord as the waters cover the sea.

THE CRY OF THE WORLD.

From Africa's teeming tribes, from India's perishing multitudes, from China's mighty millions, from Japan's throbbing life, from every soul among the thousand millions that know not God, the cry of despair—its inarticulate cry for help—goes up.

This weary world, in all its continents, with all its nations, wants to know more of Christ's message, and of that love which stoops from heaven to cleanse sin and chase away sorrow.

China has no sorrow that His message cannot cure; India has no problem it cannot solve; Japan, no question it cannot answer; Africa, no darkness it cannot dispel.

The cry of the pagan world for help has resounded in every generation since history began. It ascends—a pleading, pathetic cry—resistless in its very helplessness.

No Christian heart can refuse to hear it; and no Christian heart can hear it and refrain from prayer and pity. If we love him, we shall go in person, or by our gifts, to every land and city and home whither his feet are moving, with him to plead and pray and win a life.—Judson Smith, D. D.

WHY ISLAM GAINED CONVERTS.

There are few regions in India where Christian missions have been carried on more vigorously, or on the whole more successfully, than Tinneveli, and yet it is there that Mohammedanism has had recently its most signal triumphs. Six hundred Hindus in one village were converted to Islamism in one day, and the example thus set was quickly followed in other places.

What has set this current flowing? A very curious influence. It is said that the Chamars, a very low caste, are very numerous in Tinneveli, and have been of late extremely prosperous. This prosperity has made them ambitious. Many of them built fine houses for themselves and sought to make out that they had a right to worship in temples, from which they had hitherto been excluded. The result was a riot, in which they were badly treated by their fellow religionists of a higher caste, and this has driven them to seek relief in a different faith altogether. "In accepting Islam the Chamars enter at once into the fellowship of the proudest and most united of the 'castes' of India—a corporation which not only never fails to defend its converts, but never dreams of giving them an inferior place."—Free Church Monthly

EASTERN RELIGIONS AND THEIR FRUITS.

A lady who knows whereof she speaks, Mrs. Isabella Bird Bishop, the celebrated traveller, recently gave an address on the religions of Asia, in which she said:

"As a traveller, and not a mission-worker, do I speak. I have visited Japan, China, India, Cashmere, Western Tibet, Central Asia, Persia, Arabia and Asia Minor. I have lived much with the people in their own houses and among their tents, always with a trustworthy interpreter, sharing their lives as much as possible, and to some extent winning their confidence by means of a medicine chest which I carried. Wherever I went I saw sin and sorrow and shame.

"I think that we are getting into a sort of milk-and-water view of heathenism. Missionaries come home and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When travelling in Asia it struck me very much how little we at home heard, how little we knew, as to how sin is enthroned and deified and worshipped. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries are corrupt, and their very imaginations wicked. How corrupt Buddhism is! How corrupt Buddhists are!

"These false faiths degrade women with an infinite degradation. I have lived in zenanas and harems and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight intellectually, while all the worst passions of human nature are stimulated and developed in a fearful degree—jealousy, envy, murderous hate, running to such an extent that in some countries I have hardly ever been in a woman's house or near a woman's tent without being asked for drugs with which to disfigure the favorite wife, to take away her life or take away the life of the favorite wife's infant son. This request has been made of me nearly two hundred times.

The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression."

Last year about 20,000 Jews of Russian nationality left the port of Hamburg, 6,530 of them for England and 13,230 for North America.

EFFECTS OF HINDUISM.

Perhaps Hinduism may be judged best by the effect it has on the people. A common saying among them is that the worshipper is like the god. So when the god is worshipped in the act of stealing, we cannot wonder that stealing is considered no sin for the worshippers. A telling fact is that in the Marathi language there is no word for conscience except a compound Sanscrit word which the common people would not understand.

Another effect of Hinduism is the ignorance of the people. Only one in nineteen can read or write, and among 140,500,000, only 543,495 are literate. It is a cardinal point of Hinduism to keep the masses in ignorance and degradation. Education is only for the Brahmin. Another effect of Hinduism is the poverty of the people. It is difficult for us to understand this, even when we know that one-fifth of the population of India never eat to satisfaction.

Still another effect of Hinduism is the degradation and suffering of women.

Another effect of Hinduism is to dwarf sympathy, kindness, love and all the finer qualities of human nature. Hinduism has no hospitals except for animals, has no compassion for the starving or suffering, hence gives no aid in famine or other times of distress.—Sel.

A BRAHMIN ON THE BIBLE.

There are, perhaps, no more prejudiced and bigoted people in the world than the heathen Brahmins of India. Yet at the close of a lecture given by Dr. Chamberlain in India, several years ago, a Brahmin rose and asked permission to speak. He was a learned man, and he spoke well and earnestly. He said that he had watched the missionaries, wondering why they left their homes and came to an unhealthful climate, where no gain or profit awaited them. They had a hard life and toiled incessantly. When the better class would not receive them they went to the outcast and the poor. They gave medicine to the sick, and healed them, but made no money by it, for all was given freely. When the families of the Brahmins, who had despised them, were ill they came and ministered to them, forgiving their past insults.

"Now," said the speaker, "what is it that makes the missionary do all this for us? It is his Bible! I have looked into it a good deal at one time or another, in the different languages I chance to know, and it is just the same in all languages. The Bible! There is nothing to

compare with it, in all our sacred books, for goodness and purity and holiness and love and for motives of action. Where did the English people get all their intelligence and energy and cleverness and power? It is their Bible that gives it to them. Now they bring it to us and say, 'This is what raised us; take it and raise yourselves.' They do not force it upon us, as the Mohammedans did their Koran; but they bring it in love, and translate it into our own languages, and lay it before us, and say, 'Look at it, read it, examine it, and see if it is not good.' Of one thing I am convinced: do what we will, oppose it as we may, it is the Christian's Bible that will, sooner or later, work the regeneration of our land."

What a wonderful testimony! How much it should make us value our Bible and our missionaries! Some of us do not realize how marvelous a treasure we have in the Word of God. May this Brahmin's testimony waken us to a new sense of its preciousness both to ourselves and to our country. The Bible is the foundation of civilization, the Book that makes men and nations great, and even the heathen see and acknowledge it.—Sel.

THE MEMORY OF LIVINGSTONE.

It is now twenty-eight years, says the *Christian Leader*, since David Livingstone died, "praying for Africa and all her woes and sins and wrongs." In the night the boy who lay at the door of the tent called for Susi, saying that the master was ill and so still that he was afraid. "Entering the tent they found Livingstone kneeling, his head buried in his hands upon the pillow. He had gone on his last long journey, and no man with him." . . . The faithful friends, who had once been slaves, buried the heart at the base of a great tree, on which they carved his name, and carried his body to the coast, whence it was brought to Westminster Abbey. Now the Royal Geographical Society undertakes to erect a permanent memorial to mark the spot where he died. Four hundred and fifty metal cylinders filled with concrete, each weighing about fifty pounds, are to be transported from Lake Nyassa to the site, and an obelisk to be formed. As there are no stones available in that part of Africa, this is the best that can be done meanwhile. The obelisk will stand twenty feet high, and will be surmounted by a cross; and it will occupy the very spot on which grew the old impundu tree.

The Preachers' Page.

REPLY TO "DOWN EAST ELDER."

BY AN "UP-WEST MINISTER."

Editor Record:

Dear Sir,—As you particularly requested that all ministers and all congregations peruse an article on mistakes in "calling" a minister in the September number of the RECORD, perhaps you will kindly allow me to make a few remarks respecting the same.

In the first place I cheerfully acknowledge that no one can read Elder's article without interest. He certainly has a very fascinating way of saying things; and, judging from the way in which he handled New Thought, a not less apt way of doing them. Moreover, his references to the dual authorship of Isaiah, and to Darwin, and to "two chaps named Huxley and Spencer" are really quite delicious.

At the same time a word of caution, even here, may not be altogether out of place. At least it should be remembered that not all who believe in the dual authorship of Isaiah are fools; and as to Darwin and the "two chaps named Huxley and Spencer," it must not be forgotten that they occupy a place in science and literature that only merit could have given them. Moreover, these men often differ from some of their critics in one very important particular, namely, they usually know what they are talking about. However, it is not to small matters of this kind that I wish mainly to refer. Taken as a whole Elder's article throws light upon our calling system, especially upon some of the least desirable features of it. Let us look at the facts.

The congregation to which our Elder belongs was thrice vacant. During these vacancies numerous candidates were heard. Of the three appointments that were made two were complete failures, and one a failure at the first. But why? In the case of the Sky Scrapper Elder himself answers the question. He was the choice of the young people. "They went wild over him," and that chiefly because of his descriptive powers and sweet adjectives.

But how comes it that our young people have such power? Was it always so, or is it a matter of recent growth? The present writer loves young people. He wishes to say nothing against them. But in this matter of calling a minister it is just possible that they have too much influence. For reasons not altogether commendable they have been known to fix upon a person in no way suitable for the position, and by band-

ing themselves together have made it impossible for any one else to be elected, and that in spite of the protests of such men as Elder himself.

Whether or not this be a strength to the Church I will leave others to say. It strikes me however that matters would improve if young people would be a little more modest and older ones a little more firm. Love Joke seems to have had a minority against him from the first, but New Thought's election must have been substantially unanimous for even Elder does not appear to have opposed it.

But what strikes me as rather suggestive is the quiet way in which the Elder disposes of all the rest of the candidates. They must have been quite numerous yet he dismisses them in a couple of lines. "We had a lot of good, well-meaning men come along who evidently were never intended for the ministry." But is Elder quite sure of that? Is it credible that out of fifty candidates, say, forty-seven should have missed their calling? Is it not just possible that the congregation that made a mistake in calling Sky Scrapper made a still greater mistake in not calling one of the others? Certain is it that many a noble minister, because he is neither a Sky Scrapper nor a Love Joke, has been set aside and an inferior article elected in his stead.

Elder is at his best in dealing with New Thought. Here there is much that is admirable. But after all, there was not much wrong with New Thought. It is true his sermons smelt of the class-room but he was a fine fellow as the sequel shows. Moreover he really worked and he really prayed and no man who does these two things need be despaired of. But the real lesson is this. If important congregations will persist in calling young students straight from the college they must be prepared to take risks and if they have not a wise elder around, the consequences may be serious.

I regard the last part of Elder's article as the weakest. Is he quite sure that it is "bread" people are asking for? The hungry, no doubt, are asking for bread, but what about those who are not hungry? What about those who do not intend to be hungry? As a matter of fact many of our most faithful ministers are preaching to small congregations. Nay, saddest of all, it is the fine quality of their ministry that is keeping the congregations small. Besides, our friend Elder should not forget that it was on the occasion of our Lord offering Himself to His hungry countrymen as the Bread of Life it was on that very occasion and because of that very circumstance—that "many of His disciples

went back and walked no more with Him." Unfortunately it does not always follow that because a minister has "bread" to offer that he will find large numbers of people waiting to receive it.

Sincerely yours,

AN UP-WEST MINISTER.

THE REVIVAL OF A MINISTER.

By IAN MACLAREN.

It was not that the minister had become too old, for he was still in the prime of life; or that his health had failed, for he was stronger than in the days of his youth; or that he had ceased to study, for he was a harder reader than ever; or that he had lost touch with the age, for he was essentially a modern thinker.

It was not that he was less diligent in pastoral work or less skillful in organization, nor was it that he had quarrelled with his congregation, or his congregation with him, nor was it that the district had changed or that the church had been left without people. He preached as well as ever he did, and with much more weight and wisdom than twenty years ago. There were as many members on the roll, and as much money raised, and as much work done, and the church had as great a reputation.

It was difficult to lay your finger upon anything wanting in minister or people, and yet the minister was conscious and the people had a vague sense that something was wrong. The spirit of the congregation was lower, their discharge of duty was flatter, their response to appeals was slower, their attendance at extra services was poorer.

The people have grown so accustomed to their minister, his appearance, his voice, his way of thinking, his habits of manner, that they are able to criticize him and note his faults with much accuracy.

He feels keenly that young people whom he trained and loved are no longer true to him, but prefer other voices, and are as enthusiastic about others as once they were about him; and he misses little acts of kindness which are no longer rendered him, and which he valued, not for their own value but because they were the sacraments of friendship. He still believes his congregation to be better than any other he knows, he still remembers their loyalty in years past; but the days of first love are over, and his heart is sometimes heavy.

One evening the office-bearers of the church had been meeting, and when the business was done they drifted into talk about the church life and about their minister. They were, upon

the whole, a body of honorable, sensible, good-hearted and straightforward men, who desired to do their best by their minister; who would never complain without reason, and who would never dream of asking any man to resign and setting him adrift after a long service without a pension. But they were not satisfied with the state of affairs, and, after much talking up and down, suggesting, hinting, indicating, qualifying, it was almost a relief when Mr. Judkin, their chairman, and a strong man in word and deed, gave expression to their minds.

"There is no man," he said, "I respect more thoroughly than our minister, for he has worked hard and made our congregation what it is. He is well read and a good preacher, and no one can say a word against his life or conduct; but there is no question, and I think it is better that it should be said instead of being felt in secret, that somehow or other our minister is losing his hold upon the people, and that the congregation is not what it used to be in tone and in heart. My impression, brethren, is that while it might be a risk for us, and very likely we would never get any one who could do for us what our minister has done in the past, he has finished his work, and both sides would be better to make a change." And when Mr. Judkin looked round he saw that he had been understood, and was encouraged to continue to the end.

"Our minister has so good a position in the church, and his reputation is so high, that he could easily obtain another congregation if he wished. In fact, I have reason to believe that he has had opportunities, but has always refused to entertain the idea. There is no man in the congregation who would ask the minister to leave—certainly I shall not; but I am not sure but that a new beginning would be the best thing for the minister, and also, I am bound to add, might be a good thing for us.

"One thing I would like to say more, and that is about the finance. We are not a poor church, and we will always be able to pay our way, but we have a pretty heavy debit balance, and there was rather a poor response to the last appeal from the pulpit. If the congregation were in good heart, the necessary \$2,000 could have been got in a week."

There was a pause, during which several brethren conveyed by looks and nods to Mr. Judkin that he had expressed their mind; and then the silence was broken by Mr. Stonier, who was distinguished in the congregation and outside of it by extreme parsimony in money

matters, an entire absence of sentiment, and a ghastly frankness of speech. It was felt when he took up the speaking, that if Mr. Judkin had placed the nail in position, Mr. Stonier would hammer it in to the head. But you never can tell.

"This," said Mr. Stonier, "is a conference, I suppose, when any man can say anything he pleases, and there are no rules of order. For myself, I did not know that we were going to sit to-night in judgment on the minister, and I didn't know that Mr. Judkin and the rest of you were going to ask him in some roundabout, gentlemanly, Christian, high-toned fashion to look out for another place. Oh, yes; that is what you are after, but you are such a set of pussy-cats that you won't speak out and say what you mean!

"For myself, I've been a seat-holder in the church for fifteen years. When I came here the church was nearly empty, and now it's quite full, and the minister has done fifteen years' hard work. Now, I do not set up to be a philanthropist. I am not what is called a large giver, but I hope I'm an honest man; and I tell you if I had a man in my office who had served me fifteen years, and done his work well, and I proposed to get rid of him, because I was tired seeing the same man always at his desk and the same writing in the ledger, I should consider myself a scamp; and I thank God I never have done such a thing with any of my staff. If you can find any man who has been in my office and been dismissed because I wanted to see a new face, then I'll give £50 to Timbuctoo or any other mission you like." No one expected to earn the prize, for it was well known that although Mr. Stonier was as hard as nails to miscellaneous charity, he was an excellent master in his own office.

"As regards the deficit in the church funds, if that is the ground on which the minister is going to be dismissed, I'm prepared to pay the whole sum myself; and I do it, mark you, as a token of respect and gratitude—gratitude, see you, gentlemen, for fifteen years' honest work."

No sooner had this outspoken man sat down than Mr. Lovejoy, the kindest and sweetest soul in all the congregation, who had been very restless for some time, ventured on speech.

"I do not wish to argue with my dear brethren who have spoken, for Brother Judkin is too strong for me, and no person could reply to Brother Stonier with his handsome offer. Most generous, and just like his kind heart, of which I have had experience for many years in my

little charities; but that's a secret between Brother Stonier and me. What I want to say is that I love our minister for what he is and for what he was to me in the time of my great sorrow. When . . . I lost my beloved wife he brought the Lord's consolation day by day to my heart, and our pulpit will never be the same to me without our minister." And that was all Mr. Lovejoy said.

It seemed, however, to touch a hidden spring in every one present, and one after another the office-bearers spoke. They seemed to have forgotten the matter before them and the delicate suggestion of Mr. Judkin.

One rose to say that the minister had married him, and he never could forget the marriage address; another had lost a little lad quite suddenly, and he did not think that his wife and he could have endured the trial had it not been for the minister's sympathy; a third had passed through worldly trials, and it was the minister's sermon that had kept him above water; and a fourth, who, as everyone knew, had passed through fearful temptation, wished humbly to testify that he had not been that night an office-bearer in a Christian church without the minister's help in time of trouble. Others looked as if they could have spoken, several murmured sympathy, and one deacon surreptitiously used his handkerchief, and at last Mr. Judkin rose again and proved himself a man worthy to lead and to guide a church, because he could acknowledge an error and suit himself to new circumstances.

"Brethren," he said, "I expressed the feeling that was in my mind, and I am thankful that I gave it expression, for it has relieved me and it has done good to you. Brother Stonier is quite right, and he has braced us up; and if he clears off the deficit, for which we are all much obliged, I shall be very glad if you will allow me, brethren, to re-paint the church this autumn, for the colors are getting a little faded, and I would like to do it as a sign of gratitude for what the minister was to my wife when our son was hanging between life and death."

Mr. Judkin's example set the office-bearers upon a new track, one offering to supply the Sunday-school with new hymn-books, about which there had been some difficulty; another declaring that if the mother church was going to be re-painted, he would see that the mission church should also get a coat; a third promising to pay the quarter of a missionary's salary to take the burden off the minister's shoulders, and three other office-bearers appropriating the re-

maining quarters, till at last there was not a man who had not secured the right, personal to himself, of doing something, great or small, for the church, and every one was to do it out of gratitude to the minister for all he had been to them and all he had done for them during fifteen years.

And finally Mr. Lovejoy melted all his brethren by prayer, in which he carried both minister and people to the Throne of Grace, and so interceded that every one felt as he left the place that the blessing of God was upon him.

The week-night service was held on Wednesday and as a rule was very poorly attended. On this week the minister had come down to his vestry with a low heart, and was praying that he might have grace to address Mr. Lovejoy and a handful of devout and honorable women without showing that he was discouraged himself and without discouraging them.

There were days in the past when the service had been held in the church and Mr. Judkin used to boast in the city about the attendance; and then it descended from the church to the large hall; but of late the few who attended had been gathered into a room, because it was more cheerful to see a room nearly full than a hall three parts empty.

The room was next door to the vestry, and the minister could tell before he went in whether the number would rise or fall above the average thirty. This evening so many feet passed his door, and there was such a hum of life, that he concluded there would be forty, which was a high attendance, and he began to reproach himself for cowardice and unbelief.

He was looking out the hymns when the door opened, and Mr. Lovejoy came in with such evident satisfaction upon his gracious face that the minister was certain some good thing had happened. "Excuse me interrupting you," said the good man, "but I came to ask whether you would mind going into the hall to-night? The room is full already, and more are coming every minute. I should not wonder to see a hundred, perhaps two," and Mr. Lovejoy beamed and quite unconsciously shook hands afresh with the minister.

"You may be sure that I shall be only too glad, but . . . what is the meaning of this? Do they know that I am preaching myself?" And the minister seemed anxious lest the people should have been brought in the hope of hearing some distinguished stranger.

"Of course they know and that is why they have come," responded Mr. Lovejoy with great

glee; no other person could have brought them, and if you didn't preach to-night, it would be the greatest disappointment the people ever had; but I must hurry off and see that everything is right in the hall," and in a minute the minister heard the sound of many voices as the people poured joyfully from the room into the hall, and even in the vestry he was conscious of a congregation. As he was speculating on the meaning of it all the door opened again and Mr. Lovejoy returned.

"We hadn't faith enough," he cried; "we ought to have gone to the church at once. Brother Stonier said in his usual decided way, 'No half measures, into the church with you;' but I was afraid there would not be enough. I was wrong, quite wrong, the church will be nicely filled from back to front, for the people are coming in a steady stream—it's just great to see them. I'll come back for you when they are all seated; but give them time, it's not easy moving from one place to another as we've been doing to-night; but we'll not move another Wednesday, we'll just settle down in the church as in the former days," and Mr. Lovejoy left the vestry walking on air.

When the minister went in the church was almost full, and he had some difficulty in giving out the first hymn, for it came upon him that his people had seen that he was discouraged, and that this was a rally of affection. The prayer was even harder for him than the hymn, although his heart was deeply moved in gratitude to God and tender intercession for men.

And then when he came to the address he threw aside what he had prepared, for it seemed to him too cold and formal, and he read the One Hundredth and Twenty-Sixth Psalm slowly and with a trembling voice, and instead of commentary, he paused between the verses, and the people understood. When he read the last verse—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him"—he hesitated a moment, and then pronounced the benediction.

After a minute's silent prayer he lifted his head and found the people still waiting. Mr. Judkin rose and coming forward to the desk, thanked the minister audibly for all his work; and then they all came—men, women and children—and each in his own way said the same thing; and the story went abroad that Richard Stonier, who came last and said nothing, had broken down for the first and last time in his life.—British Weekly.

PREACHING TO THE UNCONVERTED.

BY REV. DR. CUYLER.

Is direct preaching to the unconverted as frequent as it was in former times? I feel quite sure that it is not. If any one will examine the printed discourses of Lyman Beecher, President Edward, Dr. Griffin, Dr. Shepard of Bangor, and Dr. Taylor of New Haven, he will see that all of those men of great intellectual gifts made it their chief purpose to arouse and direct impenitent souls to Jesus Christ. They recognized human sinfulness and strove to save sinners. Their style of preaching was common in all the evangelical denominations, and in the Episcopal Church such men of commanding power as Dr. Bedell of Philadelphia, and the elder Dr. Tyng practiced the same pulpit methods.

In recent years a great change is observable. Various topics— theological, sociological and ethical—are discussed. A large portion of the sermons preached are addressed chiefly to Christians; and the reason is plausibly presented that if Christians can be kept well up to the mark, sinners will the more readily be won to Christianity. The religious conferences—such as those at Keswick, in England, and even some of those at Northfield—deal mostly with the experiences and the duties of Christ's professed followers. When my dear Brother F. B. Meyer visited this country it was on a mission to the churches—and not to those outside of the churches. I make no criticism on the methods of my brethren, especially of those who are earnestly aiming to kindle and quicken the people of God. I merely state facts.

Let us go back to the fountain-head. What was the practice of the Divine Founder of Christianity? We are told that "Jesus began to preach, and to say, repent, for the kingdom of heaven is at hand." What was the practice of the greatest of the apostles? He "ceased not to warn every one night and day with tears," and under his pungent warnings one sinner "trembled" on his throne! The three most conspicuous preachers of the eighteenth century were John Wesley, Whitfield and Jonathan Edwards, and how faithfully and constantly they dealt with the unconverted all my readers know full well. The most successful preacher of this nineteenth century was Charles H. Spurgeon. Look over all his hundreds of sermons and observe what a large portion of them are aimed at awakening the impenitent and bringing them to Jesus Christ. Spurgeon's

unceasing efforts to convert the "outsiders" kept up an unceasing stream of new converts into his vast church. He never had any "revivals," because his church—like Baxter's—never needed to be aroused out of a torpor.

When we speak of preaching to the unconverted, we do not mean that sermons are to be only—or even mainly—vehement exhortations. Discourses that are only hortatory seldom produce much result. We mean that the eye of the preacher is not to be chiefly on Christians, but very largely on those whom he strives to make Christians. He should so instruct sinners as to the nature, guilt and doom of sin, and so instruct them as to the benefits and blessings of the Christian life as to win them to the Saviour. In his efforts to convert sinners he should not cap Sinai or conceal hell! "Warn them from Me!" is the divine injunction to all His ambassadors, and because there is less of this solemn, tender warning to sinners is one reason why the number of conversions is sadly decreasing. If ministers do not pray, preach and labor to win the unconverted to Christ, then not many will be won.

Dr. Alexander McLaren, of Manchester, is not a hortatory preacher; he is profoundly instructive, as well as eloquent; yet in nearly all his discourses he recognizes the awful fact of sin, and presents Jesus Christ constantly to his hearers. The atoning blood streams through all his sermons. What I am driving at is to urge my brethren to direct efforts to move and win the unconverted to Christ. Essays, treatises and ethical discussions are not to be the staple of a soul-converting pulpit.

I have just been reading with deep interest the recent published life of my brilliant and beloved friend, Henry Drummond. The grandest part of that splendid career was the part occupied in evangelistic labors with D. L. Moody, and his subsequent labors among the students of universities. Drummond's tracts and talks to Christians are eminently beautiful, inspiring and helpful; but I suspect that in the next world he will discover that his highest mission in this world was to convert—by the Spirit's help—the unconverted.

Is not this the great mission of the Christian ministry? Jesus came "to seek and to save the lost." A ministry that brings no soul to Christ is—not a success whatever it may do. To preach at sinners is no minister's duty; to preach to sinners with fearless fidelity, and intense love for their souls, is the highest and most far-reaching effort to which he can aspire.

As for bringing the churches up to their work, the best way is for them to go to work and fight sin, and help the distressed, and save sinners around them from perdition. The pulpit that leads in this will have power—even a "power from on high."

THE MINISTERS IN DEMAND.

The men who find easy situations are those who have mastered difficult ones. Men who have left hard places with the work undone in order to find easier ones do not succeed. The workman who acknowledges himself beaten in a task he has chosen is not sought for to repeat the experiment.

In no calling are these things truer than in the ministry. Often the minister is discouraged in his present place. Unexpected obstacles have daunted him. Bad men in his church are made the excuse for others to keep out of it. The prevailing tone is unspiritual. The financial support is small, and many of the members shirk their share of the burden. The methods the pastor most values are unpopular. Customs he disapproves of are persisted in. He feels himself beaten. He wants to abandon his task to some other man and try to work somewhere else.

But the defeated man is not in demand. He will probably find other obstacles as great in the next church that may be persuaded to call him. Each confessed failure leaves him less valuable. He takes up each new task with lessened confidence in himself and less faith in God. The dead line with many a minister is not in his age nor in his lack of study. He has too often confessed himself unequal to what he has undertaken. He has been hunting too long for new work because he shrank from what demanded his attention. We especially counsel young ministers to face unflinchingly the task before them.—Exchange.

"I shall never forget the impression made upon me during the first year of my ministry by a mechanic whom I visited, and on whom I urged the paramount duty of family prayer. One day he entered my study, bursting into tears as he said: 'You remember that girl, sir? She was my only child. She died suddenly this morning. She has gone, I hope, to God; but if so she can tell him, what now breaks my heart, that she never heard a prayer in her father's house, or from her father's lips! O, that she were with me but for one day again!'"—Dr. Norman McLeod.

YOUTH.

YOUNG PEOPLE'S SOCIETIES.

PLAN OF STUDY FOR 1901.

The Assembly's Committee on Young People's Societies is preparing a Plan of Study for 1901.

The Shorter Catechism will be studied, the order followed being the same as in the Sabbath schools.

The topics of the United Society of Christian Endeavor will be adopted, with such modifications as will admit of one Special Topic each month.

During 1901 there will be four Studies from the Gospels, with special reference to the Teaching of Jesus; four Historical Studies, viz., "Luther and the Reformation in Germany," "Calvin and the Reformed Churches," "Knox and the Reformation in Scotland," "The Presbyterian Churches—Their Gift of Liberty to the Modern World"; four Missionary Topics beginning with "Our Missions as Christian Patriotism." Further particulars will be given from month to month.

The Topic for November 1901, inst., is "Our Honan Mission"—which appeared in full in October RECORD. The Topic for December, given in this issue, is "The Book of Praise"—Hymns 1-34.

Topic for December.

THE BOOK OF PRAISE.—(Hymns 1-34.)

By REV. ALEX. LAIRD, KINGSTON.

We are told by Dr. John Julian that the number of Christian hymns is not less than 400,000, written or translated in over 200 languages; and of these, in his well known Dictionary of Hymnology, Dr. Julian has taken account of and annotated about 30,000 of the more worthy. In our Book of Praise we have a most carefully selected list of some 600 hymns.

The Book of Praise is to many of us, first of all a Book of Devotion. It stands on one shelf between Thomas à Kempis and Samuel Rutherford. When we are reading and singing our hymns, we are expressing the words and thoughts of the best Christians of the ages. Our faith is stronger when we know that these words are echoed from every quarter of the globe, and are sung by many whose point of view is far apart from ours.

THE BASIS OF OUR HYMNS.

A large number are based on passages of Scripture, and many of the first rank are translations or paraphrases of the Psalms. The influence of the Psalter on our earlier hymns is noticeable and always wholesome. It gave them a chasteness of expression and an objective tone that makes them valuable as a counteractive to some modern Hymns of the sensuous and self-conscious type.

Of the first 34 hymns, no fewer than 9 are based on the Book of Psalms, and our young people might spend an evening in studying these and comparing them with their sources.

No. 11, "Through all the changing scenes of life," is a version of psalm 34, by Tate and Brady (1696), originally in 18 stanzas. This "sweet and simple version" has had a great hold upon the public mind, and in the abbreviated form into which it is cast in the Book of Praise, it is most popular.

No. 13, "The spacious firmament on high," is Joseph Addison's well-known rendering of the first four verses of psalm 19. It appeared in an essay in the "Spectator," of August 23, 1712, on the proper means of strengthening and confirming faith in the mind of man. Lord Seiborne places it "among the best hymns in the English language." But the sense of God's presence, so vivid in the original, is here made subordinate to the description of landscape. Sir Robert Grant wrote a hymn intended as a counterpart to Addison's and corresponding to the latter portion of psalm 19, as Addison's does to the former part. But his attempt was a failure and we are still waiting for the sequel.

No. 14, "Before Jehovah's awful throne," is a fine example of a hymn which has been altered and thus greatly improved, saved indeed from forgetfulness. It was published in 1719 by Isaac Watts and is founded on Psalm 100. The first Stanza of Watts' psalm read thus:—

"Sing to the Lord with cheerful voice,
Let every land His name adore,
The British isles shall send the noise
Across the ocean to the shore."

John Wesley said this would never do, and would condemn a noble hymn to a narrow circle. He omitted the first and fourth stanzas of Watts' psalm and changed the first two lines of the second stanza; and in this recast form the hymn is sung in all English-speaking lands. The last stanza is a very fine one,

"Wide as the world is Thy command,
Vast as eternity Thy love;
Firm as a rock Thy truth must stand,
When rolling years shall cease to move."

No. 17, "Let us with a gladsome mind," was written by John Milton in 1623, when he was a boy of fifteen, attending Saint Paul's School, London. It is a paraphrase of psalm 136, and appeared in 24 stanzas. Of his translations of many of the psalms, this is the only one in common use.

No. 19, "The King of love my shepherd is," was published in 1868 by Sir H. W. Baker. It is a paraphrase of psalm 23, and is, according to John Ellerton, one of the most beautiful of the countless versions of that psalm. The last audible sentence upon the lips of the author before his death was the third stanza,

"Perverse and foolish oft I strayed,
But yet in love He sought me,
And on His shoulder gently laid,
And home, rejoicing, brought me."

No. 20, "Praise ye Jehovah; praise the Lord most holy," is the best of thirty-one hymns written by Lady Margaret Cockburn-Campbell. It appeared in 1838, and is based on psalm 149.

No. 21, "Praise the Lord, ye heavens adore Him," is the first example in our Book of Praise of an anonymous hymn. Many fine hymns are of unknown authorship. They have broken loose from all personal moorings and are adrift in the service of mankind. We cannot break up the fragrance of the summer air and give credit to separate flowers for their several contributions. So it is with many of our hymns. This one is a fine rendering of psalm 148. It was found in a four-paged tract which was pasted at the end of some copies of the 1796 musical edition of hymns for the Foundling Hospital, London. When this sheet was printed and when it was added to this edition is what no one has found out. This hymn, wholly on its merits, has come down to our modern hymnals and is in extensive use. The question of its authorship has been a matter of minute but unsuccessful enquiry for years.

No. 22, "O worship the King, all-glorious above," is a rendering of psalm 104, by Sir Robert Grant who went out to India as Governor of Bombay and died there in 1838. This is his best hymn, and the ornate style is quite becoming to his excellency and in keeping with his subject. It is a hymn of great boldness of conception, but also of deep and tender feeling.

No. 26, "Joy to the world! the Lord is come!" is the second part of Isaac Watts' version of psalm 98, published in his "Psalms of David," 1719. Curiously enough while this hymn is one of the finest efforts of the poet his translation of the first part of the same psalm is quite forgotten.

Of the first 34 hymns as many as 16 belong to the 17th and 18th centuries, and only 6 of them are less than 40 years of age.

There is one very late hymn, a new comer and a deserving one, which claims our attention,

viz., No. 5, "Thou Lord, art God alone." This hymn was written in 1890, by Rev. Edward Augustus Collier, a minister of the Congregational Church, in Kinderhook, New York State. It commends itself to all of us by its directness, reverence and dignity.

In the compass of a short article, it is impossible to take account of 34 hymns. But the object of this paper is accomplished, if it quickens the interest of our young people's societies in the Book of Praise.

One society began a study of the section entitled "The Christian Life." Its first sub-division, "Faith, Penitence and Confession," gave work enough for one evening. A large number took part. The interest was keen and the results good. And one result of a careful study of our Book of Praise is a real appreciation of the excellent and accurate work of our Hymnal Committee.

SIMEON STYLITES, THE PILLAR SAINT.

He was not a Canadian. He won his fame in a strange way as you shall hear.

He was the son of a poor shepherd. He lived in Cilicia, near Syria, fifteen hundred years ago. He knew a little of the already corrupt Christianity of those times, and when scarce beyond boyhood he thought he would be very good, and after the misguided fashion of those days he decided to live a life of bodily discomfort and self-denial, thinking in that way to be very holy and pleasing to God.

He first went to a monastery, where men called monks live, shut away from the world, claiming to be very holy, and he asked permission to do the vilest kind of drudgery for them, thinking that this would win him a great deal of merit.

The monks or brothers of this monastery used only to allow themselves one meal a day. To Simeon it seemed too much indulgence and he sometimes went without even this one meal.

They wore hair cloth, a very rough coarse cloth, to make themselves as uncomfortable as possible. He thought it was too luxurious and managed secretly to get the rough well rope of the monastery. This rope, of twisted palm leaves, he tied around his naked body so tightly under the hair cloth garment that it wore into his flesh, but he kept it there until it was found out by others from the offensiveness of the ulcer which it caused.

So completely was the rope imbedded in the flesh that it was three days before it could

be gotten out of the wound which it had made, and then only by the knife of the surgeon and at the risk of the life of the holy man.

Simeon then retired to a hermitage at the foot of a mountain, where he undertook to pass the forty days of Lent without food, in imitation of the Saviour's forty days fast. He is said to have accomplished this feat not only at this time but on twenty-six other Lenten seasons during his life.

The first part of this first Lenten season he spent in praising God, standing, but as he became weaker he continued his prayer sitting, and towards the end, worn and wearied, he lay upon the ground. During all this time, whether standing, sitting or lying, there were thousands of devotees visiting him to witness a scene so holy and edifying.

After spending three years at this hermitage, Simeon thought it was too sheltered and moved to the top of the mountain where he would be more exposed. There he built up a wall of loose stones around him without roof or shelter of any kind. Then to help him keep his resolution of passing his holy life in that inclosure, he had his right leg fastened to a rock with a great iron chain. The abbot of a neighboring monastery told him that a firm will, supported by God's grace, was of itself sufficient to make him abide in the solitary inclosure without being chained there, so he sent for a smith and had the chain knocked off.

But the fame of this holy man who was enduring such severe mortifications, spread continually wider, and the multitudes who came to touch him and to receive his benediction became constantly greater, and he was so much annoyed by their intrusion that he adopted a curious plan of getting rid of them. He built a pillar of stones, about six cubits (nine feet) high, and three or four feet in diameter at the top, and on this he lived four years. He had an iron railing around the top against which he leaned as he slept, for there was not room for him to lie down. His usual food was vegetables, supplied to him as he needed them by those who held him in such high esteem. He was clothed in the skins of wild beasts and wore an iron collar on his neck.

After four years on this pillar he had a second one built, twice as high, on which he spent three years; then a third one, twenty-two cubits high, where he lived ten years; and finally a fourth, forty cubits (sixty feet) high, where he lived for twenty. In all he lived thirty-seven years on the tops of these pillars.

From this he was called Simeon Stylites, or Simeon of the pillar, from *stylos*, a Greek word for pillar.

From his pillar tops, as from a lofty pulpit, clad in his wild beast skins and his iron collar, spare and gaunt and shaggy and dirty, he used to declaim twice a day to the multitudes that gathered with superstitious reverence to this holy man. At other times they watched his varied attitudes in his constant worship. He sometimes prayed standing, with arms outstretched, making the figure of a cross, but his usual practice was bending his skeleton form till his forehead neared his feet.

He never allowed women within the inclosure where his pillar stood. The Eucharist (the Lord's Supper) was frequently passed up to him, and he often fasted just as rigorously on the pillar as he had done in the hermitage.

Pilgrims from many lands and of all ranks visited Syria to get his prayers on their behalf. Emperors sought his advice in religious difficulties, while people from heathen nations round about came for the benefit of his intercession. As was to be expected, fabulous stories were spread of the miracles which attended his prayers and benedictions.

He died A.D. 459, aged 69 years, of mortification from an ulcer in the foot. His remains were carried to Antioch in solemn procession. All the great prelates of the Church in the neighboring country were in attendance, and even to this day he is spoken of in glowing terms by many Catholic writers as one of the glorious confessors of the cause of Christ. The fifth of January is the date set apart in the Roman Calendar to this old-time saint and it is still observed by them in his honor.

Every great man, or strong-willed man, who marks out a new course for himself, has usually a good many little men and weaker men following his example. Simeon was no exception. He had many followers. Pillar saints became plentiful all over Western Asia and Northern Africa, until the conquest by the Saracens, some two centuries later, put an end to the absurd practice.

We know a better way. Do we seek to live it with the supreme devotion that Simeon Stylites did his lower and more ignorant and superstitious type of Christianity?—E. S.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Eccl. xii : 1.

THE TWENTY-FOUR FAMOUS CHINESE YOUTH.

These twenty-four instances were collected and written down by a Chinese sage long ago, and are held by the Chinese to be worthy models for their young people to follow. A little booklet, with the stories and pictures of these twenty-four paragons is sold in China in great quantities during the Chinese New Year season, for filial piety is the virtue most highly honored in China and no crimes are so severely condemned as offences against parents.

Our own missionary in China, Rev. D. McGillivray, who is working at translating good books into Chinese, and who lives in Shanghai and did not need to leave his work when our missionaries were driven from Honan, has grouped these twenty-four stories under different headings and told them in *The Chinese Recorder*. You will see that at least some of them are fictions. They were no doubt current stories among the people, and the Chinese sage gathered them from among many such and recorded them.

SON TOWARDS HIS MOTHER (ELEVEN CASES).

1st. In the time of the Three Kingdoms, a lad of six went to dine with a certain great man. At the feast some fine oranges were brought in. The lad, when no one was watching, slipped three up his sleeve. On taking formal leave, he put both hands together and bowed low, forgetting the oranges, which, in obedience to the law of gravity and in total disregard of "face," rolled to the floor. "And do you, my guest, presume to filch my oranges?" roared the host.

A highly embarrassing situation was relieved when the lad with ready wit replied: "I am taking them home for my mother, who loves oranges." His host is lost in admiration that a child so young should remember the tastes of his mother. Posterity join the chorus, and the lad walks off with the oranges into the Chinese Temple of Fame.

2d. This lad, early left fatherless, devoted himself to his surviving parent. She fell sick. During the winter she expressed a desire to have a soup of bamboo sprouts, which unhappily were out of season. The son, however, nothing daunted, repaired to a neighboring grove, grasped a bamboo, lifted up his voice and wept. His filial cries moved heaven and earth, when lo! the ground parted and the sprouts came up! The soup was eaten and his mother recovered.

3rd. This lad, in a time of disorder in the land, carried his mother on his back to a place of safety, just as Virgil represents his pious Aeneas carrying his father Anchises on his back from burning Troy. Though often intercepted by the rebels, he told them his old mother was still living and so was released, for even rebels admit the claims of aged parents.

4th. This boy served his mother obediently. One day while he is away on the hills gathering firewood some guests unexpectedly arrive at the house. His mother is much embarrassed, and in her longing for her son's return bites her finger. On the instant her absent son feels a twinge of pain, and, divining trouble, starts for home, arriving in time to help his mother to properly receive the guests. The native comment is, "Behold how perfect a medium between mother and child is filial piety!" This is a very ancient example of telepathy. It is said that this boy was afterwards Tsên Tzu, the famous disciple of Confucius.

5th. This boy's mother during life was very timid during thunderstorms. After her death, when storms came up, her son would run to the grave at the foot of the hills, crouch down beside it and cry: "Your son is here, dear mother, do not fear." He refused to take office because it would interfere with his frequently visiting her tomb. When he came to the passage in the Book of Odes, "Alas! Alas! my parents have borne and nourished me with great care," he always read it with flowing tears. In some pictures he philosophically holds an umbrella over his head to protect from the rain as he kneels before the grave with offerings.

6th. This hero was the son of an aged mother afflicted with sore eyes. She desired to secure some wild deer's milk as a sovereign specific for her trouble. The lad, with inventive love, clad himself in a deer's skin, and entering among a herd on the mountains, surreptitiously milked the unsuspecting does. Of course his mother's eyes were cured.

7th. This pattern was captured by the men of a bandit chief, before whom he was quickly haled. The chief enquired: "Why do you carry that basket?" "To gather ripe mulberries for my mother," the lad replied; "the sour I eat myself." Such unselfishness melted the hard heart of this Robin Hood, who, in proof of his admiration for virtue (in other people), forthwith ordered a leg of beef and two bushels of rice to be sent to their home.

8th. This son's father took unto himself a concubine, who, jealous of the lawful wife, in-

fluenced the father to drive her forth. At this time the lad was but seven years of age. He afterwards rose to high office, but could not forget his mother. Laying aside his robes of office he swore an oath that he would not return till he found her. After fifty years' search he succeeded. Time did not efface the memory from his filial heart.

9th. As filial piety is the pillar of the State, the Emperor must be foremost in setting the example. Han Wen-ti finds a place among the worthies. During a three years' illness of his mother he never put off his clothes, being in constant attendance upon her. No medicine, however nauseous, passed her lips without being first tasted by her loyal son.

10th. In the Han dynasty there lived a poor family, consisting of a man, his wife and child, and his mother. Finding that his mother was stinting herself for the child, the son thus discoursed to his wife: "We are so poor that we cannot support our mother together with this child. Why not bury the child alive? We may have another, but if mother should die her place cannot be filled." His wife dares not oppose. He begins to dig the grave, when lo! he strikes a pot of gold, on which a thoughtful providence had inscribed: "Heaven bestows this gold on the filial son. The officials shall not seize it, nor shall the people take it." The ancient Greeks reasoned similarly about a wife as compared to a brother. The wife could be replaced, but not a brother, and so they were prepared to sacrifice the former in preference to the latter.

11th. This case presents no special features.

SON TOWARDS HIS FATHER (FOUR CASES).

12th. This boy's father died, but owing to extreme poverty the family could not provide a coffin. The lad resolved to sell himself in order to secure enough money for the purpose. With the proceeds the boy is enabled to gratify the impulses of his filial heart. While on the way to work out his debt a female fairy opportunely appears to him and seeks the honor of his hand, which he grants. The happy pair proceed to the master's house, and in one month, such is the skill of the fairy, they are able to hand over two hundred pieces of satin in full discharge of the debt.

13th. This boy lost his mother at the age of nine. His devotion to her was the talk of all the country-side. To his living parent he devoted himself with the most assiduous anxiety. In summer, when the heat was great, he sought

to cool his father's pillow by a vigorous use of his fan. In winter, before his father lay down, the lad first warmed the couch with his body. This story must somehow have become known to the senior boys at Rugby School, where they used to teach the "fags" to be properly filial towards them by performing a similar office for them on cold nights!

14th. This boy distinguished himself at the age of fourteen by saving his father's life. While they were at work in the field a monster tiger suddenly sprang out of the thicket and attacked the father. The lad, seeing his father's imminent peril, leaped upon the tiger, regardless of costs, putting him to a speedy and ignominious flight. It is to be hoped that the father would have been as ready to risk life for his son.

15th. This story is unfit for translation.

SON TOWARD STEP-MOTHER (TWO CASES).

16th. Losing his mother early, this youth fell into the hands of a step-mother, who treated him with the proverbial harshness. One winter day his father ordered him to pull his carriage for him. The rope fell from his numbed hand. His father, not knowing the cause, proceeded to beat him when, to his astonishment, the lash split open his clothes and shewed that his wicked step-mother had wadded his clothes with the flowers of reeds instead of the warm cotton with which she had provided her own children. The father, justly incensed at this discovery of her cruelty, was about to divorce the wicked woman, when the little philosopher, with equal generosity and thoughtfulness, pled his father to spare her, saying: "Mother here, *one son cold*; mother gone, *all of us will be orphans*." The step-mother, hearing this, repents forthwith of her misdeeds. The boy was Min Tzu-ch'ien, one of Confucius' pupils.

17th. This lad's step-mother was always accusing him to his father of want of filial love, so he determined to give a heroic proof of his sincerity and virtue. He resolved to melt her heart by gratifying her palate. In midwinter he went to the ice-bound river to fish for carp; but failing to break a hole our hero, nothing daunted, pulled off his garments and proceeded to melt a hole with the warmth of his naked body. In a miraculously short time the ice melted, and out leaped two large carp. These he joyfully carried to his step-mother, who, on learning the facts, repented of her evil deeds. A poet has said: "A thou-

sand ages cannot efface the remembrance of the crack in the ice, nor obliterate the fragrant traces of so worthy an action."

SON TOWARD PARENTS (FIVE CASES).

18th. This lad early earned a place in the honor roll by an extraordinary act of filial devotion. The family were poor, and of course had no mosquito-curtains to their beds. The rest of the old folks was much disturbed by the mosquitoes; but the filial son was equal to the occasion. He hit upon a happy expedient. He allowed the village mosquitoes to sate themselves on his youthful blood so that his parents might escape their attentions. A poet represents him to have thus discoursed when they presented their little bills: "I have no dread of you, nor have you any reason to fear me. Although I have a fan I will not use it. I will lie very still and let you gorge yourselves to the full."

19th. This is a specimen of the virtue of a man seventy years of age, whose parents were still living. Fearing that the sight of their aged son should provoke in them the unpleasant thought of their own still more extreme age, and agreeing with Confucius that the difficulty is with the countenance, he adopted the variegated dress and manners of a little child. He would also take two pails of water on a carrying-pole, and pretend to totter like a child. Falling down, he would begin to whimper like a child. (This story may have some connection with our phrase "second childhood!")

20th. This pattern, being deprived by their early death of the privilege of serving his parents, set up images of them which he served as if living. His wife, moved with jealousy, did not approve of this course, and in his absence pricked the hands of the images with a needle. The son on his return saw blood on the hands and tears in the eyes of the images. He straightway charged his wife with her offence and drove her from his house.

21st. About 2200 B. C. lived Shun. His father was stupid, his mother depraved and his younger brother proud. Amid these difficult circumstances he shewed such duteness that the supernal powers were moved. The elephants came to plough for him and the birds to weed for him. The Emperor Yao heard of this, and sent nine of his sons to serve him, then gave him his two daughters in marriage and finally resigned the throne to him.

22nd. Nothing noteworthy.

DAUGHTER TOWARD MOTHER-IN-LAW (TWO CASES).

23rd. Nothing noteworthy.

24th. The mother-in-law was fond of river-water. To fetch it, the daughter-in-law had to carry it a distance of two miles. She was also very fond of carp, which at much expense of toil were also procured for her. At last reward comes, for suddenly, by the side of the house, there bubbles up a spring of pure water, which was found to be of the same taste as the river-water; and strange to relate a brace of carp were wont to leap out of the spring every day until her death!

Of the foregoing cases eleven, or nearly half, relate to the duty of son to mother; four, of son to father; five, of son to parents; two, of son to step-mother; and two, of daughter-in-law to mother-in-law.

SILENCE ABOUT OURSELVES.

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your plans, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our selfishness before God.

Again, be specially on the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking, unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to them.

Place yourself often beneath the cross of Calvary! see that sight of love and sorrow; hear those words of wonder; look at the eternal Son humbling Himself there for you, and ask yourself, as you gaze fixedly on Him, whether he whose only hope is in that cross of absolute self-sacrifice and self-abasement can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears, "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?"—Bishop Wilberforce.

THE SUNDAY PAPER.

One of the speakers most sought after at the recent World's Christian Endeavour Convention in London was Rev. Charles M. Sheldon. This is what he has to say about the Sunday newspaper:

"The best argument against the Sunday paper is that it compels the civilized community to keep up the same contact with politics, fashion, sport, gossip and crime all the week. It does not allow the community to pause, and give it breathing or resting for something else and different one day in seven. Close on the heels of the Sunday paper comes the Monday morning paper, and thousands of civilized people are saturated with newspaper. They don't read anything else, or take time to let their minds lie open for twenty-four hours for something entirely different.

"One of the best uses of Sunday is rest from the world and the things of the world. The Sunday paper destroys this rest. It breaks in on a man selfishly, after having been at him all week, and says, 'read me some more! All that most preachers ask of people is about two hours of Sunday. But the Sunday paper insists on claiming at least four or five hours of the people's time on Sunday. That's what I call the best argument against the Sunday paper.'"

HOW TO GET PEACE.

Whenever a man desireth anything inordinately, he becometh presently disquieted in himself. The proud and covetous can never rest. The poor and humble in spirit dwell in the multitude of peace. The man that is not yet perfectly dead to himself is quickly tempted and overcome in small and trifling things. The weak in spirit, and he that is yet in a manner carnal and prone to the things of sense, can hardly withdraw himself altogether from earthly desires. And therefore he is often afflicted when he goeth about to withdraw himself from them; and is easily angered when any opposeth him.

And if he hath followed his appetite, he is presently disquieted with remorse of conscience; for that he hath yielded to his passion, which profiteth him nothing to the obtaining of the peace which he sought. True quietness of heart, therefore, is gotten by resisting our passions, not by obeying them. There is, then, no peace in the heart of the carnal man, nor in him that is given to outward things, but in the spiritual and devout man.—Thomas à Kempis.

SHE WAS HAPPY.

Passing through the narrow alley of a city, the other day, we heard a woman's voice in cheering song. The words of the refrain, upon which she lingered, seemed strangely out of place in that environment. She sang :

And I shall see him face to face,
And tell the story, "Saved by grace!"

Looking up toward the place from whence the song came, we saw a poor old servant woman, down on her hands and knees, scrubbing the second-storey floor of a dwelling. In a moment that sweet song took a depth and beauty of meaning and a charm unimagined before. That poor scrubwoman in her weary toil was a "daughter of the King"—an heir of eternal glory, for a short time away from home, a pilgrim and stranger in the earth. What she sang as she looked up into the face of the Unseen, was sober truth :

I shall see Him face to face!

The drudgery shall cease. The rags shall drop off from the old body. The prisoned spirit shall be set free. The dust and smoke and din of this weary world shall vanish out of sight. New scenes shall open to the unveiled eyes, even a world which needs no light of moon or stars or sun, for the "Lamb is the light thereof!"

It is worth while to tarry and toil and suffer here for a little while, to live for Jesus in a world that "lieth in the wicked one" with the faith and hope of that better time in the heart, when we shall assuredly

See Him face to face,
And tell the story, "Saved by grace!"

HOW TO LEARN SELF-CONTROL.

Self-control may be developed in precisely the same manner as we tone up a weak muscle—by little exercise day by day. Let us each day do, as mere exercise of discipline in moral gymnastics, a few acts that are disagreeable to us, the doing of which will help us in instant action in our hour of need.

The exercise may be very simple—dropping for a time an intensely interesting book at the most thrilling page of the story, jumping out of bed at the first moment of waking, walking home when one is perfectly able to do so, but when the temptation is to take a cab, talking to some disagreeable person and trying to make the conversation pleasant. These daily exercises in moral discipline will have a wondrous tonic effect on a person's whole moral nature.

The individual can attain self-control in great things only through self-control in little things. He must study himself to discover what is the weak point in his armour, what is the element within him that keeps him from his fullest success. This is the characteristic upon which he should begin his exercise in self-control.—Selected.

MODERATE DRINKER'S BAIKNS.

A man ninety-one years of age, living out of doors and working moderately, is reported as an example of the harmlessness of the continuous use of pure whisky. He has drunk a pint of spirits daily for sixty years, and is apparently hale and hearty never having had any illness. His example has been quoted freely in several of the liquor journals and by the defenders of moderate drinking.

A letter of inquiry to a physician living in the vicinity brought out the following facts: The man is of inferior intelligence with a large physical frame and inclined to follow very methodical habits of living. While the effects of his drinking are not prominent in his appearance, they are very evident in his children. Of three children by his first wife two died in infancy; one became an epileptic and died at fifteen. Of four children by his second wife, one is feeble-minded, the second is choleric, the third dissolute and drinks, the fourth is erratic, passionate and a wanderer. All are decidedly inferior both physically and mentally.—Journal of Inebriety.

THE SUN AND THE DOCTOR.

Where the sun does not go, there will go the doctor. All sorts of diseases, from consumption down, are mitigated or cured by sunlight and pure air. Watch for the sun, for life and health dwell in the sun's beams; and when it is shining open every window in the house until it goes down again. There is every reason to believe that the germs of such diseases as scarlet fever, diphtheria, typhoid fever and other such deadly enemies are entirely destroyed by strong sunlight. Not only, however, has the sun the power of making germs die, but it is equally endowed with the potency of making men live. Let every man, woman and child make sure that not only themselves, but also their children and their servants, shall have the fullest opportunities of taking in unlimited quantities of the inexpensive, life-giving sunshine.—The Hospital.

THREE GIRLS AND THEIR FAULTS.

Everyone knows that faults in character stand in the way of success in life; but few young people realize that defects in manner frequently have similar results. This thought came home to me last week in an unusual way. A meeting of the governing committee of a large boarding school with which I am connected was being held. Four applications had been received for a position on the teaching staff. The post in question carried with it an excellent salary and had pleasing social features as well.

It chanced that the members of the committee knew intimately the four young women whose names were under consideration. All of them had won creditable degrees from our State University, and since graduation had had some experience in teaching and all were members of the church with which the school was connected. Since the qualifications were so good the question at once narrowed itself down to the personality of the rival candidates.

After thus clearing the ground the committee made short work of Mary Black's application, for they reflected that her affected speech and gestures were serious drawbacks. Over Florence Foster's letter they hesitated for some time but a misspelled word and an untidy smear on the envelope sealed her fate.

"She is a dear girl but very heedless," said her warmest friend. "I should love to see her in the position but I acknowledge that the carelessness which she shows in dress and speech as well as in this supposedly formal letter prove her unfitness for the post."

It was then that I urged the claims of my own bright young friend, Alma Burton, and spoke warmly of her, to me, attractive manner.

Our chairman looked regretfully at me as he said slowly: "Alma is indeed a bright and pleasing girl but you have overlooked her great defect. She is a confirmed giggler and the habit which is an infectious one could not be tolerated in a member of the staff."

As he spoke I seemed to hear my friend's familiar laugh, and a silly, empty sound it was, I reluctantly admitted.

The choice fell upon the fourth applicant whose only superiority to the others lay in the fact that she was free from defects of manner, and ever since a little two-word sentence has been saying itself over and over in my mind—it is "personality counts, personality counts."

Mary Black, the brilliant student, who had won triumph after triumph in her college

career was defeated by a defect of her own creation; Florence Foster had lost the position because of the easy-going ways into which she had allowed herself to drift; while Alma, who had been so near to securing a post which would have been the realization of one of her day dreams, had lost the golden opportunity because of a silly habit of giggling. It is worth a girl's while to think upon this and take heed that no defect of manner interferes with the usefulness of her life.—Forward.

HOW A BOY SUCCEEDED.

A few years ago a large drug firm in New York city advertised for a boy. Next day the store was thronged with applicants, among them a queer looking little fellow, accompanied by a woman, who proved to be his aunt, in lieu of faithless parents, by whom he had been abandoned. Looking at this waif, the advertiser said: "Can't take him; places all full. Besides, he is too small."

"I know he is small," said the woman, "but he is willing and faithful."

There was a twinkling in the boy's eyes which made the merchant think again. A partner in the firm volunteered the remark that he "did not see what they wanted with such a boy; he wasn't bigger than a pint of cider." But after consultation, the boy was set to work.

A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of the others. In the middle of the night the merchant looked in to see if all was right in the store, and presently discovered this useful protegee busy scissoring labels.

"What are you doing?" said he. "I did not tell you to work nights."

"I know you did not tell me to, but I thought I might as well be doing something."

In the morning the cashier got orders to "double that boy's wages, for he is willing."

Only a few weeks elapsed before a show of wild beasts passed through the streets, and very naturally, all hands in the store rushed to see the spectacle. A thief saw his opportunity and entered at the rear door to seize something, but in a twinkling found himself firmly clutched by the diminutive clerk aforesaid, and, after a struggle, was captured. Not only was a robbery prevented, but valuable articles taken from other stores were recovered. When asked why he stayed behind to watch when all others quit their work, he replied: "You told me never to

leave the store when others were absent, and I thought I'd stay."

Orders were immediately given once more, "Double that boy's wages; he is willing and faithful."

To-day that boy is a member of the firm.—Sunday School Evangelist.

FOUNDATIONS.

The first need of a life, as of a building, is a good foundation. The boy who would grow into strong, symmetrical, beautiful and powerful manhood must make ready by laying deep and true foundations in youth.

The long years of dry and apparently useless study are part of the foundation. If they are neglected or missed, the after life is sure to suffer. Foundations are buried out of sight, true enough. So our studies which seem dead and uninteresting, and of no real use may be buried out of view. We may not be called upon to use our algebra or any one of half a dozen studies which, to the short vision of a schoolboy, seem of no service whatever, yet they are fulfilling the function of a foundation. On them we build the abilities that are apparent. One is impossible without the other.

Our studies are not the only foundations that we are laying for life. Youth is the time for fixing the foundations of character. The principles of religion should be laid at this time, and laid forever. On them as bed rock we may build a life that will tower to the sky. We sometimes say of a man that "he has no principles." A severer criticism could not be made. One who comes to manhood without having fixed foundations of truth and righteousness and unselfishness and reverence is in a sad way indeed. His after building is certain to be crooked and to show cracks and fissures if it does not tumble to the ground altogether.

It is worth while to take pains with foundations. Nothing else in youth is so much worth while. If the builder can afford to spend a third or half the time allotted for his work in making ready the foundations, so can every young person spend his early years in preparing foundations that will stand the test of time an eternity.

One word more—Remember this Scripture, "For other foundation can no man lay than that is laid, which is Jesus Christ."

BEING WORTH KNOWING.

A girl, eager, ambitious, restless for many things, once heard two sentences that changed

much of her life. They were these: "Would you be known? Then be worth knowing."

In a flash she saw how cheap an ambition hers had been and how selfish. Who was she to long for the friendship of high souls? What had she to give them in return for the treasure of their lives? Would she—as she was—even understand their language?

In humility and sorrow she prayed again—no longer that she might be known, but that, in God's good time, her own life might grow strong and beautiful, that she might prove worthy of all the blessings that were given her. Then, since God in his wisdom teaches us to answer many of our own prayers, she began to study, to read, and to think, and to try to love greatly. So years passed.

Did she become known? Never as in her girlish dreams. But she found something far, far better. For she learned that to be known is nothing, and to try to be worth knowing that one may be known, is less than nothing, but to lift one's soul to highest living, because one will not be satisfied with lesser things, is a task whose joy deepens with every passing year and reaches on into God's eternity,—Sel.

THE ROOSTER SAVED THE DAY.

You may have read the old story of the cackling geese that saved Rome. Here is an equally interesting tale of another barnyard fowl which helped to turn the tide of battle. It was during a famous sea-fight between the Spanish and British, that took place a little over one hundred years ago. Just off the coast of Portugal a British fleet gave battle to a Spanish fleet of almost twice its numbers. The issue of the struggle was doubtful for a long time, one leading vessel, the "Marlborough," being severely crippled. The chief officer was mortally wounded, while many men were killed or injured. Finally, a shot carried away the main mast. The crew then grew sullen and were on the verge of mutiny.

Suddenly a shot struck the coop where some fowls were confined, and all were killed except one rooster. Finding himself at liberty, he flapped his wings, flew upon the remains of the broken mast, lifted his head defiantly and crowed long and loud.

A smile broke over the faces of the mutinous men, and springing again to the guns they fought so vigorously that the day was saved. It was this battle following other victories, that gave Great Britain her prestige as a naval power.—Sel.

HOW STUMBLING BLOCKS MAKE STEPPING STONES.

Strive vigorously to form, early in life, a habit of using everything that comes to you, whether pleasant or unpleasant, fortunate or unfortunate, to your advantage. Do not allow an unpleasant letter, a disagreeable criticism, an uncharitable remark, loss of property, or other trial of any kind to cloud your whole day and cast shadows over your life. Resolve vigorously to make every seeming stumbling-block a stepping-stone to higher and nobler endeavor.

If you can make no other use of misfortune, you can use it as a point of departure for new and more determined effort, an occasion for turning over a new leaf. Make up your mind resolutely that nothing shall stand in the way of your genuine success.

You cannot allow your life to be darkened by the clouds cast over your path by others who seem to wish to injure you. Treat trouble and misfortune as the oyster does the grain of sand which irritates it. Cover them with pearls and make them things of beauty.

Misfortunes and difficulties make stronger those who have the courage to surmount them and use them as stepping-stones instead of stumbling-blocks. If you will determine resolutely and vigorously that every apparent misfortune that comes to you shall be turned into a blessing, you will soon lose all fear of evil and will become strong to battle with seeming opposition. For, after all, what we call the misfortunes of life and the things that make us unhappy are not such in reality.—Success.

THINGS AT HOME.

I was obliged to wait at a railway station says a traveller so fell to talking to the young man who was in charge. He was a bright, stirring fellow, evidently bound to get on in the employment which he had chosen. His first service had been in his home town and this was his earliest experience away.

"So you are really your own man now and are free from home restraints," I said to try him.

Yes," he said, "but I am not over-well pleased with the change. I used to think that it would be fine to live at a boarding-house and eat fine dinners and have a latch-key; but I would gladly give them all and ten times more for the things at home. We did not have much money to spend but mother put something into her cooking that I don't find in boarding-houses; money does not buy from laundry-women the careful darning that mother gave to my clothes. I have a pleasant room—pictures and all that, but I would rather have mother's face.

"Look here! Here is a letter giving me an appointment with a large raise in pay. My greatest pleasure in good luck has always been telling it at home; and now I am a hundred miles off. I know of course that it is right that I should push off for myself; I could not possibly have earned a living at home; but I wish I had seen

how good home was when I was there and never found fault with mother."

The youth was now obliged to signal a train and left me; but his words kept coming up—"I wish I had seen how good home was and had never found fault with mother."

THE JUDGE'S MOTHER.

A STORY FOR GIRLS.

Mrs. Smith had a paper to write for her club. The subject she had chosen was, "How can women uplift the coming generation?"

She was puzzled to choose the best of the many ways which suggested themselves to her. Should it be through art, lecturing, literature or general reform?

She confided her difficulty to old Judge Adams who was sitting with her husband on the veranda, and the Youth's Companion repeats the conversation that followed.

"I can only give you my experience," he said. "I was one of five brothers. All were men who exercised a strong influence in the world and each one of us owed his bent and force of character to our mother.

"Our father died when we were children. Mother made us what we were. Until we were gray-haired men we went to her whenever we were in perplexity. 'Mother,' we would say, 'what is the right thing to do in this case?' She knew nothing of law or politics but she always knew the right. I think," said the judge gravely, "that my mother influenced the next generation to her own more strongly than any other human being I ever have known."

"She no doubt had a powerful mind and a broad education?" asked Mrs. Smith.

"No." The judge smiled. "She got her hold on us in very simple ways. I remember one of them. When we came home from school on cold days mother was sure to be waiting beside a big fire. She was a plump little woman with merry blue eyes. Off came our wet shoes and stockings; she rubbed the cold feet warm with her own hands. Then there was always a huge brown jug waiting before the fire with roasted apples and sugar and hot water in it and each one had his mug of the delicious stuff; and we sat and grew warm and joked and laughed and no doubt opened our little hearts to the dear, wise woman.

"All day long she was our comrade. Nobody came so close to us as she. We carried to her all our secrets and miseries when we were men as we had done when we were boys. Two of us were ministers, two legislators who helped to form the laws of new States, but I doubt if one of us ever took an important step in life without being influenced by the opinion of that one good woman."

Mrs. Smith looked uncertainly at her paper, on which she had scribbled artists, lecturers, civil and political reformers.

"You think, then," she said, "that woman's strongest hold upon the world is at home, through love and a Christian life?"

The judge's eyes twinkled. "I can tell you only what I know. I cannot decide for the world," he said.—Presbyterian.

WHY SHE HELPED OTHERS.

"I wish, mother mine, that you would not consider yourself bound to help all the poor women in our town. I am getting tired of seeing you come in so weary that you are almost ill."

The speaker was a beautiful young girl who sat reading in a luxurious chair, in a pretty sitting-room.

Frank Alcott, her brother, a bright boy of fifteen, sat near. He too had been reading but hearing his sister's remark, he dropped his book and joined her in protesting against his mother's anxious care of certain poor families in their vicinity.

"I think as Grace does that we ought to have something to say about this. A fellow doesn't want to see his mother tire herself out for people who would as soon rough it as not. They are ungrateful no matter how much one does for them. There is old Mrs. Hardy. You sent me to her house the other day with a pitcher of nice hot beef tea and she said, snappily, 'Set it down.' It was little thanks I got."

"Yes," added Grace, "and yesterday, when I took that lovely warm wrapper to Mrs. Stowell, she looked it over, then said: 'It is nice, very nice, but I wish it had been drab-colored.'"

"Didn't she so much as thank you?" asked Frank.

"Yes, she thanked me. But the idea of her finding fault with the color! Mother would better take her shopping and let her make her own selection the next time she gives her a dress."

Mrs. Alcott smiled and said: "Of course she preferred drab, It was thoughtless in me to forget it. I knew that the dear old lady is a Quakeress."

"You always find some way to blame yourself, mother. I think that poor people should take what is given them and accept it gratefully, instead of being choosers."

"That is what I say Grace," responded her brother.

Mrs. Alcott did not reply to these remarks of her children but there was a perceptible quivering of her lips. Both Grace and Frank saw it and spoke together, "We did not mean to hurt your feelings, mother."

"I know it my dear children but I wish that you would cease to speak of the poor as if they had no fine feelings, as if anything is good enough for them. It is only because we are more highly favored than they are that we can give them help. Should we not always remember this?"

"I have a story to tell which may help you decide this question. Not many years ago a young widow was suddenly thrown upon her own resources. She had been the only child of fond parents who had shielded their daughter from labor and from every anxious care. Consequently she was not able to do anything particularly well.

"The daughter's marriage was an early and a happy one and when, a few years later, the parents died, they were comforted concerning her for they believed that she would always be tenderly cared for by her faithful husband."

There was a long pause and again the quivering mouth told the son and daughter that the mother was telling the story of one in whom she was deeply interested. At length she went on, "I must pass over some years, happy they were, but following them came death, bringing the desolation of widowhood and with it the knowledge that poverty stared her in the face. She had two children in whom her life was centered, and for their sakes she tried to forget the dark grave which held her husband, and made an effort to be cheerful.

"It was a vain attempt, for as the dainty little garments became thin and faded and the little shoes wore out, without means of replacing them, her heart ached too much for smiles. Nor was this all. Food was scanty and the children were cold as well as hungry. Former friends of the family said, 'It is too bad; it is a sad case,' but they offered no assistance. Perhaps they thought the widow would resent offered help. At any rate they did not offer it.

"So passed two long years. Hard application to the homely task of plain sewing kept the family from starvation. At the end of that time their came a change. A good, motherly woman came to the one-roomed home to leave some work, and seeing at a glance that the little group was hunger-wasted and the mother utterly hopeless, she went to the disconsolate woman and putting her arms about her, said: 'Poor little sister! You are scarcely more than a child yourself and yet you are crushed with care and trouble. Take your children and come home with me. Do not hesitate; I have some means and I am alone in the world. I was helped once and now I see an opportunity to help in turn.'

"There was no need of a second bidding. A great, warm heart had acknowledged the sisterhood of women. The world did not seem so cold and dreary. The pressure of the tender loving arms had won the widow's heart and she followed her newly-found friend to her comfortable home, leading her shivering children through the chill and gloom of a winter twilight into warmth and light and plenty.

"Now, rest till you are yourself again," were the welcome words which greeted the poor woman's ears as she settled herself in an easy chair, and never was rest sweeter. The little attic home was forsaken, for the family returned only to fetch the few keepsakes to which they had clung all through their want. A new day had dawned for them and the dark night of sorrow slowly receded from the memory of the children. But the widow has never forgotten that time and she never will."

There was another pause in the story and then the mother continued: "There is more to tell, more credit to give to the generous-hearted old lady who opened her home to the friendless ones. She saw some lines in which the widow had given expression to her sorrow and she said: 'They are very sad but they show talent. You could write for publication, perhaps. If you will make the attempt I will provide for you and the children. You can only fail at the worst. Try it.'

"You are so good," was all that was said in reply, but the matter did not drop there. There were many disappointments, yet in the end the plan succeeded. Now the widow lives in a comfortable home of her own and she is able to help others. This she tries to do for this reason: She has known the bitterness of want and the blessedness of a friend in need.

When the story was ended Grace and Frank exchanged glances and Frank asked:

"Mother, were you that poor woman?"

Mrs. Alcott bowed her head in reply and slipped out of the room.—Sel.

COULD NOT STAND THE TEST.

"Would you talk like that if Go were here and you could see him as plainly as you can see me?" said a minister to a young man whom he had surprised in a paroxysm of profanity.

"Well sir," retorted the swearer, defiantly, "if you mean to imply that I am a coward"—"No," said the minister, "I mean nothing of the sort and it is because you undoubtedly possess courage that I am going to make to you an unusual proposition. If you will stand alone in the churchyard to-night at twelve o'clock and repeat aloud the oaths you have just uttered, I will pay you a sum equal to your week's wages."

The young man demurred at "stooping," as he said, "to such a silly whim," but finally confessed that he was very much in need of money and was therefore willing to "earn it easy."

"But how will you know I have kept my promise?" he asked.

"I shall trust to your honor sir," replied the minister.

The young man went to the cemetery at midnight. His thoughts during his walk there and in the silence among the "pillared marbles," can only be guessed. His mother's grave was there and he had not visited it for years. A natural feeling led him to the spot. He heard the steeple clock strike twelve, but he did not open his lips. It struck one, it struck two, it struck three before he went away. He could not utter profane words beside his mother's grave. Dared he utter them to his living Maker?

The next day when the minister offered him the promised money, he said: "No. I have not earned it. The job was too much for me." But the effect of the night's experience was such that swearing became obnoxious to him.

There was no "superstition" in this. The incident shows merely that the rebuking effect of a solemn circumstance will sometimes expose one's wickedness to one's self when nothing else can. More than this, human experience has often declared that in a sacred association something divine seems to speak, something that is above conscience itself.—The Youth's Companion.

Remember now thy Creator in the days of thy youth.

SUPPOSE A BOY

Has a lot of cigarettes and smokes a few of them every day. Is there any injury in this? I can tell you for I have had such boys for patients. Such smoking even in so-called moderation (as if there were any such thing as moderation in stimulants for the young!) will do three things for him:

1. It will run his pulse up to one hundred or more per minute.

2. It will reduce his weight below the healthy standard.

3. It will reduce his strength and general vitality as will appear in his pale complexion and diminished appetite. . . . Cigarette smoking is one of the worst habits physically that a boy can form. It injures the heart and digestion and it tends to check the growth. It gives a lad false and silly notions and it does not bring him into good company.—Harper's Young People.

WHAT GOD GIVES A BOY.

A body to keep clean and healthy as a dwelling for his mind and a temple for his soul.

A pair of hands to use for himself and others but never against others for himself.

A pair of feet to do errands of love and kindness and charity and business but not to loiter in places of mischief or temptation or sin.

A pair of lips to speak true, kind, brave words.

A pair of ears to hear music of bird and tree and human voice but not to give heed to what the serpent says or to what dishonors God or his mother.

A pair of eyes to see the beautiful, the good and the true—God's finger-urint in flower and field and snowflake.

HOW HE SAID HIS PRAYERS.

A little boy being put to bed one night asked to be carried about a little first that he "might think a bit before saying his prayer." How many forget to *think a bit*, but just fall down on their knees say their thread-bare sentences and rise again to resume the talk that was for a little interrupted!

Few boys would go to seek a situation from a gentleman without a deal of preparation so as to look clean and smart and a great deal of thought about what words they should use, and yet many approach the greatest Master and seek for the best place without really thinking what they are about. The gentleman needing a boy would not be likely to engage that one who came looking as if he did not mind whether he got the situation or not and certainly God will not be less wise.

It is said of an old schoolmaster, John Trebonius, that he never entered his school and met his boys without taking off his hat by way of respect as he said he knew not what great men some of them might yet be. How much more should we reverence God when we worship him!

Receipts.

For the month of September by Rev. Robt H. Warden, D. D., Agent of the Church. Address:— Presbyterian offices— Toronto.

KNOX COLLEGE FUND.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Prairie Grove... 2', 'Mont. Erskine... 68 60', 'Lake Charles... 2 50', 'Rock Saugen... 5 25'.

QUEEN'S COLLEGE FUND.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported... \$119 83', 'Atwood... 1 25', 'Scott, Uxbridge... 2'.

MONTEAL COLLEGE FUND.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported... \$104 98', 'Scott, Uxbridge... 1'.

MANITOBA COLLEGE FUND.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported... \$397 25', 'Belmont, Home-wood... 2'.

HOME MISSION FUND.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported... \$13,535 58', 'Pinkerton... 2 50', 'Belmont, Home-wood... 8 85'.

FOREIGN MISSION FUND

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported... \$21,091 31', 'Fairbairn... 7 85', 'Belmont, Home-wood... 75'.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Strathroy... 2 99', 'Wellington... 2 50', 'Metcalfe... 12 80'.

RESERVE FUND.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Beq Geo Bryson... \$500', 'Ft Coulonge... \$500'.

WIDOWS' AND ORPHANS' FUND.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported... \$1,242 41', 'Fairbairn... 1 90'.

AUGMENTATION FUND.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported... \$1,804 72', 'Hderton... 3 31', 'Belmont, etc... 2'.

AGED AND INFIRM MINISTERS' FUND.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported... \$709 55', 'Fairbairn... 1 10'.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Belmont, Home-wood... 2 50', 'Strathroy... 11 60', 'Hillsburg... 34'.

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MINISTERS' RATES.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported... \$269 10', 'S Houston... 10', 'R Laird... 8'.

ASSEMBLY FUND.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported... \$447 01', 'Priceville... 6', 'Graudmere... 1 50'.

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Table with 2 columns: Donor Name, Amount. Includes entries like 'N Georgetown... 25', 'Grand Bend... 4', 'Walkerton... 3 75'.

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FRENCH EVANGELIZATION FUND.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported... \$3,681 50', 'Duclos... 5 50', 'Belmont, Home-wood... 75'.

INDIA FAMINE.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Reported... \$43,891 80', 'Regina, Ind scl... 6 15', 'B M W... 1'.

CLONDIKE NURSE FUND.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Baden, miss soc... 5', 'Mrs Wallace... 2', 'Alma... 2'.

STUDENTS' MIS. SOCIETY.

Table with 2 columns: Donor Name, Amount. Includes entries like 'Rev Jas. McCrae... 4'.

Per Misses Lytell and Macarthur Woodbridge, corp	2
Mrs Halliday	5
Per Rev E A McCurdy	5 25
Wm Fraser	37 50
Mont. Stanley co	5
Miss J Brown	5 25
Thos Gibson	2 50
Vaughan	1
Guthrie ss	1
Sandy Point	5
Children, Stfv.	7 45
Friends, Tor.	1 50
Bayfield, St A	6
Per Rev N Waddell	1
Per W M Roebuck	1
Hensall ss	1
Dorchester sta.	13
Kinear, mem Kx	2
Middleville	21 25
Mrs G M Ross	5
M C, McLellan's Mt.	2
Mrs Copeland	1
Paisley, mb.	40 75
Per Mrs F Wade	1
Per Rev F H Larlin	5
Darling, St Peter's ss.	10
Osgoode	2
Tor, Dunn ave, co	2 80
Binscarth, 1 a s	6 65
Anon. Galt.	5
Menford	1 50
Mont, Crescent	36
Maitland, yps.	5
Florence Dawson Lakeside ss	25
1 40	1 40
Allan's Corner cl	3 00
Per Miss Mowatt	71 32
Petrolca, 10 line.	16 11
Carlow	25
Mayo	2 37
Mont, Ersk adl.	6 50
Culloden	10 66
Mrs J Gillespie.	2
Hintonburg	7
Otta, St Mark's.	14
Tor, Queen E.	38
Mrs R M Hobson	10
Uptergrovo	35
Drumbo, 10 conss	3 45
Glamis, wfms.	5
Thankoffering	5
Thamesville	22 72
Sapperton ss	7 10
Mrs G French	1
Tor, St A, jumb.	19 40
Woodville	1 25
Mrs Gilmore	5
Calgary, E Elb ss	1 45
Mr Ewing	10
Miss A Jamieson Friend	1 50
Per Miss Milne	100
St Andrew's	9
Huntingdon, wms	50
Hern Family	1
J A.	1
J M M	4
J and C A Scott.	2
Friend	5
Millwood, mb	5
Kam, Went w fms	5
Eaucaire pupils.	1
Friend	1
Win, Kx.	5
Thankoffering.	1
E A Lyall.	1
Highview.	3
Per Dr Geikie.	20
Per Ja Donald.	1
Friend	1
For the needy.	1
Dundee ss	3

New W'mstr, wms 11
 Brandon ss 16 40
 \$44,704 41

Receipts.

Received during September, 1900, by Rev. E. A. McCurdy, agent at Halifax, Office, Hollis Street.

FOREIGN MISSIONS.

Reported	\$4,325 79
Mrs G McColom	3 65
Div Peo Bk, H'x.	24
Jas Frier, Bath	40
Princeton	40 85
Red Bk, Whit	23
Richmond Bay	32
Clyde River	4
Loggieville	15
Sale mite boxes.	14
Div Acadia Fire.	4
Windsor	20
Kingston, Rich	50
Brookfield, lmb.	4
Nine Mile River.	10
Elmsdale	27
Dalhousie	109
ABRM, STA, NB.	5
W A McCarty	4
Middle River	40 60
Mrs D Starrit	6
Topaz	5
South Gut, Eng.	20
Blue Mt, Garden.	50
Lawson Mem.	1
Strathalbyn	31
Wolfville	7
Geddie Mem.	30
Hammond	7 07
Hamp on	4 50
Horton, Chal.	5
Baillie	7 61
Pamphlets.	25
Lawrencetown.	20
Sale shares	2
Up N River, ce	10
W F M S East.	11,274 28
Total	\$16,240 74

HOME MISSIONS.

Reported	\$2,085 22
Bathurst	20
Red Bank, Whit.	21
Richmond Bay.	15
Kingston, Rich.	35
Riv Hebert.	40
M Buchanan, rep	10
Nine Mile River.	3 75
Elmsdale	2 75
Duf Mines, refd.	4
Mrs D Starrit	6
Rev J S Ross, rep	5
Westvil, Carnl.	2 25
Georgetown	4 65
Wentworth, wms	8
South Gut, Eng.	15
Blue Mt, Garden	42
Monc'n, St J whms	16 67
Wolfville	25 40
Horton, Chal.	5
Hampton.	4 95
Hammond	2 77
Lawrencetown	10
Up N River, ce.	3
Maitland, St D	8
For North West.	
Kingston, Rich.	5 70
Total	\$2401 11

AUGMENTATION.

Reported	\$4,309 32
Bathurst	12
Sydney, St And.	60
Gays Riv, Milfrd.	6 01
Blue-Mt, Garden	38
Wolfville	35
Lawrencetown	12
Up N River, ce.	5
Total	\$4467 33

COLLEGE FUND.

Reported	\$3633 54
Div Peo Bk, H'x.	90
Bathurst	8
J W, int.	36
Sydney, St And.	30
F D L, int.	21 94
Gays Riv, Milfrd.	32
Truro, St And.	58
G J H, int.	50
Blue Mt, Garden	18
M & W H R, int.	37 65
Lawrencetown	5
Hx, St John, int.	80
Mabou	17
Port Hood	3
W T H & Son, int.	24
Rt Prof's houses.	300
Rev P Dr Pollock.	250
D & W Horne, int	70
Sale of shares	2 80
C P, int.	105 41
J W R, int.	32 50
Total	\$4904 81

BURSARY FUND.

Reported	\$317 93
Div Peo Bk, H'x.	3 60
Blue Mt, Garden	2
J A H, int.	34 50
Total	\$358 05

MANITOBA COLLEGE FUND.

Reported	\$1
Richmond Bay	3
Total	\$4

AGED MINISTERS' FUND.

In last month's receipts the reported under interest and collections should have been \$497.49 instead of the grand total \$535.51 being given, making reported now \$628.74

Reported	\$628 74
Richmond Bay	1
R B, int.	36

South Gut, Eng.

H McL, int.	22 50
M A K, int	15
Wallace	6
Lawrencetown	3
Linden	3
Total	\$721 24

Rates.

Reported	\$38 02
J H Chaso	9
J B Maclean	4
Wm Hamilton	4
Total	\$52 02

Total	\$776 26
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FRENCH EVANGELIZATION FUND.

Reported	\$517 23
Richmond Bay	11
Merigomish	17 25
French River	13 30
Sydney, St A	30
Black Riv, St Ste.	8
Little Narrows.	14 80
Gays River, Milfrd	5
South Gut, Eng.	10
Blue Mt, Garden	25
Wallace	15
Strathalbyn	16
Linden	4
Total	\$686 58

ASSEMBLY FUND.

Reported	\$82 47
Richmond Bay	1
Sydney, St A	5
Black Riv, St Ste.	2
Riverside	3
Westvil, Carnl.	3
South Gut, Eng.	4
Total	\$100 47

WIDOWS' AND ORPHANS' FUND.

Reported	\$8
Richmond Bay.	2
Gays Riv, Milfrd	5
Total	\$15

NEW COLLEGE BUILDING.

Reported	\$16364 05
Rev D J Fraser.	50
A Malcoln, 2d pt.	25
Rev D Henderson	10
Rev Dr Pollock.	250
Total	\$16699 05

CENTURY FUND.

Paid-up Subscriptions

Reported	\$13085 28
Kensington	126
Mrs G McColom	2
James Frier	10
Red Bank, Whit.	25 50
Louis B Glenn	1 00
Ralph G Glenn	1 00
J C McLeod	1 25
Belfast, St J.	65
Robert Sherrard.	20
James Sherrard.	20
Marg Sherrard	5
Jane Sherrard	5
Rev A Grant	5
Century banks	10
Rev W H Smith,	
1 pt.	50
Gays Riv, Milfrd	8 75
Sheet Harbour	80 00
Kempt	3
Mr & Mrs Thomas Mitchell	15
Great Village	17
Scotsburn, Beth.	62
Maitland	38
Georgetown, St D	85
Miss N Peppard.	10
Milford ce.	8 21
Baillie	25 05
Rev Wm Hamilton,	
5 pt.	50
Wallace	100
Rev A Rogers, 2 pt	50
Rev Neil Currie.	25
Rev E A McCurdy,	
4 pt.	50
Wolfville	25
Buctouche	13 50
Hx, Chal	127
Rev A F Carr, 1 pt	10
Southside, Whyco	15 50
Total	\$14195 14

CENTURY FUND.

Collections from Sunday Schools.

Reported	\$2445 93
Sheet Harbour	4 50
Harmony	3 80
Hantsport	8 45
Total	\$2462 18

Collections, etc.

Reported	\$8
Richmond Bay.	2
Gays Riv, Milfrd	5
Total	\$15

QUEEN'S COLLEGE FUND.

Received by J. B. McIver, Treasurer.

Fernie, Knox	\$10 00
Owend Sd, Kx.	20 00
Napanee	35 00
Kingston, Cookes	36 00