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Presbyterian Record.

Vol. XXII.

JANUARY, 1897.

No. 1.

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THIS ISSUE OF THE RECORD.

Owing to events that none could foresee this issue appears the same size as formerly, without the eight additional pages by which it was to have been enlarged.

But the improvement in the quality of the contents makes it of more value than the added pages could otherwise have done. Instead of the customary stale trailing of the Editor's weary quill, it contains, in addition to its rich missionary correspondence, from Pointe-aux-Trembles, India, Honan and Demarara; no less than five able and interesting articles; from men prominent in the work of our Church, and from one whose far and reverent insight into the Holy of Holies of God's Word and Works gives world wide weight and interest to his words, whether of scientific research or of Christian work. Rev. R. G. MacBeth, of Winnipeg writes on Young People's Work in the Church: Drs. Cochrane and Morrison, on Home Missions, East and West: from Dr. Campbell, of Renfrew, comes a powerful paper on Augmentation; while Sir William Dawson gives Jubilee Echoes of the Foreign Mission beginnings of our Church.

Then comes the Appeal from representatives of the missionary societies of Canada and the U. S. A. for a great forward movement, on the eve of the 20th century, to win the world for Christ and truth and right: while two selections, addressed to ministers, tell their duty along two lines of this great movement, viz. preaching to the young where their voice can reach, and raising means to send preachers where they themselves cannot go.

It is the best New Year's table the Record has ever had the means of spreading before its readers. May appetite, digestion, and resulting strength and work, be equal to the fare.

DIVIDING CHURCH MONIES.

This is the time of year when many congregations and their societies divide and appropriate the monies they have been collecting during the year, and the question is: "how shall this division be made?"

The claims are of two classes; one is, the Schemes of the Church; the other, benevolent objects outside the Church.

With regard to these two classes, the general principle may be laid down, that what we give to other benevolent objects should be given outside these societies, and that all we raise by our Church agencies should be given to the work of the Church.

1. We owe our existence, as congregations, to the Church. When we were few, she sent a missionary to us, established a preaching station and helped our little band until it grew into a self-supporting congregation. And now, when that Church has work in other places, more than she can do, and is depending upon our help; what we raise for mission purposes as a congregation, we should give to aid her in that work.

2. We are ourselves a part of the "Church." What she has undertaken, we have undertaken. Her responsibilities are ours, and each member and congregation is as responsible as any other for all that the Church is doing, and when our work is in need, it is not right to divert our own Church Funds for other purposes.

3. These funds, have been collected for Church work, and many who have given, have done so for that work, and it is not fair that these givings should be diverted to other objects, however worthy.

So far as possible let Church Funds be divided among our Church Schemes, for which we are responsible; and let our help for other deserving objects be given as we are able outside our Church Funds.

Our Home Work.

An illustration of what Home Mission Work did not do, is seen in Lower Quebec, where McPhersons, McNeils, McDonalds, and Grants, are common names, but all lost in the French tongue and Romish worship. Bands from Scotland, many of them Protestants, were settled there, but no missionary came, they inter-married with the French, lost their language and religion and their descendants are called French. Had they been followed with the Gospel, Quebec might have been far other than it is to-day.

Rev. Dr. Campbell's paper on Augmentation, in this Record, as did that in last issue, shews that Rev. D. J. Macdonnell's mantle has fallen upon a worthy successor. His two articles shew that the new convener has a mind to work, and ability and power to do that work well; and that this department of our Church work is to be kept well to the front. Almost equally to East and West, these papers apply, and they should be helpful in raising our Church to a grander ideal of Life and Work for Country and for Christ.

The "Home Work" of the Churches in Canada and in the U. S. A. is much the same; scattered mission fields in the East, and a great, fast filling, West, to be kept and won for Christ; and the following words of a writer in the States are well fitted to our own H. M. Work.

"The cause of Home Missions is the cause of Christian patriotism. We must not suffer it to be crippled. Even through hard times this work must go on. Our Church is devoted to this cause and she still has money to save it from disaster. Let us bring this cause to God. This is His country and He will help."

AUGMENTATION OF STIPENDS.

PRESBYTERIAN CH. IN CANADA, 1896-97.

As the year draws to a close the time is opportune for making a statement and appeal on behalf of the Augmentation Fund.

To very many of us the out-standing feature of the year must be the loss sustained through the death of Rev. D. J. MacDonnell, to whom, under God's blessing, the Scheme owed so much in the past. The Committee have to thank our ministers and people, that they recognized what was fitting in the sad circumstances, and enabled us to end the year, in which our beloved Convener died, with a small balance on hand.

It has been suggested to us, and one is tempted to accept of the suggestion, that this year's contribution should be a marked one, and that out of respect to the memory of him who did his work so well.

I am persuaded, however, that could he

speaking with us again, he would say:—"No, show our people, rather, that this is work that should be done for Christ's sake, as he appeals to us through His needy brethren; show them that the Redeemer's Kingdom is being extended and upheld through this work; show them that our beloved land is being made a better country to live in through our efforts; ply them with the highest motives and lay the work upon the consciences of our people, and then you will not fail to reach and arouse and bring to your help a great number of the willing hearted ones. So you will be carried through and in time every year will be a marked year."

Such, as I hear it, would be his message, and it is on these grounds that I base this appeal especially, not doubting that the hearts of our people are right with God, and so being assured that they will do all work that can be commended to them as work for God and for the goodly land which God has given them for a possession.

A RETROSPECT.

The historic aspect of our work is known to many of you, but it is worthy of being repeated until all our people know it, and rejoice in knowing it.

Only thirteen years have passed, and yet—the Scheme has in that time given impetus or help to 450 congregations. Think of it? More than half of the congregations in the Western Section of the Church, encouraged, helped onward, through our work. Add to this that 261 of those congregations are self sustaining to-day, 21 of these having reached that status during the past year.

These figures tell us of the great results reached, under the devoted leadership of him who is gone, and I may speak of these matters more fully than he might have spoken: and so I say:—These results are simply marvellous, and our Church should be stirred with thankfulness that God has done such great things through us. We simply did not realize that these were the great things of which he spoke to us, and for which he pleaded with us. It was work done for God and our country's weal, done as with the strong right hand of a cunning workman.

THE PRESENT POSITION.

On the Committee's list to-day are 140 congregations, in which there are well nigh 40,000 souls. Our help assures to them a settled minister, regular Sabbath services, Sabbath Schools, and all the other equipments and privileges which are treasured and rejoiced in by the strong and well organized congregations of our Church.

Word comes back from sons in the far West, which brings joy to Eastern homes:—"We found our own Church planted here, and were soon found out and welcomed by the minister. It made us feel at home and think of home." So is it all along the line,

from the Atlantic to the Pacific, that by the gigantic work of our Home Mission Committee, and the more modest work of the Augmentation Committee, our children and our friends are being made to feel at home everywhere, because provided with a Church home.

Who among you Scotch and North of Irel and men, or their descendants, can help believing in such work as this? You believe that the greatness of those old lands is bound up with their Churches and Schools. You believe that the success of yourselves in this land, and your compatriots throughout the world, rests on the solid ground of character moulded by the teachings of the Gospel. Many of you mourned the loss of Church privileges in the early years, and never rested till they were restored. Think brethren of all these things and set your seal to the faith that is in you. Come, help on this work, which is God's work and which, as we all believe, will be a blessing to Canada, and a boon to the 40,000 who shall have the privileges of the Gospel placed within their reach.

HOW RELATED TO OTHER MISSION EFFORTS.

There may be just a doubt in the mind of some of you that the means used to strengthen these weak congregations, may have detracted somewhat from the success of other lines of effort in which you are deeply interested.

I like to meet the man who has honest doubts on this point, for I know that when we have talked the matter over we shall be thoroughly agreed. If his specialty is Home Missions, we soon get to see that not for an hour do the Augmentation Scheme hamper Home Missions. Relief from the care of 100 congregations, or more, and large increase in revenue, are, as we are all glad to know, the result to Home Missions.

If his specialty is Foreign Missions, we cannot fail to agree. We have only to go to the Blue Book together, and we find that we stand shoulder to shoulder (broad shoulder, mine) and that the result of adding so many congregations to the Church's working power has been shown most of all in the help they have given to Foreign Missions.

He may be a specialist in College work, and yet we cannot disagree. For any Principal would tell him.—"The hope of our Colleges, is the extension of the work." Many of our best men are coming from these weak charges, and we have so many young men preparing for the ministry, that it would be suicidal to contract the work.

I asked our friend, Dr. Warden, to look up this point, and he tells us, that investigating the case in the Synod of Montreal and Ottawa, he found that congregations that had been, or are assisted by our Committee, are contributing \$10,000 annually to Missions, which, as he says, "speaks

volumes on behalf of the Augmentation Fund." Add the other Synods, and the probability is that between \$40,000 and \$50,000 have been contributed to Missions by such fostered congregations during last year,—seven-eighths of which amount, at least, went to help other Funds than ours. Let us all be glad together and, casting our doubts to the winds, let us help one another!

OUR PLAN AND PROSPECTS.

If you will turn up the December "RECORD" you may find some suggestions there. You will see that we have the work in the older Provinces wonderfully well in hand. The demands in congregations in Quebec, are all provided for. Some that were thought to be dying out, are even self-sustaining. The scattered and poor settlements in Northern Ontario, and those that were sore depleted in Western Ontario, by immigration, are also cared for as they should be.

Now we must move on and do more than well for the Far West. Wheat growing and ranching and gold-mining, are not the only purposes for which those vast stretches were committed to our care. Soul winning, rather, and character building, and inspiring men with a great thirst for purity and uprightness. These are the first care and duty of our Churches and Christian people; care committed to us by the Master, and blessed shall be the servant who at his coming shall be found faithful. We must move on; we need your help; larger help than we have had in the past, that we may lay hold of an ever increasing number of fields that have been fostered by the Home Mission Fund, and nurture them still further.

Through lack of means, we have narrowed the work out there beyond what should have been done. Now, let us say,—we cannot afford only to be interested in and make investments in gold mines. We must take shares in this higher and surer investment, and be able to say, "Yes" I looked into the case of Lake of the Woods, and Rossland, and Kaslo, and elsewhere in Kootenay and Cariboo. I took stock in sending missionaries and ministers to all these districts, and I am told on the best authority, that it is going to pay."

Again I mention the \$28,000 that is needed, and appeal to Presbyteries and to ministers to help us. Make our case known to your people. Our trust is in God and in you, and the people whom you may fill with light on this subject. I believe we shall be prospered well.

The Sabbath appointed of the General Assembly for the Collection on behalf of Augmentation, is Sabbath, 17th January, 1897.

On behalf of the Committee,
R. Campbell, Convener.
Renfrew, December 22nd, 1896.

THE WORK OF FIFTY YEARS.

A MESSAGE FROM PTE. ALX TREMBLES.

To C. E. Societies and Sabbath Schools.

Dear young Friends,

Fifty years ago a small society of Christians, devoted to God and to their country, decided to build a large school for the education of young Roman Catholics, as a means of bringing them to the light of the Gospel.

Those men were few in number, but they were men of faith and of determination, ready for any sacrifice for the glory of God and the welfare of their countrymen.

Their enterprise was a wonderful one. How were they to find money for building? How were they to obtain pupils to fill up their school? How were they to find teachers for those French scholars? How could they support, year after year, such an establishment? How were they to meet the opposition of the priests?

They knew not. They could not answer those questions; but like Abraham, they trusted in God, and they said: "The Lord will provide."

They toiled, they wrote, they travelled, they begged, they prayed.

And during fifty years the Lord has provided for the support of the school and for the education there of about five thousand pupils, for their release from the errors and bondage of Rome, for the conversion to Christ of hundreds of them and of hundreds of families through their influence.

The founders: James Court, John Redpath, Rev. Dr. Taylor, John Dougall, Rev. Dr. Wilkes, have gone to their rest and to their reward. Who is going to succeed those men who have been the pioneers of this work, those generous Christians and devoted patriots?

What an honor to walk in their footsteps, to receive from their hand the sword of the Spirit, and continue the glorious battle they have fought so bravely.

It is yours, young sons of the Church, to continue the fight. Enlist your friends sound the bugle and come to the front.

It is yours, young sisters, to encourage and stimulate their valor by your gentle words, your courage and your readiness to help them.

We want to build up our country for God, and, to accomplish this, we must train good men and women, bring them up under the principles of the Gospel, and teach them how to respect the Holy Word of our Heavenly Father.

What a noble and glorious cause is before us, to give the Bible to this province! There should be none nearer to your heart.

Rev. Joseph Cook, the eminent writer from Boston, who learned French at Pointe-aux-Trembles, wrote some years ago, these remarkable words about our pupils: "These young people are the advance guard of a host who will, I hope, rescue the majestic banks of the lower St. Law-

rence from the power which, in Europe, has made the lives of so many peasant populations a prolonged childhood."

The time is coming when every intelligent member of the Church shall understand that we have a definite and distinct message for our countrymen, a message of salvation from God entrusted to us, and which we are bound to deliver to all who are ready to hear it! We need your help, dear young Friends, for carrying on this on account of the improvements we have good work: we need it this year especially, been obliged to make lately in our buildings. We need it just now. We need it for the pursuit of our work on a larger scale.

Shall we not do something corresponding to the foundation laid by those who dared to start this mission fifty years ago? Shall you not prove their worthy successors? Led by their example, stimulated by their success, the propitious time in which we live, the improving dispositions of the French Canadians, shall you not do something worthy of this generation, worthy of our Church, worthy of this saving and liberating enterprise? We need your help for meeting our present liabilities, for taking other pupils who want to be admitted, for new improvements.

Love for our Church calls us to this work. Her history is one of which we may well be proud. Her character and standing must be sustained by the fidelity of the Country. The weak stations must be strengthened, so that, as in the past, they may grow into self-supporting congregations.

Loyalty to our Master demands of us this work. His command is "Preach the Gospel to every creature." We must save our country, first for its own sake, and then for the sake of other nations. Canada christianized would hasten the conversion of the world. Every new Church we organize at home is a new source of money and missionaries, and spiritual influence for the work abroad. If a strong arm is to be stretched out to the heathen for their help, the body that lifts it cannot be feeble. Home Missions must be vigorously pushed, if Foreign Missions are to be energetically worked.

Let not this fiftieth year of the existence of our School pass away without making a special effort towards this cause, the most patriotic and the most religious, the most practical and the most ideal: which deserves the interest, the sympathy, and liberality of all the Christians of the Dominion. Let every Sabbath School and every Society of Christian Endeavour, which has not yet considered seriously the duty of giving the Gospel to their French countrymen, send a generous contribution this Christmas Season, to our Treasurer, the Rev. Dr. R. H. Warden, Confederation Life Building, Toronto.

J. J. BOURGOIN, *Principal.*

Pointe-aux-Trembles, December, 1896.

CALLS, PRESEY MEETINGS, Etc.

CALLS.

Mr. A. J. McMullen to Springville, and Bethany.

Mr. M. McLennan, of Kirkhill, to Free St. Columba, Edinburgh, accepted.

From St. Andrew's Ch. Tor., to Mr. McCaughan, of Belfast, Ireland.

INDUCTIONS.

Mr. Alexander Miller, formerly of Mosau, into, Ashfield, Maitland Pres., 30 Nov.

Mr. Bryce Innis, into Bobcaygeon and Dunsford, Peterboro' Pres., 8 Dec.

Mr. A. J. McMillan, to be ordained and inducted at Springville and Bethany, Peterboro' Pres., 1st Jan.

Mr. P. F. Langill, called from Bridgebury, to be inducted into St. Andrew's Ch., Martintown, Glengarry Pres., 31 Dec.

MINISTER'S OBITUARY.

Rev. J. M. Boyd, was born near Ottawa, and after completing his studies for the ministry, was settled for a time at Demorest, Prince Edward County, Ont. From this he was called to Beauharnois and Chateaugay, in the Province of Quebec, where for fifteen years he labored faithfully, though in weakness the last year or two, until the home call came, when, but three weeks absent from his pulpit, he passed away, 15 Dec., aged 55 years.

PRESBYT. MEETINGS.

Algoma, Thessalon, 3 Tues. Mar. 7.30 p.m.

Brandon, Brandon, 1 Tues. Mar.

Edmonton, Ed., 2 Mar., 10 a.m.

Glenboro', Glen., 2nd Mon. Mar., 7.30 p.m.

Glengarry, Cornwall, Knox, 9 Nov.

Huron, Blyth, 19 Jan., 11 a.m.

Inverness, Whyco., 3rd Wed., Mar.

Kingston, Stirling, 12 Jan. also.

Kingston, King., Chal., 16 Mar., 10 a.m.

London, Lon., 1st., 12 Jan., 10.30 a.m.

Miramichi, Newcastle, 30 Mar.

Maitland, Wingham, 19 Jan., 9 a.m.

Melita, Mel., 1st week, Mar.

P.E.I., Charlott't'n., Zion, 1st Tu. Feb., 11 a.m.

P. la Prairie, Neepawa, 1st Tu. Mar., 4 p.m.

Peterboro, Fort Hope, 1st, 9 Mar.

Stratford, Strat., Knox, 12 Jan., 10.30 a.m.

Regina, Moose Jaw, 3 Mar.

Superior, Sup., 1st Tu. Mar., 10 a.m.

Tor., Tor., St. And., 1st Tu. ev. mo.

STATED COLLECTIONS FOR SCHEMES.

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

Augmentation Fund, 3rd Sab. January.

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

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

Our Foreign Missions.

"I have been rather busy, being the only ordained man at this station, and having so many patients in the hospital and dispensary to preach to daily, besides visiting in the country,"—casually remarks Rev. W. H. Grant, of Honan, in a private note. A casual remark, but it gives a little glimpse into the busy life of a missionary. And much of it is not very encouraging preaching. Much of it is seed by the wayside, among thorns, and in stony ground; but thanks to the Spirit's blessing upon patient toil, the acreage of good ground is getting larger, and harvest prospects brighter.

THE GROWTH OF OUR F. M. WORK.

Just fifty years ago, see Sir Wm. Dawson's paper in this issue, our first Foreign Missionaries, Rev. John Geddie and his wife, sailed from Halifax for the South Seas. Now we have missionary men and women, six in the New Hebrides, thirteen in Trinidad, one in Demarara, four in Formosa, twenty in Honan, and thirty-nine in India;—see their names on next page;—besides hundreds of native helpers.

It is fitting that as our Church enters her second fifty years of F. M. Work, Dr. Geddie's picture should brighten the title page of our Church's missionary paper, and that the stirring story of his faith and work should be retold. Our readers will be thankful to have that story from one so closely identified with that movement of long ago, and who himself along a different line, has done so much by his influence and work to make the world better.

But it is more important that we should seek to be animated by the spirit of those men who have passed and are passing away, and whose works do follow them, and that with our larger means and opportunities we should do so much the more to hasten the final triumph of Christ.

THE FAMINE IN INDIA.

Rev. J. Wilkie, our missionary in Indore, writes to Rev. R. P. Mackay, of the famine. He says:

"Wheat is selling at two cents a pound and north of us at two and a half cents a pound and yet we are just on the edge of it. What it will be when it has time to assert itself it is hard to realize.

Mr. Parr, the Agent General, asked if we would be willing to take charge of the children that will in large numbers probably be deserted by their parents.

To this I said that so far as we had means we would do so, and that I would write to ask you how far you thought should undertake this work. He has ready sent us two boys, whom we are going to train as best we can. Will kindly let me know as soon as you what you as a committee think of the matter?

Bombay has taken up the work, and has removed there at least one batch of fifty girls. Some of them died on the way, and all had, when they reached Bombay, to be fed with milk, and that very sparingly for several days.

Last evening I went around some of our Christians about the time they were cooking their food, and was pained to find in some cases how near to starvation they are. There will be much suffering even amongst them before the next rains.

HELP FOR THE BHEELS.

A Joint Stock Company.

BY REV. J. BUCHANAN, M.D.

449 Church St., Toronto, Dec. 15th, 1896.

Dear Mr. Scott:—

Before leaving the Bheel country, I saw that the crops, owing to the absence of the usual rain, would be almost a failure. The little that was left was greedily watched by the avaricious, extortionate money lenders.

When it is remembered, that owing to the expensiveness of wood, buildings are constructed almost entirely out of clay and stone formed and fitted by the people on the spot, and that unskilled labor costs, without food, from three to eight cents a day, and for skilled labor from twelve to sixteen cents a day, it will be manifest how the making of the clay into bricks and the erection of the necessary buildings, as per my previous letter, will be in the first place the very best possible way of ministering to those half starved people.

But in addition to that, it is simply impossible to estimate the good that may come to those despised hundred thousands, who are sick, body and soul, no one ministering unto them, by the erection of an hospital for the diseased and simple homes for the homeless children.

A dear friend has suggested that the necessary five thousand dollars be taken up as a business for the Lord, and that it be divided into shares, himself agreeing to take the first \$200 share.

Accordingly I propose to divide them as follows:—

One "A" Share, value \$500. Five "B" Shares, each \$200. Twenty "C" Shares, each \$100. Twenty "D" Shares, each, \$50. Twenty "E" Shares, each, \$25. This will make up the total \$5,000. Of course all sums of whatever size will be thankfully received. I beg gratefully to acknowledge, from Mrs. Wm. Buchanan, Galt, \$5; and the following, from Toronto, Rev. J. Neil, \$3; Rev. J. M. Scott, \$1; Miss Cridge, \$1; Mr. A. T. Crombie, \$10; Mr. J. McMillan, \$2; Mrs. Mortimer Clark, \$10; Miss Annie McKenzie, \$3; Mrs. S.—, \$2; Mr. Lillie R. Brown, \$25; Miss Mitchell, \$5; Mrs. E. A. Bethune, \$5; Mrs. Robertson, \$1. Total paid to date, \$73.

In addition to this, there have been promised sums amounting to \$211.

OUR FOREIGN MISSIONARIES.

I.—THE NEW HEBRIDES.

Rev. J. Annand, D.D., and wife, Santo.
" J. W. Mackenzie and wife, Efate.
" H. A. Robertson and wife, Erromanga.

II.—TRINIDAD AND DEMARARA.

Rev. J. Morton, D.D., and wife, Tunapuna.
" Dr. Grant and wife, San Fernando.
" W. L. Macrae, Princetown.
" A. W. Thompson and wife, Couva.
" S. A. Fraser and wife, San Fernando.
Annie L. M. Blackadder, Tacarigua.
Adella J. Archibald, San Fernando.
Cecilia Sinclair, Princetown.
Lucy Fisher, Couva.

Rev. J. B. Cropper, Demarara.

III.—FORMOSA

Rev. G. L. Mackay, D.D., and wife, Tarasui.
" Wm. Gauld and wife, Tamsui.

IV.—CENTRAL INDIA.

Rev. J. Fraser Campbell and wife, Rutlam.
" J. Wilkie and wife, Indore.
" A. P. Ledingham and wife, "
Marion Oliver, M.D., "
Janet V. Sinclair, "
Jessie Grier, "
Janet White, "
Margaret McKellar, M.D., "
Rachel W. Chase, "
Bella Ptolemy, "
Harriet Thompson, "
Rev. W. A. Wilson and wife, Neemuch.
Charles R. Woods, M.D., "
Agnes Turnbull, M.D., "
Jessie Duncan, "
Catherine Campbell, "
Rev. J. Fraser Smith and wife, Mhow.
" N. H. Russell and wife, "
J. J. Thompson, M.D., and wife, "
Isabel'a Ross, "
Catherine Calder, "
Jean M. Leyden, "
Rev. W. J. Jamieson and wife, Ujjain.
Margaret Jamieson, "
Jessie Weir, "
Rev. F. H. Russell and wife, Dhar.
Margaret O'Hara, M.D., "
Mary Charlotte Dougan, "
Rev. J. Buchanan, M.D., and wife, Jhabua.

V.—HONAN.

Rev. J. Goforth and wife, Chang te Fu.
" Donald McGillivray, "
" J. Menzies, M.D., "
Annie Mckenzie, "
Jeanie J. Dow, M.B., "
Minna A. Pyke, "
Wm. McClure, M.D., and wife, Ch'u Wang.
Rev. M. Mackenzie and wife, "
" K. McLennan and wife, "
Maggie J. McIntosh, "
Davina Robb, "
Rev. W. H. Grant, Hsin Chew.
" J. A. Slimmon, "
Wm. Malcolm, M.D., and wife, "
Rev. R. A. Mitchell, "

RECOLLECTIONS OF DR. GEDDIE AND THE EARLY HISTORY OF HIS MISSION.

BY SIR WILLIAM DAWSON.

On the 30th of November, 1896, it is fifty years since Mr. and Mrs. Geddie sailed from Halifax, on their adventurous voyage, as the first foreign missionaries of the Presbyterian Church in Canada. It is true the jubilee of the Mission was celebrated in Nova Scotia, two years ago; but that was based on the first action of the Synod of Nova Scotia in the matter in 1844. The few survivors of those actively concerned in the initiation of the work are more disposed to think of the day when they bade good-bye to their dear friends, scarce hoping to see them again in this life.

Geddie, though five years my senior, was a friend and fellow-student in the old Pictou Academy, then under the able management of the late Dr. Thomas McCulloch, a man whose services to the cause of education were beyond all praise, and bear good fruit to this day.

Geddie was of small stature and slender frame, but wiry and active, with sharply defined features, dark, expressive eyes, and an eager earnest expression,—a boy that any thoughtful person who saw him for the first time would be sure to look twice at. He was diligent and careful and of a kindly disposition, but not brilliant; and his most prominent gift in the eyes of his young friends was that of constructiveness, in the making of ingenious toys and the building of play-houses. To those of us who were younger it was a pleasure to be introduced to a tiny house he had constructed, and which was fitted up with ingenious contrivances in its furniture, and was adorned with many prints, drawings and curiosities.

Neither he nor I gave much time to the sports of our companions. He delighted to employ his leisure in working out mechanical devices, and I in exploring the shores and woods for specimens of natural history, in which, however, he also took an interest, which was in so far a bond of union.

Geddie came of a Godly stock. Both his father and mother were not only earnest Christians but spiritually minded and wide in their sympathies. John Geddie, senior, had in Scotland been a member of the Independent or Congregational Church, though in Pictou, where that body had no congregation, he connected himself with the Presbyterian Church, and was for many years an elder, in which capacity his gift in prayer, both in the homes of the sick and sorrowing and in the weekly prayer-meeting, was conspicuous.

In Scotland, he had been interested in Foreign Missions, especially those of the London Missionary Society, and in Nova Scotia, he continued to read missionary literature and to keep himself informed on the subject.

Young Geddie was thus trained in a missionary atmosphere, and accustomed to look with admiration on the heroes of missionary enterprise. Under these influences also he became early impressed with religious convictions, and made a profession of faith at the age of nineteen.

Not long after, he entered the Seminary of the Presbyterian Church, then recently established, and which at that time had to contend against a prevalent prejudice which regarded the home manufacture of a Christian ministry as an unwise innovation. Even as a theological student Geddie was fired with zeal for Foreign Mission work, and seems to have been the originator of a missionary prayer meeting among his fellow-students.

When, in 1837, he was licensed as a preacher, he would gladly have gone to the foreign field; but there was no opening in connection with his own Church, and he disliked the idea of serving under other bodies or missionary societies abroad. In the meantime, therefore, he accepted a call to the congregation of "Cavendish and New London" in Prince Edward Island.

This high-sounding name represented a stretch of fine agricultural country extending for about thirty miles along the north coast of that Province, and inhabited by a somewhat homogeneous population of intelligent and well-to-do Presbyterians of English origin. He was inducted there as minister in 1838.

In the following year he married Charlotte, daughter of the late Dr. Alexander McDonald, of Antigonish, in Eastern Nova Scotia. He had, I believe, made her acquaintance when resident there some time previously as teacher. Belonging to one of the best families in the county, she had the graces of a fine personal appearance and good manner, and was known in her social circle as a woman of eminent piety and zealous in every good work. She was content to bury herself in the quiet duties of a country manse, or go afar off to the heathen, as the Lord might indicate; and I have been informed that before their engagement this was understood to be her determination.

I had the pleasure of accompanying Mr. Geddie to Antigonish to claim his bride, and felt that he had secured a helpmeet for any good or great work. It proved so in the sequel, and I doubt whether, without her advice and encouragement, her husband could have succeeded as he did in the great object of his life. In many difficult and dangerous positions she proved herself a woman of resource, judgment and courage, and was most devoted and untiring in her exertions for the benefit of the barbarous people among whom they labored long, and especially of their women children. At the time of her marriage, however, the immediate prospect was she should occupy the quiet position of minister's wife in New London.

A little later I had the opportunity, when collecting geological facts for my "Acadian Geology" to visit Mr. Geddie, at his home, and to study in his company some of the red sand stone cliffs of that part of Prince Edward Island, as well as the great sand dunes which stretch along its northern coast. We traversed them for long distances, examining their structure and mode of growth, and inquiring as to their history and changes since the coast was first occupied by settlers. In a figure of one of these dunes in "Acadian Geology" Geddie appears in miniature on the top, as if in the act of preaching to the waves dashing in on the shore.

I had an opportunity at this time of seeing something of his pastoral work, and also of learning the steps he was taking to interest the congregations of Prince Edward Island in Foreign Missions.

He had begun by forming a missionary society in his own congregation, and then urging his brother ministers to take similar steps. At first they contented themselves with collecting small sums for the London Missionary Society; but gradually the idea grew of an independent effort in the cause. This culminated in 1843, in an overture introduced into the Synod by Dr. Keir, the senior member of the Presbytery, to the effect that it was expedient for the Church to maintain a mission of its own abroad.

The Presbytery of Prince Edward Island certainly embraced some of the most earnest and spiritually minded men in the church; but its bold action in the matter of missions was, I have no doubt, due to the initiative of Mr. Geddie, and was greatly in advance of the ideas and information of the other Presbyteries of the Synod. By them the proposal was received but coldly. It was, however, sent to the presbyteries to consider, and report to the Synod of the following year, 1844.

At this meeting, though only one presbytery cordially approved the movement, the Synod agreed, by a small majority, to appoint a Board of Foreign Missions, and to circulate among the congregations copies of a memorial drawn up by Mr. Geddie, and presented to the Synod by the Island Presbytery in support of its movement. It was characteristic of the position of the matter that the Board consisted principally of the members of the Presbytery of Prince Edward Island itself, with a few members from the two other presbyteries.

The Board, however, did not let the matter rest, but proceeded to collect and to circulate information, and to appeal to the congregations for pledges of support; the result being that before the next meeting of the Synod all of the congregations of Prince Edward Island, and twenty of those on the mainland, had promised sufficient contributions to warrant the Board to ask authority to advertise for one missionary and to select and recommend a field of labor.

At this meeting, a few other gentlemen from the mainland, supposed to be favorable to the measure, were added to the Board, and it was among these that I became a member of it,—a position, however, which other engagements and long absences from home prevented me from occupying, except for a few years.

The proposal made in 1843 had been preceded by a number of articles written by Mr. Geddie, and, published in a journal which at that time was the organ of the church. These may have produced some effect on the members generally; but there was still much doubt and uncertainty, and some opposition, arising partly from want of correct information, and partly from a conviction of the inability of the Church to maintain a foreign mission.

This was natural, when it is considered that the whole body represented in the Synod numbered at the utmost only thirty-five congregations, with a little over five thousand members, that most of the congregations were poor, many of them in debt, and some in arrears of their minister's stipends. There were also many still poorer outlying districts which could be provided for only with difficulty. Geddie, however, and those who sympathized with him, urged the duty of doing something to fulfill the great commission to evangelize the world, in faith that our action in this direction would bring greater blessing on ourselves.

The missionary fields open at the time and their various drawbacks and attractions are referred to at length in Dr. Patterson's Life of Geddie, and need not be discussed here. It is sufficient to say that the duty laid upon the Board of Foreign Missions was a difficult and anxious one.

After much correspondence, consultation, and prayer, it was, however, finally decided at a meeting held in Pictou, in September, 1845, to recommend a mission to Western Polynesia, and especially to New Caledonia or the New Hebrides; and this being decided, Mr. Geddie at once offered his services as our first missionary, an offer which was unanimously and cordially accepted.

This decision, however, at once developed a new phase of opposition of a specially unpleasant character. It was now discovered by opponents of the mission, that not only was the whole scheme chimerical, but that Geddie, owing to his delicate frame and his want of any imposing appearance or great popular gifts, was the most unsuitable man in the world. This kind of opposition appeared even in the Synod when the matter came up for discussion.

Geddie took all this in a calm and Christian spirit. He acknowledged that, like an earlier missionary, he might be said to be "in bodily presence weak and in speech contemptible;" and nothing could please him better than to give way to a better man, or that a Barnabas having the necessary qualities and the confidence of every

one should be appointed either in his stead or to accompany him.

But this opposition died away of itself, while as Mr. and Mrs. Geddie became known throughout the church, they gained many friends and admirers, and it was found that he at least possessed in an eminent degree the qualifications of zeal and of intimate knowledge of the work he had undertaken; so that eventually the missionaries went forth with expressions of universal love and good will, and many of whom little was expected made considerable sacrifices in aid of their outfit and maintenance. So it came to pass that after Mr. Geddie had further increased his qualifications by some studies in medicine, printing, and other arts, there was, on Nov. 3rd, a solemn and affecting dedication service in Pictou, the home of his father and early friends; a last farewell to the aged mother who had devoted her son in infancy to whatever work God might have for him, and to relatives and old friends, many of whom were to see him for the last time; and on the 30th of Nov., the missionaries and their children sailed from Halifax to Boston, to begin their long and circuitous voyage, in one of the sailing ships of those days, to their destined field of labor, the precise site of which they would learn only after arrival at the Samoan Islands and conference with the missionaries there.

How they were prospered on their voyage; and how, after much consultation and inquiry, they were finally placed on Aneityum, the most southern of the New Hebrides Group; and how their work was blessed; and the laborers that followed them and the remarkable success and extension of the mission:—these things are written in Patterson's biographies of Geddie and his companions, in Inglis' "New Hebrides," and in Murray's "Missions in Western Polynesia," and in many other reports and publications. But above all it is written in heaven with the names of many converts introduced into the kingdom of God from that Melanesian race, which, so far as we know, had been an outcast from the knowledge of God and His Salvation, almost from the dawn of history.

It was nearly twenty years later when my wife and I had the pleasure of receiving Dr. and Mrs. Geddie in our home in Montreal, on the occasion of their return for a time to visit the church in Canada; when the marvellous success of their mission was known throughout the Christian world, and when Dr. Geddie could say that he had been unable to bring with him a specimen of the idols of Aneityum, because no heathen remained on the Island.

So soon as letters began to arrive from the missionaries, they were published in the provincial newspapers. But it was felt by the Mission Board that more than this was needed; and more especially that facts were in demand respecting the field to be occupied and its people, and the ways

in which the Mission might be aided from home.

Another venture was therefore undertaken, and in January, 1850, the first number of the *Missionary Register* was issued. It was desired to obtain the co-operation of the Board of Home Missions, but it pleaded want of means, and would only undertake to contribute some matter to the pages of the new journal. The Rev. George Patterson, who had become a member of the Foreign Board, and has since greatly distinguished himself in literary pursuits, was placed in editorial charge of the new periodical, which consisted of sixteen pages monthly, and I undertook to give any assistance I could. We chose as a motto, or war cry, for the *Register*, the first verse of the 67th Psalm, the missionary hymn of the Old Testament, in one of the Scottish metrical versions:

"Lord bless and pity us,
Shine on us with us with thy face:
That th'earth thy way and nations all,
May know thy saving grace."

It was a plain, rude little journal, got up in a way that would be despised in these more luxurious days; but its matter was of an able and stirring character and in looking over some of the old numbers it appears to me that it was in no respect inferior to its contemporaries and successors among missionary periodicals, in spirit and attractiveness. Geddie's letters in particular were very much above the average of missionary correspondence, and were full of graphic pictures of the Islands and their people, as well as animated by a fine spirit of consideration for them and their peculiarities.

The *Register* was merged, at the Union of 1860, into the *Home and Foreign Record*, which, at the larger Union of 1875, gave place, with others, to the PRESBYTERIAN REC. RD.

A few thoughts may be added as to the lessons of Dr. Geddie's work. In any great enterprise the first thing is to find suitable men or women to carry it on. If they are found, the means also can be obtained; but mere gifts of money are often lost or squandered, because the agents for employing them to advantage are not forthcoming. Geddie's mission began in the man himself, and that was its great strength.

Geddie's work is also an illustration of how much a single man, animated by the Divine Spirit, can do. When he began the agitation on behalf of a Foreign Mission, no one could have imagined that it would grow to such proportions, and how many, not only in Canada, but elsewhere, would be induced to interest themselves in it.

Nor is the task by any means complete. It has yet to grow to greater things even in Western Polynesia and Australasia. God may have in His grace much in store for

the people of these Islands, now that he has so effectually begun a good work in them and has so clearly shown by their means how the last may become first in His Kingdom. It has, besides, been the beginning of a missionary spirit in Canada and Australia, which has developed in many other directions.

The influence of Foreign Missions at home is also an important consideration. In Nova Scotia the New Hebrides Mission was as life from the dead, as I had occasion to know in visiting different parts of the Province a few years after Dr. Geddie left. Congregations which had felt no practical interest in anything beyond their own limits were soon aglow with zeal in the work in the New Hebrides, and finding new openings for Christian activity in connection with it, and felt besides a new stimulus to Christian work at home.

The co-operation also with other churches in Scotland and Australia in Foreign Mission work had enlarged their sympathies and their field of perception.

New ideas of Christian obligation to the unsaved both at home and abroad took root, and new hopefulness as to every kind of Christian effort. In later times these influences have been extending throughout Canada, and they will extend deeper in proportion to the energy and vitality of missionary work.

Nor must we limit the influence of a man like Geddie, to the present time. In the kingdom of Christ the good that men do lives after them, and may go on growing and extending till the end of time. This is the reason why our Lord could not indicate to his too impatient disciples who should have the first places in the future Kingdom. The fruit of a missionary's work goes on from age to age, and its true value and amount cannot be made up till the final reckoning, and then only by the omniscient Judge.

But we have also here, a lesson of humility and high resolve. In the last fifty years, our country has been greatly blessed with peace and prosperity. It has increased much in wealth and population. God in his Providence has been opening up great portions of the non-Christian world to the Bible and to Missions Facilities for travel have been immensely increased. Many young men and women are offering themselves for the work. Can we truly say that, on the eve of the twentieth century since Christ gave His Great Commission, we are taking advantage of our opportunities. Surely in view of the history of the little movement of half a century ago, we should be prepared in God's strength to strive after greater and better things.

Can we, whose souls are lighted
With wisdom from on high,
Can we, to men benighted,
The Lamp of Life deny?

OUR MISSION IN BRITISH GUIANA

By OUR MISSIONARY, REV. J. B. CROPPER.

For the RECORD.

On Sabbath, 1st Nov., 1896. I received in the name of the Presbyterian Church in Canada, the congregation and mission station of Better Hope; and opened our connection with the Colony.

It was a glorious tropical Sabbath day, warm and bright,—rather too warm, when exposed to the sun, for comfort, but a fresh breeze tempered the heat and made it bearable.

In the morning, a Sabbath School was visited on an adjoining estate; and at 11 o'clock in the forenoon a large congregation assembled in the Church. This was the black and colored section of the congregation whose service is conducted in English. The Rev. Mr. Slater, whom I was to succeed, led, by request, the devotions, and conducted the opening exercises; and then introduced to the people their new minister. He spoke of the great pleasure he had in welcoming the Canadian Mission, and in graceful and fatherly language commended their new pastor to the people.

It was no easy matter for me to speak with composure on such an occasion. There had been, previously, considerable expectation with regard to the coming of the Canadian Mission; and evidently much is expected to result from its entering upon work in the Colony.

The retiring minister had been forty years in the ministry; and was not merely leaving his congregation, but retiring altogether from active service. For ten years had he ministered to the people he was addressing—and a most faithful and devoted ministry it had been. My first acquaintance with him had been many years before. I was then only a child; but the occasion and circumstances were such as to leave with me a permanent and vivid recollection of a man whom I have ever since continued to hold in high esteem.

As, therefore, the tall, spare figure stood erect in the pulpit, with ruddy face and silver locks, and spoke of his successor, it was very affecting; and it was a very difficult task for me, when he came down, to enter the pulpit he had just told me was mine, and address the people of my first charge. I felt as though I was receiving a command in succession to a retiring veteran; and the thought uppermost in my mind then, as indeed it had been more than once before, was "who am I and what is my house that thou hast brought me thus far?"

At the close of the service the Sacrament was dispensed by Mr. Slafer, who charged the people to "encourage" their young minister. His reference to Joshua being encouraged when called upon to succeed the great hero-leader of Israel's hosts seemed to me fitting.

After this the Sabbath School of the Better Hope Church met; and at 2 o'clock in the afternoon the East Indian Service was held in the Church. I conducted the service, and Mr. Slater dispensed the Sacrament. There were visible signs which told how large a place he filled in the hearts of these people. Two men were admitted to the full membership of the Church; and their replies to the questions put to them evidenced how thorough was the training they had received.

The work has been begun under most favorable auspices. Mr. Crum Ewing has directed that every assistance be rendered; the Attorney for the Estate and the Manager have been very kind, and have shown every attention both to myself, personally, and to the work; and the ministers of the Church of Scotland in the Colony have extended to me the right hand of fellowship.

"What shall the harvest be?"

JOTTINGS FROM HONAN.

Ch'u Wang, 12 Oct., 1896.

Dear RECORD:—

I have just returned from a brief visit to Hsin Ts'un, and Tou Kung, two of our outstations fifteen miles from here.

It is now a little more than three years since, shortly after my arrival in Honan, I first visited Hsin Ts'un. At that time there were no professing Christians there. None seemed at all interested in our arrival except the idle rabble of the street-loafers, who gathered around to see us put up for the night in the dirty, dismal Chinese inn, crowding into the small room, and tormenting us until we had to put them out.

Well do I recollect how in the evening, after our inquisitive friends had left us, a man, apparently quite an opium wreck, with a friend of his, came to talk about the Gospel; and how I, in spite of my most strenuous efforts to the contrary, fell asleep more than once listening to the hum of conversation between him and Mr. Goforth, in a language of which I could, as yet, understand very little.

The man had spent several months in an opium-refuge in Chang te Fu, conducted by a native Christian from Shansi, and had there heard the Gospel. Being an intelligent man and able to read, he had read most of the New Testament and large portions of the Old Testament, and remembered most of what he had read.

The conversation was continued by candle-light till almost midnight, when the man went away promising to return in the morning. Next morning we had scarcely finished breakfast when he appeared, and spent the whole of the forenoon, questioning and being questioned by Mr. Goforth, a large crowd of natives standing around listening.

His knowledge of Scripture was remarkably full and accurate, considering that he had never before come in contact with a

foreigner, but he was still addicted to the use of opium, his course of treatment at the opium-refuge having proved unsuccessful.

This was my first visit to Hsin Ts'un, and this our first acquaintance with Wang Fu Lin, "gambler, story-teller and opium-smoker." He afterwards broke off the opium-habit at Ch'u Wang, and was in due course of time baptized, and has been doing valiant service during the last half-year, preaching the Gospel to others.

How great the contrast between that visit and my last can be fully realized only by one who has experienced the difference between visiting a town in which he meets only hostile and suspicious heathen, and one in which he has Christian friends. Now we no sooner enter the town than we meet some friend, and by the time we have reached the inn several more have joined us, anxious to see us made as comfortable as circumstances will permit, and to hear and tell all the news that may be interesting.

In the evenings we meet for Bible-study and hymn-singing; and on Sabbath we have three services, which are attended by all the Christians and several others. We have now in Hsin Ts'un six baptized church-members, and fourteen recorded inquirers on probation.

At Tou Kung, six miles from Hsin Ts'un, we have five recorded inquirers, from whom we receive a hearty welcome. Here we spend the day, it may be on the street, preaching and selling Gospels and tracts, or it may be speaking to those who come to see us in the inn. The evenings we spend with our friends in Bible-study and hymn-singing.

The greatest hindrance to the work in these two towns, as in all outlying places where we have converts, is the lack of suitable buildings for meeting in. This is one of the most perplexing questions that we have to deal with at the present stage of our work. For though it would be a matter of no great difficulty or expense for us to erect small churches where they are most required, we dare not do so since we would thus defeat the very object we have in view, viz., the establishment of a self-supporting church in North Honan. Until our native Christians are able and willing to bear to some considerable extent the expense of such buildings, we believe it unwise to build.

There are few lessons the Chinese learn more readily than to look to the foreigners for everything, especially funds, if they receive the slightest encouragement to do so. Hence we seek to encourage them to depend on themselves for providing buildings and all else necessary for carrying on a church among themselves.

This year we have experienced a new difficulty, in having the Roman Catholics coming into our field and seeking to proselytize our adherents and church-members. In some measure they have succeeded, but

they have, we are rejoiced to say, in a large measure failed.

The methods of work of these "sheep-clothed wolves" are suited to the demands of each individual case.

In North Honan their plan has been, first to establish a school, offering a liberal money bonus together with food to all children who would attend; when this is fairly established, they open a sort of soup-kitchen, providing food for as many of the fathers and elder brothers as may wish to come to learn the doctrine.

As many as are not caught by these baits are tempted by special inducements, in the way of offices and salaries in the Roman Catholic Church.

All these are powerful inducements to the poverty-stricken and mercenary Chinese; and by such means they have succeeded in drawing several away. It is only a matter of surprise that all do not succumb to such temptations; but, praise God, the faith of most of our converts in the Gospel has been strong enough to keep them true. Thus the Romanists have not, up to the present time, done us much real injury.

Moreover, their doctrines and their methods of disseminating them do not recommend themselves to the better class of Chinese. They require so little change in their converts, that those they win from heathenism still practically remain heathen under a new name, their moral character being a matter of slight importance within the pale of a church, whose Supreme Pontiff can admit to or exclude from Heaven at will. They still continue to worship idols, but with names changed.

The Roman Catholics furthermore undertake to support and defend their converts in any law suits in which they may be involved. This brings into their fold many litigants; and thus some of the worst elements in Chinese society are absorbed into the Roman Catholic church, which does not add to the church's good name among the better-disposed class.

What means lie within our reach for combating these false teachers? Knowing the methods adopted by the Roman Catholics to be absolutely sinful, we cannot adopt them. The means we have adopted may be briefly stated:—

(a.) Waiting more constantly upon God regarding the matter, observing, also, a special day of prayer and fasting among both natives and foreigners.

(b.) Visiting our church-members and adherents more frequently and regularly, and not seeking so much to extend our church into new districts for the present.

(c.) More persistent instruction of our church-members in the doctrines of the Bible, and the errors of the Roman Catholic Church regarding them.

By these means we hope to successfully combat the efforts of the Roman Catholics to destroy our Church in North Honan. We realize that it is a serious crisis for our

Church here, but "the battle is the Lord's." Neither time nor space allows me to tell of the work which the Lord is giving us to do at Ch'u Wang station. The numbers of sick who come from all directions, several of them distances of sixty or seventy miles, to be treated here, may justly be termed "phenomenal" in so young a country station in China.

Indeed, at present we know of no country station in North China, under the charge of a single physician, that can show so large a number of treatments per day for so long a period, as we can report at Ch'u Wang, this year. During three months the average number of treatments per diem was 104; one day, 210 patients were treated, and in one week, 1,267. All these people, both men and women, have heard the Gospel. Many Chinese tracts and Scriptures have been sold.

As tangible results we have the names of five recorded since May, as probationers for baptism; while many others have gone home deeply interested, and having a good intellectual grasp of the leading truths of the Gospel of Salvation. Many of these, will, we feel sure, be heard of later. "The Lord giveth the increase."

Yours sincerely,

Wm. Harvey Grant.

EXTRACTS FROM HSIN P'AO.

THE WEEKLY MS. PAPER OF THE HONAN MISSION.

Conducted by one of the Medical Missionaries.

Quaint, simple, but exquisite, is the following bit of humor in the issue of August 28th, at Chang te Fu.

"Miss Mackintosh and Dr. Dow left for Chu Wang this morning. All being well, they will leave again to-morrow morning."

The explanation, given elsewhere in Hsin P'ao, is that the ox cart, with the two ladies, was upset over a bank into a wet mud hole, shortly after starting, necessitating a return for drying, cleaning, and repairs.

From issue September 4th.

"Chu Wang:—Farmers are busy sowing their fall wheat.

"Medical: week Aug. 15-22, total treatments, 391; week Aug. 22-29, total treatments, 468.

"We hear that Mr. Mitchell was terribly reviled by a drunken man, lately, for causing the drought. We have known Mr. Mitchell for some years, and have no hesitation in saying we don't believe he had anything to do with it.

"Chang te:—Many come every day to the chapel. Mr. Wang has been a great help these days in dealing with the scholars, who have come up to the great Chinese examinations for B.A., Mrs. Wang is also doing excellent work among the women who come, and also out in the villages near by. Her health is never very good, and as

she receives no pay for her work, it is all the more encouraging.

"Do not forget that next Sabbath, 6th, has been set apart for prayer and fasting re Roman Catholic aggression."

From issue September 25th.

"Chang te Fu:—Harvesting is now over. Farmers are busy irrigating their land preparatory to ploughing.

"Bread upon the waters:—Several years ago, when our mission in Honan was very young, two of the missionaries spent some days in a large town, some distance from here, preaching and selling books. Since then nothing has been heard of good results till a few days ago, when a man came from a village in that district, and asked to be taught the way of God more fully. He had bought some books from the missionaries, and the reading of these had given him a desire to know the way of life."

From issue October 3rd.

"Chang te Fu:—Weather lately has been cool and cloudy, with rain. Chinese now wear blue, a few still retaining the native brown.

"One of the things that lies very near to one's heart is a bowl of hot gruel sent over by a thoughtful neighbor when one is in the grip of malaria.

"An Incident:—One afternoon an old man applied for treatment at the hospital. His neck and shoulders were covered with dirt and sores, but it was the latter he sought treatment for. On being advised to wash himself, and then return, he said:—'Sir, I have no such custom as putting water on the outside of me. I am a poor man, and find difficulty enough in getting the water required for the inside!' He went away unwashed and untreated."

"Chu Wang. Medical:—Dispensary, Sept. 13-19: total treatments, 703.

"The long continued drought is causing several of the wells in town to fail.

"Dates are an abundant crop, and a popular dish here.

"Cold weather is near, and the shivering native redeems his garments from the pawn shops.

"It will rejoice many to know that Mrs. Chang has been taken on probation for baptism. She passed a very creditable examination. She has been very faithful in her attendance at worship and Sabbath service, and would sometimes be found in the hospital, teaching the patients. Her son was baptized last communion.

"Work at Chang te Fu very encouraging. All the missionaries reported well."

From issue October 8th.

"Chang te Fu:—Mr. McGillivray returned from the Peking missionary convention on Wednesday evening. Li himself

would not have received a heartier welcome from the Chinese in the compound.

"Mr. Goforth left for Lin Ching on Wednesday morning. He intends to stay a week or ten days.

"Cheering news comes this week from the English Baptist mission at Ching chow Fu. Over 400 converts are added to the Church there this year.

"Hsin Chen:—The boycott among the masons has been at last broken, and the necessary building is proceeding rapidly. Our correspondent writes that the people seem lately more inclined to be friendly. Mr. and Mrs. Malcolm are expected in before long.

"Chu Wang:—Dispensary: total treatments, Sept. 20-26, 522. Sept. 27—Oct. 3, total treatments, 417.

"Mr. Grant visited Hsin Ts'un and Tou Kung, last week, and found everything progressing favorably."

From issue October 15th.

"Chang te Fu:—Fine sunny weather has taken the place of the wet weather of the past weeks. One is reminded these days of Indian summer.

"It pays to wait in China? Not always. The American Board at Peking could have bought a lot several years ago for 400 tls. Mr. Anent says the price is now 4,000 tls., and they will give it, as they need the land.

In this connection, two proclamations are out here, telling of two Foreign surveys of railways, to a point, 60 li (20 miles), north of Chang te; and this week's *Herald* tells of surveys from Hankow to Yellow River crossing.

"Dispensary:—Total treatments, Oct. 4-10, 327 operations. People are very busy at present sowing fall wheat, hence the attendance of patients at the dispensary is small.

"Hsin Chen:—Mr. Mitchell has now attained his majority, having been a full year in Honan. He will now be entitled to form opinions, and to vote in Presbytery meetings. The *Hsin P'ao* congratulates the Presbytery as well as Mr. M.

"Punishment of robbers at the Fu. Four robbers were, on Sabbath last, tried here for robbery, and punished. The leader, 23 years old, was at once beheaded. The other three each received 3000 blows with the bamboo, till the bones of his legs were bared of flesh. Then all were exposed in the cage till they died.

"Mr. Goforth returned on Wednesday, from Lin Ching. He reports the prospects there very encouraging. Crowds came daily to hear the Gospel preached. Mr. Wang remained at Lin Ching.

"Mr. McGillivray left yesterday, on a visit to the Roman Catholic bishop, but finding out on the way that his reverence is at present at Peking, he returned last evening."

Young People's Societies.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY REV. R. D. FRASER, CONVENER.

The Monthly Topics for 1897, consist of a General Survey, and are adapted to all the various sorts of young people's societies. The second weekly meeting of the month is to be devoted to them; and attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E.'s is for sale by the *Endeavor Herald Co.*, Toronto, at 60c. per hundred. It is issued by arrangement with the Assembly's Committee and embraces the Monthly Topics of the Plan of Study.

Topic for week beginning Feb. 14th.

THE GREAT HOME FIELD.

Luke 10: 1-16.

Hints for the Meeting.

1. Let the leader be selected well beforehand,—at least a month, if possible. He needs all that time to get his helpers, selected and ready.

2. He should call on as many as possible to assist. Better a number of brief papers or addresses than a few longer ones.

3. The poorest possible use of the admirable articles of Drs. Cochrane and Morrison, given below, is to have them read in the meeting as they stand. It is meant that they should be studied and digested, and worked into original papers, by the young people.

4. Select the Hymns carefully, and a number of them. The variety, both in Psalter and Hymnal, is great.

5. Points suggested for separate treatment in papers or addresses.

The Scripture warrant for Home Missions. Bible Home Missionaries.

The field by Provinces (a paper for each Province, with a map of the Dominion on the wall).

The Home Missionary and his work.

Incidents from the Home field.

Home Missions as a national benefit.

The possibilities that lie before our Church in the Home field.

6. The Home Mission Reports in the General Assembly Minutes, a copy of which every minister has, will be found a rich storehouse of interesting facts.

Western Section.

By Rev. Dr. Cochrane, H. M. Convener.

I. THE OBJECT OF THE H. M. SCHEME.

It is, in brief, the extension of the Presbyterian Church within the Dominion. This

involves the responsibility of securing that the scattered immigrants from all lands, and of all languages, who have settled within our borders, as well as the Canadian settler who has removed from the older and more densely populated parts of the several provinces, into the newer and more sparsely settled districts, shall receive the means of grace, and not be allowed to lapse into utter godlessness. The first duty of the Christian Church is to look after spiritual wants of those of her own faith. See, Gal. 6: 10: Matt. 10: 5-7, 23; Luke 10: 1-16; 24: 46, 47.

II. ITS IMPORTANCE.

The importance of this work will appear on a little reflection. The following considerations may suggest others to the reader:—

(1.) It is easier to preserve and foster religious life where it already exists, than to introduce it where it is not, or to revive it where it has grown cold and numb. Under God, this depends on the means of grace administered by the Home Missionary. 1 Cor. 3: 5-7; Eph. 4: 11-14.

(2.) Increased efficiency of the church in all departments depends on the diligent prosecution of Home Mission Work. Who can estimate the influence for good to succeeding ages of a single congregation brought into existence by the labors of the Missionary? How inestimable the loss where such a possible work has been neglected! Financially it pays. How much is being contributed every year for Evangelization, Foreign Missions, French Evangelization, Colleges, etc., by congregations that owe their existence to the Home Mission Fund.

(3.) The wholesome influence of Presbyterianism on national as well as personal morality. It matters everything for a man's conduct what he believes doctrinally. The more thoroughgoing Presbyterianism there is in any nation, the better for that nation's morality, good government, and stability.

III. ITS HISTORY.

The history of Home Missions in Quebec and Ontario may be said to date from about the year 1843, when the Missionary Synod of the U. P. Church took steps "to form a missionary fund, for the purpose of assisting weak congregations and of supporting missionaries in more destitute places." Later on the Free Church and Church of Scotland had their Home Mission Systems, but the Union of 1860 gave great impetus to Home Mission Work, and the Union of 1875 immensely greater still. (See Dr. Gregg's "Short History of the Presbyterian Church in Canada," p.p. 120, 136, 148, 165, 206, for many interesting particulars under this head.)

IV. THE FIELD.

Ever since the Union of the churches in 1875, the Home Mission Work of the Dominion has been operated by two separate committees,—one for the East and one for the West. The Western Section takes in all the Provinces and Territories from the Province of Quebec, (inclusive) westward to the Pacific Ocean. The present Convener has held the position ever since the Union of 1875.

1. *The Province of Quebec.*

This Province contains a large Mission territory, superintended by the Presbyteries of Quebec and Montreal. This H. M. Field is distinct from that of the French Evangelization Board. There are many English-speaking Protestant communities hedged in by French on all sides, which it would be criminal to neglect. Altogether, there are 23 mission fields, including 42 preaching stations. Eleven of these have ordained missionaries.

2. *Ontario.*

This Province includes a much more extensive Mission field than is sometimes thought.

The Presbytery of Ottawa, has 13 mission fields, with 26 preaching stations, and 6 ordained missionaries.

Lanark and Renfrew has 18 mission fields and 46 stations, reaching northward to Lake Temiscamingue in the Nipissing District, and not 300 miles due south from James Bay.

Kingston has 18 fields, with 49 stations.

Barrie has 35 fields, with 98 preaching stations, including the Muskoka and Parry Sound Districts.

Algoma, including the Manitoulin Islands, has 30 mission fields, with 103 stations.

Rev. Allan Findlay, Barrie, is superintendent of the most of this Ontario Mission field, extending from Algoma to the Ottawa, visiting the missions, aiding in the allocating of the missionaries, and dispensing the Sacraments.

Superior Presbytery includes the Kewatin and Rainy River districts, and brings us to the borders of:—

3. *Manitoba, North-West Territories, and B. C.*

These are, for the most part, under the superintendence of the Rev. James Robertson, D.D. In 1875, all this vast territory was included in the Presbytery of Manitoba. Now there are 12 Presbyteries with 2 Synods. The field includes the rapidly developing mining districts of British Columbia. The Gospel is preached in most of the languages of the continent of Europe, and the work includes a mission to the Mormons, in Alberta.

V. GROWTH.

The following statement shows the increase from 1876 to 1896. In families, 537 to 11,120; communicants, 495 to 17,116; congregations and missions, 42 to 709, including about 40,000 hearers. "Yet there remains very much land to be possessed." Josh. 13: 1.

VI. MEANS OF SUPPORT.

These are, 1. The contributions of the missions themselves, averaging about \$5 per member last year. 2. The contributions to the Home Mission Fund, by all the congregations of the Church. An average of about 50 cents per member during the year would enable the Committee to overtake the work. Last year the average was only about 20 cents per member. 3. Contributions and donations from the Presbyterian Churches, in Scotland, and Ireland. 4. Special contributions from Young People's Societies,—C. E., H. M., etc.—Women's Mission Societies, Mission Bands and Sabbath Schools. Many of these are contributing to the support of specially selected Mission fields.

Each Presbytery has a Home Mission Committee, the Convener of which will give assistance and information to Societies desiring to aid this work. A copy of the Home Mission Report for use of Societies will be sent on application to Rev. A. Henderson, Appin, Ont.

THE EASTERN SECTION.

BY REV. DR. MORRISON, H. M. SECRETARY.

The Synod of the Maritime Provinces covers the Eastern Section of the Presbyterian Church in Canada, and embraces the Provinces of New Brunswick, P. E. Island and Nova Scotia, within the Dominion, as well as Labrador, the Bermudas, and Newfoundland, outside.

There are in all, 45 mission fields: 1 in Nfld., 16 in N.B., 1 in P. E. I., 26 in N.S., and 1 in Labrador. These comprise 136 stations.

In addition to these strictly mission fields, a number of congregations that are aided from the Augmentation Fund, while enjoying the services of pastors duly called and settled, are, on losing their pastors, frequently assisted by the Home Mission Fund to support ordained missionaries, appointed to them for one year by their Presbyteries; or student catechists appointed for a shorter time. Of these there were last summer in Nfld., 1, in N.B., 2, in P. E. I., 2, and in N.S., 14.

The number of these frequently changes, some securing settled pastors, and looking for help to the Augmentation Fund, others losing their pastors and receiving a missionary, by appointment of the Presbytery, whose salary must be supplemented by a grant from the Home Mission Fund.

A third class of charges, to a certain extent dependent on the Home Mission Fund, consists of congregations temporarily vacant. Presbyteries secure a large part of the supply needed by these congregations from the Home Mission Committee, who make monthly appointments of the ministers on their roll, to the Presbyteries asking for them. This system provides congregations with an opportunity of hearing ministers available for settlement, and affords the ministers without charges an opportunity of being heard, without any appearance of candidating, in the vacant congregations; and it very frequently results in the settlement of suitable pastors.

The payment of this supply is made by the congregations receiving it, so far as they are able; if the people are unable to raise the full amount, the balance, on the order of the Presbyteries, is paid out of the Home Mission Fund.

Last summer, there were engaged in Home Mission Work, 15 ministers who received appointments to vacant charges, 19 ordained missionaries subject to yearly appointment by Presbyteries, and 47 student catechists who spent the four or six months of their vacation in mission stations or vacant congregations. The first named of these classes have drawn from the Home Mission Fund during seven months since May last, \$300; the second, \$4,000; and the third, \$3,500. As compared with previous years this is a satisfactory record.

The Mission Stations, with few exceptions, have shown their deepening interest, by a fair measure of increased effort to support Gospel ordinances. It may be that they are not doing all they can do, and should do, but their average of giving compares favorably with that of the self-supporting portion of the Church. Per family, they gave about \$5, and per communicant, \$4, as compared with \$7 per family, and \$4 per communicant of the settled congregations within the Synod, for ministerial support. When the scattered condition of the families in these mission fields, and the straitened circumstances of a very large number of them, are considered, they must be credited with a very strong desire to enjoy the ordinances of the Church.

The support of the whole work for the year ending, 30 April, 1897, will require \$11,500. The debt on the fund at the beginning of May, was \$3,700. This should be wiped out. The contribution of \$2,466, made last year to the North-West, should be increased rather than diminished. So that in all, \$18,000 ought to be obtained for Home Missions. If all helped, the raising of this sum would not be burdensome to this section of the Church, having 22,000 families and over 35,000 communicants.

Some notable instances of liberality towards this cause have lately appeared. In New Brunswick, the Women's Missionary Societies have gone into the work with a will. The W. H. M. Society, of St. John,

have raised and paid \$500, and the W. F. M. Society, in the Presbytery of St. John, will raise \$400. The congregation of St. Paul's Fredericton, will pay the supplement needed for the support of an ordained missionary, in some field requiring \$150; and the congregation of United Church, New Glasgow, without reducing their previous gifts to the fund, have undertaken to raise \$400 to enable the field, of which Andover on the beautiful St. John River is the centre, to enjoy the services of an ordained missionary.

The Christian Endeavor Societies, at their rally during the convention at Charlottetown, resolved to make a vigorous effort for the removal of the debt, by securing from each member a contribution of 25 cts. before the end of the year. A goodly number of the societies have sent in their pledges for a contribution at this rate, and it is expected that the remainder will soon do so.

Some persons, too modest to give their names, have sent forward gifts ranging from \$5 upwards; one, over the suggestive signature "Gratitude" sending \$200.—Could gratitude for what our country is, and for what Christians in it enjoy, be better expressed than by affording the means of furnishing all in the land with the truth that makes a people good and great, and a Church true to God, and zealous of good works. No lover of his country can better show his patriotism than by upholding earnestly the cause of Home Missions. "If the truth make you free, ye shall be free indeed."

ASSEMBLY RESOLUTIONS (No. 4.)

BY REV. R. G. MACBEIR, WINNIPEG.

The appointment of a standing committee on Young People's Societies was another proof of the wisdom and adaptability of the Presbyterian Church. It was a proof of her adaptability, because it showed her readiness to made use of a somewhat untried but undeniably forceful agency as a means to the upbuilding of the Kingdom. It was a proof of her wisdom, because it meant that she saw how important it was to guide and control an enginery, whose splendid motive power would operate the more effectively when joined with a great system of church government, and a world-conquering creed.

At last Assembly this Committee submitted its first report, full of excellently arranged and encouraging facts; and in connection with the report submitted a number of resolutions which became the finding of Assembly. The forth of these resolutions (a re-affirmation of former Assembly recommendations) reads as follows:—"That as a means of developing the gifts and graces of the young people, a Young People's Society of Christian Endeavor, or similar association, be organized on congregation and mission stations,

where such do not now exist, the constitution in each case to be approved by the session; the active membership to be composed of those in full communion with our own or some other Evangelical Church; and the minister or missionary to be counted *ex-officio* an 'active' member." We desire to examine this resolution briefly with a view to directing the attention of the Church to its importance.

The first thing evident from the resolution, is that the development of the gifts and graces of the young people, is something greatly to be desired. This is pre-eminently the era of the young people. Look around us where we will, we must admit that never before in the world's history, have young people been pressing forward so strenuously, and successfully to lay their hands on the prizes of life. So much is this apparent, that occasionally some resent their advance as presumptuous in comparison with the conduct of people of like age a generation or two ago.

But surely this resentment is ill-founded, for while we would not undertake to defend every individual case, it is clear to every student of present day progress that more may be compressed now into the first twenty-five years of a man's life, than could find place in his grandfather's at fourscore. This being so, it is not difficult to realize the importance of securing for the service of God those who are thus in ever increasing numbers becoming large factors in every work of life. Some of the "gifts and graces" of the young people, worth developing and utilizing, may be looked at for a moment.

At the risk of appearing redundant we would place first amongst these the gift and grace of youth itself. Youth is a splendid asset amidst the business, and a grand equipment amidst the tunnel of life. Youth is almost synonymous with hopefulness, and hopefulness is one of the elements of success in any line of action. Youth is prepared to follow up to high achievement "in the face of clenched antagonisms" for life is a plain, stretching forward, and there is not as yet any roadway strewn with the shattered crowns of disappointed hopes to deaden and sicken laudable ambitions.

Along with youth we must place strength. John says, "I write unto you *young* men, because ye are *strong*—" and we certainly need not exclude any kind of strength, from the category under that word. The strength that overcomes, has elements, physical and mental, as well as spiritual, and these elements surely are present in large measure on the growing side of this present life. We want to bring all the strength we can to the help of the Lord, against the mighty, and hence must draw everywhere on our young people.

With youth and strength, let us place the enthusiasm peculiarly characteristic of the young. Enthusiasm is a sweeping force.

The dull phlegmatic man, however, good, never accomplishes as much as the white-hot enthusiast, who, intent upon the object before him, sways onward in the wealth of his strength. Enthusiasm, too is contagious. People catch the spirit of it by contact, and a few well-balanced enthusiasts create in a great many more, an earnestness that threshes mountains of difficulty into small dust.

Along with all these "gifts and graces," which may be spoken of as peculiarly accessory to the morning of life, place the talents and gifts of song and speech, which may both be utilized to the highest ends, and we see why it is "well worth while" developing them and yoking them to the work of the Master.

The second thing evident from the resolution is that a Young People's Society of Christian Endeavor, or similar association, is considered the best means of developing these gifts and graces, and securing them for Christ and the Church. Hence the organization of such a society in every congregation and mission station is recommended. That the organization of such a society is a means to the end desired appears in the highest degree a reasonable view. Nothing develops and draws out the latent power of a man so much as the presence of opportunity, and the consciousness of personal responsibility. Both these come home to the member of a Christian Endeavor or similar Society. There is opportunity for the exercise of gifts of speech, and song in the meetings that does not appear to the young to be so real in connection with the ordinary meetings of the Church, at which the older members of the congregation are present. There is opportunity for personal work and conversation in efforts to increase the membership which can be shared by all. There is opportunity too for the practical work of visiting the sick, relieving the poor, etc., in which these societies engage. No member can fail to realize personal responsibility in connection with all departments of the work, and hence the probability of development in work amongst the members is beyond doubt.

And lastly (for our space is limited), experience has pronounced these societies a success where rightly organized and faithfully conducted. Churches have come into a state of revival through their efforts, and empty pews and depleted coffers have been refilled. In the scattered Mission fields of the Western prairie, such societies have proved themselves an unspeakable blessing, by providing for services and meetings, when the missionary could not reach every point and by maintaining religious worship during the winter or other seasons, when there was no missionary at all.

The World Field.

New Zealand has raised the Chinese poll-tax to £100.

India represents more languages than Europe.

Max Muller says no country is so ripe for Christianity as India.

There are 2,750,000 Endeavourers in the world—a growth of 15 years.

For every two Christians in Japan there are five Buddhist temples; in all point 263,000 houses for idolatrous worship.

There are eighty-six students in all in the United Presbyterian Theological Seminary, at Allegheny, Pa.

In the United States the Presbyterian Church takes the lead numerically in Christian Endeavourism.

Rev. Dr. Matthews, of London, says that life pastorates in Presbyterian Churches are peculiar to Scotland and Ulster.

In the United States there are 15 branches of Presbyterianism and 17 of Methodism.

It took nine centuries for Buddhism to subdue Japan. Protestant Christianity has been proclaimed there less than forty years.

The Presbyterian Church throughout the world maintains one-fourth of the missionaries in foreign lands.—*Regions Beyond.*

In Minnesota, during the past nine years, 50 Methodist churches have been organized, 32 Baptist and 27 Congregational, while the Presbyterians head the list with 110.

More than five-sixths of the convicts in the penitentiaries of Pennsylvania have never been apprenticed to any trade or occupation.

In America we have one Christian worker to every 600 or 700 of the population. In India there is but one Christian worker to every 300,000 of the people.

More than 10,000 students go up every year for the matriculation and other higher examinations in art, science, law, etc., of the Calcutta University.

The Hindus themselves are so apprehensive of the spread of our faith that in 1892 Brahma authorities appointed a day of fasting and prayer that Hinduism might be conserved.

—Mr. Henry Robson, who recently contributed \$10,000 to the Church Building Fund of the Presbyterian Church of England, has now subscribed \$5,000 to the College Removal Fund.

There are said to be over thirty thousand Protestant Kafir members in the Wesleyan missions in South Africa, and they are all said to be professed abstainers from intoxicating liquors.

There are 123 colleges in India and four great university centres; viz. Calcutta, Bombay, Madras and Lahore. Each of these universities matriculates 10,000 students annually.

In the Greater New York, with its population of 3,200,000, only 20 per cent. of its inhabitants are American by birth and parentage, and the New Yorkers of New York descent are barely one in eight of the entire population.

The British and Foreign Bible Society issued in 1895, close on four million copies of the Word of God, in whole or in part. It is said since the beginning of the century 260,000,000 of copies have been issued. A vast number, but what are they all among so many?

The Jubilee of Trinity Presbyterian Church, Manchester, England, was celebrated on a recent Sabbath. Rev. Dr. McGaw, the former minister, preached the same sermon as he did in that pulpit fifty years ago, and three people were present who heard it on the first occasion.

The annual report of the London Missionary Society shows that the Society's European missionaries number 252, and its native Christian agents 2,557, exclusive of Madagascar, where, before the French invasion, there were 6,940 native preachers, come of £141,704 no less than £18,616 was raised at the mission stations.

The annual report of the London Missionary Society shows that the Society's European missionaries number 252, and its native Christian agents 2,557, exclusive of Madagascar, where, before the French invasion, there were 6,940 native preachers, and 1,300 native congregations. Of the income of £141,704 no less than £18,616 was raised at the mission stations.

Princeton University, in its one hundred and fifty years of history, has given its diploma to one President of the United States, two Vice-Presidents, one Chief Justice of the United States Supreme Court, four Associate Justices, seventeen members of the Cabinet, twenty-five Governors, 117 Judges of State Courts, 150 members of Congress, and seventeen Ministers to foreign countries.

Among the striking incidents reported from Turkey is one of an aged mother, 110 years of age, whose son was nearly ready to give up in despair in view of the terrible experiences through which they were passing. But the mother told the ruffians who were assaulting them that she was too old to change her faith. "I know only Christ," she said, and they took the dear old lady's Bible and tore it up and burned it before her eyes. "But, thank God," adds our informant, "they could not tear the Word out of her heart."—*Missionary Herald.*

All are agreed that Hinduism must go. But the decay of Hinduism is not the advance of Christianity. Here is the crying necessity for the persistent activity of the Church. There are four distinct and divergent trends in India: 1. The restoration of pure Vedic Hinduism. 2. Christian reform that accepts the ethics of Jesus but ignores Christ. 3. Agnosticism, which is gaining tremendous force. 4. A growing movement toward true Christianity.—*Dr. Chamberlain.*

LIVING LIKE THE NATIVES.

The Rev. J. N. Forman, of the American Presbyterian Mission in India, has been trying to live down to the social condition of the Hindus. He has lived in a room 14 by 8 feet, with a veranda on which his cooking was done. In food and dress he also sought to get as near the people as possible. He meant the self-abasement to be a means to the end of the more successful winning of the people to Christ. He tried the experiment in three different places, fairly and fully.

He now abandons it, asserting that the ordinary way of missionary living is far more successful in winning men to Christ. At present many who are willing that the missionaries should make sacrifices rather than themselves, are demanding that they live as the natives do. Over and over again has this been attempted, and owing to the inability of Westerners to live in Oriental style, health has given way, or it has resulted, as with Mr. Forman, in a downright failure to achieve the end of missions.—*Ex.*

THE JEWS AND BABYLON.

Two Jews of Bagdad have lately purchased all the land on which ancient Babylon stood. That Babylon by whose waters the Jews in exile wept and prayed is now the property of those who, in their despair, hanged their harps upon the trees that are therein. All that remains of palaces and "hanging gardens" in that city where Daniel was cast into the den of lions, and "the three children" into the fiery furnace, is now held in fee by Hebrews.

We have here another illustration of the marvelous tenacity of the ancient chosen race. The Jews have survived all the races and civilizations which clustered about the capitol of the mighty Babylonian Empire. Though in their long history the predictions of the prophets have been fulfilled, and the cup of suffering has been drunk to the dregs, their permanence has not been affected.

On the other hand, the powers who became their conquerors and oppressors have fallen one by one. Assyria and Babylon perished ages ago; the Greek power waned and passed away; the Roman Empire is gone; but the Hebrew race is indestructible. In the race itself is fulfilled the old legend of the Wandering Jew doomed to survive the rise and fall of nations till the last great day.—*Ex.*

TIME MARRIAGE IN PERSIA.

A missionary in Persia writes to an exchange about what is known in Persia as the *mulata*, "a legal authorized transaction which is among the greatest abominations of any country or any age."

Speaking of the women who work in the rice fields in Maazanderan, she says:—

A man who owns a field, instead of hiring laborers, marries eight or ten, or as many women as he needs to do the work. He marries them for the few months that there is work, and then divorces them.

During the winter, each goes somewhere else and becomes the wife of some other man, or finds work, or begs, and at the beginning of the next rice season they often come back and re-marry the same man. These poor women work all day in the hot sun, in mud two to three feet deep, often with babies strapped to their backs.

In Persia there are two kinds of marriages: one, where the people are married until they grow tired of each other, then they easily get a divorce. The other way, the man takes a wife for three days, a month, a year, or as long as he pleases to contract for, and until this time has expired he can not divorce her."

HORRORS IN ARMENIA.

The horrors of many of the massacres in Armenia are far beyond the possibility of pen to describe. Young men were bound, heaped in piles, covered with brushwood, and burned alive. In one case women, from sixty to one hundred and sixty in number, were shut up in a church, the soldiers let loose upon them, and they were all killed, or worse than killed. Children were piled one on the other, and their heads struck off, or they were placed in a row, one behind another, and a bullet fired down the line to see how many could be killed with one bullet.

Groups of the Kurds would tie a man, throw him on the ground, squat around him, and hack him to pieces.

A chain was placed around a priest's neck and pulled several times, the fiends choking him and again reviving him, until finally, planting bayonets upright in the ground, they threw him in the air and let him fall upon them. People were crowded into houses which were set on fire, those who tried to escape being thrust back. Children were pulled apart by their legs. Three or four hundred women were hacked to pieces together in one narrow space. Living bodies were piled in with wood, which was saturated with kerosene, and set on fire.

In one place a soldier took pity on a beautiful baby, and was minded to give it back to its mother, but she had been made insane by the scenes around her, and did not recognize it. And the terrible things that can be told are as nothing to the horrors that it would not be seemly to tell.—*Golden Rule.*

Life and Work.

THE MIND THAT WAS IN CHRIST.

"The mind that was in Christ Jesus—"
Dear Lord, it is what I need
To make of my life a joy, a song,
Wherever my path may lead.
Let that grace, O Father, to me be given,
And this earth shall seem as the door of
Heaven.

The mind that was in Christ Jesus,
So loving, forgiving, kind,—
So patient and meek,—in lowliness
To the will of my God resigned,
At thy bidding, my Father, with joy to go
Or to wait and suffer,—yet gladness know.

The mind that was in Christ Jesus,
O give to me, I pray,
That its power divine in my life may
shine

A glowing, Heavenly ray,
To illumine the souls that are lost in sin,
And to pathways pure and peaceful win.

The mind that was in Christ Jesus,
Let this be our chief desire,
That all may believe in His love and
grace,

Endowed with its holy fire;
Then the world shall be as a foretaste
sweet

Of the mansions waiting our weary feet.

FORWARD.

The following appeal is issued by a number of men representing the F. M. Boards and Societies in Canada and the United States. It is sent to us by Rev. R. P. Mackay. We trust that with the incoming year it may awaken many to new resolve and more earnest work for that great end, the evangelization of the world.

New York, Dec. 1, 1896.

To the Pastors of United States and
Canada:—

Beloved Brethren:—

The Twentieth Century of the Christian era is upon us, and yet millions have never heard the name of Christ. The darkness of heathenism still enwraps nearly two-thirds of the population of the globe.

The "marching orders" of the Church are explicit and imperative. "Go." There is no suggestion of limitation. "Into all the world." The terms are universal. "Preach the gospel to the whole creation." Any narrower conception of the Mission of the Church is a belittling of our faith. Any smaller endeavor is unworthy of the Christian name.

The opportunity for world-wide evangelization was never so great as at present. Ability has kept pace with enlarging opportunity. The Christian Church has the

men and the means. Her responsibility has, therefore, proportionately increased. Yet, on fields long occupied and white unto harvest, the supply of laborers is utterly inadequate. The established work is crippled. Reinforcements are needed. Advance is impossible until gifts are enlarged, while the Church at home is suffering from the very "heresy of inaction."

In the hope of quickening the Church to a due conception of its blessed privilege and solemn responsibility in the sacred enterprise of Missions, we issue this appeal, and as the representatives of the Foreign Mission Boards in the United States and Canada, we suggest the enclosed Plan of Campaign.

The appeal is first to pastors. It has long been an axiom with our Mission Boards that where there is a Missionary pastor there will be a Missionary Church. The plan contemplates united action. It is in the theme of paramount importance. It seeks a concentration of Christian thought aims to secure the cumulative force of a series of meetings. To ensure the attainment of these ends, we ask your prayerful and hearty co-operation.

Your in fellowship of service,
E. E. Chivers, Secretary.

PLAN OF CAMPAIGN.

1. A Sermon on Missions from every evangelical pulpit, on Sabbath, Jan. 10th, 1897.

The Evangelical Alliance has designated this day on its Programme for the Week of Prayer for preaching upon the Great Commission. Matthew xxviii: 18-20.

2. A Mid-Week Prayer Meeting for Missions. It is earnestly desired that the prayer meeting following the Sabbath sermon be devoted to prayer for enlargement and blessing in the work of Foreign Missions.

3. District Missionary Rallies, in the larger cities, on Thursday evening, January 14th. For this meeting let the City be divided into districts, and a Local Committee appointed in each district to make all necessary arrangements.

4. An Inter-Denominational Mass Meeting in the interest of Missions. We suggest that on Friday evening, January 15th, unless some other evening be better suited to local convenience, an Inter-Denominational Mass Meeting be held in the largest hall or church in every town in the United States and Canada.

In arranging for this meeting, do not wait for some one else to move, but confer at once with brother pastors, and select the most efficient laymen in your city or town to serve with you on a Committee or Arrangements. Be sure also to enlist your Young People's Societies in this movement, placing as much responsibility upon them as you think advisable.

We suggest that you make announcement of the campaign at once through the local press, and thus insure that no other meetings shall be fixed for that week which will interfere with this plan. Your own denominational board will gladly respond to your call for literature to aid you in preparation for the work.

THE PLAN THAT WORKS.

A WORD TO MINISTERS.

Read what a "Pastor" writes in the *Evangelist*. Let us use as much of it as applies to Canada.

Debt! Debt!! Debt!!! How sick is the whole church of the word, and how much sicker of the condition! But what shall be done about it? What is the medicine that shall prove a specific for the disease? To repudiate, and let missionaries suffer for our bad faith? Never! To retrench and abandon the work the Lord hath so greatly opened before us and blessed? That were recreancy, indeed!

Yet have we done the next thing to that, and refused to take up any new work; that is, we decline to enter any new path into which our Lord may lead us never so clearly?

And we have not found it any too successful a way to get out of debt! The Boards still labor and complain; the work still languishes; missionaries, veterans, candidates suffer!

Yet all feel there is a remedy, and that it consists in letting the facts be known. We rely on the often tried benevolence of the church. It has never failed. Let the urgent need be but once appreciated and the funds come forth.

To give this information we have many plans. There is our dignified and able Magazine, our bright and popular papers, and millions of statements and leaflets for free distribution.

Yet there is a lack of adequate result. And it is to be expected. Very few families in proportion to our membership read the Magazine or the papers. Very few churches make systematic use of the free leaflets and statements. And where they do, if that is all they do, the result is and must be very inadequate.

We all know it is so. And in the nature of the case it must inevitably be so. Why? For the same reason that religious reading converts very few sinners; many in the aggregate perhaps, but exceedingly few in proportion to all.

When it comes to the Gospel, we realize that only the living voice, a heart speaking to a heart, will widely prevail. We never convene mammoth evangelistic meetings to distribute tracts for the masses to read. Nor do we even permit the preacher at such times to read his message. We know there is no power adequate but the fresh, persuasive power of the living voice that can prevail. An application of this principle I

am persuaded would solve forever the debt problems of our Boards, and would maintain adequately their current and aggressive work.

Shall we then return to the ancient plan of the peripatetic agent? God forbid! What then? Why then the very same means that the churches use to secure the presentation of the Gospel and of duty. That is, let the preacher in every congregation present these causes in just the same way that he presents matters of church interest and duty, and he will receive a similar response. The churches that give the most in proportion to their ability are the churches where the pastors themselves present, with all the power they possess, the crying needs of our soul-stirring work.

Leaflets, statements, papers, magazines,—all have their place, and all may be and should be systematically and persistently used. But each pastor should most earnestly supplement all this by his ardent appeals.

One of the Secretaries of one of our most deserving Boards says: "Notwithstanding the invention of all manner of novel ways of securing money for our Boards, including the valuable work of committees upon systematic beneficence, and the influence of wide-spread statistical statements, there remains, when all is said and done, no expedient that can possibly take the place of the old-fashioned, time-honored one of each pastor feeling a conscientious interest and using his personal influence with his own congregation. I would willingly exchange the entire paraphernalia of literature, magazines, Heralds, leaflets and everything else that is sent broadcast over the church, for the simple assurance that every pastor would act in the matter."

Undoubtedly this man is right. It is the only sure relief. Every pastor and church finds a way to meet their absolutely necessary church expenses. So each pastor can, if he will, assure the success of the collection of the proportion of funds his church ought to pay. An instance may be in point.

In a church where the Home Missionary offering had fallen off in one of these hard years, some forty dollars from the amount of the year before, the pastor briefly and earnestly called the attention of the people to the matter. Additional offerings shortly appeared, that brought the amount to some twenty-five dollars more than the previous year. The spoken word accomplished more than all the literature.

So I recently saw an Elder's appeal for the Board of Relief, followed by a few words from the pastor, result in the largest offering for that cause in the history of the church.

These things are open to all. There is no patent on the plan. But there is an exceedingly great obligation that every pastor should do his duty. Wherefore, brethren, let us come up to the help of the Lord and of our brothers who do the frontier fighting

in His army; let us destroy at once and forever these awful debts, and set forward the army of conquest. It is high time to awake and to awaken our people. And as we are in earnest, will God be with us and prosper our efforts.

"IN SECRET."

The most sacred place to a sincerely devout life is the closet. The closed door shuts out the noises of the world and the soul listens to God's voice. There thoughts go straight to the Lord, and worship is in spirit and truth.

Whatever interruption the services of the sanctuary may suffer, this of the closet need never, ought never to be interfered with. Church life may grow languid through the summer, but heart life never. The place of public worship may be closed against entrance, but the closet door should be shut with the worshipper on the inside every day. True religion consists more in the secret communion of heart, mind, and will, with God than in any external acts of adoration or sacrifice.

A considerable portion of the Sermon on the Mount is concerned with emphasizing the importance of private devotion. The Lord urges it in a series of contrasts with the characteristics of the religious life of the times which is designated by the words "Seen of men." The life he sought to instill is in striking opposition to the established custom, and is described by the words "In secret."

Even in Old Testament times when ceremony and daily sacrifices were so conspicuous a feature of worship, noble minds conceived the truth that obedience is better than sacrifice, and that the sacrifices of God are a broken and contrite spirit, with truth in the inward parts. God's eye is on the heart.

Much of religious life must, indeed, be public. The stated seasons of prayer, praise, and attention to God's Word in the house of worship are permanent and indispensable institutions, which contribute largely to the strength and growth of Christian life. It is doubtful whether a healthy, vigorous spiritual condition could exist without external exercises; not because it is dependent upon these as its source, but because these are its expression, and the life of the heart must find utterance.

It is not the outward religious act which is seen of men that gives value to the inner character, but just the reverse. The secret devotion imparts worth to the external practice. The closet prepares for the sanctuary. The life it fosters is manifested in the acts of the Church service. And whenever the public worship is not the expression of the religion of the private life and of the heart, it is empty and vain.

This danger that the visible acts of the religious life will be done for show can be counteracted only by a careful cultivation

of closet communion with God. While not underestimating the importance of the outward acts of worship, it will not do to so emphasize them as to make them mere meaningless forms. The life that is faithful "in secret" saves that which is "seen of men" from decay.

Secret prayer is one of the most essential duties in the Christian life. It seems almost false to call it a duty, in light of the incalculable blessings and joys resulting from its exercise. It is a privilege of highest value, for the closet is the birthplace of that assurance which is needed most of all—the presence of God.—*Ex.*

CHILDREN AT CHURCH.

The secret of having the children in the preaching services of the church is in having in the pulpit a "children's preacher." It is not so much necessary that sermons for children be so named as it is that sermons where children are present, or ought to be present, be preached in a simple way, so as to interest and instruct them.

The mistake many preachers make is in preaching to adults only, as though no children were present. It is not strange that that kind of preaching fails to reach children and to secure their regular attendance at the services of the church.

A minister was once wondering how he could reach the large number of children in the homes of his people. "How am I to get them interested in the church?" he said. "To be sure they attend Sunday school, but that is not enough. I seldom see them at the preaching services, and never on Wednesday night at prayer-meeting."

As a rule the children do not attend these services. Why? Parents do not require it. Why do they not require it? Because the minister so often takes no thought of the children in the preparation of his sermons, and only preaches to the older ones.

It is said that once upon a time it was announced from a certain pulpit, that on the following Sunday the pastor would like as many of the children of the Sunday school as would attend the morning service to take seats in the gallery, as they could all sit in a body. He especially asked the teachers of the Sunday schools to urge the children to come. He would "preach a sermon for the children."

Sunday came, and so did a goodly number of the children. When it came time for the sermon the minister glanced up in the gallery and said: "Girls and boys, it gives me great pleasure to have so many bright faces before me this morning. I wish you would come every Sunday and fill up those vacant seats." Then he went into his sermon with a will. But he soon forgot "the gallery." He just soared right over their little heads way up in the arches in the roof, and only came down long enough to speak to some of the boys that were whis-

pering a little too loud. Then he went back to the roof.

Inviting the children to remain for a service, and then instead of giving them bread a stone is given them, will not attract and hold them.

Of a certain preacher it is said: "He never fails to mention his pleasure at seeing so many children in the congregation. But he goes further. He makes his sermons so plain to every child present that they feel he really means what he says about being glad they are there. He talks to them."

A boy of twelve once said, "I like Dr. —, mamma, because I can understand him."

A father once gave special commendation to a certain preacher, and added, "My boys always like to hear you preach so veil." That was a compliment to that preacher, and showed one of the secrets of his success and usefulness wherever he went.—*Religious Telescope.*

.. STEPHEN, THAT WON'T DO "

When Dr. S. H. Tyng, the eminent preacher, was a young man, he received from some one a stinging, provoking letter. After reading it he wrote a reply filled with words quite as sharp as those which had come to him; for he was abundantly able to hold his own in such a controversy. Starting to the post-office to mail his letter, he heard on the way a voice as if some one spoke to him, saying,

"Stephen, that won't do."

He looked about him, but there was no speaker to be seen; and yet the voice had reached his ear, and reached his heart.

Said one good man, when speaking of certain things which other people sometimes practised,

"I cannot do such things; if I do there is some one inside of me who talks to me nights."

How many have been withheld from sin, from folly, from rashness, and bitterness by that voice within. And yet there are many who deliberately seek to silence that voice; who refuse to hear when conscience speaks; who will not obey the commands of God. They grieve the Holy Spirit of God; they become like the horse or the mule, whose mouths must be held in with bit and bridle. They stop their ears when God and conscience speak to them, and go on willfully, stubbornly, blindly, pursuing their own course, until they find themselves involved in troubles and sorrows from which they know not how to escape.

It is a great thing for persons to know, not only Divine leadings, but Divine withholdings. It is a great privilege to be taught what we *ought not* to do, as well as what we ought to do. The Psalmist fitly prayed, "Keep back thy servant also from presumptuous sins." Men need to be kept back. There is a continual inclination

to rush forward, to do some great thing, to follow some vain ambition, some fleeting phantom which men hasten to pursue until they find themselves in the quagmires of sin and sorrow.

Let those who love God seek His constant guidance, and let them ever heed the voice which prompts to go forward, or which holds them back and restrains them from entering the paths of folly and of sin. So shall they often hear a voice behind them saying, "This is the way; walk ye in it."—*The Christian.*

SINGING THE GOSPEL.

Mr. Sankey, the Evangelist, in an article in the *Sunday School Times*, on his first experiences of "singing the Gospel" in Scotland, says:—"Our third meeting was held in the Barclay Church, and great interest was manifested therein by the citizens.

"The question of solo singing, as to its propriety and usefulness, was not as yet fully understood or admitted; hence it was with much fear and trepidation that we thus really entered, this third night, upon our three months' campaign.

"As I took my seat at the instrument on that, to me, most memorable evening, I discovered, to my great surprise, that Dr. Bonar was seated close to my organ, right in front of the pulpit.

"Of all men in Scotland, he was the one man of whose decision I was most solicitous. He was indeed my ideal hymn-writer, the prince among hymnists of this day and generation. And yet he would not sing one of his own beautiful hymns in his own congregation, such as 'I heard the voice of Jesus say,' or, 'I was a wandering sheep,' because he ministered to a church that believed in the use of David's Psalms only.

"It was with fear and trembling I announced as a solo the song, 'Free from the Law, oh, happy condition.'

"No prayer having been offered for this part of the service, and feeling that the singing might prove only an entertainment, and not a spiritual blessing, I requested the whole congregation to join me in a word of prayer, asking God to bless the truth about to be sung.

"In the prayer my anxiety was relieved. Believing and rejoicing in the glorious truth contained in the song, I sang it through to the end.

"At the close of Mr. Moody's address, Dr. Bonar turned toward me, with a smile on his venerable face, and, reaching out his hand, he said, 'Well, Mr. Sankey, you sang the Gospel to-night.'

"And thus the way was opened for my mission of sacred song in Scotland."—*Ex.*

Professor Dörner, of Berlin:—"The Presbyterian Church is the muscular system of Christianity."

International S. S. Lessons.

CHRIST'S ASCENSION.

3rd January.

Les. Acts, 1 : 1-14. Gol. Text, Luke 24 : 51.
Mem. vs. 7-9. Catechism, Q. 82.

The Parting Promise. vs. 1-8.
The Departing Lord. vs. 9-11.
The Waiting Disciples. vs. 12-14.

Time.—A.D. 30, May 18.
Place.—Mount of Olives.

Our last lesson in the Gospel according to Luke, six months ago, concluded with the account of Jesus' ascension.

We now take up Luke's story of the founding of the Christian Church. Two angels appeared to the apostles, after Jesus had passed out of their sight, and promised that he should come again. The apostles then returned to Jerusalem with great joy. Here they spent the time in prayer, as a fitting preparation for the promised gift of the Holy Spirit.

LESSONS.

1. That Christ actually rose from the dead.
2. That Christians are to be Christ's witnesses.
3. That Christ returned to heaven to be our Friend there
4. That Christ will return again in glory.
5. That we should meet together in prayer.

THE HOLY SPIRIT GIVEN.

10th January.

Les. Acts, 2 : 1-13. Gol. Text, Acts 2 : 4.
Mem. vs. 1-4. Catechism, Q. 83.

Filled with the Holy Spirit. vs. 1-4.
Speaking with New Tongues. vs. 5-11.
Wonder among the People. vs. 12, 13.

Time.—A.D. 30, ten days after Christ's ascension.

Place.—Jerusalem.

For ten days the apostles and their friends met and prayed earnestly for the coming of the Holy Spirit.

At a meeting of the disciples during this time, there being one hundred and twenty present, an election was held for a successor to Judas. After an earnest prayer for divine guidance, Matthias was chosen.

There is no other mention of Matthias in the Scriptures. Doubtless he was a disciple from almost the beginning of Christ's ministry, and he is thought to have been one of the seventy.

Early on the morning of the day of Pentecost, the fiftieth day after the passover Sabbath, and ten days after Jesus' ascension, the disciples were met together, perhaps after a night of prayer.

Suddenly the Holy Spirit came upon them and filled them, and they spoke other languages than their own. Jews from every part of the world each heard them speak his own language.

As the disciples were known to be Galileans, this miracle created a great stir. Many of the people were amazed and perplexed, others mocked and accused the disciples of being drunk. Peter boldly proved this to be untrue.

LESSONS. 7

1. We should pray to be filled with God's Spirit.
2. The Spirit is like fire which purifies and shines.
3. When we are filled with the Spirit we speak new words.
4. Christianity brings people of all nations together.
5. While some wonder at Christ's grace, others mock.

A MULTITUDE CONVERTED.

17th January.

Les. Acts, 2 : 32-47. Gol. Text, Acts 2 : 39.
Mem. vs. 38, 39. Catechism, Q. 84.

The Cry of Penitence. vs. 32-37.
The Answer of the Gospel. vs. 38-40.
The Rejoicing Christians. vs. 41-47.

Time and Place.—The same as last Lesson.

Our lesson is part of the first gospel sermon preached after Jesus ascended to heaven. Peter was the preacher, and it was on the day of Pentecost. The Spirit's gift of tongues to the disciples has caused some of the people to scoff, and to say that the disciples were drunk with wine. Then Peter boldly made known the truth, and showed that it was in fulfillment of Jewish prophecy. He also proclaimed that Jesus, whom the Jews had crucified, was their promised Messiah; that he had risen from the dead, ascended to the right hand of God, and sent the Holy Spirit. Three thousand of Peter's hearers were converted.

LESSONS.

1. Jesus who was crucified is our Lord and Saviour.
2. We must find some to be saved, or we shall perish.
3. To be saved, believe on Christ and confess him.
4. Young Christians should be faithful in all duties.
5. There should be love among Christians, all helping each other.

THE LAME MAN HEALED.

24th January.

Les. Acts. 3 : 1-16. Gol. Text, Acts 3 : 16.
Mem. vs. 13-16. Catechism, Q. 85.The Miracle of Healing. vs. 1-8.
The Wonder of the People. vs. 9-11.
The Power of Jesus' Name. vs. 12-16.*Time.*—Probably A.D. 31-33.*Place.*—Jerusalem.

Our lesson tells of the first recorded miracle of healing wrought by the disciples after the giving of the Holy Spirit. It occurred in the outer court of the temple, just before the time of evening prayer. There were generally a great many blind, lame, and other beggars about the temple gates. The one in our lesson was a cripple, helpless from his birth. Peter doubtless saw that he had faith to be healed, as Paul saw in the case of the man at Lystra. Acts 14 : 9. The man's joy at being healed was shown by his leaping ; and his devout gratitude, by his going into the temple and praising God.

LESSONS.

1. We can bring our suffering friends to the gate of prayer.
2. We can help by prayer and love without money.
3. We should give a helping hand to those we pray for.
4. Only in Christ's name can we really bless others.
5. Our greatest need is not money, but Christ.

THE BOLDNESS OF PETER AND JOHN.

31st January.

Les., Acts 4 : 1-14. Gol. Text, Acts 4 : 12.
Mem. vs. 10-12. Catechism, Q. 86.Arrested and imprisoned. vs. 1-4.
Standing before the Council. vs. 5-10.
Witnessing with Power. vs. 11-14.*Time.*—Of vs. 1-4, same as last lesson ; of vs. 5-14, the following day.*Places.*—Solomon's porch : the judgment hall.

After explaining how the lame man had been healed, Peter told the Jews that though, in their ignorance of Jesus' Messiahship, they had crucified him, all his sufferings had been foretold by the prophets. He then exhorted them to repent, and further explained the Scriptures. The priests, and the rulers of the temple, with the Sadducees, arrested the apostles. It was toward evening, and Peter and John were detained in prison until the next day. They were then brought before the Sanhe-

drin, the highest Jewish court, and questioned as to the power by which they had cured the lame man. Peter, filled with the Holy Ghost, boldly and plainly stated the facts, and proclaimed the gospel of salvation in Jesus' name alone. The bold and ready speech of the unlearned apostles astonished the rulers, nor could they deny the miracle. After a secret conference they dismissed Peter and John unpunished, commanding them to teach no more in Jesus' name.

LESSONS.

1. Sometimes we must suffer for Christ's sake.
2. Persecution does not stop the work of the Spirit.
3. We should give Christ the honor of all his own work.
4. There is only one name by which to be saved.
5. People should know when we have been with Jesus.

TRUE AND FALSE GIVING.

7th February.

Les., Acts 4 : 32-5 : 11. Gol. Text, 1 Sam. 16 : 7.
Mem. vs. 32, 33. Catechism, Q. 87.Examples of Generous Giving. vs. 32-37.
Examples of Dishonest Profession. vs. 1-4.
Swift Divine Punishment. vs. 5-11.*Time.*—Soon after last lesson.*Place.*—Jerusalem.

Peter and John refused to obey the Sanhedrin's command to preach no more in Jesus' name. They returned to the company of the disciples, who, after hearing what the Sanhedrin had done, prayed earnestly for boldness to preach, and for miraculous power. In answer to this prayer the place was shaken, and they were all filled with the Holy Ghost.

All the Christians were now associated in one self-sacrificing and loving community. Those who had property placed it at the disposal of the apostles for the benefit of those who had none. Among those who made this sacrifice was Barnabas. Ananias and Sapphira falsely professed to surrender all the proceeds of property they had sold, and were suddenly smitten with death.

LESSONS.

1. True Christian consecration holds all things for God.
2. The strong should help the weak, the rich aid the poor.
3. We should keep back nothing when we become Christ's.
4. We lie to God when our professions are not real.
5. We should fear to sin, for curse always follows.

—Westminster Ques. Book.

Receipts.

Table of receipts for the 6th December, listing various churches and their contributions. Includes entries for Mont Chal, Beechwood, Manchester, etc., with amounts in dollars and cents.

Table for Knox College receipts, listing reported amounts and specific contributions from Point Edward, Teeswater, etc.

Table for Queen's College receipts, listing reported amounts and contributions from Teeswater, Malton, etc.

Table for Montreal College receipts, listing reported amounts and contributions from Teeswater, Belgrave, etc.

Table for Manitoba College receipts, listing reported amounts and contributions from D Coulson, A W Fraser, etc.

Table for Home Missions receipts, listing reported amounts and contributions from Aveumore, Per Dr Morrison, etc.

Main table of receipts for various churches and societies, including Bethel, Per F M Soc, Morden, Malton, etc., with amounts in dollars and cents.

AUGMENTATION.

Table for Augmentation receipts, listing reported amounts and contributions from Franktown, Beechwood, etc.

FOREIGN MISSIONS.

Table for Foreign Missions receipts, listing reported amounts and contributions from Caledonia, Valleyfield, etc.

Main table of receipts for various churches and societies, including Keene, Three Rivers, Morden, Malton, etc., with amounts in dollars and cents.

WIDOWS & ORPHANS FUND.

Table for Widows & Orphans Fund receipts, listing reported amounts and contributions from Pt Edward, Calgary, etc.

MINISTERS' RATES.

Table for Ministers' Rates receipts, listing reported amounts and contributions from J MacDougall, J White, etc.

Summary table for Ministers' Rates, showing reported amounts and totals for various churches.

AGED AND INFIRM MINISTERS' FUND.

Table for Aged and Infirm Ministers' Fund receipts, listing reported amounts and contributions from Mont. Chal, Beverly, etc.

MINISTERS' RATES.

Large table for Ministers' Rates, listing reported amounts and contributions from various churches and individuals, including J MacDougall, Joseph White, etc.

J Currie.....	5 00	T Scanlan.....	6 00	FRENCH EVANGELIZA-	Cook's Brook SS	57	Lawrencetown.....	9 00
J Baikie.....	4 50	A Blair.....	5 00	TION.	Salma ete. C.B.	8 00	Hx. St John's.....	36 20
A R Zinton.....	3 75	M P Talling.....	2 00	Reported.....	Westville Car ce.	30 00		
Dr McDonald.....	7 00	W P Walker.....	3 75	\$4,144 68	Mr Macrae's mtgs.....	26 16		\$1082 72
A C Stewart.....	4 00	W Donald.....	10 00	Mautou.....	Buddeck Forks.....	25 00		
J A McDonald.....	4 00	J G Stuart.....	4 00	W'mstown Heph.....	Cape George.....	5 00		
J F McQuae n.....	3 00	F M Dewey.....	8 00	Bristol.....	Waterford e. c.	3 04	COLLEGE.	
J L Campbell.....	5 00	J Mackie.....	9 00	Bear Creek.....	Waterford etc.	6 00	Reported.....	\$4312 72
S M Whaley.....	5 00	W M Tufts.....	4 00	Ed Sterling Com. 5	Barney's River.....	19 40	Int. Jules Lamos.....	60 00
A B Dobson.....	4 00	D Currie.....	4 50	Mrs Winslow NY.....	Up L Londonderry.....	20 00	of T. B. Crosby.....	7 42
Dr McMillen.....	8 00	R Fairbairn.....	3 50	Ry H Adrian NY.....	Castlereagh e. c.	4 00	Salma, etc. C.B.	4 47
J M Aull.....	4 50	R Gray.....	9 00	Brigden.....	Mid Stewiacke ms.....	10 00	Westville, Carmel.....	20 00
D James.....	4 00	R V McKibbin.....	5 00	Franktown.....	Linden Claremont.....	6 00	Buddeck Forks.....	11 15
J McFarlane.....	4 00	A McFarlane.....	3 75	Beverley.....	" N'port e. c.	5 00	Waterford, etc.	4 00
J Steele.....	4 00	H Y Sinclair.....	6 00	Malton.....	" " " " " " " " " " " "	20 00	Orwell, Kirk.....	5 00
R Williams.....	7 75	J Rennie.....	3 75	Dixie.....	Int. SS Com.....	3 75	Barney's River.....	12 60
J M Goodwillie.....	3 75	H Cameron.....	4 00	Belgrave.....	Map.....	1 50	Up L Londonderry.....	10 00
Dr Fletcher.....	12 00	H Currie.....	4 00	Kemptville.....	Little Bras d'Or.....	15 00	Eridgetown, Deb.....	50 00
J McLaren.....	4 00	A W Campbell.....	4 00	Oxford Mills.....	Bedford e. c.	3 50	Canso, Deb.....	60 00
D Carswell.....	4 00	R Fowlie.....	4 50	Roxboro.....	Welsford etc.	4 00	Int Dr Forrest.....	25 00
J B Fraser.....	3 75	A Matheson.....	4 00	Mt Albert.....	Riverside N. B.	3 00	Windsor, St-Jn's.....	30 00
Dr Cochran.....	9 00	J Murray.....	4 00	Cashel Mel.....	Christian Natives.....	10 00	Int Ad Meikcan.....	34 00
J W Cameron.....	4 00	A Tolmie.....	2 25	Mosa.....	of Educ.	194 66	Hfx. Grove.....	5 00
A Stevenson.....	2 75	E H Sawers.....	6 00	Angers.....	Wm A McDonald.....	5 00	Little Bras d'Or.....	9 35
H Lamont.....	3 75	D Currie.....	6 00	Forest.....	Belfast Eldon s. s. .	6 40	Mabou.....	9 35
A Lee.....	5 00	A McDiarmid.....	4 00	S Luther.....	Thorburn e. c.	8 00	Port Hood.....	2 00
J Mowat.....	6 00	W M Fleming.....	5 00	Caledon, Mel.....	F M De F.....	12 50	Walsford, etc.....	2 00
W MacWilliam.....	4 00	J Johnston.....	4 50	Gananoque.....	Parabor' Friend.....	5 00	Riverside, N.B.....	2 00
A M McClelland.....	21 60	G I A Thompson.....	4 00	Hamp en c.	Presbyterian.....	10 00		
Dr Smith.....	5 00	A C Reeves.....	4 00	Beechwood.....				
J H McVicar.....	4 00	W A Cook.....	4 00	Est R Black Blen-				
J Douglas.....	4 00	W A Duncan.....	5 00	heim.....				
J C Herdman.....	4 00	D McDonald.....	3 50	Eng Settlement.....				
A A Scott.....	5 00	D B McRae.....	4 00	Brucefield.....				
R Pogue.....	4 00	R Knowles.....	3 00	Rodd Mackay.....				
S H Eastman.....	5 00	J Stuart.....	5 00	Miss M Lowry.....				
A McWilliams.....	6 00	A Fraser.....	10 00	Lucknow.....				
Dr A McKay.....	7 00	J McAlpine.....	9 00	Est Mrs White.....				
W G Wallace.....	4 00	W D Ballantyne.....	10 00	Petrolca.....				
T S Glassford.....	5 00			Est A Lymachan.....				
J Laing.....	5 00		\$1,258 99	A Switzer.....				
H MacLennan.....	3 00			S Sec 1 Stanley ss.....				
H McLean.....	3 75	ASSEMBLY FUND.		Carl Pla Zi S S.....				
J Hastie.....	6 00	Reported.....	\$52 64	Mand unim.....				
H Crozier.....	3 75	Per Dr Morrison.....	25 00	Westville Carmel.....				
R Thyme.....	4 50	Hx.....	25 00	New G United.....				
D M Donald.....	5 00	Morden.....	6 00	Barney's River.....				
W W Peck.....	4 00	Belgrave.....	2 00	Hx Chal.....				
J A McKee.....	4 00	Kemptville.....	5 00	Linden.....				
E A Anderson.....	6 00	Oxford Mills.....	2 00	Hx Grove.....				
E Mullan.....	7 00	Roxborough.....	4 00	Lit Bras D'Or.....				
W R Shearer.....	4 00	Forest.....	4 00	Lawrencetown.....				
H B A Reid.....	4 00	Gananoque.....	7 00	Musq Harbor.....				
M McLeod.....	15 00	Fairbairn.....	2 00					
D C Melnyre.....	3 75	Holstein.....	4 00					
T Burnett.....	6 00	Mexvale.....	2 00	POINTE AUX TREM-				
F Ballantyne.....	4 00	Windsford.....	1 00	BLES.				
E A Harrison.....	4 00	Crawford.....	1 00	Reported.....	\$792 44			
A Henderson.....	3 90	Millbank.....	4 00	Chal Gren SS ce.....				
S J Taylor.....	4 00	Ayr Knox.....	10 78	rd.....				
J R McLeod.....	4 00	Lucknow.....	4 00	Al Trask Sar.....				
J H Ratcliffe.....	4 00	Crosshill.....	1 00	Eng River S S.....				
J Milou.....	3 75	Blake.....	5 45	Mon Chal S S.....				
J McRobbie.....	2 00	Mitchell.....	5 85	Mrs D J Irwin.....				
W T Hall.....	4 00	Gravehurst.....	2 00	Ayr Knox S S.....				
A Henderson.....	5 00	Kenyon.....	5 00	Miss M Lowry.....				
J L Murray.....	6 00	Moore Line.....	2 00	Wakenfield etc.....				
T D McCalloch.....	4 00	Keene.....	5 00	Inverness.....				
F W Farrier.....	10 00	Three Rivers.....	3 00	Milford & G Riv.....				
J Turabull.....	3 00	Marlow.....	2 00					
W W Gray.....	4 00	Hensall.....	21 00					
T B Shearer.....	4 00	Brooke, Chal.....	2 00					
Dr M Fraser.....	13 00							
J Mutch.....	5 00		\$690 72					
R C Tibb.....	5 00							
Dr MacNish.....	7 50	CONTRIBUTIONS UN-						
J Rattray.....	3 75	APPORTIONED.						
G Porteous.....	3 75	Tor Central.....	\$325 00					
J W Mitchell.....	6 00	Tor. Erskine.....	120 60					
P H Hutchinson.....	7 00	Dundas.....	44 00					
F B Nichol.....	4 00	Acton.....	15 60					
J J Cochran.....	3 75	Gamebridge.....	7 10					
Dr Sutherland.....	5 00	Tor, Old St. And.....	218 00					
J McNair.....	5 00							
P A McLeod.....	4 00							
W H Jamieson.....	4 50	ASSEMBLY'S SS COM.						
Dr Moore.....	6 00	Markham St And.....	\$3 00					
J Campbell.....	9 00	Cedar Grove.....	2 00					
J W Penman.....	3 75							
A Rowat.....	5 00	NEW HERRIDES.						
J McLung.....	3 50	Brucefield e. c.	\$25 00					
R McNabb.....	4 00							

MANITOBA COLLEGE. Reported \$25 00 Milford etc 6 21 Hx. Chalmers' 5 09 Winds r, St. John's 7 04 Whycoona 6 00 Total \$19 21		J Carruthers... 4 00 Prof. Falconer... 4 00 Wm McLeod... 6 00 J R Macdonald... 7 50 J H Kirk 3 50 John Fraser 5 00 Geo E Ross..... 2 66 F Fowler 9 01 A S Stewart 5 00 John Murray... 4 50 F L Jobb 2 67 J Valentine 7 00 Wm. McNichol... 4 09 J Layton 3 75 R C Quinn 4 00 J K Fraser 7 00 Malcolm McLeod. 7 50 Wm. Hamilton... 4 50 A Falconer 5 00 A W MacLeod ... 4 00 Total \$21 80		Storrington, etc 11 00 Cornwall, St J .10 00 Morewood, etc . 10 00 Bolsover, etc 4 40 Fort Qu'Appelle. 5 00 Rev. C. W. Gordon 25 00 Stony Mountain. 3 00 Mrs. Field 25 00 Collections and Donations. Hopewell, etc . \$5 04 New Richmond . 5 00 Campbellton.... 4 00 Youghall, Bath... 2 60 A. B. R. M..... 5 00 \$21 64		Special contributions for summer Session. Mrs. Bronson \$50 00 Dr. Gibb Gordon 25 00 George Hay 25 00 John Gowans... 25 00 W. D. Hogg 10 00 Mrs Redpath . 50 00 P. S. Ross & Son 25 00 John Cassils . 50 00 James King 50 00 W. T. Tassie . 25 00 Jas. M. Garland 10 00 D. Couls n... 25 00 A. W. Fraser . 10 00 Colin McArthur 100 00 David McLaren. 50 00 A McMichael . 25 00 John Stirling . 50 00 Jos. Henderson. 25 00 Rob. Kilgour . 50 00 B. E Walker . 25 00 Hon. E. H. Bronson. 50 00 Donald Mackay. 50 00 \$49 25		MINISTERS' W. and O. FUND, MARITIME PROVINCES. Received by Rev. Geo. Patterson, Secretary, 50 00 from 1st August to 30th September, 1896. Ministers' Rates. D. McDonald. \$14 20 James Bennett. 14 00 E. McNab 21 00 J. D. McGillivray 14 00 Thomas Stewart 26 30 J. Fowlie 7 00 J. S. Sutherland 14 00 A. Sim son 14 40 McLeod Harvey 14 00 G. M. Grant, D D 14 00 Ken. McKenzie. 14 40 W. M Wilson . 14 60 J. N. Coffin... 35 00 \$216 90	
AGED & INFIRM MINISTERS. Int. and Collections. Reported \$49 33 Int. H Barnaby. 37 5 Gray's River etc. 10 03 Int., Barhill... 21 75 Waterford, etc . 1 91 Hx. Chalmers... 15 03 Windsor-St. John's. 10 00 Lawrencetown 5 60 Musq. Harbor. . 3 09 Total \$356 49		Hon Geo Brys-n. \$20 00 Bristol 3 75 Friend 1 5 Lachine 5 00 Beckwith, &c... 11 00 Appleton 3 00 Kingsbury..... 5 09 \$19 25		MINISTERS' RATES. Reported \$151 2: A W Herdman... 4 00 L W Parker ... 2 00 R G Vans 3 5 Alex. Ross. 4 04 Queen's College. Received by J. B. Melces, Treasurer. Maple \$10 03 Buckingham. . 25 50 Ganoque. St A 20 00		Ordinary and Theological Fund. William Dowling \$ 5 00 Stephen Nairn . 30 00 Hargrave 6 00 Josephsberg ... 2 00 Calgary, Knox . 5 25 Treherne 9 00 Petrel 8 00 Pine Creek, &c.. 3 00		MANITOBA COLLEGE. Treasurer, Rev. Dr. King. \$19 25 \$216 90 Of which \$6.30 for fines and interest.	

"I BELIEVE IN MY MOTHER."

Such was the language of the old Commoner, Hon. Thaddeus Stevens, when, in 1868, he was visited by a clergyman who said to Mr. Stevens: "It is no idle curiosity that has induced me to call on you, but a desire to know your sentiments on the subject of religion. Should you die in this attack, what shall we say about your faith in the Bible?" Raising himself in bed, adjusting his gown and cap, he said: "The Bible, the Bible—take that away, and there is nothing left."

Pressing the question as to a personal interest and experience, he said: "I do not profess to have religion in that way, but my old Baptist mother had it, and I believe in my mother."

Think of it, mothers, this statesman now nearing the close of life, as he contemplates the future, goes back to his early training, and says: "I believe in my mother."

The quaint John Randolph said: "When I try to make myself an infidel, I fancy I feel the hand of my mother on my head and her voice sounding in my ear as she taught me to say, 'Our Father, who art in heaven.'"—Selected.

I have long since ceased to pray. "Lord Jesus, have compassion on a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, and now it is time for you to have compassion. I have left you to fill up that which is behind in mine afflictions in the flesh for the body's sake, which is the church. I have given my heart, now give your heart."—A. J. Gordon.

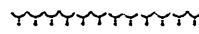
MAKE A FRIEND OF HIM.

An angry man once applied to a friend for advice as to the best method of "coming up" with one who had injured him.

"Is he an enemy of yours?" was asked. "I should think he was," was the reply; "he is doing all he can to hurt me." "Very well; he ought to be destroyed. Kill him."

"Kill him?" and the man was puzzled. "Certainly; but there is only one way to destroy an enemy so that there will be no bad after-effects."

"How is that?" "Make a friend of him. The enemy, will then be gone, thorough destroyed."



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