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GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE.

# The PRESBYTERIAN RECORD.

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I AM WITH YOU — ALWAYS

BY AUTHORITY OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

OFFICE, Y.M.C.A. BUILDING, DOMINION SQUARE, MONTREAL.

**International S. S. Lessons.**

*Adapted from the Westminster Question Book.*

**12 August.**

**The Temptation of Jesus.**

Les. Matt. 4 : 1-11. Gol. Text, Heb. 4 : 15.  
Mem. vs. 1-4. Catechism Q. 88.

*Time*—A. D. 26, July to January; Tiberius Cæsar Emperor of Rome; Pontius Pilate Governor of Judea; Herod Antipas governor of Galilee and Perea.

*Place*—The wilderness of Judea, bordering on the Dead Sea and the Jordan.

*Helps in Studying*.—1. "Then"—immediately after his baptism. "The Spirit"—the Holy Spirit. "Wilderness"—the wild country near Jericho. "To be tempted"—to be tried and proved. "The devil"—the same fallen spirit that tempted our first parents. 2. "Forty days"—all this time he was tempted by the devil. 3. The first temptation—an appeal to appetite and to distrust the word of God. 4. "It is written"—Deut. 8:3. "By every word"—the command of God can supply every need. 5. "The holy city"—Jerusalem. "Pinnacle"—Herod's portico, overhanging the Kidron valley, three hundred feet above the ground below. 6. "Cast thyself down"—a temptation to presume upon God's saving him from danger into which he had needlessly gone. "It is written"—in Psalm 91: 11. The devil quotes Scripture, but perverts it. 7. "Written again"—Deut 6: 16. "Tempt the Lord"—trifle with his loving care. "High Mountain"—perhaps Mispah. "Sheweth him"—by a vision. Luke 4: 5. 9. "Will I give thee"—a temptation to ambition, yielding up God and the saving of men for an outward success. "Worship"—honor me as your superior. 10. "It is written"—Deut: 6: 13.

*Introductory*.—What do you know of John the Baptist? What took place at the baptism of Jesus? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

**I. The Temptation of Hunger.** vs. 1-4.—Where was Jesus tempted? By whom? Why was Jesus tempted? Heb. 2: 18; 4: 15. What was the first temptation? How could this tempt him? Why was it wrong? How did Jesus meet it? What food do we need besides bread?

**II. The Temptation of Presumption.** vs. 5-7.—What was the second temptation? Why should this tempt him? Why was this wrong? What Scripture did Satan quote? How did Jesus meet this temptation? Of what temptation to us is this a type?

**III. The Temptation of Power.** vs. 8-11.—What was the third temptation? How could Satan give these things to Jesus? What was there in this to tempt Jesus? Why was it wrong? How did Jesus meet this temptation? How are we tempted like this? What did the devil then do? How did Jesus get the victory over the tempter? How may we triumph over temptation? Who came and ministered to Jesus?

**LESSONS.**

1. The devil is a crafty, malicious enemy.
2. We may expect him to tempt us and try to lead us into sin.
3. If we look to Jesus he will help us to overcome temptation.
4. As soon as we know a thing to be wrong we should say to it, "Begone!"
5. Our tempter, Satan, can never overcome our Intercessor, Christ.

**19 August.**

**First Disciples of Jesus.**

Les. John 1 : 35-49. Golden Text, John 1: 41.  
Mem. vs. 40-42. Catechism Q. 89.

**HOME READINGS.**

M. John 1: 19-34..... John's Testimony.  
T. John 1: 35-49..... First Disciples of Jesus.  
W. 1 Pat. 1: 19-25..... The Lamb Without Blemish.  
Th. Luke 5: 27-33..... Leaving All to Follow Christ.  
R. Mark 8: 27-33..... Taking Up the Cross.  
S. Luke 9: 51-62..... Unconditional Following.  
S. Matt. 18: 16-30..... Foraking All to Follow Christ.

*Time*.—A. D. 27, February; Tiberius Cæsar Emperor of Rome; Pontius Pilate Governor of Judea; Herod Antipas, Governor of Galilee and Perea.

*Place*.—Bethabara, or Bethany, at a ford of the Jordan, nearly opposite Jericho.

*Helps in Studying*.—35. "The next day"—after John's testimony (vs. 29-34), and two days after the visit of priests and Levites from Jerusalem. "Two of his disciples"—Andrew (vs. 40), and probably John. 36. "The Lamb of God"—the great Sacrificer for sin prefigured by the Lamb in the Jewish sacrifices. 39. "The tenth hour ten o'clock in the morning," according to the Roman reckoning of time which John uses. 41. "He findeth his own brother"—so anxious was he that his brother might come to Jesus. 42. "He brought him"—so we should bring our friends to Jesus. "Thou shalt be called Cephas"—Revised Version, (which is, by interpretation, Peter). 43. "Galilee"—the most northern of the three provinces into which Palestine was then divided. 44. "Bethsaida"—a village on the north-western side of the Sea of Galilee. 46. "Can there any good thing"—Nazareth had a bad name and was an insignificant place. "Come and see"—the remedy for prejudice. 47. "An Israelite indeed"—a true child of God. 48. "I saw thee"—Jesus sees us in every secret place.

*Introductory*.—For what purpose were priests and Levites sent from Jerusalem to John? How did he answer them? What did John say to the multitude when he saw Jesus coming to him? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

**I. Disciples Pointed to Jesus.** vs. 35-39.—What took place the next day? What did John say? Why is Jesus called the *Lamb of God*? How can your sins be taken away? What did the two disciples do? What invitation did Jesus give them? How long did they remain with Jesus? How are we pointed to Jesus? What ought we to do?

**II. Disciples Brought to Jesus.** vs. 40-42.—Who was one of these disciples? Who was probably the other? Whom did Andrew find? What did he say to Simon? To whom did Andrew bring his brother? What did Jesus say to Simon? How may we bring disciples to Jesus?

**III. Disciples Found by Jesus.** vs. 43-49.—What took place the next day? Whom did Philip find? What did Philip say to Nathanael? What did Nathanael reply? How did Philip answer him? What did Jesus say when he saw Nathanael? How did Jesus know this? What did Nathanael ask Jesus? What was our Lord's reply? What did Nathanael then say? For what purpose did Jesus come into the world?

**LESSONS.**

1. Jesus came into the world to save sinners.
2. The true way to treat the gospel is to "come and see."—Try it.
3. Jesus will be found of all who seek him.
4. We should bring our friends to Jesus.

# The Presbyterian Record.

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**French** If any of our congregations have **Evangelization** not taken up their collection for French Evangelization on the Sabbath appointed by the Assembly, let it not be forgotten. Patriotism, humanity, Christ, bid us give to our French fellow countrymen the best thing we have,—an open Bible, a free Gospel.

**Home** The fourth Sabbath of Aug. (26th), **Miss. Col.** is appointed by the Assembly as the day on which it asks congregations, that have not arranged otherwise, to take up the collection for Home Missions. "No cessation in these calls," some one cries. No, thank God that it is so. We only have a very few years in which to do anything practical to show our thanks to Christ for having given Himself for us; only a few years to help in that great work for which He died; only a few years to help in giving our children a better country to live in when we pass away; only a few years to do anything toward making the world better, towards uplifting it from sin and misery to hope and heaven. Only a little time; let us be thankful that He gives us so often the opportunity of helping, that He counts us worthy of it.

**To Those Who Tithe.** Will any who have adopted this plan kindly give their experience for the benefit of the RECORD's readers. There is no argument more potent in leading others to adopt the tithe than the experience of those who have already done so. Tell how you were led to it, how you like it; its effects upon your life and work in other directions, etc.; in short, anything that occurs to you. Send your names to the RECORD in confidence, and if you do not wish them published, say so.

This is not merely a favor asked of you. It is a duty for which you are responsible. If you have tried and proved the tithing a more excellent way, you are as responsible for recommending it to others as you are for making known any part of the Gospel message. It is a way in which you can do a great deal of good. Were those who have tasted and seen the good of the system simply to make known to others what they themselves feel and know regarding it, many more would be led to follow their example.

## '94—CLEVELAND—'94.

Two years planning for four days meeting! The long preparation of the Cleveland Committee has ended, and the great convention of 19,000 delegates, outside of Ohio, (40,000 registered in all,) representing the 2,023,800 active and associate members of the C. E. Societies of the world, has met and parted. To that gathering they have brought their varied tributes; at it they have received knowledge and inspiration; while from it springs of thought and work have taken rise, and will flow out in streams of blessing to the world.

Only thirteen years of history has the Society behind it, but never has movement grown so rapidly. Better still, it has the elements of permanency, first, because it is Christian, and second, because it is not an independent organization, but a mode of the life and work of the Church of Christ, which "ever shall remain."

A secretary's official statement, bristling with figures, does not usually fire enthusiasm. Far different was it with the thrilling report of Secretary Baer as he reviewed the work and progress of the year, calling in fancy the encamped posts into line, nation by nation, province by province, state by state; tramp, tramp, tramp, until the army of more than two million Christian enthusiasts, banded in 33,679 companies or local C. E. Societies, was on the march.

Into three grand divisions was the army divided, the first consisting of the 2,740 companies or societies in foreign and missionary lands; the second, the Canadian division of 2,243 societies, and the third, the great division, the 23,696 companies of the American Union.

In the first division, Britain is represented by 1,453 societies, with 75,000 members: Australia, by 834 societies; India, by 72; Japan, 59; the West Indies, 44; Turkey, 38; China, 23; South Africa, 25; Madagascar, 30; and so on, from islands of the sea, from France, Spain and Mexico, from Brazil and Chili. In the second division, Ontario, with 1281 companies, leads by far; then comes Nova Scotia, with 391; Quebec, with 215; Manitoba, 127; New Brunswick, 115; P. E. Island, 46; E. Columbia, 31; Assiniboia,

17; Alberta, 13; Newfoundland, 5, and Saskatchewan, 2. In the third division, New York State, that for twelve years has led the van, now gives place to Pennsylvania, with 3,458 enrolled companies; then comes New York, with 3,320; Ohio, with 2,274; Illinois, with 2,260; Indiana, with 1,594, and so on, throughout the Union.

The junior movement began in 1894, and now numbers 6,809 societies, with 365,000 members. Of these societies Pennsylvania has 717; Illinois, 678; New York, 673; Ohio, 415; California, 320, etc., while Canada reports 247, and 91 hail from other lands.

Looking at this army from another stand point, we find that thirty Evangelical denominations are represented. In the United States the Presbyterians lead with 6,652 societies; while the Congregationalists have 5,488; the Baptists, 3,203; the Disciples and Christians, 2,805; Methodist Episcopal, 1,287; Methodist Protestants, 963; Lutherans, 851; Cumberland Presbyterians, 744; and so on. In Canada, the Presbyterians have 842 societies; the Methodists, 812; the Baptists, 159; the Congregationalists, 128. In England the Baptists have 391 societies; the Congregationalists, 353; the various Methodist bodies, 221; the Presbyterians, 85.

Viewing them from still another line we find them like Joseph's coat, of many colors, 460 are red, 18,700 yellow, 97,020 black, 1,907,620 white.

One feature of the Convention was the distribution of "Badge" or "Prize" Banners.

The banner for the greatest *proportionate* increase in its number of local societies during the year, was won by West Virginia from New Mexico, which last year carried it off from Manitoba.

The banner for the greatest *absolute* gain in the number of societies during the year, after being won last year by Pennsylvania from Ontario, was this year captured by England.

For the largest number of Junior C. E. Societies, Pennsylvania won this year the banner from Illinois which had carried it heretofore. For the greatest *absolute* gain in the number of Junior societies, the banner, last year won by New York, goes also to Pennsylvania; while the banner for the largest *proportionate* increase in the number of Junior Societies, held last year by the District of Columbia goes to Delaware.

A curious kind of prize banner, a silken "Umbrella of State," a device of China where it is bestowed like knighthood, upon high officials who have faithfully performed their duty, is given to the State or Province having the largest number of Societies whose members are giving systematically "two cents a week" to missions. This prize is a gift from the C. E. Societies of China and is won this year by New York.

What is called a "roll of honor" is made up of the names of 5,562 societies that have each given not less than ten dollars during the year

to the Home and Foreign Missionary Boards of their own respective churches.

Only a part, however, of the Societies entitled to a place in this roll have sent it their names.

The whole giving of the C. E. Societies of the United States and Canada for the Home and Foreign Missions of their respective churches is, from careful gathering of statistics, placed at \$225,000.

A new feature of the Convention was the presentation of one hundred diplomas to Societies for loyal service, as follows:—

1. Twenty-five diplomas to Societies that have been instrumental in forming the largest number of other Endeavor Societies, Young People's, Senior, and Junior;
2. twenty-five diplomas to Societies that, in proportion to their ability; report the most work done for the introduction of good literature;
3. twenty-five to the Societies that have reported the largest number of systematic and proportionate givers; and,
4. twenty-five, to Societies that, in the judgment of a competent Committee, have reported the most done to promote the interests of Christian citizenship.

**The Irish** The Irish is the latest of the **Gen. Assembly**. Old Country Assemblies. It met June 7, in Belfast. So well pleased was it with its Moderator, Rev. Prof. Todd Martin, that it did him the rare honor of re-election.

The reports all showed good progress. There were 1,888 more communicants than the previous year, and \$45,000 less of debt.

The temperance report showed one licensed liquor shop for every 66 families in Ireland, while in the cities the number is greater, being one to 37 families in Belfast, and one to 11 families in Hilltown.

In Sabbath Schools they have 1,500 teachers, and 81,000 scholars, with contributions \$5,730. In their Irish mission among the Roman Catholics in the South and West of Ireland, 30,300 families were visited during the year, and many Scriptures, tracts and books were sold. They also carry on together with the U. P. Ch. of Scotland work among the R. Catholics of Spain.

Their Foreign Mission work is chiefly in India, where they have 28 missionaries sent out from Ireland, and 36 native pastors and evangelists, besides Bible women and zenana workers, and 80 S. Schools and their teachers; they have also a mission in Manchuria, China, with a membership of about 1000.

For their Jewish mission they raised during the year \$47,000 and carry on work in eleven centres in Syria, besides that on the Continent.

To the Colonies they give help, to Natal, New Zealand, Tasmania, Queensland and Canada. In the latter, they, in common with the Scottish Churches, are taking a growing interest.

**Scottish U.P. Synod.** This Synod met in Edinburgh, 7th May. There were present 501 ministers, 11 missionaries and 451 elders, a total of 963. As it does not consist of selected representatives, like the assemblies of some of the larger churches, but every minister and Presbytery elder has a seat, it is one of the largest, if not the largest, Presbyterian ecclesiastical court in the world, and it represents one of the world's most earnest and active evangelical churches.

The total membership of the church was reported as 188,706, an increase of 1,631 during the year. This is nearly the same as that of our own church, our reported membership last year being 181,370. The total income for all purposes during the year was £402,206, an increase on the previous year of £31,504.

Their F. M. report shows that they have in the foreign field 71 ordained European missionaries, 19 ordained native missionaries, 15 European medical missionaries, 31 Zenana missionaries, 8 European evangelists, 127 native catechists and evangelists, 393 native teachers, 105 native Zenana helpers, and 90 other native agents, in all 838. The ordinary income last year was £33,543, a decrease of £2,306, from the previous year.

The funds of their other schemes were for the most part in a satisfactory condition.

The question of union with the Free Church and disestablishing the Kirk, were both before the Synod. The former was in connection with the visit of a delegation from the Free Church, when on both sides there was free and hopeful mention of union. The latter came up on the report of the Disestablishment Committee. The Synod strongly approved of a "Bill" that would secure complete disestablishment, with a justly calculated annuity to every incumbent affected by the change, so that there would be no injustice to anyone.

**The "Kirk"** With its usual peaceful pomp, as **Assembly.** becometh the patronage of Royalty, the Assembly of the Established Church of Scotland opened its sessions about the same time as did the Free Kirk over the way. The Marquis of Breadalbane represented the Queen, and once more the halls and corridors of ancient Holyrood thronged with Scotland's defenders of the Faith.

The growth of the Kirk showed itself in the Assembly Hall, which had been enlarged to meet demand for room, and over the gathered piety and wisdom, which represented 612,000 reported communicants, Rev. Prof. Story was chosen to preside.

Their six great schemes are, Home, Foreign, Colonial, Endowment, Jews, and Small Livings. The almost universal giving to all the schemes, a thing which in this respect our congregations might well pattern and exceed, is seen in the

fact that last year, out of the 1,342 parishes, 1,070 gave to all these schemes, 139 to five, 55 to four, 40 to three, 11 to two, 8 to one, while only 14 gave to none. What the report complains of is that in many cases the amounts given are too small. Besides these six schemes there are other objects for which collections are taken, and towards which the giving is not so general.

The Committee on Christian Life and Work reports the Woman's Guild as having 18,931 members in 277 branches. A few years ago the first deaconess was appointed, and now there are 20. The young men's guild numbers 23,482.

The report on the religious condition of the people states that the fishing population in the counties of Aberdeen and Banff have in measure lapsed and become alienated from the worship and sacraments of the Church, and calls for more earnest work for their welfare.

The Jewish Committee reported hopefully, speaking of the schools at Alexandria, Smyrna, Constantinople and Salonica (the ancient Thessalonica), attended by over 2,000 pupils, of whom 1,350 are Jews.

Colonial work is carried on, and this year, they, with the other churches, are taking a deeper interest than ever before in our own North-West.

As with the Free Church, their Foreign Mission work is chiefly in Africa and India. Including wives, there are 57 missionaries from Scotland, and 350 natives, employed by their F. M. Com., and in addition, 28 from Scotland, and 134 natives, supported by their Women's Association. There are 8,900 young people in their mission schools, and 6,120 baptized natives in their fields, of whom about one-fourth are communicants. The total income for the year, including that of its Women's Association, was \$216,400.

The instinct of self preservation makes the Committee on church interests an important one, and for some years past, its Report has been the chief event of the General Assembly. On Wednesday, May 30th, a crowded hall told the interest in the subject, while the Report told of organization extended and strengthened, and of literature widely circulated with a view to the instruction of the people.

The Report says that "for the first since the Revolution Settlement the church finds itself the object of serious attack by the government, and it is in consequence more vigorous in defence. With regard to other churches it expresses itself as willing to enter into "any reasonable arrangement by which the other churches may become sharers in the heritage and privileges of the National Church if they desire to do so," and assures them of her earnest desire to "consider any proposals for effecting such an arrangement which are not inconsistent with her principles and her duty to her members and to the nation." The kirk, says, "we want union if all others

will come into the Establishment;” while the others as definitely say “we want union, but if ever it comes it must be outside the Establishment.” It is, therefore, quite safe to predict that changes must come before the union of Scottish Presbyterianism.

The women too have their part in the work. The “Scottish Women’s Church Defence Association” held meetings during the sittings of the Assembly, and is taking steps to organize branches in every parish throughout the church. All that can be done, will be done, for the defence of the Establishment, and when the day comes for its abolition, its friends will not have to reproach themselves for want of zeal or effort in its defence.

**The Free Ch. Assembly.** Met in “Scotia’s darling seat” on the 24th of May. Two thousand people gathering at noon-day to listen for three hours to the opening sermon of the retiring moderator, Dr. Walter C. Smith, and the address of his elected successor, Principal Douglass; and the interest during the fortnight, less a day, of the Assembly’s work, shows the Scotch true to their antecedents.

The review of their work was encouraging. Though the year has been such a “hard one,” the income of the Church for all purposes, £865,819, over three millions and a quarter of dollars, was larger than ever before. True the increase was due to legacies, donations, &c., yet the ordinary contributions were good.

Sustentation still sustains. The income is somewhat less than last year, Jubilee year, but in direct contributions only £288 less than 1892. The slight falling off is chiefly due to legacies.

In their Sabbath Schools 222,644 young people are reported, with 20,000 teachers, and \$35,000 as their giving for the year.

As is our own church they are seeking some better plan of bringing together churches without ministers and ministers without churches, and some of their difficulties and remedies, remind one of the utterances in our own Assembly at St. Johns, even to the proposal made in both Assemblies that probationers spend a year in Home Mission work before being eligible for a call, and the objection that in some cases it would be unfair alike to probationer and congregation. They are not much overcrowded with men. Of the 135 on the probationers roll, 45 are assistants to ministers in large cities, 41 are missionary assistants in large congregations, 14 are supplying Home Mission stations, and only 35 are without regular employment and giving occasional supply. Of the 259 students in their Halls, 32 have offered for Foreign Mission work.

They too had a talk over “the new hymn book,” one which the three Scottish Churches are preparing, and which is making good progress. It sounds a little — well — cool, to read that

“the co-operation of other churches outside of Scotland has not been sought, but the expectation is not unreasonably cherished that when finished it may become the Hymn Book of the Presbyterian world.” The expectation would be more reasonable and more likely to realize if the courtesy of co-operation were extended to others.

The report of their publications shows that the *Monthly* has a circulation of 81,300 copies as against the 50,000 of our own Record, and their *Children’s Record* 75,000 to the 22,000 of our own; while *Youth*, a new midway monthly has 2,000, and the *Gaelic Witness* 4,500, per quarter. The Scotch like to read, and like it solid.

The Highland “secession” will not make history for the readers of coming years. Two ministers, McDonald of Shieldaig and McFarlane of Raasay, withdrew from the Church on account of the Declaratory Act.

A growing wish to renew union negotiations with the U. P. Church, was shown by several Presbyterian overtures to that end and by the hearty approval with which they were welcomed by the Assembly.

Their mission work shows life. Even Scotland has Home Missions. There are *classes* and *places* to be cared for. Plowmen and quarrymen, tinkers and fishermen, are often massed in ignorance, while parts of the Highlands, and elsewhere, afford a lingering Home Mission Field, and 34 mission stations, 20 church extension charges, 12 territorial charges and 96 congregational missions figure in their H. M. Report.

Among the Jews they have five mission stations, at Breslau, Pesth and Constantinople, and two in Palestine, Tiberias and Safed. Some of these are old and flourishing, as Pesth with its school of 500 pupils and an extensive system of Bible distribution and colportage, while others are young, but promising, as in the Holy Land.

Continental Missions are represented in many of the centres of Europe by Churches which are proving sources of light amid the darkness of Romanism.

In the Foreign Field their chief work is in Africa and India, though not confined to these. They work with us and others in the New Hebrides. Their F. M. income for the year was about \$272,000, an advance on the previous year. As with us, their Women’s F. M. work is making progress. Their Ladies Association, during the year, raised at home \$50,000 which is supplemented by nearly as much more in India and Africa, and in the Foreign Field it supports 50 Scottish women and 300 native agents.

Their Colonial Committee has a watchful eye and a helping hand for all the Colonies, especially in Australasia, and now, largely through the efforts of Mr. C. W. Gordon of Winnipeg, there has been created a very deep interest in all the Scottish Churches for the great North-West.

**The Y.M.C.A.** It has come and gone, and the Jubilee. Y. M. C. A. work of the world is started on its second half century.

The first conference of the associations of all lands was held in Paris in 1855, thirty-nine years ago, and was attended by thirty-five delegates. The 13th, the Jubilee, Conference, just closed in London, was attended by nineteen hundred delegates, representing twenty-six nationalities, five thousand associations, and a membership of half a million.

The opening services on Friday evening, June 1st, were held in the historic Abbey of Westminster, where Dr. Temple, Lord Bishop of London, preached to a thronged assembly. Following this was an enthusiastic reception in Exeter Hall, where the audience room, seating over 3,000, was filled to overflowing.

The day sessions, of Saturday, Monday, and Tuesday, held in Exeter Hall, were devoted to business, while the evening gatherings were of a more popular character.

On Monday evening the Lord Mayor and Lady Mayoress, and City Council of London, gave to the delegates a grand reception in Guildhall; while the freedom of the city, an honor rarely given except to royalty, was bestowed upon Sir George Williams, in recognition of what the Association, which he founded fifty years ago, has done for young men.

On Tuesday evening there was a public thanksgiving service in St. Paul's Cathedral, with sermon by Wm. Boyd Carpenter, Bishop of Ripon.

Wednesday, June 6th, was the great jubilee day. In the morning were addresses in Exeter Hall. In the afternoon, gift and telegram poured in from all quarters of the world, while in the evening, ten thousand people enjoyed a grand reception with music and addresses in Royal Albert Hall.

On Thursday, June 7th, the Convention came to a fitting close by a visit of 2,200 delegates and friends to Windsor Castle. By special permission of Her Majesty, a permission never given before to a public assembly, Frogmore, the magnificent mausoleum of the Prince Consort, was opened to view. The palace and its grounds were opened for inspection, lunch was served, photographs taken, and then a farewell meeting and addresses in the royal grounds ended the eventful gathering.

**Old, yet Young.** While representing the World's Christian young men, some of the heroes of the gathering were hoary with age, and yet they were young, Sir George Williams, the founder and world's president of the Y.M.C.A., having still the dew of his youth, while good old Dr. Cuyler, likewise beyond his three score years and ten, awakened the grandest enthusiasm by his strong, bright, ringing words. The truly great and good mature and mellow, but never grow old.

**A Great Reward.** When George Williams, fifty years ago, gathered in a little room a few young men for the study of God's word and prayer, he little dreamed of knighthood, and Westminster Abbey, and the "freedom" of London city, in recognition of his work. Such was not his motive, but in God's good time it came. Young man, working for Christ in lowly sphere, you may never win the world's renown, nor might it be for your good if you did, but a higher honor is before you, the "Well done" of Christ, the "freedom" of the New Jerusalem, and to be made kings and priests unto our God and Father, to reign with him.

**New York's Open Sores.** Slavery has been called the open sore of Africa. New York has long had grievous hidden ones. Rev. Dr. Parkhurst, for the past two years, amid denial abuse and scorn from many, and coldness and indifference from more, has persevered in his work of opening these sores, until at length he has succeeded in convincing the public that there has been something terribly wrong, and in getting a committee of investigation appointed to inquire into the government of the city.

The testimony given before that committee is appalling. The police, charged with putting down evil and upholding law and order, have been proved to be in league with wrong of all kinds, taking from \$200 to \$500 a quarter from fashionable dens of infamy for winking at their wickedness, and levying free "shines" with an occasional fifty cents, upon the bootblacks for the privilege of carrying on their work unmolested. It is estimated that from ten to fifteen millions of dollars a year has thus passed through the hands of the police, while they in turn have paid the authorities above them for the right to rule. Wheels within wheels of vice. The bad would not complain for they flourished by it, and the good dare not for they would be persecuted and ruined.

Now that the powers themselves are exposed, multitudes begin to breath more freely, to tell of the bondage under which they have been and the wrongs they have borne, and it is hoped that the "ring" which has so long ruled and cursed that great city will be broken up and that a new and better day is at hand.

One cannot but ask the question, "How widely do such wrongs exist among those entrusted with the reins of power." General Neal Dow, of Maine, the ninety year old veteran prohibitionist, says that in proportion to the wealth and population of the cities, the police of Portland are more corrupt than those of New York, bribed by enormous sums to protect illegal grog shops.

These revelations are a call to Christian men and women to do what they can by example and influence to "purge out the old leaven of wickedness" and as citizens to work out, in city and state, the prayer, "Thy Kingdom Come."



**Prohibition.** On July 3rd and 4th the Dominion Temperance Alliance met in Montreal, in the new French hall, the Monument National. The watchword, as with previous conventions, was "Prohibition," the difference being that while in former days the echo from that keynote sounded faint and far away, the provincial plebiscites of the past year, and their accompaniments, made it seem this time nearer and clearer than ever before; and both veterans and new recruits were hopeful and determined as they planned for coming campaigns.

Among the resolutions considered and adopted in the work of the two days was one strongly condemning the "French treaty" as fitted to increase the importation of liquor, and to hamper the Dominion in future prohibitory legislation, and calling upon Parliament to vote against it. Another resolution expressed regret that the Dominion Government refuses to pledge itself to promote prohibitory legislation; and still another pledged the convention to support only known, avowed, and reliable, prohibitionists, as candidates for Parliament, and where such could not be obtained in those of either of the existing parties, to endeavor to secure the nomination of a Prohibition candidate.

The two great mass meetings held during the two evenings of the convention were happy in having a long array of able speakers, but it is no disparagement to the others to make special mention of Miss Willard and General Neal Dow, the father of Prohibition. The former is a speaker of rare and quiet power, and deserves her world-wide fame. With woman's tenderness she weeps over "earth's saddest picture," the ravages of drink, and with strong common sense she tells men that speech making and sentiment will not rid them of the curse; that the only voice which will compel the attention of legislators is the ballot, and that by this they must speak if they would be heard.

The General is simply a wonder. "Gray hairs are here and there upon him, but he knoweth it not." Bearing with sprightly step his ninety years, unconscious of the old age that is so patent to all others, he tells, with the vivacity of youth, the story of how Prohibition originated, and finally triumphed, in Maine. His propositions are simple. 1. The liquor traffic is an infinite evil, and is only evil. 2. Its prohibition would be to the community an infinite good. On these he rings the changes till men become "seized" of the idea, and by it, and, like the Athenians of old, when listening to Demosthenes, cry, "Lead us against Philip."

"A little that a righteous man hath is better than the riches of many wicked."

"The only way to keep from backsliding is to keep stepping forward."

**The World's Unrest.** According to scientists, the unrest of the molten interior of our earth finds expression in earthquake, or geysers, or frequent eruption of volcano. Along this line natural law obtains in the social, if not the spiritual world, for human unrest shows itself now in muttered murmurings that seem harbingers of ill, now in eruptions of lawlessness through the more or less firm covering of government and law which men have imposed upon themselves for the public good.

The present seems a time of special unrest. The President of France lies slain by the Anarchist assassin's knife. The Premier of Italy and the Czar of Russia have but recently escaped wide and deep laid plottings for their death; while in the New World, Chicago, where last summer the nations gathered in wonder and admiration, still centres upon itself the world's gaze, as it reeks with riot.

Amid all the unrest, the child of God hears two voices. One bids him trust, for *God reigns*. The other bids him work, in living, and in spreading, as widely as possible, the Gospel of Christ, the only remedy for these evils. No economic laws can settle the question between capital and labor, employer and employed. No penal statutes can suppress anarchy. Nought but the regeneration of the individual human heart, its surrender to the will of Christ, can make that individual stand in a right relation to other lives, and make humanity to be at peace with itself. Only as it listens to the voice of Jesus will the world's troubled sea be still.

**Poor Italy.** Rev. H. Appia, of Turin, writing in the *Quarterly Register*, draws a dark picture. He says that "Italy seems to be sinking lower and lower into debt, crushed under the tremendous weight of her military expenditures. Nobody dares now to suggest any economy in that line, and every new premier wearies his brain to find new resources." Then there is an immense waste in the system of government affairs, e.g. A small town in Sicily has eighty government clerks and office bearers for the management of its municipal business, besides a number, who, though young and capable of working, have been pensioned off. Then City Councils spend money in needless extravagancies. The Town Council at Palermo votes every year a grant of some \$15,000 for an almost pagan feast, to their patron saint, Santa Rosalie. And when one thinks how the money has been obtained, in outrageously hard, high, Customs duties from the poor down-trodden people of Sicily, one can understand how they have recently been goaded by oppression into rebellion and riot.

Darkness, ignorance, poverty, oppression, are some of the fruits that Rome has to show in a land she dominated so long.

### Remarkable Changes in India

#### INTERESTING INCIDENTS.

REV. DR. PENTECOST, who has recently spent some time lecturing in the different centres in India, and has come much into contact with Educated Hindoos, says that there are many of them who are really believers in Christ, who make no secret of their belief, who no longer join in idol worship, but who have not taken the step of receiving baptism, and in consequence are not outcasted by the Hindoos.

This marks a great change in the attitude of heathenism. Twenty, or even ten, years ago, to avow faith in Christ, to refuse to do *poojah* to the household gods, or go to the temples and receive the mark of the God upon the forehead from the priest, would have involved any man in all the horrors and sufferings of an outcast, but so many men and women are now confessing Christ, without baptism, that the shrewd priests are remitting the severities of discipline in this respect and granting indulgence to those who, though they confess Christ and refuse longer to worship idols, refrain from baptism. Should the Brahmin priest insist on outcasting all in the Hindoo households who avow belief in Christ, simply on that avowal, the number of outcasts would become so great that it would be a practical breach in the entire ranks of caste, but they are only postponing the, to them, evil day."

"I do not," says Dr. Pentecost 'justify the course of these believers, but think, and teach them, that they should make no compromise, but should come clean out and take their places with the baptized Christians. At the same time I think there is a good deal to extenuate the course.

The reasons given for it are various.

Some take this position not from unwillingness to openly confess Christ, which they have already done, but because baptism would entail upon them the instant and terrible experience of becoming outcasts, not from their old faith which they would gladly do, but from father, mother, kindred and friends, which as yet they seem not to have the courage to face.

Others justify their course on a different ground.

"One of my most constant hearers was a young Pandit, the master of a school for boys, a Brahmin of high caste. He came daily with two of his boys about fifteen years old, one a young Hindoo, the other a Mohammedan. This man I believe, has been a secret disciple for a long time. His knowledge of the New Testament was extraordinary. One night he with his two boys, came forward to the front seats and openly confessed Jesus Christ as his Saviour and Lord, boldly declaring that he cast himself on the 'atoning mercy of God in Jesus Christ for his salvation.'

His two scholars followed his example, and many conversations with them has led me to believe that they were truly converted." The Pandit took this ground with regard to baptism, viz. "That it is not essential to faith and salvation, that he freely confesses Christ and his faith in Him, and that abstinence from baptism still preserves him a place in his home and among his friends, and allows him to preach Christ to them in a way he could not otherwise do."

The position of yet another class is illustrated by another incident in Dr. Pentecost's experience. "A man of perhaps thirty-five told me that he had come clearly to see that Christ was the Son of God and the only Saviour of sinners, but he could not confess Him in baptism for the reason that it would cast him out of his father's house and away from his wife and children, and bring down upon them the terrors consequent upon being allied to an outcast. Living in the joint family house of his father he said his family would not only be dependent upon his father for support, but subject to all the abuse that would otherwise be heaped upon them."

"The day is dawning and the pent up waters of secret faith and home confessions are gathering strength every day, and soon, like imprisoned waters, will burst the dam of caste and overflow the land with hundreds and thousands of converts openly and gladly confessing in baptism the risen Lord."

**Work in Jamaica.** Very interesting is the Presbyterian Church in the Island of Jamaica, which is the result of mission work begun some eighty years ago by the U. P. Church of Scotland. Its history is interesting from the fact that being almost wholly negro, most of the more than 10,000 communicants that compose it are the children of those who were once in slavery, when slavery existed in the British West Indies. Interesting too is the work it now contemplates. At its last meeting of Synod, the neglected condition of the 14,000 East Indian Immigrants, such as our Church is caring for in Trinidad, was considered, and the Church decided to begin, by means of a staff of catechists, a mission for their benefit. Saved from bondage, physical and spiritual, they now seek to bless others. No doubt our Mission College in Trinidad will be able to help by supplying catechists.

"There are people who would do wonderful things for the Lord, if they could only do them without costing too much."

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold, which, when woven together, gleam out so brightly in the pattern of life that God approves.—F. W. Farrar, D.D.

## GOD'S TENTH.

*Some striking Experiences.*

BY REV. A. J. GORDON, D. D.

IN touching the question of giving, we touch the most vital point pertaining to the consecration and spiritual power of the Church. In saying this, we speak from experience, as we certainly speak according to Scripture. "*Bring ye all the tithes into the storehouse, . . . and prove now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.*" Here, plainly, the giving of tithes is made the condition of an abundant outpouring of the Spirit. Prayer, testimony, effort, self-denial,—how often do we hear these duties mentioned as summing up and fulfilling the requirement of tithes! But "tithes" means money or other property of equivalent value; and the effusion of God's Spirit is here made contingent upon bringing in these tithes, and paying up these dues to God.

## REQUIRED OF THE JEWS.

A tenth of his income was required of the Jew to be set apart, and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the first fruits, not the dregs and leavings. And while the amount is not specified in the New Testament, the same principle is carried over. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him" (1 Cor. xvi. 2). Here is *consecrated giving*,—laying by in store, a certain sum set apart, and made sacred to God's use, and which thereafter one should no more think of using for himself than he would think of taking the same sum from his neighbor's pocket. And here is *proportionate giving*,—"as God hath prospered him." Ought the proportion to be any less under the gospel than under the law? Surely not when we remember that we have as our example One who, "*though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich*"; and that we have the precept of this Exemplar, "*Whosoever he be of you that forsaketh not all that he hath cannot be my disciple.*" In the light of such high standards, who can say that at least we ought not to give one tenth of our income to the Lord?

## "PROVE ME NOW."

If any Christian who has never tried it will make the experiment, conscientiously following it through to the end in prosperity and in adversity, we predict for him two surprises. First, he will be astonished at the increased amount which he is enabled by this method to give to the Lord; and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For

observe that here is an instance where the Lord actually makes a challenge to his people, and sets up a test case, saying, "*Prove me now.*" Taking this Scripture in connection with others, we find that there are two points to be demonstrated.

1. That faithful and proportionate giving will be rewarded with superabundant spiritual blessing. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity, will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations. It is reported that a boy who was to personate a shining cherub in a play, on being covered over with a coating of gold-leaf, which entirely closed the pores of the skin, died in consequence, before relief could be afforded. Woe to the Christian who gets so gold-leafed over with his wealth, that the pores of his sympathy are shut, and the outgoings of his charity restrained! He is thenceforth dead spiritually, though he may have a name to live.

2. That faithful and proportionate giving will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of Scripture. "*Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine*" (Prov. iii. 9, 10). This is but one specimen of many from the Old Testament. "*Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom*" (Luke vi. 38). Do we believe these words of our Lord, and can we question that they refer to abundant temporal returns in recompense for abundant giving?

Let us now throw light upon this subject from a few inserted leaves from a pastor's pocket book.

## GUINEA POCKET AND SHILLING HEART.

One says:—

"I knew a widow of limited means who was remarkable for her liberality to benevolent objects. But a sad change came into her by an unexpected legacy which made her wealthy, and then her contributions began to fall below the amount of her giving when she was poor. Once she volunteered: now she only gives when importuned, and then it is as if the fountains of gratitude had dried up. Once when asked by her pastor to help a cause dear to her heart in her comparative poverty, and to which she gave five dollars, then, now she proffers twenty-five cents. Her pastor called her attention to the surprising and ominous change. 'Ah!' she said, '*when day by day I looked to God for my bread, I had enough to spare: now I have to look to my ample in-*

come, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means: now I have the guinea means and the shilling heart.' It is a fearful risk to heart and soul, to become suddenly rich. This is one of the reasons why God lets many of his best children acquire wealth so slowly, so that it may not be a snare to them, may not chill their benevolence; that, when wealth comes, the fever of ambitious grasping may be cooled, and that benevolence may overtake avarice."

Now, the only way to avoid this peril is to cultivate two habits, and let them grow side by side,—the habit of economy and the habit of charity. If one's economy grows steadily and alone, it will tend to dry up his charity; if one's charity grows steadily it will dry up his means, unless balanced by the other virtue of economy. Therefore let both grow together, then our giving will increase just in proportion to our getting.

#### THE HOD BOY.

But let us introduce another illustration furnished from a pastor's observation:—

"A parishioner, who was a dear friend, read his pastor a page from life's history to this effect: When a small boy, he gave his heart to Christ. He was engaged in a brickyard to carry clay, often on his head for twenty-five cents a day. Then he vowed that one tenth of his income he would give to his God. This he conscientiously did, and prosperity followed until his income was \$10,000; and then the trial of his life came, in which he went down in financial disaster. He would not give one tenth of \$10,000. Here his faith balked. He said, 'After disaster had swept all away, I learned what I had not known before,—that it is easier to give one-tenth of \$72 than of \$10,000. A man is truer to God who works for twenty-five cents a day, and has less temptations and more strength to meet them, whose income is \$6 a month, than \$833½.' He regained wealth, but it was in strict compliance with the vow of his youth, which his disaster enabled him to fulfil until his death."

This is an instance of negative proof: viz., that "there is that withholdeth more than is meet, and it tendeth to poverty." The positive proof would no doubt fill volumes, were it written out.

There is a Christian league in this country, banded together to promote systematic giving. It brings every member into covenant to keep a strict account with the Lord, and to render him one-tenth of the income. An annual report is made by each member, giving a statement of his business and spiritual prosperity. The secretary recently told us that the results have been surprising even to the most sanguine advocates of the tithing system: that not only has the income of the missionary societies receiv-

ing the funds been greatly increased, but that, out of thousands entering into this league, all but two or three have reported greatly increased business prosperity. Are there not some things to be proved which we have not yet dreamed of either in our philosophy or our mathematics?

We give another instance from a well-known life. We find the statement in print, and believe from what we have heard, that it is substantially correct:—

#### THE SOAP MAKER.

"Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along, he met an old neighbor, the captain of a canal-boat, and the following conversation took place, which changed the whole current of the boy's life:—

" 'Well, William, where are you going?'

" 'I don't know,' he answered; 'father is too poor to keep me at home any longer, and says I must now make a living for myself.'

" 'There's no trouble about that,' said the captain. 'Be sure you start right, and you'll get along finely.'

" William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

" 'Well,' said the old man, 'let me pray with you once more, and give you a little advice, and then I will let you go.'

" They both kneeled down upon the tow-path (the path along which the horses which drew the canal-boat walked); the dear old man prayed earnestly for William, and then gave this advice: 'Some one will soon be the leading soap maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a prosperous and rich man.'

" When the boy arrived in the city, he found it hard to get work. Lonesome, and far from home, he remembered his mother's words and the last words of the canal-boat captain. He was then led to "seek first the kingdom of God and His righteousness," and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one tenth; so he said, 'If the Lord will take one tenth, I will give that.' And so he did: and ten cents of every dollar were sacred to the Lord.

" Having regular employment, he soon became a partner; and after a few years his partners died, and William became the sole owner of the business.

" He now resolved to keep his promise to the old captain; he made an honest soap, gave a full

pound, and instructed his book-keeper to open an account with the Lord, and carry one tenth of all his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then gave the Lord two tenths, and prospered more than ever; then he gave three tenths, then four tenths, then five tenths.

"He educated his family, settled all his plans for life, and gave all his income to the Lord. He prospered more than ever.

This is the story of Mr. William Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die."

Perhaps in these instances may be found the true solution of a great question: How shall we get the means to give the gospel to a lost world? It is no longer a question of men to go, but of money with which to send them. And the money is in the hands of Christ's professed disciples,—enough and more than enough for all demands. If wrong habit has so shut up their hearts that they cannot be persuaded to give it, let us try at least to educate the next generation differently. And may it not be that the best system of education which can be devised is this of training Christians to set apart one tenth of their income for the treasury of the Lord?

#### DISTINCTIVE PRESBYTERIAN CHARACTERISTICS.

BY REV. W. H. ROBERTS, D.D., LL.D.,

*Stated Clerk of the Gen. Assembly, Pres. Ch., U. S. A.*

The Presbyterian Church (in unison with other Reformed churches holding the Presbyterian system of faith and polity), is characterized, both constitutionally and historically, by certain marked characteristics, of which the following are entitled to special prominence:

- I. Scriptural doctrine.
- II. Simplicity of worship.
- III. Representative government.
- IV. High standard of Christian living.
- V. Resolute maintenance of liberty of conscience.
- VI. Insistence upon popular education.
- VII. Patriotism.
- VIII. Catholicity of spirit.

It is believed that a concise statement, and brief, yet clear, evidence of these characteristics, will be advantageous to many persons. The authors from whose writings quotations are made are in every instance non-Presbyterian in faith. The value of their testimony is therefore very great. The characteristics are treated in the order above indicated.

I. Presbyterian doctrine is based upon the Scriptures alone, and finds its modern form in the famous Westminster Confession and Catechisms. These all were the work of the Westminster Assembly (London, 1644-46), concerning

which a German historian, Von Rudolf, writes that "a more zealous, intelligent and learned body of divines, seldom, if ever, met in Christendom." The eminent Methodist divine, Dr. Curry, says of the Confession itself, that "it is the clearest and most comprehensive system of doctrine ever framed. It is not only a wonderful monument of the intellectual greatness of its framers, but also a comprehensive embodiment of nearly all the precious truths of the Gospel."

II. The simple worship of the Presbyterian Church finds its prototype in the worship of the primitive Christian Church. True Protestantism permits no obstacles—not even forms of prayer—to come between the human soul and God. Presbyterians believe not only in free grace, but also in free prayer.

III. As a representative form of government, Presbyterianism accords to the people a share in the administration of church affairs, both in detail and in general. Civil government in the freest, most civilized, lands, is based upon the same model. Presbyterianism affords greater liberty and security to the individual members of the church than any other system of church government. With reference to the highest of its governing bodies, the General Assembly, the late distinguished Roman Catholic Archbishop of New York, Rev. John Hughes, wrote as follows: "Though it is my privilege to regard the authority exercised by the General Assembly as usurpation, still, I must say with every man acquainted with the mode in which it is organized, that for the purpose of popular and political government, its organization is little inferior to that of Congress itself. It acts on the principle of a radiating centre, and is without equal or rival among the other denominations of the country."

IV. The standard of Christian living among Presbyterians is sometimes called, with a sneer, puritanical. Whatever may be thought of this standard in theory, it is in practice unequalled by any other. The influence of Presbyterianism, Hon. Wm. E. Gladstone depicts as follows: "It has given Presbyterian communions the advantage which in civil order belong to local self government and representative institutions: orderly habits of mind, respect for adversaries and some of the elements of the judicial temper; the development of a genuine individuality, together with the discouragement of mere arbitrary will and of all eccentric tendencies; the sense of common life and the disposition energetically to defend it, the love of law, combined with the love of freedom." True Presbyterianism is the most vigilant foe of anarchy and infidelity, and infidels and anarchists hate it accordingly.

V. Resolute maintenance of the fundamental principle of liberty, *i. e.*, liberty of conscience. The first paragraph of the Presbyterian Form of Government reads: "We are unanimously of opinion that God alone is Lord of the conscience."

Human liberty has had no more outspoken, united and indomitable advocates than those men who were and are Presbyterians in polity and Calvinists in doctrine. Concerning the refusal of the Scotch people to receive the English liturgy, sought to be forced upon them by Charles I., Carlyle says: "The tumult in the High Church at Edinburgh spread into a universal battle, a struggle over all these realms; there came out after fifty years' struggling, what we call the glorious Revolution, a *habeas corpus* act, free parliaments and much else."

VI. The interest taken by Calvinists for centuries in education, family, public and collegiate, needs little emphasis. The facts speak for themselves. Bancroft, the historian, states "that Calvin was the father of popular education, the inventor of the system of free schools." In the United States, as in other lands, Calvinism and education have gone forward hand in hand. The majority of the colleges established in this land were founded by Calvinists, "and there is no more glorious leaf in the annals of American Presbyterianism than that on which is written the history of her educational institutions."

VII. Patriotism Dr. Roberts illustrates this point by citing instances of the action of Presbyterian ministers and church courts in America. He turns naturally to the old world, and there in plenty we find instances of a similar kind.

VIII. Catholicity of spirit. No church exists which can rightly claim, as exclusive property, the name Catholic or Universal, but every Church ought to evince its possession of a catholic or liberal spirit. This spirit is a marked feature of Presbyterianism. The Form of Government of the Presbyterian Church, Chap. II., Sec. 2, defines the Catholic Church as follows: "The Universal Church consists of all those persons in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to His laws." Presbyterians unchurch none who lay claim to the Christian name. Their catholic spirit finds practical expression in Chap. XXIII., Sec. 3 of their Confession of Faith, in which it is said respecting the civil authorities: "Civil magistrates may not in the least interfere in matters of faith. Yet it is the duty of civil magistrates to protect the church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free and unquestioned liberty of discharging every part of their sacred functions without violence or danger."

Presbyterianism is synonymous with that true catholicity which cheerfully accords to others, whatever opinions they may cherish, their full rights of conscience. It illustrates the truth that strength of conviction and true catholicity are co-ordinate principles, in full harmony one with the other, and emphasizes the belief that true freedom finds its clearest expression in the respect which men accord to the rights of others. He who respects not the rights of others is the slave of his own prejudices, and unworthy the name of freeman. True Presbyterianism, therefore, enforces the Scripture rule for human conduct, "As ye would that men should do to you, do ye also to them likewise."

## Church Notes and Notices.

### CALLS.

From Melrose, Kingston Pres., to Mr. McArthur. Accepted. Induction 17 July.

From Millbrook, Peterboro Pres., to Mr. Wm. Johnson. Accepted. Ordination and Induction 17 July.

From Burns Ch. and Moore Line to Mr. Livingstone. Induction 8 July.

From Montebello, French Church, to Mr. Joseph A. Savignac. Ordination and Induction 3 July.

From St. Andrews, Victoria, to Mr. W. I. Clay of Moosejaw. Induction 21 June.

From Tamworth and Camden to Mr. R. Ballantyne. Accepted. Induction 24 July.

From Lonsdale and Melrose to Mr. McArthur. Induction 17 July.

From Allandale, Barrie Pres., to Mr. W. R. McIntosh. Induction 19 June.

From Tara, Bruce Pres., to Mr. A. H. Kippan. If accepted, Induction 31st July.

From Geneva Ch., Chesley, to Mr. E. A. McKenzie. If accepted, Ordination and Induction 25 July.

### RESIGNATIONS.

Mr. L. R. Glogg, of Norwood and Chesterville.  
Mr. J. Anderson, of Tiverton, Bruce Pres.

### PRESBYTERY MEETINGS.

Algoma, Little Current, Sept. 18, 7 p. m.  
Barrie, Barrie, July 31, 10 30 a. m.  
Bruce, Pt. Elgin, Sept. 11, 4 30 p. m.  
Calgary, Macleod, Alberta, Sept. 5, 8 p. m.  
Halifax, Chal. Hall, 4th Sept., 10 a. m.  
Inverness, Whyco, 25th Sept.  
Kamloops, Enderby, St. A., Sept. 10, 10 30 a. m.  
Kingston, Kingst., Chal., 3rd Tues. Sept., 3 p. m.  
Lanark and Ren., Arnprior, 4th Sept.  
London, Lond., 1st Ch., Sept. 11, 1 p. m.  
Lindsay, Eldon, St. And., Aug. 21, 10 30 a. m.  
Montreal, Pres. Col., Tues. 2nd Oct., 10 a. m.  
Peterboro, Pt. Hope, 1st Ch., Sept. 18, 9 a. m.  
Picton, N. Glas., Tues. Sept., 2 30 p. m.  
Sarnia, Strathroy, Sept. 11.  
Sydney, Loch Lom., 1st Aug., 11 a. m.  
Toronto, Tor., East Ch., Aug. 19, 7 30 p. m.

**Gaelic Gillian MacLaine Gaelic Bursaries.**  
**Bursaries.**—One in Arts and one in Divinity, tenable for Three Sessions, open to Gaelic-speaking Students from Canada, studying at any Scotch University for the Ministry of the Church of Scotland—annual value of each £95 to £100 will be awarded after Competitive Examination to be held before the opening of Session 1894 '95. For particulars apply to Rev. P. N. Mackichan, Inveraray, Scotland.

**Coligny College.** This Young Ladies College, Ottawa, which was purchased by the General Assembly five years ago, is seriously embarrassed because of a debt of \$21,000 on the property. The Board of Management have issued an urgent appeal for contributions towards the removal of the debt, the interest of which is a heavy annual charge, to meet which there are no funds available. The institution is most efficiently conducted and it is thoroughly deserving of the confidence and patronage of parents sending their daughters from home to be educated. The Board trusts that its appeal may meet with a prompt and generous response.

## Our Home Work.

**Augmentation.** This scheme has in the East been a success from its beginning. In the West it has been a success, too, not quite what it should have been, but it has done great good. During the past year, in the West, it needed to fulfil all its promises, over \$27,000. There was given to it by the Church only \$23,376. The only thing the committee could do was to deduct \$36 from each of the more than one hundred ministers receiving aid from it. This, in the case of many of them, meant considerable disappointment. On the whole, the Fund in the West needs one-sixth more each year to do its work properly; or, what is better, it needs that some large and wealthy congregations who are doing little or nothing towards bearing the burdens of the weaker charges, should take their fair share. It is not a minister's fund, but a fund to help weak congregations to come up to a certain standard which is thought to be the lowest our Church should offer any of her ministers for support. The scheme was, by resolution of last Assembly, entirely separated from the Home Mission scheme, with which it was formerly connected. Rev. D. J. Macdonnell is convener as before, but it is hoped that the very fact of making it stand alone as a separate scheme may help it. It has not been a failure by any means, but a success. It has succeeded in doing great good. All that it needs is to be made a little more of a success.

**Glenora** A district of country sixteen miles **Miss. Field.** by ten, for the most part fertile prairie, interspersed with poplar bluffs, (i.e. clumps of trees or shrubs) a well wooded range of hills running from east to west throughout the field, furnishing firewood and timber for building; no village or hamlet; four preaching stations, Glenora, Wigton, Craig's, and Dry River; no church, preaching in each place in the school house, 18 x 26 feet; service at each station every Sabbath, making, to complete the round, four services and a drive of thirty miles every Lord's Day. Such is the summing up of the sketch of His place and Sabbath work given to the Young Peoples Societies of Whitby Presbytery, by their missionary, Mr. H. M. Fee, in the mission field of Glenora, Manitoba.

Many a striking picture could be given by our missionaries in the North-West, of far extended and widely scattered fields; of long drives by day and night, in heat and cold; of services in church and school, in shanty, dug-out, or under open sky; of heavy hearts made glad, and waste dreary lives made bright, by the Gospel message; and then beyond the immediate results is the building up of a righteous and prosperous nation and an earnest Christian Church, of which these toiling pioneers are laying the foundations.

**The flood** Dr. Robertson writes as follows: **in B. C.** "From letters recently received from British Columbia, we learn that it is likely the Province itself will be able to cope with the difficulties connected with the floods in the Fraser Valley. The reports that reached the East were much exaggerated Chilliwack, Langley, Mount Lehman, Natsqui, Delta, east of the Fraser and settlements between Pt. Hammond and Harrison, west of the river, suffered most; but altho' the settlers lose the year's crops in many instances, yet by what they can earn in repairing damage done to railways, bridges and public roads, it is expected they will be able to tide over their losses. They can, however, spare little or nothing to support their ministers, and the Church must be prepared to help them. Application, has we believe, been made to the Home Mission Committee, it is hoped that the Committee may be able to respond promptly. This means, however, that congregations must bear these people in mind when contributing towards the H. M. Fund."

**Foreign Populations.** A paragraph in the Home Mission report, under the above caption is of more than passing interest. Icelanders, Scandinavians, Germans, Hungarians and the rest, in tens of thousands, had settled in the West, and their numbers are increasing by accessions from Europe. They are intelligent, frugal, industrious, thrifty, and promise to become valuable settlers. No parent church is caring for them, and they are too limited in means, as yet, to support ordinances themselves. But they are religious, and wish missions to be established and maintained among them. In some cases they have made overtures to our church, and we are glad to observe that they have been met by the brethren of the West in a liberal spirit, and that work has already been begun at some points. When the matter was referred to in St. John, every one could notice that the action of the Western Presbyteries was cordially endorsed. This is hopeful. The Presbyterian Church has suffered much in the past by confining her attention and her missions too exclusively to people of Presbyterian origin. She is in Canada, and shall aim, more and more, at being a native church. In many parts of Eastern Canada the population is stationary and the growth of the Church is slow, as one can see for himself by consulting Dr. T. Rance's last report. The largest growth must be in the West; and since so large a proportion of the incomers are from Northern Europe, and uncared for, the Church would do well to help them, for they form an element of hopefulness. Lengthen the cords, the stakes are strong enough and far enough driven into the ground.—From Dr. Robertson.

## Our Foreign Missions.

**Teacher for** Miss Cecilia Sinclair of Lochaber, **Trinidad.** Guysboro Co., has been appointed by the F. M. Com., E D , as teacher to Princes-town, Trinidad, in place of Miss Adella Archibald, who has resigned after a very faithful and successful fulfilment of the five year term for which she engaged.

**Rev. W. J. Jamieson.** A letter in the June RECORD from one of our medical missionaries in India spoke almost hopelessly of Dr. Jamieson's prospects of recovery. A most encouraging private note has just been received from him. Instead of California he has come to Woodville, New Hampshire, which is his present address. He writes "I am glad to be able to say that I am gaining in weight and in general health daily. I feel that I shall soon be back to my usual robustness and I look forward therefore to a speedy return to India. This is at present the best news I can send you, to me it is really *good news.*"

**Missionary** Rev. Simon A. Fraser of Hope-**for Trinidad.** well, N S , was appointed by the F. M. Com., E D , at its meeting July 10th, as a missionary to Trinidad. The appointment was made necessary by the fact that Mr. Coffin, who wrought there so successfully for about four years, was compelled by ill health to resign. Mr. Fraser labored in Trinidad as a catechist about a year and a half during his college course, and is thus not only well fitted for the work, but in a degree acquainted with it. His congregation in parting with him is making a heavy contribution to missions, but we trust that their hitherto deep interest in the Foreign Field will be but increased by their sacrifice.

**For Miss.** Jubilee services have been held **Jubilee.** during the week, July 8th to 15th, at the different centres in Nova Scotia, which fifty years ago took part in the first Foreign Mission work of our Church. The Presbyterian Church of Nova Scotia at the time of entering upon the undertaking, consisted of twenty-nine settled pastoral charges, with about 50,000 communicants. There were twenty-nine ministers, two of whom, Rev. Dr. McCulloch of Truro, and Rev. John Cameron of Bridgewater, are the only survivors. The resolution to enter upon F. M. work was adopted at Synod, July 11th, 1844, and the first F. M. Committee was then appointed. The following Synod, 1845, at which Dr. Geddies' appointment took place, the Committee gave in their Report which stated that £53, 3s, 3d. N. S. currency had been collected during the year. This was the first year's work in the raising of Funds. A Home Mission Committee had also been appointed, but nothing had been received for that work.

**A College for the** Perhaps the name may seem **New Hebrides.** premature, but it is to be for the same purpose that colleges exist in our church here at home, the education of native teachers and pastors. The Mission Synod at its recent meeting in Aneityum determined to establish an institution for that purpose. They appointed Mr. Annand principal, with power to select a site for the institution and to employ an assistant, who is to be paid by funds raised by the Synod. Mr. Annand expects to place the buildings on his present field, Tangoa. Trinidad marked the semi-jubilee of its work by the establishment of a College, the New Hebrides celebrates what we may call the Jubilee of the Mission to that group, by a similar undertaking.

**Woman's work** The Presbyterian W. F. M. S. **in N. B.** of St. John at their fifth annual meeting, in Woodstock, N. B., resolved to make Mrs. Mackay of Formosa, a life member of the Society. They at once raised the necessary twenty-five dollars, and presented the certificate of life membership to Dr. Mackay on behalf of his wife, at the large missionary meeting which he addressed at Woodstock, in connection with the meeting of the Society. After hearing a delegate from the W. F. M. S. of St. John city, on the great Home work to be accomplished within the Presbytery, they passed a resolution that "each auxiliary be requested to contribute some portion of its funds to the work of Home Missions within its bounds, said contribution to be over and above what is now given to Foreign Missions."

**Honan** Rev. Dr. Smith has had a severe attack **Items.** of typhus fever, but is somewhat better. Dr. and Mrs. McClure are having their furlough. The Doctor has been in Honan five years and his wife ten years. There have been some vague reports of trouble at a new station which our missionaries are opening up in Honan, but nothing definite. Messrs. McGillivray and Grant are holding the fort.

**Death of** The New Hebrides Mission Synod **Mrs. Watt.** this year met under a cloud. When the steamer was coming South collecting the missionaries, she called at Tanna for Mr. and Mrs. Watt, who have so bravely and well held that dark island for twenty-five years, and found that on the previous evening, Mrs. Watt had died after but half an hour's illness. Though not one of our missionaries, she was known to many from a visit a few years ago, and loved by all who knew her. With lonely sad heart, he laid her to rest, and went on to Synod to do his work there.



## RECENT INCIDENTS IN FORMOSA.

EXTRACTS OF LETTER FROM MR. GAULD.

Tamsui, Formosa, May 3, 1894.

**Triumph of Faith.** I have just come in from the hospital where I have been going occasionally of late to visit the wife of one of our preachers, who is rapidly dying of consumption. A year ago last winter she attended the girls' school, while her husband attended the college. She was a strong looking, well-built woman. To-day she is a skeleton, with a hacking cough. She told me "God is with me."

While there I mostly go through to see the other patients. One woman, a member of the Ki-lung congregation, has been twice operated on, and both times, while under the influence of chloroform, her talk was of trust in Christ, and prayer that if she died God would receive her soul.

**Girls' School.** Yesterday morning the Girls' School was opened with about twelve girls. As you have often heard it is very difficult here to get girls away from home. However we rejoice that we have those, and trust that they may grow up good and useful women in the Master's service. A Hoá gave them a splendid address. They all seemed interested... They spend four hours of the day reading, one hour writing, and the remainder in learning to cook and make clothes.

**Koi-Kau's family.** Two weeks ago I went with Mrs. Gauld to Pal-li-Fuen. I greatly enjoyed the day. We saw Koi-Kau's mother, brothers and sisters." (Koi-Kau is the student now at home with Dr. Mackay.) "His mother is a pleasant-looking kind-hearted woman. When I told her Koi-Kau had been to see my father and mother, her eyes filled with tears. When we were leaving she brought in a number of nice fresh eggs, and wanted us to take them home. We told her we had hens, but this did not satisfy her. We then took one for little Gordon. The Chinese are greatly interested in baby.

**Truth's Triumph.** A. Hoá is very pleased that so many at home send him kind messages. He is certainly a true and earnest worker. The work here is progressing and the Chinese converts are certainly bearing the burden. We rejoice that while there is so much darkness and superstition, the light is breaking. Many are living witnesses to the efficacy of the blood of Christ to cleanse from sin, and to the grace of God to keep, uphold and strengthen those who have trusted in Him.

**She fell asleep.** May 3rd. This morning A. Hoá sent a note telling us the preacher's wife of whom I was telling you, is dead. Since that he has been here, and gave us a little of her history. Her parents are still heathen, and when she became a Christian her mother beat her and

shut her up about ten days. At length she escaped, ran away, and has since not dared to see her mother. To-day her husband has gone for the mother. We hope there will be no trouble. Sometimes heathen parents accuse Christian sons-in-law of killing their daughters.

**A Hoá's fear.** A. Hoá was telling us last night an experience he once had with Dr. Mackay. Across the river there is a mountain. We call it the South Hill. We were sitting on the verandah when A. Hoá said something about me going over some evening. I said I should like to go, and also to climb the hill for a view. He then said, "Shortly after Dr. Mackay came here, he asked me to get a boat and come with him to the other side. We went together. After landing he said, 'come on up the hill.' I went, and when we were about half way up I asked him what affair was taking him up there. He said, 'To see it.' I very much feared he was going to kill me to get my eyes for medicine. However he managed to get me up, and we were able to see great distances."

We can quite understand how much you would enjoy a visit from Dr. Mackay, I shall never forget the morning he met us at the boat. We believe that he will be the means of doing much for the good of the Church at home. But do you not think people look at that side too much?

**Women in Honan.** Mrs. Goforth, writing in the *Leaflet* of hospital work among women, says:—"Up till last March we had no direct work in this connection. But, while Dr. Graham and Miss McIntosh were here for a short time, a man brought his wife and consented to her remaining as an in-patient, when he found there was a lady doctor here. The ice being once broken, other women followed, and since that time we have had an increasing number of women in-patients. This is the most encouraging, and at present the most important branch of our work. Women come and stay several days, sometimes several weeks, thus giving us opportunities of teaching we could not otherwise have.

One woman (our first in-patient, who is still here) came to us a heathen; she is now, we have good reason to believe, "a new creature in Christ Jesus." Her patience under suffering, her earnestness in telling the truth to those who come to see her, her intelligent questions, the progress she has made in learning (she can now read half of John's Gospel), and her real desire to learn, leads us to have good hopes of her future usefulness if she is spared.

As a father in a garden stoops down to kiss a child, the shadow of his body falls on it. So many of the dark misfortunes of our life are not God going away from us, but our heavenly Father stooping down to give us the kiss of his infinite and everlasting love.—*Talmage*

## GOING UP FOR EXAMINATION.

## AN EXPERIENCE IN INDIA.

MISS JESSIE DUNCAN, of Neemuch, writes, in a letter to friends, a pleasant account of her experience in connection with the examination which our church requires its missionaries and teachers to pass in the native language.

"Three of us, Miss Calder, Miss Dr. Turnbull, and myself, left here by train at midnight. We had a tiny car to ourselves, and tried to sleep during the night, two in the seats below and one in the upper berth.

We arrived at the cantonment of Nusserrabad, where the exam. was to take place, about ten o'clock the next morning, and received a hearty welcome from Rev. Mr. Robb and his wife at their bungalow. They were especially kind throughout our stay, and we learned to love the dear old couple, who seemed to possess so much the beauty of Christ. They have been in India for thirty-one years, and that day we met with some who had been there even longer.

It did one good to meet those who have grown gray in the service of the Master in this land, and who, in spite of the difficulties and discouragements of the work, are yet hopefully toiling on, sure that God will do great things for this people, and that there is power in the Gospel to save even these sin-sick souls.

At half-past seven o'clock, the day our exam. began, ten of us were writing at our first paper. We stopped at eleven o'clock for breakfast and for short devotional exercises, and then began again, and with a short pause for tiffin, wrote the rest of the day until after dark. We were very tired, but were encouraged by hearing reports concerning our papers, which were being examined as soon as given in.

Next morning, at eight o'clock, I was called into the parlor, and there, seated between two elderly gentlemen, who were veterans in the use of the Hindi language, was examined as to my conversational powers in it. First, one asked me about the birth of Christ, about the wise men, Herod's cruel command, and other events, then the story of Lazarus, the Prodigal Son, etc.

Then the other, thinking he must take part, led me into deeper water by asking about the theory of salvation through Christ's death, and about almsgiving, fasting and prayer.

They, also examined me in reading from our text books. All that remained was dictation, and that was read to us, the scene of the transfiguration in Hindi.

We left by three o'clock for home, and the following day our marks were sent to us, and I was more than satisfied—94, 94, 80, 94, out of "possible hundreds." Thanks for your prayers. They so helped and cheered me.

## A YEAR'S PREACHING.

BY REV. N. H. RUSSELL

For the RECORD.

IT is our custom in Mhow to have each of the catechists and Bible readers send in week by week a report of his work, mentioning the number of meetings held, the names of places visited, the number of men, women and children who attend the meetings, the subject preached upon and any general remark of interest.

The purpose of these reports is not so much to keep a record of the number of people preached to or the number of villages visited, though these in themselves are both of interest, so much as to enable me to follow the men in their work and to note any signs of interest which may be developing in different villages.

We never seek by means of these reports to pit one man against another; nor do we encourage merely preaching to large numbers; no man as the result of the year's work knows who has held the most meetings or who has preached to the most people.

Month by month at our workers' class these reports are gone over and discussed, hints are given as to the subjects preached upon, difficulties which have arisen in discussion are answered; and especially are the stories heard from each worker of any enquirers who may have shown a special interest in the Truth during the previous month; a record is kept of all such, and their history followed from month to month.

The total results of these reports may prove of interest to the Church at home, for other reasons than those, however. They show that for the past twelve months the Gospel was preached by my five helpers and myself to about fifty thousand people. Of these about eight thousand were women, fourteen thousand were children and the rest men. This number was reached in about thirteen hundred different meetings, exclusive, of course, of all meetings held in connection with the congregation, and also excluding all Sunday School work.

The first thing noticeable about these returns is the comparatively small number reached out of the total population. There are in the Mhow district somewhere between a million, and a million and a half, of souls. Supposing, then, that these fifty thousand were all different people, we would then have reached only about one-thirtieth of the total population; but it must be remembered that of these fifty thousand many have heard the Gospel, some ten, some twenty times during the year, and it may be, if it were possible to make the calculation, that these fifty thousand people represent only half that number or less. This fact alone is appalling—that in a whole year's preaching from

village to village we should not be able to reach one-sixtieth of the population.

Nor is it because of lack of diligence; we must remember that as our men always go out two by two, these thirteen hundred meetings represent nearly five hundred meetings held by each man in the year, which, counting the Sundays free for Sunday school and church services, and counting not a few days for sickness, and some during the rains when it is too stormy to go out, counting also two days in each month for the worker's classes, and nearly a whole month for the summer Bible class, means diligent and earnest labour for each man.

Another fact which we learn from these figures is that the meetings are not as a rule very large. Although we speak of India's "teeming millions," and they do seem at times almost as thick as the dust upon the ground, still we must remember that the villages are as a rule small, and therefore the congregations to be gathered in them not very large. Probably the largest of these thirteen hundred meetings was not more than three hundred people, and that only in some crowded bazaar; many of the meetings were less than twenty, some less than ten. The average, as you will see, for the whole number is less than forty.

Our aim is not so much to preach to large masses of people, though we use every instrumentality within our reach to draw as many to us as possible, but rather to make plain the message to such as seem interested. Nor do we go where we will always find the largest congregation, but we work on the two-fold plan first of reaching, if possible, the whole district, and second, following up with diligent teaching all signs of interest in any particular locality. In pursuance of this plan, it may often be necessary for a man to spend weeks at a time preaching to little congregations of five, ten and twenty people in the many small villages which lie scattered thick almost as farms in our country at home.

You will gather from the above facts, which I hardly need to emphasize, the almost impossibility of the work which lies before us, with our present inadequate means. I have in these figures given you the story of but one district in our field. What a sad picture and what a tremendous appeal. In our field of probably six or eight million souls, we reach not one-fiftieth of the population by direct teaching.

Another fact, to which I would call your attention in these returns, will probably be a surprise to many people in Canada. Nearly one-sixth of our hearers were women, over one-fourth children.

The women of India are not all shut up in Zenanas and unapproachable to men; by far the large majority of women in Central India are as free to move about and hear whatever is going

on as the men. Only the few, and these of the wealthier classes, are shut up in Zenanas. To be sure, the women are not as easily reached as the men - they not stand as far forward in the crowd, nor are they so ready to ask questions, but nevertheless round their doorways, on the verandahs of their houses, and on the outskirts of the crowd, many hear just as eagerly and to just as much advantage as the men.

As we have not been able as yet to develop to any degree itineracy work among the women of the villages, it is a matter for deep thankfulness that thus an open door has been provided whereby they may be reached at the same time and by the same means as the men.

Of all the work that I have engaged in the Mission none appeals to me so deeply and none has been so fruitful as this preaching the Gospel among the villages. Certainly in no place are we likely to gain more fruit. Free very often from Brahminical influence, secluded from the powers that usually oppose us, the seed is generally left in the villager's heart to develop, unchoked by thorns and briars.

Could I present to you a picture of the village work in Central India, it would not be one, perhaps, of men holding out their hands and praying for light, but it would be one certainly of a wide open door ready for all to enter who bear the message of salvation.

I trust that these figures I have presented will appeal to you not merely as showing the little that has been done, but also the tremendous work that remains to be done among the millions of this benighted land.

NORMAN H. RUSSELL.

June 1, 1894.

**Miss** Last RECORD stated that **Miss Jamieson**. Jamieson was not coming home. Afterwards it was found that owing to the state of her health a change was absolutely necessary, and she came. She had been working in India for four years and would soon have been entitled to a furlough. She was anxious to remain there. Her coming was the decision of the physicians. In it she had no part.

One point should be borne in mind, viz, that not only has she had the work and anxiety and climate to wear her down, but much of her work has been carried on in places, described by Mr. Russell in a letter to the RECORD, utterly unfit for any one to; buildings small, poor, unhealthy; little damp mud huts, without ventilation, filled with foul feverous air and crowded with the dirty Indian children she was trying to teach. It was enough to break down the strongest constitution.

Whatever else is done, when we send missionaries to India, let us not kill them off by condemning them to repetitions of the "Black Hole" at Calcutta.

### Dr. Mackay's Experiences in Formosa.

THE Island of Formosa is about the size of Nova Scotia and Cape Breton.

My work began in Tamsui. Here the first convert was brought into the kingdom of Jesus, and another soon followed; these were both young men, and they were just what I had prayed for. Our method of carrying on the work has been to travel around and preach Jesus and Him crucified. Every month I made a tour down the west side, and very often had to spend the night in dark and damp places.

On one occasion we started, as we had supposed and intended, at a very early hour in the morning; and we kept travelling on and on for miles, wondering that daybreak did not come. Beginning to feel cold on account of the heavy rains, we kindled a fire to warm ourselves, set out again over stones and weeds until we made fully ten miles more before daybreak. The fact was that it had been simply *moonlight* when we started, and we had mistaken it for the approach of daybreak; but our mistake turned to good, for we met a man at the place of our destination who was just going to leave, but who stayed because we arrived, and was thus brought to a knowledge of the true God. We went to a village far down on the coast, where a delegate met us with a strip of paper bearing seventy names, inviting us to remain. We erected a chapel in this village also. An earthquake turned it over a little, and the people cried out that the very earth itself was against the "foreign devil."

On my next visit, while sitting in a small, dark room, I received a letter to this effect:—"Now, you barbarian, with your followers, must either leave this village to-morrow morning, or you must sit inside of the house for three days. We are worshipping our ancestors, and cannot allow any outsider to remain in the village and witness our rites." We laid this matter before our Master, and decided to write to the party who had sent the letter, as follows: "We will neither stay in the house three days nor start away in the morning to leave the village; we depend upon the power of our Master to protect us." A little while after the whole village was in a great state of excitement. Some were suggesting one thing and some another. Most of them proposed that we should be taken out and beaten, but others opposed this.

The morning came, and I said to the students: "I do not want you to get into trouble, but I am going to stay here for life or for death." Every one of them determined to remain at my side. After breakfast we walked out through the village. The people stood in groups, angry and excited. A number of them had broken pieces of bricks in their hands, and they had stones piled in heaps, ready for use. Only one stone, however, was actually thrown—it was evidently

intended to strike one of the students, and was thrown by one of the aborigines. We remained most of the day.

On the third day we went to where the chapel stood. Fifty or sixty came to hear us, and some spoke in a friendly way to us. On the fourth day they seemed ashamed of their conduct. The savages in the island afterwards claimed me as their kinsman and also as their grand father. They said that their people had no queue, and, as I had none, therefore I must belong to the same race as themselves. We fixed up the chapel, and there preached Christ and Him crucified. We had one, two, and even three, hundred, many times, listening, in that place, to the Gospel of Jesus Christ, the world's Redeemer.

We went to another place further inland, among the mountains, and there put up a log church. Again, within sight of the lofty mountain ranges we preached Jesus to the people. The aborigines stood around the fires with us, and joined in singing praises to God in that territory of savages. One Sabbath, while at the place referred to above, I received a letter which read thus:—"If you dare to come in again with your party, the savages declare that they will shoot you. They are determined to put you to death, and I would advise you not to come again."

I went out to the service as usual that evening, and also decided to go about my Master's business again in the morning, irrespective of any letter sent by men, influenced by demons. When advancing toward these people in the jungle, and when on a peak, 1,000, 1,500, or perhaps 2,000 feet high, we heard the shouts of the savages on the neighboring peak. This is a savage custom. We hailed them. They came out and looked for a moment, and then fired a volley, pointing their muskets upwards. The leader signed, "It is all right." Since then five, ten, fourteen, sixteen years have passed away—yes, eighteen years.

During my last visit to the place an old man eighty years of age came to me and said: "Do you remember getting a letter from that place within the mountains? It was I who wrote that. I did my best to get the savages to put you to death. I did all I could. I dare not go to the savages myself, but live in these barren hills. I am very sorry for what I did. I have listened to the Gospel, and now believe that Jesus Christ is my Redeemer, and I want to be baptized." All who know him declare that he is an entirely changed man. Even his face does not look the same, now that his whole body and soul is given to the Redeemer. Yes, his very countenance, at eighty, was changed. I baptized him and enrolled him as one of the converts in Formosa.

I and my students travelled through many parts of this wild country. There are many

changes in this island in twenty-two years. I love my native Canada, but not more than this beloved land. A bamboo like this that I hold in my hand is an old friend. I used it in fording streams, feeling the bottom where we were to step, and also supporting myself with it in travelling. We carried wild banana leaves to serve us as umbrellas during heavy rains.

We went to one large city called Bang-kah, and tried to get an opening there. We succeeded in getting a house at the outskirts near an encampment of soldiers. We put out over the door, "Jesus' Holy Temple." A soldier came and told us that we must get out of that place, as the ground did not belong to the owner of the house. I told the students they had better leave me. The soldiers got excited, and I found it absolutely necessary to leave, as the land belonged to the government and the house to the soldiers.

I started to leave, and the city got excited, and the British consul came to see what the matter was. Dense crowds gathered. Some of the people threw bricks from the roofs of the houses. They reviled and hooted. The consul said to me, "You would better go down to Tamsui for the present as it will be impossible to get in here for three years at least." Then I asked God to open up a way for us into that city.

At nine o'clock we walked back and got into the suburbs on the other side, where I rented another house, getting the proper legal documents from the owner of the house before midnight. I put up again over the door, "Jesus' Holy Temple." The people came from the streets and looked in for a moment. Some of them did not wait to give expression to their thoughts; but others said, "He is a perfect devil out and out."

A great crowd gathered, and they were getting excited. Very soon they began to send in beggars; some were sitting down, others standing and pushing us about. Beggars and lepers coming in in such large numbers soon left us very little space even for standing. The crowd was getting more and more excited. I saw one or two from the places where we had been before, and extracted some of their teeth for them. We overheard some saying, "He is not big; one blow would be sufficient."

Day after day they were getting more aroused, and the third day, in the middle of the afternoon, they began to twist their queues around their heads and tie up their clothes around their waists, ready for action. One man threw a stone at the building, and then—if you have ever seen an angry Chinese crowd! It baffles description. The Chinaman is easily excited, and is ungovernable, when enraged. Then they pulled the building down and carried it away, and took up even the very foundation.

I directly walked with the students into a building right opposite. The owner of that

inn came with tears in his eyes and begged us to leave. The British consul came again, and a mandarin, in his large chair. The mandarin told the consul to order me out of the city, but the latter said he had no right to do that. I felt that Jesus was my Master, and He had said, "Go preach the Gospel." When the consul started to leave they yelled and screamed at him with contempt. I walked with him as he bravely stepped out of the city.

The mandarin then tried another way—begging and begging that I would also leave the city. I showed him my forceps and my Bible, and told him I was there in obedience to my Master. He wrote officially to say that he would put up a building outside of the city for me if I would go there; but we had planted stations outside of the city already, and now we determined to plant our standard inside its gates.

Finally, we had another building put up on the very site of the one that had been torn down, not an inch from it one way or the other. That also was pulled down, and then we erected a larger one near it, and that shared the same fate.

But there now, in Bang-kah, we have a church with a spire! There is a great change. We see what God has wrought. Dark, proud, ignorant Bang-kah, with all its bigotry, welcomes the worship of the living God. Some of the same headmen who at that time stirred up that mob of four thousand, who gathered around to kill us, called the people together a short time ago, and said: "The missionary is now going to leave us to visit his native land, and we must show him what the meaning of our heart is."

The people had done what they chose in village, town, and city everywhere when I travelled through at first, and I decided they should let me out their own free will, when leaving, though I neither wanted nor needed any of their honors, even as I do not want them from Canada. They did it with a purpose. They assembled in the large open space in front of the tent where the mob had assembled formerly; and many of the chief men ordered for us a grand parade and came with eight bands of Chinese music and banners and umbrellas of state, such as they would carry before the governor. They formed a procession, beginning in front of a large temple; asked me to sit in a large sedan chair lined with silk, and went through the city with flags flying, and thus they insisted on carrying me through the town, and escorted us to the boat wishing us blessing and offering gratitude to God. There in foreign style they cheered while the converts sang what they knew:

"I'm not ashamed to own my Lord,  
Or to defend His cause;  
Maintain the glory of His cross,  
And honor all His laws," etc.

This showed the great power of God, the living God.—Miss. Rev.

## The Family Circle.

### MARRYING AN INFIDEL HYPOCRITE.

There is much hypocrisy in the church; there is doubtless more outside; and infidels have their ill share; and there is no time when they show it more plainly than when they are courting some good honest Christian girl. We remember an instance of a man who, at such a time, though not exactly a Christian, was "very much interested." He went to meeting; he bought him a reference Bible. He got a copy of Cruden's Concordance. He studied them, and he got the girl he wanted; a bright, lovely, intelligent woman. Then his interest ceased. He showed what was in him. He swung an axe over her head and threatened to brain her. He made life a burden to her. He wrecked her home and blasted her life. She got acquainted with him too late.

Another instance we find recorded in a religious paper:

"A noble Christian girl was thrown in the company of a man who in manner, dress, and conversation seemed to be a gentleman. He was by profession a physician. Whenever she wanted to go to church he took her, and to prayer-meetings too. He preferred the theatre, to be sure, but her choice was his, for he was wooing."

"They married. The man struck her one day a blow from which she never recovered. With this next? No, no. That would have been kind. Success compared with what came. They were at dinner. She asked him to go with her to prayer-meeting that night, for since marriage he had not gone save two or three times long past. He said he was too busy; that was his usual excuse, that to-day, when she asked him, he said,

"Look here, wife, you don't really believe in what do you? This praying nonsense and the personal God?"

"What," said she, 'don't you believe in God?'  
"No, of course not; this church business is all bosh."

"What! you don't mean to tell me you are an infidel! That I have married an infidel! Oh!

"He picked her up in a dead faint. It was weeks before the color came back to her face; and it slowly faded away, and has never returned. She is an old woman now; the wrinkles have ploughed deep in her face; she dresses in black. Four children were born to them, all boys. They all took after their father. His office being in the house, he met them much and instilled his notions into their brains and hearts. They have no children now. They have all died between the ages of fifteen and twenty, and each died as he had lived, godless, hopeless. She saw them all wrapped in Christless graves. And when alone in her room you will hear her sob and wring her hands, repeating the third chapter of Job, saying, 'I wish I had never been born.' To have given the world four boys, and all lived and died without hope, is more than she can bear, and she longs for death to end her earthly existence; yet dreads it too. Girls, keep the company of Christian men, and marry only in the Lord."—*The Armory.*

### "UNTIL THE END."

When I was a child I had an idea that every thing was so firmly established in the world that there would, there could, be no end. Father, mother, home, the regular duties and play of every day, over and over again, seemed to be a part of the universe, and I, in my security, felt that all would go on this way for endless time.

When our first great sorrow came, when we lost our father, I had a terrible shock—an upheaval; for the regular order of things was changed, and I felt for a while as one lost, and trying to get back to the old path. But the home was still there, and mother, and sisters, and brothers; and so, after a little, every thing went on the same, with only an inward feeling that it never could be quite the same.

In all my absences later, at school or making visits or journeys, I always looked forward to the going home, where all whom I loved best were, and where I found rest, and peace, and love, and friends, and a sure refuge.

During all these years, and when I left my mother's home to go to one of my own, the sense of security, of the lastingness of things, was mine. I was working for my own, in a home that I expected to be mine all my life. Things were to stay this way or that way. And it seemed to me that other people did the same, and that there was little or no change.

When my great sorrow—the loss of my husband—came, I was thoroughly stunned. The whole world was changed. There was no stability, no security, nothing that would last. The bottom had dropped out of the whole creation. For a long while I was in actual fear. I knew not what would happen next. The slightest alarm made me panic-stricken. How I suffered in the long, lonely nights, almost paralyzed, wondering what was going to become of me! My sense of security, of the permanency of things in this world vanished forever.

For this is a world of change, and we are the restless creatures who inhabit this ever-moving globe, around which and on which the law of change is omnipotent, the world moving so fast that we do not breathe the same atmosphere for any length of time; the planets and stars, and even the great sun itself, all ever moving on, on; the interior of our earth telling us the same history—how the law of change has ever been going on.

No wonder, when my troubles came thick and fast, and I tried, quite in vain, to "get back" to my old self, my old feelings, that I was startled, confused, afraid! No wonder I began to doubt and wonder whether it was not all a mistake—life, I and mine. God only knows how one can suffer, and He only can help.

After awhile I found that behind all these changes there was One who was always the same, I found that there was just one power, just one ever-present strong arm; one certain Refuge; and as I began to read of his power, I began to feel safe: of his presence, I felt comforted; of his love, I felt satisfied; content to wait in this ever-changing place; to do only what is mine to-day, not building on a future here until the end of all these ends comes, when he who holds all the threads can untangle these snarled and interwoven lives of ours; content because he "having loved his own, loves them until the end." And he will love us until the end, the end of all time, all eternity—the only love that never fails, the one love that can shield, the love that can satisfy through time and through eternity.—*Sel.*

## HE LEADETH ME.

The clouds hang heavy round my way,  
I cannot see;  
But through the darkness, I believe  
God leadeth me.

'Tis sweet to keep my hand in His,  
While all is dim;  
To close my weary, aching eyes,  
Add follow Him.

Through many a thorny path He leads  
My tired feet,  
Through many a path of tears I go,  
But it is sweet.

To know that He is close to me,  
My Guard, my Guide,  
He leadeth me, and so I walk  
Quite satisfied.

—Sel.

## THE CHRISTIAN'S BINNACLE-LIGHT.

BY REV. THEODORE L. CUYLER.

**A** sea voyage is a symbol of the voyage of life. When I have crossed the Atlantic, I have loved to go out on the deck at night, and standing by the binnacle, to watch the steersman at the wheel. The present gigantic steamers do not afford a passenger the opportunity to do this, as we once could do on a sailing-packet. I have stood by the steersman when beyond the bow there arose a wall of deep darkness. Huge waves were smiting the vessel in the face. Great chasms opened in the dark for her prow to plunge in, and then leaping upward, she would toss the spray off her, as a lion shakes the dew drops from his mane. It looked hazardous enough for human life, to be driving on through the black midnight.

But all the time the pilot was at the helm. He looked steadfastly down at the binnacle light, which shone on the face of the compass. That binnacle compass was the eye of the ship. By that faithful guide she sees her way through the pitchy darkness.

"We hear the bell struck in the night.  
We hear the noise about the keel,  
We see the compass glimmer bright  
We know the pilot's at the wheel."

And so the ship-master "cracks on" the canvass, and pushes trustfully through the dark and over the billows.

In the same manner every child of God is to sail his way towards eternity. The future is all a mystery. No one knows what the next hour may bring forth. There are unseen trials and unlooked for assaults of temptation. There are perils in the deep and threatening lee shores. Headwinds of adversity often swell into gales that send ruinous waves which make a clean breach from stem to stern. We know not what is in the darkness. But we do know that our *compass is all right*. It is of divine workmanship; it is God's own, infallible, inspired, and unchangeable Word. The binnacle light shines full on its face, and in the darkness we can read such precious truths as these, which flash out like diamonds:

"The Lord knoweth them that are His." "No good thing will He withhold from them who walk uprightly." "To the upright there ariseth light in the darkness." The binnacle light flames down beautifully on this precious truth—"All things work together for good to them who love God, who are the called according to His pur-

pose." "Hope, then, in God; for we shall yet praise Him who is the health of our countenance and our God!"

Come up close to the light, all ye who are burdened with anxieties, and read these assuring words: "Be anxious for nothing; cast your cares upon Him, for he careth for you." Are you sorely tried with sharp providences that seem to your eye harsh and cruel? Then read these sweet words by the binnacle lamp: "Whom I love I chasten. No chastening is for the present joyous but grievous; nevertheless afterwards it yieldeth the peaceable fruits of righteousness." Wait and see, my brother! Sorrow-stricken sister, wait and see! Look, too, at this glowing verse that flashes out in the darkness: "What I do thou knowest not now; but thou shalt know hereafter." The end of the voyage is not far off to some of us. What saith the legend of the compass? Here it is: "Let not your heart be troubled; believe also in Me; in My Father's house are many mansions, I go to prepare a place for you." "It doth not yet appear what we shall be." No matter as long as we know that "when He shall appear we shall be like Him, for we shall see Him as He is." Let the winds roar, then, if they will. Our Pilot's at the helm!

"Slacken no sail, brother,  
At inlet or island,  
Straight by the compass steer  
Straight for the highland.

"Set thy sail carefully,  
Darkness is round thee,  
Steer thy course steadily,  
Quicksands may ground thee.

"Fear not the darkness  
Dread not the night,  
God's Word is thy compass  
Christ is thy light.

"Crowd all thy canvas on  
Out through the foam!  
It soon will be morning  
And heaven be thy home."

## GOD'S LOVE CHANGES NOT.

Human love may change. The friendship of yesterday has grown cold. The gentleness of yesterday has turned to severity. But it never thus with God's love. It is eternal. An experience of it may be variable, but there is a variability in the love. Our lives may change; our consciousness of his love may fade out, but the love clings forever; the gentleness of God abides eternal. "For the mountains shall depart, and hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

There is never a moment, nor any experience in the life of a true Christian, from the heart of which a message may not instantly be sent up to God, and back to which help may not instantly come. God is not off in some remote heaven merely. He is not away at the top of the long, steep life ladder, looking down upon us in serene calm, and watching us as we struggle upward in pain and tears. He is with each one of us on every part of the way. His promise of presence is an eternal tense: "I am with thee." So "Thou God seest me," becomes to the believer a most cheering and inspiring assurance. We are never out of God's sight for a moment. His eye watches each one of us continually, and his heart is in his eye. He comes instantly to our help and deliverance when we are in any need or danger.—Sel.

## WOULDN'T HAVE SAID IT.

One night, in a crowded sleeping car, a baby cried most piteously. At length a harsh voice called out from a neighboring berth, "Won't that child's mother stop its noise, so that the people in this car get some sleep?"

The baby ceased for a moment, and then a man's voice answered, "The baby's mother is in her coffin in the baggage car, and I have been awake with the little one for three nights; I will do my best to keep her quiet."

There was a sudden rush from the other berth, and a rough voice, broken and tender, said: "I don't understand, sir; I am so sorry; I wouldn't have said it for the world, if I had understood. Let me take the baby and you get some rest;" and up and down the car paced the strong man, softly hushing the tired baby until it fell asleep, when he laid it down in his own berth and watched over it till morning.

As he carried the little one back to its father, he again apologized in the same words: "I hope you will excuse what I said; I didn't understand how it was."

Ah, if only they *understood*, those dear Christian women! If they understood what it means to be a heathen woman in China, India, or Africa! If they had any idea of the frightful sin and consequent suffering of five hundred millions of these sisters of ours; if they understood what it costs to give up home and parents, and children and health, to do this necessary work, if they dreamed of the agony of leaving lonely graves in those far off lands; if they knew how the unkind criticism and indifference of the home workers grieve those who have given their lives to this work; if they understood that it is for this Christ came; that he instituted and commanded this work, and taught us to pray, "Thy kingdom come," it would all seem so different!—*The Mission Gleaner.*

## A VISIT TO A HINDOO MELA.

## A WIERD PICTURE.

OF the frequent melas, or religious festivals, held in so many places in India, few can compare with the annual Magh Mela at Allahabad, held about January.

Important as this Magh Mela always is, it assumes still vaster proportions every twelfth year, when it is called the Kumbh Mela. The special feature is the gathering together of great numbers of Sadhus, or Fakirs, and hundreds of thousands of pilgrims travel long distances by road and rail to attend the festival, and wash away their sins by bathing at the Tirbeni. Tirbeni means "three streams," and is the name given to the meeting point of the Ganges, Jumna and Saraswati rivers. The two former will be found marked on any fair map of India; not so, however, the third; its very existence is a matter of faith, and no fleshy eye can note its course at its meeting with the two other sacred rivers. It so happened that this was the year for the Kumbh Mela, and feeling eager to see it once in my lifetime, and thinking that I should find at some opportunities for Christian work, I started off from Kachhwa, on January 31st, to spend a few days at the sacred festival. I had a fifteen mile run on my bicycle that evening, and left the remaining forty-three miles before breakfast next morning.

The road was crowded with pilgrims, and at eight large encampments were formed under the trees by the roadside, where the weary travellers cooked their evening meal, rolled themselves in such bedding as they might be fortunate enough

to possess, and slept on the ground. Most of the people were on foot, but in some cases the women and children were conveyed in a two-wheeled waggon drawn by bullocks.

Friday was a very wet day, and also the latter part of Thursday, so I did not get down to the mela on those days. The visitors must have had a sorry time of it. Some of them would secure lodgings in the city, but the great majority would be encamped either under trees or in grass booths, which could have afforded little shelter from the heavy rain.

On Saturday I had a good long day of it. The wide reach of sand, stretching out to the point where the Ganges and Jumna meet, presented a busy scene. The people were flocking hither and thither on their way to or from their sacred bath. The Tirbeni was the specially attractive spot, and great was the rush of eager bathers to that place, but thousands had to content themselves with a dip in the Ganges before it meets the Jumna, and the Ganges is sacred at any point.

In the middle of the river a large sand bank had formed, and on this island the Sadhus or holy men had been located. The bridge of boats connecting the mainland with this island had broken down in parts, and thus many who wished to visit the fakirs' encampment had to wade through a foot or two of water here and there. Some missionary friends and I secured a boat and crossed.

How many of these Sadhus, or begging devotees, had assembled I cannot say; one of them told me forty or fifty thousand, but I can hardly think that there was anything like that number. It was a weird assembly. Here and there would be a tent and gaily decorated awning, marking the temporary abode of a mahunt (chief of Sadhus). Beneath one of these awnings was a party of musicians and a dancing woman.

The Sadhus, on the whole, were not a very prepossessing lot of men. Speaking generally, their bodies were not worn by their austerities, nor their faces intellectualised by study and meditation. Charity would not be outraged by the statement that many of them lead a lazy, worthless, loose life, doing little good for themselves, nothing for the people, but partaking liberally of their food and hard-earned money.

Some few of the men laid claim to special sanctity by torturing themselves. I saw three beds of spikes; two were unoccupied at the time we passed, and the owner of the third was sitting by the side, having his hair dressed by a disciple; but he got on to his uninviting couch before we came away.

One would not like to speak lightly of men who, however mistaken, were sincere in their belief that by self-inflicted tortures they could please God; but I could not but notice that mercy was not altogether wanting in this devotee's treatment of himself. The spikes were certainly sharp; but, in lying on them, not a little of the man's weight fell on a wooden belt, and the nape of his neck rested on a board. He looked strong and well, and there was no sign of a wound in his body. He had a fine, intelligent face, had received a good education, and it is difficult to understand how a man enjoying such advantages could ever have adopted such a life.

One of the party desired to take his photograph. His willingness, his pose, and his careful arrangement of his long plaited locks of hair indicated that the last vestiges of vanity had not been eradicated.

Another man we saw had his left arm held



straight up. He must have held it in that position for years, for it was evidently quite stiff, and the finger nails had grown to the length of two or three inches. He seemed to spend much of his time standing on one leg and repeating the sacred name. I tried to get into conversation with him, but his answers were few and curt.

Some of the Sadhus were in groups talking, others smoking, and large numbers doing nothing (which latter is a favorite occupation with many of the people out here).

There was some women Sadhus; their appearance impressed one less favourably even than that of the men.

Monday was the *great* day, the special feature being the processions of Sadhus across the bridge of boats, along the sands, to the Tirbeni to bathe. Never shall I forget the sight. Far as the eye could reach, from the high ridge on which I stood, right and left and down to the river, was a surging mass of people. It was estimated that a million people were present on that last great day, and I can readily believe it.

How can we speak of the disgusting procession of these fakirs? At the head of the procession about six elephants, then a brass band, then marching two by two and hand in hand, great number of these Sadhus, perfectly naked, their bodies and faces smeared with ashes, their voices raised in discordant shouts—they looked more like demons than men; after them were some palanquins, next more Sadhus, who had more or less clothing on, and in the rear the female fakirs, in the distinctive coloured dress (salmon).

No one could witness such a gathering and talk about Hinduism being dead. Its hold upon the great masses of the people is as indisputable as it is past comprehension. One felt on the one hand its awful strength, on the other its inherent weakness. Surely a system which can find a crowning point in such shameless profanation of the name of religion cannot but be working out its own destruction, and the light of God's truth in Christ must dissipate this dreadful darkness.

Preaching and the distributing of Christian literature were carried on to some extent; but what with the vastness of the multitudes and the eager interest of the people in the objects for which they had come such long distances, there was a feeling of helplessness. I felt I wanted to get back to my village work, where we can meet the people in their homes, and bring to bear upon them the steady influence of Christian sympathy and Christian teaching day by day.

It was difficult to get away from the people. On Tuesday I had a fifty-eight-mile run home. For the first twenty-five or thirty miles the road was simply crowded with returning pilgrims, and I did not get free from them for over fifty miles, when I turned down the bye-road to Kachhwa. Even to-day, as I returned from Benares (seventy miles from Allahabad), I met ceaseless streams of people, many probably homeward bound, many intent on visiting Kashiji, or Benares, the queen of the places of pilgrimages.

When will these weary seekers accept the gracious invitation: "Come unto Me all ye that labour and are heavy laden, and I will give you rest?"—EDWIN GREAVES, in the *Chronicle* of the L. M. S., Kachhwa, February 8th, 1894.

The best way for a man to get out of a lowly position is to be conspicuously effective in it.—*Rev. Dr. John Hall.*

## "GO YE INTO ALL THE WORLD.

The armies of Jesus are marching  
Over mountains, through valleys and plains,  
Where tropical sun rays are parching,  
Where the Frost King triumphantly reigns,  
And onward still onward advancing,  
New victories winning each day,  
Each soldier, to heaven upgancing,  
With courage goes into the fray.  
O, Captain of our salvation,  
Make us to be clothed with thy might,  
That each at his post in his station  
Undaunted may stand for the right.

The armies of Jesus are bearing  
To the nations his conquering sign,  
His foes by their conquest preparing  
To accept of his offers benign!  
How earnest they are in proclaiming  
His message of pardon to all,  
The object for which they are aiming  
The world in his realm to enthral,  
O King, in thy service enduring,  
With weapons of faith in our hands  
And loyal no promise alluring  
Shall rival thy sovereign commands.

## GLUTTONY.

An active Christian worker once asked for the autograph of an evangelist in his Bible, and appended to it, Phil. iii. 19. The man took the Bible, turned to the passage cited, and stated as he read the text.

"Did you know what that text was which I wrote in my Bible?" said he, to the evangelist when he met him again. He thought an instance and inquired, "What was it?"—"Whose God their belly;" was the reply. The evangelist was surprised. It was not the passage he intended to cite.

"Let me change it," said he.  
"No," said the worker, "let it stand. Appetite is my besetting sin;" and he took that passage as intended for him and as a warning, and a monition.

There are many persons who might profitably read such a passage and pray to God for strength to overcome their desires and appetites as they enable them while striving for the mastery to temperate in all things. There are probably more passages in the Bible which forbid gluttony than there are that prohibit drunkenness. Many persons die of over-eating where one dies of starvation, most dyspeptics are old gluttons who have burned out their stomachs with unhealthy condiments, salt, pepper, spices, sauces and like, or else have gorged themselves with food which they could not digest, and which has rotted and turned to poison in the stomach. Many suffering stomach would be cured by supplying it with pure water, and putting it into it which would not be fit to lay as a poultice on a raw sore.—*The Christian Safeguard.*

"Sorrow is not an accident occurring now and then. It is the woof which is woven into the warp of life, and he who has not discerned the Divine sacredness of sorrow, and the profound meaning which is concealed in pain, has yet to learn what life is."

**Modern Miracles.****THE FIJI ISLANDS.—THE PAST AND PRESENT.**

THERE is no more powerful testimony to the effect of modern missions than in the marvellous change wrought in the Fiji Islands under the auspices of the Wesleyan Miss. Society. The name "Fiji" was synonymous with every cruelty and abomination. Cannibalism was indulged in constantly. Sick and aged relatives were killed—often buried alive. Widows were not allowed to survive the death of their husbands. Slaves were killed to accompany their masters to the regions beyond, and though there was a certain politeness and courtesy—there was a cruelty that was not practised. Now all is changed. One writing in these olden times—not so remote either, but within the memory of any living, says:

"It is a startling, but incontestable fact, that in Fiji there exists a general system of parricide, which ranks, too, in all respects, as a social institution.

If sick persons have no friends they are simply left to perish. Should they be among friends they are cared for until they become troublesome, through weakness, offensive; whereupon they are generally put out of the way. . . . The death of the patient being once determined, any appeal on his part is useless.

**A DREADFUL SCENE.**

'Ratu Varani' spoke of one among many whom he had caused to be buried alive. She had been sick for a long time, and the chief, thinking her likely to remain so, had a grave dug. The anxiety of the poor girl was excited by loud reclamations, as though something extraordinary had appeared, and, on stepping out of the house, she was seized and thrown into her grave. In vain she shrieked with horror, and cried out, 'Do not bury me, I am quite well now.' Two men kept her down, while others drew the soil in upon her, until she was heard no more.

Human bodies are sometimes eaten in connection with the building of a temple or canoe, on launching a large canoe, or on taking down some mast of one which has brought some chief on a visit, or for the feasting of such as take tribute to a principal place. A chief has been known to kill several men for rollers, to facilitate the launching of his canoes, the 'rollers' being afterwards cooked and eaten. A chief would kill a man or men on laying down a keel for a new canoe, and try to add one for each fresh plank. These were always eaten as food for the carpenters. It was common to murder men in order to wash the deck of a new canoe with blood. The men used as rollers were often not killed before, but crushed to death."

**MISSION COMMENCED IN 1835.**

The mission was commenced early in 1835. The Rev. William Cross and the Rev. David Cargill, A. M., were appointed to commence the new mission. Mr. Cross had been eight years, and Mr. Cargill two, in the Friendly Islands. With their wives and their little ones they sailed at Vavau for an opportunity of proceeding to the new scene of labour. While here they began to learn the language. An alphabet was at the same time fixed, and at the Tonga press a "First Book" in Fijian, of four pages, was printed. The captain of a schooner calling in at Vavau had agreed to take the missionary party to Fiji, and the two families embarked on the 10th of October, 1835, and reached Lakemba on the 12th of that month. Mr. Cross, at the close of 1837, went to Mbau, a small islet scarcely

separated from the coast of the great island of Na Viti Lera.

In April, 1838, the Rev. John Hunt, T. J. Jaggar, and James Calvert, with their wives, sailed from England, and in the following December landed at Lakemba. Fiji was now made a separate district, with the Rev. David Cargill for its chairman.

Mr. Hunt, at the request of the district meeting went to Rewa to relieve Mr. Cross, but Mr. Cross remained with him. Scenes too horrible to be described, too full of fiendish cruelty to be imagined by anyone who had not witnessed them, were constantly taking place within a short distance of the missionaries: while every vice was committed, and every form of suffering endured, by the people among whom they lived. Cannibalism soon lost its dreadful novelty, and began to be regarded as a matter of course. Yet the great converting work was going on, and the servants of God, in all their toil and danger, knew that they had kindled in Fiji a light which should never be put out.

In July, 1839, Mr. Hunt was removed from Rewa, and, accompanied by Mr. Lyth, went to Somosomo. What the missionaries and their families suffered there will never be fully known. Much which became dreadfully familiar to them by daily occurrence could not be recorded.

**A CANNIBAL FEAST.**

Take one scene. On Feb. 7, 1840, Mr. Hunt wrote: "Last Monday afternoon, as soon as our class-meeting was over, a report came that some dead men were being brought here from Lauthala. The report was so new and so indefinite that at first we did not know what to make of it. Almost before we had time to think, the men were laid on the ground before our house, and chiefs, and priests, and people, met to divide them to be eaten. They brought eleven to our settlement; and it is not certain how many have been killed, but some say two or three hundred, others not more than thirty. Their crime appears to be that of killing one man, and when the man who did it came to beg pardon, the chief required this massacre to be made as a recompense. The principal chief was killed, and given to the great Ndengel of Somosomo. I saw him after he was cut up and laid upon the fire, to be cooked for the cannibal god of Somosomo.

O! shame to human nature! I think there are some of the devils even that must be ashamed of their servants eating human flesh. The manner in which the poor wretches were treated was most shameful and disgusting. When they took them away to be cooked they dragged them on the ground: one had a rope round his neck, and the others took him by the hands and feet. They have been very strange with us ever since. . . . Here we rest. *God is ours in Christ, ours if we live, ours if we die, ours in all respects, our Father and our Lord!*"

**THEIR LIVES IN THEIR HANDS.**

Every day the position of the missionaries became more trying and dangerous. The ovens in which the human bodies were cooked were very near their dwelling; and, when cannibal feasts were held, the blinds were closed to shut out the revolting scene. But this greatly offended the natives. These bold and faithful servants of God were now plainly told that their lives were in danger, and would soon be at an end.

One day Tuikilakila, the king's son, club in hand, came in a fury to kill Mr. Lyth. He seized Mr. Hunt with the one hand, and Mr. Lyth with the other. Mr. Hunt begged him to be calm, and after considerable entreaty, succeeded in cooling him down. Threats were

more and more plainly uttered, and, one night, there was every reason to believe that the murderous purpose of the savages was to be carried into effect. These devoted men and women looked at one another and at their children, and felt as those only can feel who believe that their hours are numbered. They betook themselves to prayer, and the danger passed.

#### FRIENDLY VISIT AND OFFER.

About this time Commodore Wilkes, with two ships of the United States Exploring Expedition visited Somosomo, and seeing their dangerous position, offered to remove the mission families to some safer part of the Fijis. "Nothing," he said, "but a deep sense of duty, and a strong determination to perform it, could induce civilized persons to subject themselves to the sight of such horrid scenes as they are called upon almost daily to witness. I know of no situation so trying as this for ladies to live in, particularly when pleasing and well informed, as those at Somosomo." The missionaries and their wives, though appreciating much the Commodore's kindness, resolved *not to leave* the work which had been begun.

Success came slowly, especially through the illness of the young king and the benefit of the medical attendance upon him of Mr. Lyth, who had some knowledge of medicine. The old king he also attended in illness. Once, however, when Mr. Lyth ventured to speak to him about religion and his gods, he attempted to kill him. He held him tightly, waiting for club to effect his purpose, but Mr. Lyth made a spring, and left his coat-tail in his hands, and thus escaped. Somosomo had, however, to be abandoned.

#### CATCHING WOMEN TO KILL.

At Mbau where there was a most powerful king the mission made progress, but here it also encountered the most degrading aspects of heathenism. It was here that there occurred one of the most marvellous instances of female heroism recorded in history. The Mbutoni tribe were rovers, spending most of their lives on the sea, and owning the dominions of Mbau. After a longer absence than usual they had lately returned, bringing a large offering to the king of Fijian property, the fruits of their buccaneering.

To entertain in good style such profitable guests, human victims must be obtained, and two youths were accordingly entrapped and killed. But this was not enough, other human sacrifices must be provided, enemies if possible, but if not, then friends. An expedition was prepared to procure them. They started in canoes, and halted under some mangrove bushes, waiting for any stray people that might unawares approach.

A company of young women were heard coming down merrily to the sea. A vile attack was made on the poor creatures, and fourteen were captured. When the capture was reported at Mbau, great was the rejoicing. The place was all excitement, and the people flocked to the shore to hail the canoe fleet with its victims. The missionaries were away. The report reached their wives. "*Fourteen women are to be brought to Mbau to-morrow to be killed and cooked for the guests.*" Mrs. Calvert and Mrs. Lyth were alone with their children. They hesitated not, but determined to go into the very furnace of wild savagery, and to risk their lives and every thing to save their fellow-creatures. A canoe was got and as they drew to the shore they heard the wild yells of the savages. The death drum was sounding and muskets firing. And then shriek after shriek was heard, telling that the work of murder had begun.

#### EXTRAORDINARY FEMALE HEROISM.

The two brave Englishwomen urged the boatmen to row quickly to the shore. They were met, as they sprang on shore by a friendly chief who ventured to join them, calling out, "Make haste, make haste! some are dead, but some are alive."

Protected by an Unseen Power, they passed through the frantic crowd of cannibals unhurt, and ran forward to the house of the king, to which entry was forbidden to all women. With a whale's tooth in each hand, an emblem of peace, they approached the king, pleading for mercy to those still alive. He was startled by their audacity. He was rather deaf, so the loudly raised their voices. The king at length uttered the welcome words; "Those who are dead are dead; but those who are still alive shall live." A man rushed at once to the executioner to stop him. Five were still living, nine had fallen. The ladies were not satisfied till they went to the murderer, whom they kept, and spoke to him of his cruelty, and warned him again of the king's decision, and saw that the women were safe.

A braver or more Christ-like act has not been recorded in history; and what a picture it gives of the sacrifice made by these heroic women—going to live in the midst of such scenes—and of their unbounded trust in God. Their calm and resolute advance through that bloodthirsty crowd, on the errand of mercy, might furnish an artist with one of the grandest subjects ever painted.

#### THE WONDERFUL CHANGE.

The faith of these devoted Wesleyan missionaries, many of whom sacrificed health and life in reclaiming this barbarous people, had its reward in the eventual Christianizing of the group. The following sketch, by Miss C. F. Gordon Cumming, gives a vivid idea of the wonderful change—as wonderful as anything that occurs in the history of the Apostolic Church, almost more wonderful—for none of the converts has been so utterly inhuman and degraded.

"We quote, first, from an article of hers in *Good Words*:

The contrast between the slow and uncertain progress of mission work in the Continent of Asia, and the rapid changes which have been effected in so many islands, struck me forcibly during three years of travel among the groups of the Eastern Pacific. I arrived there with a mind far more deeply imbued with the histories of the voyages of the last century than with more modern missionary records, and, like many another traveller, I found it hard to recognize in these peaceable, educated, and essentially Christian communities, the children and grand-children of the fierce savages of whom Captain Cook and others wrote.

My first impressions of the South Sea Islands were derived from Fiji, which, in 1875 had, by its voluntary deed, become a British colony. Though it may seem inexcusable that a member of the governor's household should not have been better informed on such a subject, I confess to having been immensely astonished when, very undefined and misty notions about our cannibal and heathen fellow-subjects were suddenly dispelled by a quiet comment from a fellow-passenger (Superintendent of the Wesleyan Mission). He said, 'I think that you will find the Fijians are not altogether ignorant; they have already some schools and chapels.' On further inquiry, I learned that 'some' meant 900 chapels and 1,400 schools, built by the people themselves at every village in the isles, and

taught by carefully trained native ministers and teachers.

#### LIFE IN THE VILLAGES.

During a residence of two years in the Fijian archipelago, I had occasion to visit a large number of these villages as a guest in the house of the teacher or the chief. I lived in the midst of the kindly courteous people; I marked the reverent devoutness of their lives, the simple earnestness of their bearing, at the never-failing morning and evening family worship and frequent church services; and I found it hard to believe the facts related to me by reliable eye-witnesses of the appalling scenes of carnage, fighting, human sacrifices, most debasing idolatry, and hideous cannibal feasts, which five, ten, or fifteen years previously had formed the incidents of daily life in districts where now English ladies and their children may travel, or even settle, in perfect security.

#### THE CHANGE OF TWO SHORT YEARS.

I spent one Christmas in a village where two years previously scenes of cannibalism had been enacted by the very people who now received us so kindly, and assembled for worship in a church recently built by themselves. Several years have passed since then, and no symptoms of any relapse have been shown by any tribe in the Fijian group. The work accomplished in Fiji by the agency of the Wesleyans, is, perhaps, the most remarkable instance of a successful mission that could profitably be quoted.

#### OTHER GROUPS OF ISLANDS.

On leaving the Fijian Isles, I passed on to the Tongan, or Friendly Isles; thence to the Samoan, or Navigators Isles; and then, still sailing eastward, to the Society group. In each of these I found the same wonderful change wrought by the agency of missions. The workers in these groups have been sent out by the Wesleyan and the London Missionary Society, and will have done their part with such excellent results that not one trace of idolatry is to be found in any of these isles; moreover, the wicked customs of old days, notably, the terrible prevalence of infanticide, are utterly abolished, and are replaced by Christianity of a thoroughly practical sort—a Christianity which exercises a more decided influence on daily life than it appears to do in our own British Isles.

Many of these isles, as also of the beautiful southern group of the Marquesas, are receiving the light from Hawaiian teachers, sent out by the Congregational Church\* of the Sandwich Islands, a group which was thoroughly Christianized in the early half of the century by the agency of the American Congregational Mission. That the conversion of the Hawaiians was no fiction but a great fact was proved by the radical change in all the habits of the whole race, which was uplifted from the lowest state of degradation to the standing of a people determined to live Christian lives.

Within thirty years of the day when the first Christian teacher landed on the shores of Honolulu (now a green paradise) this great change had been wrought. The contrast between the wild and desolate volcanic soil, now transformed to the loveliest tropical gardens, is not more marked than between the Hawaiians of 1819, in celebrating wild, heathen orgies at the funeral of the great Kaneka Meha, and those of 1850 forming devout congregations in upwards of a hundred Christian churches, built by their own hands, and sending forth carefully-trained and most zealous Hawaiian missionaries, to try to establish a footing among the fierce cannibals of the Marquesas.

In her two volumes, "At Home in Fiji," Miss Gordon gives further testimony to the effect of missions.

#### CAVILLERS REBUKED.

"I often wish that some of the cavillers who are forever sneering at Christian missions could see something of their results in these isles. But first they want to recall the Fiji of ten years ago, when every man's hand was against his neighbor, and the land had no rest from barbarous, intertribal wars, in which the foe, without respect of age or sex, were looked upon only in the light of so much beef, the prisoners deliberately fattened for the slaughter.

Think of the sick buried alive, the array of widows who were literally strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot, and laid on the grass to act as rollers when a chief launched a new canoe, and thus doomed to a death of excruciating agony; when whole villages were depopulated simply to supply their neighbours with food.

Just think of all this, and of the change that has been wrought, and then just imagine white men who can sneer at missionary work in the way they do. You may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church, and a good house for its teachers or native minister, for whom the village also provides food and clothing. *Can you realize that there are 900 Wesleyan churches in Fiji*, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; and that the first sound which greets your ears at dawn, and the last at night, is that of hymn singing and most fervent worship, rising from each dwelling at the hour of family prayer.

What these people may become, after much contact with the common race of white men, we cannot of course tell, though we may unhappily guess. At present they are a body of simple and devout Christians, full of deepest reverence for their teachers and the messages they bring, and only anxious to yield all obedience.

Of course there are a number of white men here, as in other countries, who (themselves caring not one straw about religion) declare that Christianity in these isles is merely nominal, adopted as a matter of expediency, and that half the people are still heathen at heart. Even were this true (and all signs go to disprove it), I wonder what such cavillers expect. I wonder if they know by what gradual steps our own British ancestors yielded to the light, and for how many centuries idolatrous customs continued to prevail in our own isles. Yet here all traces of idolatry are utterly swept away.

#### HONESTY AND LIBERALITY OF THE PEOPLE.

One thing that strikes us forcibly in all our dealings with these people is their exceeding honesty. Day after day, our goods are exposed in the freest manner, more especially on Sundays, when, for several hours, not a creature remains in the house where we happen to be staying, which is left with every door wide open, and all our things lying about. Boxes and bags which are known to contain knives and cloth and all manner of tempting treasures stand unlocked, and yet, though the village is invariably within a stone's throw, we have never lost the value of a pin's head.

Poor as these people are, their generosity is most remarkable, and they give freely of such things as they have, both to those among themselves who may be in need, and also for the spread of the Christian cause. Not only does each village support its own teacher, but considerable offerings for a general fund are made at the annual school examinations and missionary meetings. Nothing could be more distressing than to have nothing to give on such a day; so those who have no money will walk miles across the hills, bringing some treasured bowl or spear for sale; and great is the anxiety to receive payment in numerous small coins, that no member of the family may appear empty-handed on the great feast-day.

#### CONCLUSION.

Such, in or of, is the wonderful tale of the Fijis—a miracle of Divine grace, as great as any that has happened in the history of the world. Were it told of some remote age, it would be pooh-poohed by numbers of professedly "very wise" men as a mere myth of invention. But there it stands, —to be tested by multitudes of living men. The past is not doubtful, and the present can be seen. —*Missions of the World.*

#### STRONG FOUNDATIONS.

A story is told of Lepaux, a member of the French Directory, that with much thought and study he had invented a new religion, to be called "Theophilanthropy," a kind of organized Rousseauism, and that being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty he found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then perhaps you might succeed.

"What is it? what is it?" asked the other with eagerness.

"It is this," said Talleyrand, "go and be crucified, then be buried, and then rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end!" And the philosopher, crestfallen and confounded, went away silent.

The anecdote shows, in a fresh and striking light, how firm the foundation on which Christianity and the faith of the Christian rest. "Ransack all history," says an able writer, "and you cannot find a single event more satisfactorily and clearly proved than the resurrection of Christ from the dead;" And says another, a distinguished jurist. "If human evidence ever has proved, or ever can prove anything, the miracles of Christ are proved beyond a shadow of a doubt." And yet the miracles and the resurrection of Christ prove his divinity; and as Napoleon said, "His divinity once admitted, Christianity appears with the precision and clearness of algebra; it has the connection and unity of a science." —*Etc.*

Dr. Cuyler, speaking at the annual dinner of the Presbyterian Union of New York City, said that Presbyterianism did not need any new clothes. "Least of all, did it need to be tricked out in borrowed toggery. What it wanted was more warmth under its old ribs, more grip in its right hand, and more of the Chalmers-like fire in its pulpits to kindle souls and to make the rafters roar."

#### HUMAN SACRIFICES IN RUSSIA.

Very few persons are aware that human sacrifices are still offered up in a part of the Russian Empire. The fact is, nevertheless, certain. Among the Tchuktchis such sacrifices still take place, and seem likely to be practised for a long time to come. At the same time, no blame can be attached to the Russian Government or to the Orthodox Church, because all efforts to stop the practice have proved ineffectual.

The sacrifices alluded to are those of old people and the sick, who, finding no longer any pleasure in life, resolve to have done with earthly existence and to increase the number of happy spirits.

The Tchuktchi, who has made up his mind to die, immediately notifies his neighbors and near relatives. His friends visit him and try to make him change his mind. Prayers, reproaches and complaints have no effect on the fanatic. Seeing him thus resolved, his friends go away to make the customary preparations.

At the end of from ten to fifteen days, they return to the hut of the Tchuktchi, with white mortuary garments and some weapons with which, in the other world, he will fight evil spirits or hunt the reindeer. After making his toilet, the Tchuktchi withdraws into a corner of his hut. His nearest relative stands by his side, holding in his hand the instrument of sacrifice—a knife, a pike, or a rope.

If the Tchuktchi has chosen the knife, two of his friends hold him under the arms and by the wrists, and, at a given signal, the sacrificer thrusts the knife into his breast. If the pike has been chosen, two of his friends hold this weapon, and two others throw the victim on its point. For strangulation, two of the sacrificers draw the rope tight until death ensues, then the breast is opened to let the blood flow out. The assistants go to the corpse, and bathe their hands and faces in the blood.

The body is then placed on a sledge drawn by a reindeer, and taken to the place of the funeral. Arrived at the destination, the Tchuktchis cut the throat of the reindeer, take from the dead body its clothing, which they tear to pieces, and then place the corpse on a funeral pile. During the process of cremation, the assistants offer up prayers to the happy souls in the other world, asking them to watch over those who are yet in the land of the living.

These practices, horrible as they are, are followed in exactly the same manner to-day as in ancient times. —*Gazette de Yakutsk, Siberia.*

Said Anthony Comstock in the Reform Convention in Allegheny: "There are over 1,000,000 habitual drunkards in the United States by actual count. That is one in every sixty-four of the population. The accompanying evils are innumerable. And yet many Christian voters demand that the State shall go into partnership with the iniquity. That is what license means."

A fashionable and wealthy Episcopal church in New York City dispensed with all Christmas garniture this year, and appropriated the funds usually expended in that way in paying the rent of worthy families who were suffering from the lack of employment.

"The sun is as ready to shine through a pin-hole or a key hole as it is to shine through the largest opening. What a lesson to every child of God to do good in the smallest possible way as well as in the largest that may offer! The smallest possible way if there is no large way for him."

**Acknowledgments.**

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

**FOREIGN MISSION FUND.**

Previously ackld	\$70 25
Mr. St. John's c o	22 00
North West Arm	9 00
Miss Clark's booklet	2 00
Windsor, St. John's c o	17 00
Ladams Cross Rds s s	38 57
Mobon	2 55
Mid River, C B	5 00
Tully Village c o	10 00
Mr. Mrs Castley	2 00
Canada c o	5 00
W. F. S. East	60 00
Mr. Jos. Wood, jr	10 00
Shubennadie	1 00
J. Ramsay, Esq, P E I	5 00
Antonio Kirk	30 00
Rev. Mrs John Bradstock,	
Richmond, N B	300 00
San Brae & St Paul's E.	43 00
Wargyle	15 00
New Richmond	30 00
Richmond Bay	4 00
Blackville & Derby	19 00
Predeton, St Paul's m b 30	00
Tazamagouche adl	2 00
St. John, St Davids m b 20	00
Sale of maps	9 00
Eruphans Fund	82 50
Watville, St Phillips	60 14
s s	10 00
	\$2,192 01

**HOME MISSION FUND.**

Previously ackld	469 81
Mid River, C B	6 00
Shubennadie	2 00
San Brae & St Paul E	10 00
Noel	25 46
Blackville & Derby	12 00
Kincardine, repaym't	22 10
	\$555 87

**AUGMENTATION FUND.**

Previously ackld	\$159 99
Mid River, C B	22 00
Shubennadie	32 90
San Brae & St Pauls E	30 00
	\$240 80

**COLLEGE FUND.**

Previously ackld	\$123 83
Dir Can B of Com	164 00
Mid River	6 61
Dir B of Montreal	130 00
Coupons N G Deb	145 00
Moneton deb 125	00
Thorburn & Suth Riv	8 00
Let A S Chipman	24 25
San Brae & St Pauls E	10 00
	\$652 19

**BURSARY FUND,**

Coupons Louisbg Sch	51 00
City St John	30 00
	\$81 00

**AGED MINISTERS' FUND.**

Previously Ackld	\$65 50
Let Mrs Cummings	6 00
Let E A McCurdy	3 50
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Shubennadie	1 00
New Richmond	5 00
Let J K Fraser	3 00
	\$95 04

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

**ASSEMBLY FUND.**

Already ackld	\$17 59
Fairbairn	2 00
W Bentinck	2 07
Mosa	8 00
Cavendish & Stanley	4 00
Petrolia	3 40
Lun & Shel Presbytery	10 40
New Richmond	1 00
Blackville & Derby	2 00
Ethel	3 00
	\$152 66

**HOME MISSION FUND.**

Already ackld	\$99 51
Guelp, Knox bcl	12 00
Turin	14 00
Owen Sound, G C M	2 00
Dunnville	5 21
Lonsdale, etc	10 20
Oak Lake	5 00
Palmerston c o	10 00
Zephyr	15 06
Grassmere	3 22
Elora, Beq G Barron	1394 66
Melbourne	3 25
Waskada	6 00
Fairbairn	40 00
Rev M McKenzie	35 04
Rev W Gauld, Foshom	28 00
Mosa	2 00
Uffington	3 10
Aspdin	6 57
Canger	13 32
Con col, Barrie	6 47
Algonia	11 30
Avonmore c o	13 00
Paisley, Knox s s	3 00
W M Clinton	25 00
Dundas s s	7 23
Osgoode	1 00
Lancaster	33 19
Chesterfield	40 00
Petrolia	10 00
Woodstock, Chal c o	12 00
Glammiss l a s	12 00
Ethel	12 00
	\$2694 26

**STIPEND AUGMENTATION FUND.**

Prev ackld	\$204 25
North Easthope	2 00
Hampstead	1 00
Turin	13 02
Dunnville	4 75
Lonsdale, etc	10 20
Motherwell	7 50
Avonbank	7 50
Parry Sound	25 00
Melbourne	7 50
Rev M McKenzie	20 00
Rev W Gauld	25 00
Dundas s s	10 00
Friend, Kingston	7 00
Petrolia	12 00
Jeverly	3 60
Ballastra	10 40
J W G	5 00
Ethel	5 00
	\$395 57

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Owen Sd, Div st	73 95
Mull c o	5 00
Null dale, etc	10 34
C Johnston	6 00
P McLean	6 00
Paisley, Knox	86 90
Zephyr	12 00
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Elora, Beq G Barron	1394 66
Kingsbury	12 84
Melbourne	1 25
Fairbairn	6 00
Rev W Gauld	25 00
Motherwell	8 00
Avonbank	15 00
Kings daughters	6 61
Comox s s	4 00
Cromarty c o	12 00
D ndas s s	17 00
Streetville	5 25
Lansdowne, etc	10 00
Osgoode	7 22
Petrolia	40 00
Peterboro, St And s s	30 00
Appin	7 60
Tait's Corner	6 71
London, St Andas	60 00
Per Bella M Martin	5 00
Kentzie, w f u s	25 03
Up Londonderry	10 00
Lunenburg & Picas Val	250 00
Ethel	5 00
	\$286 00

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**QUEEN'S COLLEGE FUND**

Petrolia	\$6 00
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**MONTREAL COLLEGE FUND.**

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**MANITOBA COLLEGE FUND.**

Petrolia	\$6 00
Beverly	17 00
Peterboro, St. Pauls	20 00
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**WIDOWS & ORPHANS FUND.**

Collections & Donations	
Prev ackld	\$43 87
Palmerston	15 00
Petrolia	10 00
Carleton Place, Zion	20 00
Ethel	2 00
	\$90 97

**Ministers Rates.**

Prev ackld	\$146 25
G C Heino	8 00
D Macvicar	12 27
J Sutherland	10 00
J F Scott	8 00
	\$184 52

**A. & I. MINISTERS FUND.**

Collections & Donations	
Prev ackld	\$184 27
Palmerston	15 00
Blake	4 70
Mantou	8 00
Petrolia s s	11 54
Summerstown	7 00
Petrolia	15 00
Appin	3 75
Tait's Corner	2 55
J W G	10 00
Ethel	2 00
	\$210 80

**Ministers Rates.**

Prev ackld	\$64 47
G C Heino	8 00
J Macvicar	7 73
J Sutherland	6 00
J A Sinclair	3 00
J Davidson	4 00
	\$100 45

Rec'd by Rev. Robt. H. Warden, D. D., Presbyterian Offices, Montreal, to 6th July, 1894.

**FRENCH EVANGELIZATION.**

Already ackld	\$810 25
Mrs M D Blair, Lond	1 00
Lachute, Ist	6 25
Blevalue	10 00
Madoc	19 00
Konnectee Road	8 50
Aupie Hill Friend	5 00
Carleton Pla, Zion	0 00
Villiers O s s	2 50
Mrs Brydon, Guelph	10 00
Laobute, Ist	1 25
Collegu College c o	10 60
Per Rev. P. M. Morrison,	
Halifax	
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26 August.

First Miracle of Jesus.

Les. John 2 : 1-11.  
Mem. vs. 1-5

Gol. Text, John 2 :  
Catechism Q. 90.

HOME READINGS.

M. John 2 : 1-11. ... First Miracle of Jesus.  
T. Gen. 1 : 26-31. ... The First Marriage.  
W. Rev. 19 : 1-13 ... The Marriage of the Lamb.  
Th. Isa. 25 : 1-12. ... A Feast of Fat Things.  
P. Isa. 55 : 1-13. ... Without Money and Without Price.  
S. 1 Cor. 10 : 21-33. Do All to the Glory of God.  
S. Matt. 6 : 24-34. ... The Life More than Meat.

Time.—A. D. 27, February or March, three days after the last lesson; Tiberius Cæsar, Emperor of Rome; Pontius Pilate, Governor of Judea; Herod Antipas, Governor of Galilee and Perea.

Opening Words.—This lesson records the beginning of the fulfilment of the promise made to Nathanael. John 1 : 50, 51. Cana of Galilee was the native place of Nathanael. John 21 : 2. It was about four miles north-east from Nazareth, where the modern village of Kefr-Kenua now stands.

Helps in Studying.—1. "The third day"—after the calling of Philip and Nathanael. 2. "His disciples"—those mentioned in ch. 1, viz.: Andrew, Simon, Peter, Philip, Nathanael, John himself, and probably James. 3. "When they wanted wine"—Revised Version, "When the wine failed." 2. "What have I to do with thee?"—a gentle reproof, and an intimation that she was not to direct him in regard to divine work. 6. "Six waterpots"—large earthen jars. "Two or three firkins"—probably the Jewish bath is the measure intended—about eight gallons, or at least one hundred gallons in all. 8. "The governor"—the person who presided at the feast. Without knowing whence it came he pronounced it the best wine. 11. "This beginning of miracles"—"this beginning of his signs." It was the first of all his miracles, not merely the first at Cana. "Manifested forth his glory"—revealed his divine power. "Believed on him"—they had already believed, but now their faith was confirmed and strengthened.

Introductory.—What was the subject of the last lesson? Who were these first disciples? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *The Miracle Needed.* vs. 1-4.—What took place the third day after the call of Nathanael? Where was Cana? Who was there? Who were among the invited guests? What did his mother say to Jesus? What was his reply?

II. *The Miracle Wrought.* vs. 5-8.—What did his mother say to the servants? What vessels were there? How much did the vessels hold? What directions did Jesus give the servants? What did the servants do? What did Jesus then say to them?

III. *The Miracle Proved.* vs. 9-11.—Into what had the water been changed? What did the governor of the feast say? What is a *miracle*? How was this miracle proved? How did it manifest forth Christ's glory? How did it affect his disciples?

LESSONS.

1. Jesus, by his presence, sanctifies the joys and duties of daily life.
2. We should seek to have him with us in our social meetings.
3. We should go to Jesus with all our needs, temporal as well as spiritual.
4. His miracles were manifestations of his divine glory.
5. Believe on him as the Christ of God, your only Saviour.

2 September.

Jesus Cleansing the Temple.

Les. John 2 : 13-25.  
Mem. vs. 13-15.

Gol. Text, John 2 : 16.  
Catechism Q. 91.

M. John 2 : 12-25. Jesus Cleansing the Temple.  
T. Mark 11 : 15-19. The Second Cleansing.  
W. 1 Kings 8 : 22-24. The Prayer of Dedication.  
Th. Isa. 56 : 1-12. ... A House of Prayer for All People."  
E. Jer. 7 : 1-10. ... A Den of Robbers."  
S. Psalm 26 : 1-12. Love for God's House.  
S. 1 Cor. 3 : 11-23. "Ye are the Temple of God."

Time.—A. D. 27, Passover, April 11-17, five or six weeks after the last lesson; Tiberius Cæsar, Emperor of Rome; Pontius Pilate, Governor of Judea; Herod Antipas, Governor of Galilee and Perea.

Opening Words.—After the miracle of Cana Jesus spent a few days at Capernaum. Then he went to Jerusalem to attend the passover. This cleansing of the temple is plainly a different one from that mentioned in the other evangelists. Matt. 21 : 12-16; Mark, 11 : 15-19; Luke, 18 : 45-48. This occurred at the beginning, that at the end of his ministry.

Helps in Studying.—14. "In the temple"—in the court of the Gentiles. "Sold oxen and sheep and doves"—for sacrifices to those who came from a distance. "Changers of money"—to change foreign money into Jewish, payments to the temple being made necessarily in Jewish coin. 16. "My father's house"—a distant claim to Messiahship. "An house of merchandise"—two years later, when he cleansed the temple the second time, the temple had become a "den of thieves." Matt. 21 : 13. 17. "It was written"—Psalm 69 : 9. "Hath eaten me up"—Revised Version, "Shall eat me up." His zeal for the honor of his father's house will devour his very life. 18. "What sign showest thou"—what miracle dost thou work in proof of thine authority to do these things? 19. "Destroy this temple"—meaning his body. His body was Jehovah's temple, and here he spoke of his death and resurrection which he so fully foreknew. His death and resurrection were to be a sign to them, just as elsewhere he terms his resurrection "the sign of the prophet Jonas." Matt. 12 : 39-40. 20. "Forty and six years"—since Herod the Great had begun repairing, or rather building, the temple. To this they wrongly applied the words of Jesus. "Did not commit himself"—did not trust himself to them.

I. *Jesus and the Temple.* vs. 13-17.—When did Jesus go to Jerusalem? What did Jesus find in the temple? How came these persons and animals there? What did Jesus do to them? What did he say? Of what did this remind the disciples? Where was this written? What does it mean as applied to Christ?

II. *Jesus and his Resurrection.* vs. 18-22.—What did the Jews say to Jesus? What did they wish to have? Why did they require of him a sign? What did he reply? Of what temple did he speak? Why did he call his body a temple? How was this given to them as a sign? When was it so given? How was this saying afterwards perverted? What event reminded his disciples of it? What effect had it then upon them?

III. *Jesus and Men.* vs. 23-25.—What effect did the miracles of Jesus have at the passover? What is here said of him? v. 24.

1. We should reverence the house of God.
2. Our hearts are God's temples, where the Holy Spirit desires to dwell.
3. We profane God's temple when we have anything in our hearts that grieves the Spirit.
4. Jesus knows the hearts of all men—the plans of enemies and the wants of friends.




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