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The Presbyterian Record.

Vol. XVII.

OCTOBER, 1892.

No. 10.

THE PRESBYTERIAN COUNCIL.

Before these lines are read the Council which represents the Presbyterianism of the world will have met in Toronto. The programme covers meetings extending from Sept. 21st to 30th, and furnishes for discussion a wide range of subjects, such as :—the Protestant Reformation—its spiritual character and its fruits in the individual life ; and, its influence in communities and nations, on their moral and religious condition, their intellectual state and progress, and their civil and political institutions :—

Our Reformed and Presbyterian Churches, in their characteristics and mission, in their unsolved problems and unemployed resources :—
Conference on Foreign Missions—The cultivation of the missionary spirit at home, home raining of missionaries, (men and women) for the foreign field, native agents and their training, native churches and self-support, and the relation of native churches to the home churches :—

Our churches and their work among the Aboriginal, the African, and the Immigrant peoples of the United States and Canada ; Negroes, Indians, Europeans, and Asiatics :—

The position and difficulties of the churches in the European Continent, and methods of assisting them :—

Conference on Spiritual life ; the work of the Holy Spirit, personal and family religion, revival :—

The relations and duty of the Church to outside agencies doing christian work ; young men and young women's Christian Associations, Christian Endeavor Societies, Kings Daughters, Guilds, &c &c, and the lessons to be learned from such societies :—

The Biblical idea of the ministry ; the minister as a teacher, and as an organizer and administrator.

The training of the ministry ; in view of the results of theological thought in apologetics and

Biblical criticism, the social, mental and philanthropic activity of to-day, the tendencies of modern educational systems, and the demand for an increased number of ministers and short courses of study.

Sabbath schools, the home or inner work of the church, the aggressive movements of our churches.

Christianity in relation to social problems ; the wage question, the land question, the drink question, the church going question among various classes, the recreation question.

Aspects of Romanism ; on the Continent of Europe, in Great Britain and her colonies, in North and South America, in the Foreign Mission Field.

Cholera's Lessons.

To use the threatened invasion of Cholera as an argument for Foreign Missions may seem at first sight far fetched, but a knowledge of facts might lead even those who care not for the heathen, or for Christ's command to preach to them the gospel, to see, that in self-defence, it would pay richly to evangelize the world. The following from the *Indian Standard* speaks its own lesson :

“The Mela at Hurdwar lasted long enough to generate cholera in its most virulent form. When the Government interfered and broke it up the pilgrims took the disease with them to all parts of the country. How long will Government permit these melas to become hotbeds of disease? How long must the many be made to suffer for the mistimed enthusiasm of the few? The disappointed priests, the hope of whose gains ended with the appearance of the prohibitory edict, are bringing an action of damages against the Government for 1½ lakhs of rupees. It is interesting to hear from themselves as to the profits they hoped to make. But how would they look if a counter-action for damages for loss of life were brought against them for every case of cholera that could be traced to Hurdwar?”

Asia has long been the world's pest-house. When the cholera comes forth to terrify and scourge the nations it comes from the East. The swarming together of multitudes in a hot climate, without sanitary arrangements, with neither cleanliness nor care, must breed disease. And these conditions are found, both in the crowded cities of the East and the thronged *Melas* or pilgrim gatherings for heathen ceremonies. Until the twin sisters of Christianity and civilization visit and regenerate these peoples, cleansing their persons and their cities, and especially breaking up these great heathen gatherings of fanaticism and filth that prove but hotbeds of disease, the world must suffer. When the kingdoms of this world become the kingdom of Christ, and cleanliness and Godliness bless the whole earth, cholera quarantines will be needed no more.

Recent Requests.

We call attention to the recent large bequests to various schemes of the church, not for the purpose of chronicling the events, for that will be duly done in the proper place, but to emphasize a most important duty, that of Christian people giving back to the Lord, when he calls them to give up their stewardship, some goodly part of what he has entrusted to them as stewards. When God prospers men, he merely entrusts to them more or less of the silver and gold and the cattle on a thousand hills, not for their own personal gratification, but to enable them to do more in helping and blessing the world. But what is their duty when their work is ended? Just as the property was not their own for selfish gratification while they lived, so it is not their own to give wholly to friends when they die, but, in some part or measure should be returned in this way, to Him whose stewards they were. Bequests are as much a duty of Christian men and women as is giving from week to week to the Lord.

Alliteration has been so widely prevalent, and for so long a time, that anything new in that line is somewhat of a surprise. Whether it be a treat or no, depends upon individual taste. The latest I have seen is in the call of our Home Mission leaders in the North West for a missionary to labor at Eldorado in the Rocky Mountains. They want a good man possessing "*grace, grit, go, and gumption.*" Whatever opinion one may entertain as to the elegance of the expression there can be no doubt as to its forcefulness, and the excellence of the qualifications named, and their indispensability to success, whether in the more quiet congregations of the east or the rougher mission stations of the far North West; whether in the Home or the Foreign Field.

Facts, not Opinions.

With the intention of Government in the appointment of the Royal Commission on prohibition, and the aims and efforts of the men composing the Commission, these lines have nothing to do. Public men, in discharging public duty, should receive all possible encouragement and help. The result, however, as seen in the testimony of witnesses before the Commission from day to day, shows that much of the proceedings is simply a huge farce. "He thought"—or—"He did not think"—"That liquor is hurtful"—"That prohibition is the best way of dealing with the traffic"—"That a prohibitory law, if passed, could be carried out." Such is the burden of much of the testimony. The idea of spending thousands of dollars on a Royal Commission to find out what this or that man thinks regarding what would probably happen in certain circumstances, is about as laughable an absurdity as can well be imagined. It would tax the powers of a subtler satirist than Bengough, to do it justice.

What the country wants is facts, not opinions. It wants to know from Customs officials and revenue returns how much liquor is made and imported. It wants to know, as nearly as can be ascertained, how much our Dominion spends for strong drink. It wants to know from municipal and city officials how many liquor shops there are, and from real estate agents, how these shops affect the value of property in their neighborhood. It wants to know from employers of labor how the use of strong drink affects the skill and trustworthiness of their employees, and from shopkeepers, how far it is responsible for the bad debts upon their books. It wants to know from the batoned guardians of the peace that patrol our streets, what part drinking has in the assaults and brawls that call for their presence; from magistrate and judges, what proportion of trials and commitments are due directly or indirectly to its use; from prison officials and from managers of homes and asylums for the the poor, the unfortunate, and the insane, what proportion of their inmates have been sent to them directly or indirectly by this means; from charitable agencies and societies as to its part in creating work for them; from physicians as to the influence it has had on the physical and mental well being of the community; and, from ministers of the gospel as to its help or hindrance in their efforts to lift the land to a higher, purer, holier life.

Such are some of the things the country wants to know, and the knowledge would have been far more easily, cheaply, and effectively obtained by circulars addressed to each of these official classes. Since, however, another means has been employed, let us hope that it will seek to justify its existence, and present to the country, as a result of its labors, the *facts* regarding the traffic in strong drink in Canada.

The Maritime Synod. The Synod of the maritime Provinces will meet in St. Andrew's Church, St. John, N. B., October 5th, at 7 30 p. m. Two questions of importance will be before it in addition to the ordinary routine of business.

One of these will be that of a fourth professor for the Presbyterian College, Halifax. An earnest effort has been made during the summer to remove the debt on the college and prepare the way for an addition to the teaching staff. The effort has been so successful that it is hoped the way will be clear for the appointment.

The other question that the Synod will be called upon to face, and that will require another earnest effort, is one that has been in some measure before the Church already, viz, the removal of the deficit on the Foreign Mission Fund. This year, for the first time since 1887, the Foreign Mission Fund, E. D. closed its accounts with a considerable balance on the wrong side. This was owing chiefly as is already well known to a large forward movement that was taken in Trinidad; a movement that was necessary if we would reap the advantages offered by the new school law of that Island, and a movement which has since proved itself a wise one, from the standing and success which it has helped to give to our mission there. The Maritime Synod will do as it has ever done with such questions. A long pull, a strong pull, a pull all together, and the missionary chariot will be over the difficult piece of road and on firm ground again. But the pull must be taken. All must take a vigorous hold, then and only then, thus and only thus, will the work be done.

The Assembly Minutes. The "blue book" is larger than ever before. It comes to us a goodly volume of 560 large pages of closely printed type. Sixty-four pages contain the minutes of the last General Assembly; the Home Mission Reports cover 116 pages, giving full and accurate information regarding all the departments of our great Home Work; the Foreign Mission Report takes 75 pages to tell its story, while the multitudinous figures of the statistical report occupy 133 pages. There are in all thirty different reports. There is not a question great or small connected with the facts or figures of any part or department of the large and varied operations of our church but will find here an answer as full and accurate as could be obtained.

It should be much more largely circulated and read than at present. Any one wishing a copy can have it by sending twenty-five cents to Rev. Dr. Reid, Toronto.

"There are eighteen missions of the American Missionary Association among the Chinese in California."

Bishop Phillips Brooks says: "As one looks round upon the community to-day, how clear the problem of hundreds of unhappy lives appears! Rich men who with all their wealth are weary and wretched; learned men whose learning only makes them querulous and jealous; believing men whose faith is always souring into bigotry and envy. Every man knows what these men need; just something which shall make them let themselves go out into the open ocean of a complete self-sacrifice."

"Panegyric ill becomes a funeral service. Simplicity, tenderness and solace should characterize all the exercises connected with the burial of the dead. The showy display all too common, and the eulogistic extravagance so much indulged in, are in bad taste, and do harm. Let funeral sermons be reserved for exceptional characters. Ordinarily, some wise, helpful and consoling remarks, brief and to the point, with suitable scriptural selections and a warm-hearted, tender and sympathetic prayer, are all that the occasion demands, the aim being not so much the honor of the dead as the benefit of the living."

Sacrifice is the indispensable condition of success. We must renounce in order to prevail. He that seeks his life loses it; he that loses his life finds it. One must sow in tears if he would reap in joy. Master and scholar have the same experience—that suffering is required in order to fruitfulness and victory. It is the furnace that purifies and renders efficacious; the spices must be bruised to bring forth their fragrance. Happy they who recognize this law of the divine economy, and are content to suffer if only they may be made to bear much fruit.—*William M. Taylor, D.D.*

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

Did you ever feel the joy of winning a soul for Christ? I tell you there is no joy out of heaven which excels it—the grasp of the hand of one who says: "By your means I was turned from darkness."—*C. H. Spurgeon.*

If thou seek rest in this life, how wilt thou then attain to the everlasting rest? Dispose not thyself for much rest, but for great patience. Seek true peace—not in earth, but in heaven; not in men, nor in any other creature, but in God alone.—*Thomas à Kempis.*

Our Home Work.

Widows' and Orphans' Fund. The collection for this fund, in the Western Section has been appointed for the third Sabbath of October.

Montreal College. A circular has been received from the Presbyterian College, Montreal, in connection with the collection for College purposes which was appointed by the Assembly for the 18th of September. The circular states that the graduates of the College now number 190, that it is the only college belonging to the church which has special departments for French and Gaelic work, that the attendance last session was seventy-seven, of whom sixteen have in view the work of French Evangelization, that the whole amount required from the church this year in the way of contributions is about \$6,000.

The Collection for Colleges. Notice of this collection, which was appointed by the General Assembly for Sabbath, September 18th, should have been given in last issue. In cases where it has not yet been made the fact should be borne in mind that the colleges lie at the foundation of our work as a church. Their value cannot be measured by the number of students attending, nor weighed by a certain number of lectures given. It is a part of the machinery of a church without which the church is incomplete, and the lack of one part affects more or less injuriously all the other parts. When one sense is wanting the others in some measure make up for it; when one limb is wanting the others seem to develop more completely, though even in both these cases the want is felt; but when this part of our church machinery is wanting the other parts suffer. Their own work is not so well done. If this one member suffer all the members suffer with it. Let our colleges share abundantly in the rising tide of Christian liberality that is blessing our land.

The Town of Nelson. Nelson is a new and rapidly rising town of some 2,000 inhabitants in the heart of the rich silver mining district of British Columbia, or as it has been called, the Denver of B.C. To reach it we take the boat which runs regularly from Revelstoke, on the C.P.R., and sail 150 miles south towards the American line to Robson, whence a ride of 28 miles eastward by rail, brings us to our destination. A little more than a year ago, June, 1891, our first Missionary, Rev. Thomas Rogers, went there, and amid difficulties, not a few, succeeded in starting a Mission. In October, the first communion was observed, when nine sat at

the Lord's table. A church has been built which was opened for divine service in June last, and the Mission hopes to be self-sustaining at the end of the year. The Missionary at Nelson is supported by the ladies of Crescent street church, Montreal, and the young men of St. Paul's, Montreal, aided largely in building the church.

Presbytery of Columbia. Farewells are sad, but yet there are times when we would not have them unsaid, for they mean a lesser ill and a greater good to come. Six years ago the Presbytery of Columbia was organized and the Presbyterian Church in Canada was glad at the progress on the Pacific. Faithfully and well was the work done during the six short years of its mission life among the mountains and valleys of the far West. But that work grew beyond its reach. Its size was given as five hundred miles from East to West, and from the United States boundary to the North Pole, while a missionary tells how he had to travel 200 miles on a buckboard and 180 miles by rail, and spend \$50, if he would attend a meeting of his presbytery. And so when its closing meeting was held on July 19th in Vancouver, no tears were shed save those of gratitude for the work done and the progress made, as the brighter future beckoned the workers onward to larger things, and the requiem with which it was laid to rest was one of hope and joy, praise as well as prayer, mingling in the closing services. Soon it will be forgotten, only remembered by what it has done, save by the men who for these years toiled so faithfully and well.

Synod of British Columbia. So rapidly do changes come in the new West that the Synod of British Columbia is now a familiar thing. Its first meeting was held in St. Andrew's Church, Vancouver, on July 20th. It was an occasion of deep interest to the Presbyterians of the Province and fraught with important issues to our Church there. Rev. D. Macrae, of Victoria, was elected as Moderator for the ensuing year, and Rev. Mr. Ross, of Westminster, as clerk. Rev. J. M. McLeod was appointed Moderator, *pro tem.* The Presbyteries into which the Synod is divided were appointed to meet as follows:—Kamloops, at Vernon, Aug. 9, New Westminster, at New Westminster, Aug. 15, Vancouver Island, at Victoria, Sept. 13th. Calgary, having previously existed as a presbytery, would meet at its own appointed time. Committees were appointed for the ensuing year. The next meeting was appointed to be held in the First Presbyterian Church, Victoria, on the first Wednesday in March, 1893.

Let your example be such that others will think well to follow.

**More New
Presbyteries**

"Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." Scattering in order to increase; death in order to life: a law of both the Natural and Spiritual worlds, has its illustration in our church work. The Presbytery of Columbia is no more; its last meeting is recorded in another column, but by its death it has given life to three new Presbyteries. Kamloops, Westminster, and Vancouver Island; representing mountains, coast, and island. While the three, cover but the territory of the former one, they mean much more than the one in regard to church life and work. They mean three centres, each equal if not superior, in some ways to the old, inasmuch as but few members could gather to the old, and when they did, their field was so large, and the knowledge of the whole possessed by each, was so limited, that Presbyterial work was felt to be imperfect and unsatisfactory. Not only will presbyterial work be better done, but each individual minister, formerly often so isolated that intercourse with brethren and the benefit of their counsel and advice was almost unknown, will be able to do more and better work.

**Presbytery
of Kamloops.**

This is one of the new Presbyteries. Its first meeting was held at Vernon, B. C. Aug. 9th. Rev. Geo. Murray of Nicola, formerly a valued co-worker with the writer in New Glasgow, Nova Scotia, was elected moderator and Rev. John Knox Wright of Spallumcheen, formerly one of our missionaries in Trinidad was appointed clerk. Committees were appointed to look after the different schemes of the Church within the bounds of the Presbytery, arrangements made for the more thorough and efficient working of the mission fields within the bounds of the Presbytery, as also with regard to the distribution of Chinese Christian literature. May the new presbytery be a power for good amid both the ignorance and sin of the new Western land and be a mighty agency in winning that land for Christ.

**More Presby-
teries to
Follow.**

The Presbytery of Winnipeg had before it at a recent meeting a petition to the General Assembly for the formation of a new Presbytery, to be called the Presbytery of Superior, and to embrace the congregations and stations north and West of Lake Superior, from Algoma to Kewatin, or as far west as the boundary line between Ontario and Manitoba. The chief plea for the change is the great distance, of more than six hundred miles, from the eastern part of the region to Winnipeg, the seat of the Presbytery, making the attendance of Ministers and Elders at court, and the proper exercise of Presbyterial oversight almost impossible, on account of the distance and expense. The Presbytery after a lengthened discussion laid the matter over until its next meeting in November.

OUR WILDERNESS MISSIONS.

Most of our readers know that the great Laurentian region lying along the C.P.R. north of Lakes Winnipeg, Huron, Superior, and Lake of the Woods is chiefly wilderness. At four points on this are the considerable towns of Port Arthur, Fort William, Rat Portage and Kewatin. At all of these points we have missions or self-sustaining congregations. But besides these there are scores of points where small communities are gathered, in almost all of which the Presbyterian Church is the only one giving the people service. We lately visited one of them and wrote a few notes on the work being done.

Beaucejour.—On the edge of the Laurentian belt, has the Broken Head river to the north with fifty families. No other service than ours. Services held in three schoolhouses. Missionary, M. McKee, student of Manitoba College.

Whitemouth.—Saw mill village. Fair membership. Good attendance in school house. With this are connected seven stations on the C.P.R. At each of them from one to five families live. At two points are camps of men, one of these has fifty out of sixty Finlanders and Swedes. No other service than ours. Missionary C. McKibben, student of Manitoba College.

Fort Frances.—This is a village on Rainy River, south of the C.P.R. There are four or five centres on the river where services are held. One or two agricultural settlements are also growing up. People have little money circulating among them. No other service than ours. Missionary, H. Cowan, of Student's Missionary Society of Manitoba College.

Ignace.—This is a purely railway field. The Missionary has ten stations at which he holds service. The people contribute very fairly. The Missionary is constantly in motion, uses all kinds of transport, and really has, no place to lay his head. Good reports come from this Mission. G. Menzies, a student of the Manitoba College is Missionary, and alone conducts service in the field.

Murillo, Slate River, and Iron Range.—This region has been subject to various fluctuations being a mining district. The Missionary for the year is just going in, and will rough it in the railway camp. Certainly our Missionaries are not taken to Heaven "on flowery beds of ease."

Schreiber.—This field lies east of Port Arthur, and comprises a number of C.P.R. stations and fishing points. We lament here the death by drowning of our faithful brother, Rev. W. Neilly, in November last. His name is still revered by the rough navy and weather-beaten fisherman, and the inspiration of his devotion will long linger along the north shore of Lake Superior. His successor is Rev. A. W. Lewis.

All this is a grand work of the truest Missionary kind. The almost exclusive possession of this six hundred miles of railway is given us as a church. It is sowing broadcast. Financially it may not be a success, but we can appreciate how much it makes for righteousness? It is Christlike to give, not hoping to receive again.—*Western Missionary.*

How to use the Record. As will be seen from this issue, the Home Mission Committee, West, are laying before the Church the work to be done during the present year, and urging Presbyteries to bring the claims of the Home Mission Fund before the congregations. The RECORD is glad to be the bearer of any such message, and it may not be amiss, in this connection, to remind committees, missionaries, and all others interested in the extension of both Home and Foreign work, that one medium appointed by the Church for bringing and keeping all our work before the Church, and the only single agency that reaches practically the whole Church, is the RECORD. Strange as it may seem, however, although the Church has appointed this agency for this purpose, the fact does not appear to be at all fully realized, so limited is the extent to which it is used. If the information, suitable for publication, obtained from month to month by committees, conveners, secretaries, agents of every kind and of all the schemes, instead of being retained, perhaps for months, and perchance at best never getting beyond a committee, were at once forwarded to the RECORD to be given to the whole Church, there would be a deeper interest in all the departments of our church work and they would receive a more general and generous support. If there are deficits, a part at least of the responsibility must rest with the above mentioned cause. Lay this matter to heart, brethren. Don't keep your information laid up in a napkin or pigeon-hole, send it to the RECORD and it will bring gain to Him who has entrusted us with our respective stewardships.

HOME MISSION COMMITTEE, W. D.

The Executive of the Home Mission and Augmentation Committees will meet in St. Andrew's Church, Toronto, on Tuesday, 11th Oct., at 9 a.m.

All ministers, missionaries, and students (under summer session or otherwise), desiring employment during the winter, must send in their names to the Convener, or Rev. Dr. Warden, Montreal, prior to October 7th.

All appointments must be made by the General Assembly's Home Mission Executive. Private arrangements made by Mission Conveners of Presbyteries, or others, will not be recognised.

All Presbyteries in Ontario and Quebec, as well as in the North-West, wanting winter supply, should send to the Convener or Secretary, the names of the fields requiring such.

It is absolutely necessary, that all claims and other papers be forwarded to Dr. Warden by October 7th. This applies to both Home Missions and Augmentation.

WM. COCHRANE, Convener H.M.C.
BRANTFORD, Aug. 27th, 1892.

HOME MISSION FUND.

WESTERN SECTION.

Requirements for the Year 1891-2.

THE following circular has been sent to the Presbyteries in the western section of the church.

The amount required for the current year from the Presbyteries of the Church for Home Missions is \$65,500, and for Augmentation \$31,000. This calculation is based upon the grants made last March, which are considerably in advance of former years, on account of the increasing demand for mission work in the new districts of the North-west and British Columbia.

Unless these amounts are raised, the Committee will be unable to meet the claims against them. The exceptionally large bequests of last year, that enabled the committee to present such a favorable statement to the General Assembly, cannot be expected again for years to come.

After a careful estimate of the membership and ability of the several Presbyteries, the sum of \$..... has been apportioned to the Presbytery of..... for Home Missions, and \$..... for Augmentation.

While very many of our most liberal congregations give of their own accord to all the schemes of the church, without the need of deputations,—others require and expect, that the members of Presbytery will visit them, and enforce the claims of these funds upon their liberality. May I therefore ask your Presbytery, at its first meeting, to take whatever steps they may see fit to inform the congregations and mission stations within their bounds, of what is expected of them for both funds, in order that the amount specified may be raised. The members and adherents of our congregations are well able to do what is asked of them, and are we believe in most cases, prepared to do so cheerfully, if the facts are only clearly placed before them.

It would be well that Presbyteries in bringing the claims of the Home Mission Fund before congregations, should also emphasize the fact, that the supply of Mission Stations all the year round, as is intended by the establishment of a summer session in Manitoba College, will demand next year \$10,000 additional to the Home Mission Fund. The Committee hope that the Congregations of the Church will come up nobly to assist the Committee in carrying out the manifest wish of the General Assembly in this matter.

WM. COCHRANE,
Convener of Home Mission Committee.
Brantford, 15th Aug. 1892.

Churches are living churches in the exact ratio of their missionary activity.—Canon Liddon.

Our Foreign Missions.

The Dying Indian. Rev. Hugh McKay of Round Lake, in a letter quoted in the *Western Missionary*, says:—One of our Indians died last night, and was buried this morning. I spent an hour with him last Sabbath evening. He lay in his blanket on the cold ground—his bare feet on the damp grass—more like a skeleton than a living person. He seemed glad to see me, and talked freely about death and the life beyond. We parted, feeling that we would never again meet in this world, but in the hope of meeting in the presence of Him who does not “quench the smoking flax or break the bruised reed.”

Miss Agnes Turnbull, M.D.

On the evening of Aug. 11th, at Belleville, Ont., Miss Agnes Turnbull, M.D., was designated as a missionary to Central India. Mr. Hamilton Cassells, Convener F. M. Com., W.D., who, amid the presence of an active business life, has, for a number of years devoted so much of time and strength to Foreign Mission work, occupied the chair. Addresses were given by the chairman, and several of the ministers present, and at the close, the outgoing missionary received many a cordial “God be with you,” contracted into the well worn, but world wide, “good-bye,” from friends whose prayers will follow her as she goes far hence to heal and teach the degraded and down trodden women of India.

A forward step in the New Hebrides.

There has been for quite a number of years a medical missionary in the New Hebrides, Rev. Dr. Gunn, of Futuna, but, as the island is small and isolated, his medical work has been, like that of nearly all our missionaries, confined to the giving of medicines in the few cases of ordinary illness. Now, however, an attempt is being made to establish a kind of medical centre, a hospital which shall have wider sphere. It will be on Ambrym, one of the large islands in the north of the group, or at Port Sandwich on Malekula, some twelve miles distant from Ambrym, if it is possible to get a site there. Dr. Lamb, a young medical missionary from the Presbyterian Church of New Zealand, is to have charge, and is to settle in the meantime on Ambrym. Of the place, he says “It seems to be the centre of the system of idolatry.” A few miles to the north is Santo the largest and most northerly island of the group, nearer is Malekula, the second largest island, while near it are the Maskalyne islands with a large population. The question of a training institute is also under consideration for the training of teachers for the whole group. Thus, like the slow rising of these coral islands out of the submerged reefs of the southern seas and their gradual crowning with verdure and beauty, is their elevation from the depths of degradation, misery, and sin, to the light and joy and blessedness of Christian civilization.

Missionary Letters.

Mr. Croil in forwarding an extract of a missionary letter to the *RECORD*, writes some words which are so pertinent that I take the liberty of quoting them. He says, “I transcribe a portion of it for your columns, the more that I observe missionary letters are scarce. A great mistake that it should be so, and I trust you may yet succeed in drawing out a regular and sustained correspondence, which the church has indeed a right to expect from its missionaries, and which, if they could only see it as we see it, would prove greatly to their advantage in the increased interest which would attach to their work, and a more ready and liberal response to the calls which are made from time to time for its enlargement and support.”

Among the Pagan Indians.

Rev. J. A. McDonald our missionary at Alberni, among the Pagan Indians of B. C. writes, “The Indian children are pleased with the pictures in the *Children's Record*, but few of them can yet read the lessons. On Sabbath morning at ten o'clock our Seshah school meets with an attendance of thirty. All expect papers, cards, or pictures of some kind. The Opitchesah school in the afternoon is not so well attended as there are not many children. This school we intend to unite with the white children to form a union school as there is none at present in the Church. Would you please ask our young friends the readers of the *Record* to send any *illustrated* papers or cards that they can give to help our schools, as I find it difficult to supply them. The work is prospering with God's blessing.”

The Shady Side.

Not long since our columns contained some extracts of a glowing description of Trinidad. That it is not always so, but has its shadows as well as its lights, is seen by Dr. Morton's words in a note to the *Pres. Review*. He says, under date Aug. 5th, “for the last two months we would gladly have enjoyed a little Canadian sunshine. In the month of June we had only two fine days. Official reports show that several places had a rainfall of from thirty to thirty-four inches. July reports are not yet out, but the month was a duplicate of June. In going to my college work one week, I and other passengers had to be transferred for over a mile on trollies pushed with poles—the railway being so washed out that even that was a risky thing to do. Miles of country have been under water which was several times from two to three feet deep under two of my school houses. One of my school boys was swept away and drowned when going to school. It reminds one, not of paradise, but of another less pleasant Biblical story. Notwithstanding, all the missionaries are well and hope for pleasanter days “when the clouds roll by.”

**Death of
Mrs. Nichol.**

One of our young missionaries to the Indians of the North West, Mr. Frank Nichol, of Mistawasis Reserve, has been visited with a sore sorrow in the death of Mrs. Nichol. Little more than a year ago they were married and went to their chosen field of work. Mrs. Nichol, in June, visited Ontario for a few weeks. She seemed in good health, and created quite a deep interest in our Indian Missions in several places where she addressed ladies' meetings. Starting on her return journey, a short time since, she was taken down with a chill and subsequent fever. Bravely she continued her journey, hoping to overcome it, but on reaching Prince Albert, still one hundred miles from home, she could go no farther and in a few days, on the eve of August 5th, she entered that blessed rest where chill or fever, of body or mind or spirit, never come.

**Special trials
of Missionaries.**

Messrs. Leggatt and Morton, two missionaries of the Presbyterian Church of Victoria, who, with their wives, have been for four or five years on the island of Maekula, New Hebrides, near Santo, where our own missionary, Mr. Annand, labors, have had their times of special trial. More than a year since Mrs. Leggatt, worn down with anxiety and a measure of dread, and oppressed by the loneliness of her position in a savage land, lost her reason and took her own life. Mr. Leggatt took his baby girl to Australia, placed her in charge of friends there, and returned to his field and work. Mrs. Morton, in whose house the death had occurred, prostrated by it and by the knowledge that a native was watching to shoot her own husband, and by the fact that he did shoot a man on the verandah of the manse, when her husband was away, probably mistaking him for the missionary, has had to give up the work for a time. Her husband has taken her to Australia and leaving her there has gone back to his field. With heavy hearts both have returned to their desolate homes on a heathen isle to save and bless the poor wretches that sometimes seek their lives. The missionaries have their trials of which we at home can form little conception. In the New Hebrides a common burden is the parting with children. So soon as these children are five and six years old they must be sent away to Australia, or perhaps to Scotland, to be taught and trained by strangers. The parents dare not keep them while their characters are forming, where they come into daily contact with the native children. Then, in addition to these more common trials there come sometimes the heavier burdens, which but for Divine help would be greater than they could bear. Our part at home is to hold up their hands by prayer and hearty support, by letters with words of cheer, and by prayer to our common Father.

DARK DEEDS IN THE NEW HEBRIDES.

FOR the sake of the young readers I may state that the New Hebrides Mission is a joint one. There are nineteen missionary families laboring on fourteen different islands. Three of these families are supported by our own Church, two by the Free Church of Scotland, and the remaining fourteen by churches in Australia and New Zealand. Mr. Smail, a missionary of the Otago (New Zealand) Presbyterian Church, writes, in the *N. Z. Presbyterian*, of his work on Epi:—

EPI, MAY 25th, 1892.

"We have just been hearing horrid stories of heathen cruelty from all around us. A young mother, in a neighboring village, about a fortnight ago, buried alive her infant son. The wee thing had not been well, I suppose, and cried a good deal, and so the youngsters of the village said they did not want it and told her to kill it. So they made a hole and buried the wee thing alive, not heeding its cries.

Last week, when speaking to a man and his wife about their children, they quietly and unblushingly confessed to having buried one alive, adding as a reason that it was a girl—'It was a girl you know.'

Who will dare talk of the exalted heathen virtues after the like of this!—and that is only a *sample*. And who will dare say in the face of facts like these that it is better to let the heathen alone? Let such people—I would not like to write a descriptive name for them—just come and see some of the Native Christian families and then be silent with their lying, worldly-wise talk.

Our immediate outlook is not bright just now, as it is the *sing-sing time*. One has been running its tedious length and doing vast harm fully three months, and has at least two months more to go. This keeps away most of our scholars, still a few come; and one at least has professedly given up heathenism. He is a nice boy, and we trust God will guide his feet into the truth, the light. Pray for us."

Mr. Smail gives an account of the great affliction that has over-taken the family of missionary Morton, whose wife was prostrated at the unexpected death of Mrs. Leggat in her house, and by the knowledge that a ruffian was prowling about for the purpose of shooting her husband, and who actually shot his man on the verandah of the manse when her husband was from home. The result was that Mr. Morton had to take her to Australia. He has returned to his work and home without her. Mr. Leggat, after placing his little daughter with friends, has also returned to his parish to resume his work under depressing circumstances.

These incidents are a sample of the trials and burdens of our missionaries."

LETTER FROM MRS. WATT.

SOME two years ago, Rev. Mr. Watt and Mrs. Watt, of Tanna, visited Canada, on their way back to the New Hebrides from a short furlough in Scotland, their native land. They wished to visit the country which began the New Hebrides mission, the country of Geddie and the martyred Gordon's, and of others who have died in the field, as well as of three of their worthy fellow laborers in the group to-day. They gave, during their brief visit, most interesting addresses on missionary life in the South Seas and especially in Tanna, whence Rev. John S. Paton was driven, some three and twenty years ago, by the treachery and cruelty of the inhabitants, and where the Watts, as missionaries of the New Zealand Presbyterian Church, have labored so faithfully for the past twenty-two years. None who heard can forget the sweet and thrilling tones of Mrs. Watt as she sang the Tannese hymn

" Yesu yerumann
 Yesu asori
 Yesu yerumann
 Yesu seiaou "

to the tune of "Jesus is Mine." From a private letter which she sent to a lady friend in Montreal, the following extract has been kindly given to the RECORD:—

TANNA, New Hebrides,
 March 29, 1892.

MY DEAR MISS CROIL:—"Since our return to Tanna we have had every hour occupied and found it very hard to get letter writing done. I have a fyle of unanswered letters before me which have been put aside from month to month.

First, we have had the erecting of the 'Workers Memorial Church' at Port Resolution—the money for which we raised in Britain. The money we got in Nova Scotia and Canada went into the 'Teachers Fund,' and helped to keep it from death one year longer.

The Church building was very heavy work. Mr. Gray, our fellow-labourer, and Mr. Watt being the only Europeans; all the rest were natives; but it is a very nice-looking church and is much admired by the Tannese. We hope many will be born again within its walls.

We spent most of the cool season there and in January came round here to Kwamera, our oldest station. Here we have had a good deal to grieve us. The chief and three of his men stand aloof from the services, and that prevents others coming. Then the influenza raged for weeks and laid every one low. Many died. Whether there were fewer deaths among the heathen or not I cannot say, but, at all events, the cry has been increased "The gospel kills." In proof of this they point to three of our most promising girls who died in less than nine months. This has weakened our hands very much, and no one seems inclined take their places. But the Lord

reigneth, and He will yet bring light out of this darkness.

This has been a very unique year in the history of the mission so many are away on furlough. Mrs. Leggatt, of Malekula, left this world in a sad way. (The lonely isolated life, the physical and nervous strain wore her down, reason gave way, and she took her own life. —Ed.) Mrs. Laurie, worn down too, and, reason gone, is in a lunatic asylum, and the Mortons are away, and not likely to return both of them wrecks of what they were five years ago, their nerves quite unstrung and their health broken. Your friends, the Mackenzies of Efate, are quite run down and have gone to New South Wales for rest. We are, however, getting a new missionary, Dr. Lamb and his wife, and perhaps brighter days are near at hand.

We, personally, have been very well and have been enabled to do much in every branch of our work, and though we do not see so much fruit as we would like, yet we labour on, believing and hoping for the Master's 'Well Done!' at last. Won't that more than compensate for all our weary toil and waiting?

"I had a long, delightful letter from Miss McCulloch of Truro. It was like a cool drink on a hot day, and brought up such pleasant recollections of Nova Scotia. We have very pleasant memories of Montreal, and only grieve that our time was so limited at every place, though, through your kindness, we had made the very most in the circumstances of your magnificent city. Mr. Watt unites in warmest regards to all our Canadian friends."

LETTER FROM MISS BLACKADDAR.

TACARIGUA, Trinidad, Aug. 13, 1892.

DEAR MR. SCOTT:—The two RECORDS are at hand, and I read therein more than a hint for letters. Well I will at once sit down and see what items can be found.

We have just had such a shower, or rather downpour. Thunder rolled, little brooks have turned into rushing torrents, and our clear St. Mary's River has turned muddy and wild. Logs, trees, clothes, baskets, and goats, have taken a sudden and rapid journey from their quiet homes; if not fished out they go to the Caroni, then to the sea.

One of our leading planters Mr. J. L. Eccles was buried last week, he had the care of many large estates, and thousands of people, but all is over now.

A report has just come in that the Chief Justice Sir C. Gorrie is dead.

Owing to floods, and rain, we have a great deal of sickness just now, the usual fevers and diseases incident to the tropics.

Miss Archibald spent the night with me. This young lady is a splendid specimen of Nova Scotia vigor and strength. She has never missed

a day from school for three years. If she finds that she needs an attack of cold or fever she just waits till the nearest holiday.

I also saw Miss Fisher, who is very well. Miss Kirkpatrick I have not seen. I hope next week to see Mr. and Mrs. Grant. Mr. Coffin has gone to Barbadoes for a change. Mr. Thompson bravely holds the fort at Couva.

The Mortons are pretty well. The girls' school is well filled and well drilled in useful knowledge, well calculated to make them better wives and useful christian women.

A friend asked if Miss Blackaddar was living. I am glad to say she is and weighs more than ever she hoped to do. If one is out of print and mention it does not follow that they are dead.

Our own school work goes on, just as any other work does, over and over again, a. b. c.

One boy, who always preferred the fields to halls of learning was thrown from a cart, his head was cut, eye partly forced out, and other injuries, but I saw him yesterday running about as lively as possible! And still more strange he can see with his half an eye.

Our school has kept up a good average, without any especial exertion, or expense, but it really seems too bad that it is necessary to go out every day and hunt them up.

The talking, begging, and trouble to get them out, is sometimes very trying. One of our sweetest young lady teachers was told one day to go to an exceedingly hot place, and not come asking for children to go to school. Rather trying that is it not?

We had a very nice gathering on the evening of July 15. Mr. Warner, Mr. Laing, and Rev. A. Thompson of Couva came up, Miss Morton sang, and the children helped, so a very pleasant hour or two was spent in our school-room. We also had a collection that amounted to \$10.

Educational matters do not seem to be quite settled here yet. But God rules and He doeth all things well.

How Dr. and Mrs. Burns must be missed in Halifax, they were so warm hearted and energetic, so ready for every good work.

I do so enjoy reading the RECORDS, and will really try and do more for them.

Yours sincerely,

ANNIE L. M. BLACKADDAR.

There are three things which the true Christian desires with respect to sin: justification, that it may not condemn; sanctification, that it may not reign; and glorification that it may not be.—*Cecil*.

"The missionary work in Nagoya, Japan, is growing more encouraging. It is classed the fourth city of Japan, and one of the strongholds of Buddhism."

LETTER FROM REV. MURDOCH MCKENZIE.

HONAN, JULY—1892.

MY DEAR MR. CROIL:—I owe you grateful thanks for the regularity with which the RECORD has always come to us, and for the prominence you have given in its columns to Foreign and Home Missions.

You may think me somewhat ungrateful for never having sent you a contribution for its pages. The reason was that I was just feeling my way gradually along among this strange and interesting people, but did not feel that I knew enough about them to warrant me in writing for the public. You will see from the letters which have appeared this year that they were sent to Mr. Yuile, and it never occurred to me that they were worthy of being given to such a large circle of readers as the RECORD introduces them to.

We have, indeed, much to be thankful for; we ought to take courage and go forward; two stations have been obtained, and, so far, we have managed to retain them. We have a fair knowledge of the language of the people. Large numbers of patients have been treated already, and more of them are coming every day.

Our street chapels are open daily and quite a number of persons have heard the good news of salvation. Considerable quantities of Christian Literature have been circulated also.

A fortnight ago, we had the joy of welcoming two converts into the Church by Baptism, and, afterwards, of partaking of the Lord's Supper with them. We trust God will make these men His instruments in leading many others to Christ in their native village and neighborhood.

All these things ought surely to encourage us. As you know, there are other sides to our work. There are four little graves already, containing the dust of those who were very dear to some of us. Three of our own number have had to return to Canada. The Chinese here would be glad if all of us had speedily to follow them. We have come to stay, however, and even though some have to return, others will take their places. There is an Omnipotent Arm behind the workers, and when it is stretched forth man's power will strive in vain to counteract its purposes.

It encourages our hearts to hear of every step forward taken by the Presbyterian Church in Canada. Though far away, and strictly speaking, not a Canadian, my heart is in fullest sympathy with the workers in your great Home Mission field in the Dominion. Your joy is our joy. Your work, and ours, is dear to the heart of our risen and glorified Redeemer. Your aim is "Canada for Christ"; here, ours is "China for Christ": locally, "North Honan for Christ!"

Yours faithfully

MURDOCH MCKENZIE.

LETTER FROM MISS KIRKPATRICK.

SAN FERNANDO, Trinidad, July 16, 1892.

I HAVE only been in Trinidad a short time, yet at Mr. Grant's request I will endeavour to write to you. My personal experience in the work is, of course, limited, yet, the fruits of other laborers is seen, even among those who are not as yet recognized as Christians.

To illustrate this fact, let me relate an incident which came under our notice not long since. Rampersad, a bright intelligent boy of twelve years of age, but the son of a Brahmin, was one day speaking of baptism. On being asked why he was not baptized, he replied: "My father belongs to a big or high nation and will not allow me. I asked him once and he told me if I ever mentioned it again he would turn me out of the house."

The god of his father is Krishna the eighth incarnation of Vishnu the preserver. His birthday is supposed to be the 8th of August, and on this day all believers in Krishna fast. The sixth day after his birth is also sacred, and the seventh is a day of great merry-making. The object of his coming into the world was to destroy the demon Kans, but as Rampersad expresses "He was too wicked, and then he can't do anything, as he is only made of earth. He is not my god; my God is the one in heaven."

Thus we see that his faith in his father's god is destroyed, and can only hope that his father may shortly see the uselessness of trying to force him to worship that in which he has not belief, and consent to his being openly acknowledged as a Christian.

It is pleasing to note, however, that whilst many parents are not willing to have the children baptized, yet they are desirous of having them attend the Mission School.

One morning a venerable looking man might be seen entering the school yard with three children. In his personal appearance he presented a very interesting picture. He was arrayed in the real East Indian dress, which consists of the *kurtu* or tunic, the *kappra* which falls midway between the knee and ankle, and a tight-fitting embroidered cap. In this case everything was spotlessly clean, and he, with his snow-white hair and beard, looked so cool and comfortable that no one could but admire the costume, and feel a regret that it is so often cast aside and one not nearly so well adapted to the climate adopted.

On entering the school-room he gracefully made his salaam, and explained that his little boys had spent the previous day in secret play. He wished to be informed whenever they were absent from school, as he always intended them to be there. If detained by any necessary cause word would be sent to that effect. He himself is still a heathen, but it is hoped that these little

children of his second family may become Christians.

Thus it is something encouraging peeps out, —now among the children, now in the parents, and at all these the missionary eagerly grasps, hoping in time to see still more fruit.—*Women's Leaflet.*

LETTER FROM MRS. K. J. GRANT.

SAN FERNANDO, Trinidad, July 18, 1892.

PLEASE assure the W. F. M. Society of the Western Division of my heartfelt gratitude for the renewal of their annual donation.

We have no school specially for girls. We do not think our circumstances in this district call for such. Our central school, now under the excellent management of Miss Kirkpatrick, draws, as it has always drawn in, the girls of the town. She is assisted in her large school by four of these young women. On the outskirts of the town is another school averaging about fifty-five, completely in the hands of two of our young women. On a neighbouring estate another of our former pupils was in charge of a second till a few weeks ago, when she was married to a young man of this central school, now book-keeper on a large sugar estate.

Yet another in a remote district in the country assisted in school work. She, too, was married last week to one of our teachers. She speaks, reads and writes English and Hindustani with equal readiness.

Other girls are similarly employed, and the fact that an Indian girl can find a place as a teacher, and perform her duties to the satisfaction of the managers of the school, does stimulate others to press forward, and we are of opinion that this is one of the most effective checks to child marriages. The Indian mother finds that there are spheres of usefulness and honour for her daughter, and she is not slow to appreciate the prospect, and she keeps her at school; and the girl, too, is encouraged to push forward, and at every step she becomes emancipated from the rigours of social usage and better qualified to make her own choice.

We do not therefore propose providing any special agency for women, and yet special cases of distress do arise, and very frequently too, that call for our sympathy, attention and aid. At one time it is a feeble mother with infant in arms requiring food and medicine; at another time it is a woman, driven out by the man to whom she was never married, bearing, it may be, marks of ill-treatment on her person, without clothing food or shelter; and yet again a girl emerging into womanhood who has fled from a home which she was forced to enter and abide for a time under parental authority. I cannot well describe the scores of phases under which the missionary's wife is obliged to aid, and yet every item disbursed tells directly for good on the work.—*Monthly Letter Leaflet.*

LETTER FROM REV. DONALD
MCGILLIVRAY.

CHU WANG, HONAN, MARCH 18, 1889.

DEAR BROTHER:—Goforth and I rode in here last night about half-past eight o'clock, having come through from Hsun Hsien fair in one day, a distance of 130 li. Of course we were very tired as we had come on donkeys, a rather trying method of locomotion for long distances. Well, we had glorious times at the fair. We were there about ten days. But I must first give you some account of our trip to *Chang te fu*, before the fair. I have been away 24 days from here, and have had no opportunity of writing you at length.

On Saturday, Feb. 6th, Goforth and I started walking. Our things were on a barrow. G. is a natural walker and much prefers that way of going. I thought I would try it also. The cheapness of the plan is a great advantage. I walked with Goforth a total of sixty English miles, ending with Chang fu. The weather of course is winter, cold, and therefore no heat to interfere with the wisdom of walking. Presently it would be unwise, owing to fears of prostration and sun-stroke.

A curious custom among the Chinese prevented our starting as early as we wished. For a few days after their New Year they will give no accommodation. Every one closes his shop, and the inn-keepers, while they may not shut the door against you, will not undertake to give you anything. This state of things continues for fifteen days after the first of the Chinese year. As it was we started rather early for comfort, for we came to inns where we had frequently to buy our own fuel, make a little stove out of a few bricks, and heat water for our meals. Goforth had a supply of foreign eatables in tins, so we did not suffer hunger.

On this trip I had made preparations for pasting tracts. I got a tin for paste and a brush. We pasted up a considerable number of tracts in different places. No doubt our enemies will soon tear them down but some will read them before this fate overtakes them. Everywhere we preached on the street during the day, and afterwards talked with anyone who might visit us at the inn.

The second day out some snow fell, but it did not interfere with the work, for snow here, unless very heavy, quickly melts into the thirsty earth.

At Hin Lung, our first halting place, there are a number of people who have shown an interest in the gospel, but I fear their main object is to get gain out of us by selling us property. As if we were land speculators! Goforth said that the conduct of the people was much improved since he was last here, although I witnessed here my first instance of tract tearing before our

face. Two young fellows were very saucy and tried to interrupt our preaching, but were "sat upon" so heavily that they took this method of revenge.

I forgot to say that on this entire we had no Chinese helpers. The two we formerly had are evidently not coming back this year, in which case foreigners will have to do the best they can.

During the trip we read Acts aloud, and our daily experiences gave new freshness and force to the familiar narrative. By the time we left Hsun Hsien we had read through.

As we travelled along we noticed a great many pits in the earth. These are used by men who live by gambling; gambling hells or dives, they might be most appropriately called. We passed a brick-kiln, of course deserted, but carefully bricked up to prevent beggars making their home in it, and the house near by usually occupied by workmen was also roofless. The roof had been carried away as a precautionary measure lest thieves should steal for firewood, during this cold weather.

At Lin Chang Hsien, 90 li from Chu Wang, we happened on good times. A theatre to the God of fire was being given, and posting ourselves near by we were formidable attractions. The people listened with great earnestness. We spent a day and a half preaching in this city. We told them the God of fire cannot save from the fire of hell.

One old man hearing me speak of heaven and hell, told the crowd how the Emperor keeps so many Buddhist priests, in order to break open the gate of hell and let his mother out! Horrible belief!! All go to hell to suffer for longer or shorter periods; are transmigrated, and begin over again in some new body. Such is the common belief we meet with everywhere in our travels.

In the evening a young man came on us. He had been to Shansi and knew the title which is given to foreigners by church members in China. This name is like our "pastor" and is not known to outsiders. He wanted a job. The only thing interesting about the lad was that he was born in Chang sha, capital of Hunan, a province to the North of us, a city ascertained by Griffith John of Hankow to be the fountain of all the blasphemous literature which stirred up the riots last year.

We crossed the Chang River twice. This is the muddiest river I ever saw. No attempt has been made to dyke it, hence it flows freely about at high water, and although sometimes too free, is generally regarded very much as the Nile was by the Egyptians. This is very far from the view usually taken of other rivers, which are feared and hence dyked high to keep them within bounds. Very rude bridges span the river. Stalks of millet are covered with earth, all of which rests on a few stakes. During winter this suffices for the water is low; but high water

necessitates the removal of the bridge and the use of a ferry.

It appears that the monkey is prayed to for rain in Honan. We saw several temples where the monkey was an auxiliary figure. On this curious custom, Smith of Pang Chuang remarks, "In the famous Chinese novel, 'Travels to the West,' one of the principal characters was originally a monkey hatched from a stone, and by slow degrees of evolution developed into a man. In some places this imaginary being is worshipped as a rain God. No instance could put into a clearer light than this, the total lack in China of any dividing line between the real and the fictitious. To a western mind, causes and effects are correlatives. What may be the intuitions of cause and effect in the mind of a Chinese who prays to a non-existent monkey to induce a fall of rain, we are not able to conjecture."

In the region north of Chang Te, we heard of patients who had been to the China Island Mission opium refuge at the *fu*, but who, having been cured had gone back to the habit, which is, alas, too frequently the case.

By the road side we saw a little mound in the side of which was a hole, adorned with a red cloth, indicating the seat of some spirit, the fox fairy very commonly worshipped here. The people near by fully believed in it. Prayer to it would be answered. "Is it efficacious?" "Why would anyone have hung up that red cloth if it were not," was the reply.

In Hsun Hsien city a few years ago, some children were playing in the dirt and scraped out a hole. Soon after a passer by observing it, concluded it was the home of a spirit, and communicating his views to others, induced them to array this hole with red cloth, and now all believe in it. Probably the above fox hole had a similar origin. Foreign children, indulging their propensity for digging and burrowing might thus give birth to many spirits.

Before reaching Chang Te, we ascend a gravelly ridge of considerable height, on the top of which the priests of the inevitable mountain temple run a food shop for travellers.

We are soon in sight of Chang Te but we must first cross the An Zang river, and sure enough it is the same old spot where Dr. McClure and I moored our boat when I visited Chang Te for the first time two years ago! What a flood of recollections arose in our minds! The people in the village seemed to recognize me. We went in to the same old inn that we occupied that memorable twelve days. The landlord has changed and so has the interior of the inn. Some rooms have been rebuilt, and on the whole it is much more commodious than it used to be.

Owing to the high wind and dust we did not go at once in the street to preach. In the evening we went to call at the C. I. M. refuge not far away. We found no patients and for months there had not been any.

A native circus troupe, male and female, was stopping at the same inn. I have never seen these before. They had a considerable number of horses. They were waiting here until the date of a temple (church!) opening, when their performances on horseback and the pole would be the main attraction. They are a little in advance of our modern church bazaars, &c.

Next day we went into the city and preached both morning and afternoon. We had attentive audiences everywhere during our two days stay. Every visit to this city makes us more anxious to advance to it as a permanent station, but our plan is to visit frequently and never stay long until we feel strong enough to rent a place in it.

If firmly established at Chu Wang and Hsin Chen, we can then venture on a large step forward. Where the people in the great city get used to our coming and going they will soon lose their fears of us. Beginning to comprehend that our designs are for their good they will rent or sell. No doubt the Lord has surprises in store for us, surprises of grace.

On the street we saw a man cured of hair lip by Dr. Lin, native student of Dr. McKenzie, now in charge of the hospital. This man once ran for viceroy, and his successful operation shows that a few natives are now competent to practice foreign medicine.

The magistrate had out a proclamation appointing three days prayer for snow and forbidding also the slaughter of animals. This is the jugglery of China. The Gods will be appeased by a three days cessation of taking life, such taking of life according to their theory being always wrong, according to the religious canons. Some twelve days after this a little snow had fallen but the wheat is suffering greatly from want of moisture, which in winter here is snow, and unless snow or rain comes the wheat cannot possibly be good.

In the evening, rockets in considerable abundance were sent up and I went into the city to see the hustle. The drum tower in the centre of the city, standing almost over the cross roads, was lighted up and I followed the crowd up into it. Only the street running North and South showed any light. On all sides we looked down on the roofs of the city, black, silent. All the stir seemed confined to those streets running North and South through the heart of the city. The shops still had their shutters up.

The circus people fired off a great quantity of crackers and rockets on their own account in the inn yard. They had also constructed a temporary shrine of mats which was placed facing the court-yard. This shrine is meant for the worship of heaven and earth, which is conducted at least once a year at the New Year.

Many natives say this is the same as worshipping God, that heaven is God. They seem to have some notion of a supreme being, but that is so hazy, that, use any term you choose for God,

and you must add infinite explanation if you would convey your idea to these crass minds.

In front of one of the temples was a seller of medicines, who displayed a tiger's skin, bones, teeth; skulls of various animals, &c, all of which his medicines contained? All this according to the orthodox Chinese belief. A teacher told me that he had once in his life seen a tiger's body. Guess where? In a drug store in Peking.

On Sabbath, February 14th, we were wakened from sleep about 3 a. m. by tremendous cannonading of fire crackers, etc. We discovered that the people were going south to meet the god of joy and escort him back.

That day we preached in front of certain gods of hell, to whom the people believe they go after death. We told them that even these objects of terror were gods of mud, and also pointed out that joy was the gift of the true God and not of any fiction of their own brain.

Two foreigners together, on the apostolic plan, are a great comfort and we had much joyful intercourse in these trips. Not only so, we could preach with more of freedom and heart.

Goforth's barrowman must return to attend the funeral of his brother, so he (Goforth) had to leave Chang Te for home, while I hiring another barrow, strike off in the direction of Hsün Hsien, intending to be there early. This is the greatest fair of the year and of the region and Goforth would join me a few days later. I was very foot sore and the barrow man pushed me as well as my baggage (this is a common cheap mode of travelling in China), but as I was considerably heavier than my baggage, my side of the barrow was too heavy and the conveyance was thrown off its balance. So the man selected several large stones, and adding these to the opposite side, we managed to move along at a fair rate.

We pursued a zigzag route in order to visit important places and in three days reached Hsün Hsien. This city is properly in the south field, not in our jurisdiction, but the importance of the fair will lead us concentrate on it from both ends of the field. This year foreign dress kept away and native dress essayed the first trial with complete success.

Pilgrims come from a distance of 300 li to these mountains to offer incense to the grandam of Tai Shan, the sacred mountain in Shantung. Her great power is supposed to be the gift of children, the supreme longing of every Chinaman in order that he may have some one to sacrifice at his grave, and appease his hungry manes.

The temples are our wealth. Some of them cut into the solid rock. There are temples to other gods also who share in the worship of the season. Common fairs are one day or two days in length, but this one is fifteen.

Imagine our opportunities for preaching. We spent eleven days there morning and afternoon, and had no crowding or opposition. We selected a spot at the base of the hill past which the wor-

shippers must pass on their way to and from the temple, hired the ground so that no others could occupy it, rented two tables, one for continuous preaching and one for selling books. In this way we were never interrupted in our preaching by persons asking the price of books, &c. This we found to be an admirable plan.

Our helpers from Shantung had not come, but old Mr. Chou, whom Dr. Smith cured of blindness, was a tower of strength. He lives 3 li away, and was there every day preaching with tremendous energy and zeal. You may imagine the effect of his testimony. Known to all as once a yamen runner, then blind for six years, then a Christian boldly testifying to the truth against the tens of thousands who came believing in the divinity of the goddess. His testimony was more effective than the words of helpers from afar.

Sabbath before we came away we all went to his house, and had worship, three of the family engaging in prayer. If you have read the letters you have seen the name of this family before. They are, I believe, the first fruits unto Christ in Honan. We are keeping them on probation, but they will soon be baptized. One of them was so hot headed that he went into the village temple at night and carried off the principal god and dumped it into the well. When discovered his godship had sunken into his original mud, nothing being left but the wooden frame upon which his flesh was built.

The old man during a warm harangue told a little boy to mark his words, saying that if he lived fifty years longer he would see his prophecy true, that in fifty years more none would be worshipping the present mud Goddess!

The priests did not venture to debate with us although there were so many of them near by, nor did any one else. There seemed a general consent given to our words, a consent which was, apparently sincere at the time whatever may be the effect on their future actions. The absence of opposition was remarkable, especially as we were fearless in our denunciations of idolatry every day.

On the hill top is a large hall dedicated to Buddha. This would be a fine room to hold a meeting of our Chinese General Assembly. Oh that I might be spared to see the day.

Yours lovingly,

DONALD.

"As thy soul prospereth." Is that the measure of my worldly growth? It is the only sound one. It is only when the inner one, the life of devotion, the life of assimilation to Jesus Christ, the life of conscious communion with him, the life of submission to, as well as the understanding of, his will; it is only when he sets the pace, so to speak, and the outward life keeps step with that, that the progress of either is wholesome.—Alexander McLaren, D.D.

LETTER FROM MRS. NICHOL.

THOUGH a few months old, this letter, reprinted from the *Leaflet*, will have a melancholy interest, in view of Mrs. Nichol's death which has since taken place. It is her last published letter.—Ed.

MISTAWASIS RESERVE, N. W. T.,
January 30, 1892.

After the distribution of the clothing we visited a number of the homes and found the women busy at knitting and sewing. This was an agreeable change; on our previous visits we had observed them idly smoking. The girls are learning to sew fast. One result of this interest manifested by the girls in sewing and knitting is an increased interest by their mothers in the work of their homes.

All attending the sewing class attend the Sabbath school where it is our aim to teach not alone cleanliness of body but cleanliness of heart. Our friends in the East will be surprised to learn that we have but one class. In this our scholars range from three years old to forty. The married women who attend take as great delight in receiving their tickets and papers as do the younger children. The majority of the scholars give great attention while being taught, and a number of them are receiving prizes for learning the first five commandments.

A few months ago our mission was the happy recipient of a fine bell, the gift of Messrs. J. D. Anderson and Robert Kilgour, of St. James Square Church, Toronto. It is rung for day school and Sabbath services, and has been the means of bringing about greater punctuality in those who desired to be on time but could not, owing to their dependence on the sun for their time-piece.

Our old chief had always desired to see a bell on this Reserve, and Mr. Nichol asked him if he would like to be the first to ring it, which he gladly consented to do. When it was erected we sent for the chief, and before ringing it he offered up thanks to God for all His goodness.

Our chief is growing very feeble, and we enjoy calling to see him, for he always has many kind things to say about the ladies in the East. If we could understand the Cree language better, he could relate many interesting things in connection with his own life.

Mr. McVicar, successor to Miss C. B. McKay, is conducting a Bible class each Sabbath in this church for young men. There is great reason for encouragement in the attendance at the church services. Although the population of this Reserve is but one hundred and sixty, it is no uncommon thing to see one hundred in attendance. Besides these, some attend from the adjoining Reserves, coming a distance of from ten to eighteen miles.

On the first Sabbath of November was celebrated the first communion for two years, and

seventeen new members were received, three on certificate and fourteen on profession, which with the thirty-three on the roll before makes the present membership fifty. Of the addition three were councillors of the tribe. We have much cause to thank our Heavenly Father for the measure of success He has already given us, and for the good health in which He has kept us. Pray that we may be owned and blessed by the Master, and that our work may be to His glory.

LETTER FROM MARGARET O'HARA, M.D.

INDORE, June 23, 1892.

IT is just six months to-day since we arrived in Bombay, and since then Miss McWilliams and I have reason to be thankful to God for His tender mercies and loving-kindness; for, although the season has been very hot, we have been well.

It was very sad to see Miss Harris leaving almost as soon as we arrived, how much sadder for her parents to receive the news of her death ere the journey was accomplished; but how exceedingly blessed for her who has gone to be with Jesus. Our love and sympathy go out to the family, and our prayers ascend to our Father that He will comfort and sustain the lonely ones.

During the hot season, Dr. Oliver, Miss McWilliams and I were the representatives in Indore. Mr. Wilkie returned two weeks ago, looking much better for the holiday; and college, school and mission work in general bespeak his presence. In two days more we hope to welcome the remainder of the party.

The number of patients is increasing, both those who come for daily treatment and those who remain in the hospital. Although it is only 6.30 a.m., from the verandah I see several women coming, carrying their babies in their own fashion. The baby sits on the mother's side, its little legs clasping her body, and the mother's arm surrounding it. Many of the women may be seen carrying their babies and at the same time bearing a waterpot on her head. It is a strange sight to one not accustomed to it, to see the large company of women and children who daily crowd into our waiting room. There is no furniture, except two boxes, which contain bedding, and a couple of benches on which we sit during the devotional exercises each morning. The floor of the room is stone, and on this the women sit, either "tailor fashion" or on their heels, the little babies sitting between the mother's legs. Some of them are bright little things, but many of them are so stupid and emaciated from the use of opium that their eyes when open, have a dull heavy look, and their little heads fall forward or backward, as the case may be.

During the singing, prayer and exposition of the truth some of the women show very little interest; but how different when dispensing begins. Each tries to get first, and there is no small amount of loud talk in the matter. How our hearts long to see the day when they will be as anxious to crowd around the Great Physician, and receive through Him the forgiveness of their sins.—*Monthly Leaflet.*

Church Notes and Notices.

CALLS.

To Mr. A. R. Linton from Malton, Dixie, and Port Credit.

To Mr. J. A. McLean, of New Richmond, N.B., from Carberry, Man. Accepted.

To Mr. R. Henderson from Manchester and Smith's Falls.

To Mr. George Sutherland, of Fingal, from the Gaelic congregation of Burns Church, Mosa

To Mr. Hamilton from Stonewall, Man.

To Mr. John McLeod, of Richmond, Que., from Vankleek Hill, Ont. Accepted.

INDUCTIONS.

Mr. John Young into St. Enoch's, Toronto, August 30.

Mr. A. R. Linton, into Malton, Dixie, and Port Credit, August 16.

Mr. Donald McVicar, ordained and inducted into Amos Church, Egremont, July 26.

Mr. F. C. Simpson, into St. John's, Bridgewater, N.S., August 2.

Mr. James Rosborough, into Musquodoboit Harbor, N.S., August 9. This is a unique case, honorable to both Minister and people. He was their minister from 1873 to 1883. Then for eight years he labored in two other charges—Shelburne and Tabusintac. Now he has been recalled and has accepted.

Mr. J. A. Bloodsworth into Millbrook, August 23.

Mr. D. Y. Ross into Cannington, August 10.

Mr. Wm. Neilly, ordained and inducted into Sunderland and Vroomanton, August 11.

Dr. Burrows at Hamilton, Bermuda.

Mr. Samuel Polan ordained by the Presbytery of Winnipeg and inducted as missionary at Greenwood group of stations.

RESIGNATIONS.

Mr. D. C. Johnson, of Knox Church, Beaver-ton.

Mr. H. F. Ross, of Morris.

Mr. Sim McDonald, missionary, of Kennebec Road, Que.

Mr. A. McLeod, of Winslow, and owing to continued ill health makes application for leave to retire.

Mr. C. A. Tanner, of Levis, having accepted the Principalship of St. Francis College, Richmond.

Mr. James Ross having been appointed by the General Assembly to a professorial chair in the Presbyterian College, Montreal, the pastoral tie between Mr. Ross and Knox Church, Perth, was dissolved, to take effect after September 11.

Mr. W. C. Calder, of Bocabec and Waweig, N. B.

Mr. T. H. Murray, of Little River, N.S.

PRESBYTERY MEETINGS.

Algoma, Sault Ste. Marie, Oct. 5, 7.30 p.m.

Hamilton, Knox, Ham., 3rd Tues. Nov., bi-mon.

Kamloops, Donald, Dec. 13th, 7 p.m.

Lanark & Ren., Renfrew, Nov. 22, 10.30 p.m.

Lincolnton, Uxbridge, Nov. 29, 11 a. m.

Montreal, Pres. College, Oct. 5, at 2.30 p.m.

Paris, Paris, Oct. 11.

Pictou, New Glasgow, Nov. 1, 9.30 a.m.

Whitby, Port Perry, Oct. 18, 11 a.m.

Winnipeg, Winnipeg, Knox, Nov. 17.

Literary Notices.

Jenness Miller Illustrated Monthly: for September. The words and music of a charming song "The Lullaby sung me by mother" forms a prominent feature. Articles by Mrs. Jenness Miller and many others, on a wide range of subjects make a well filled number. Price \$1.00 a year, 10 cents a copy, of all news agents.

The New Testament and its writers, by Rev. J. A. McClymont, B. D., of Aberdeen, is one of a series of Guild and Bible Class text books, edited by Dr. Charteris and Mr. McClymont. It gives in compact and condensed yet in very clear and popular form, a large amount of knowledge regarding the new testament and its writers. The other books of the series already issued are, "The Church of Scotland" by Dr. Muir of Edinburgh; "Handbook of Christian Evidences" by Prof. Stewart of Aberdeen;—"Life and Conduct" by Dr. Lees of Edinburgh, with others to follow. The books of this series are very cheap, being published at sixpence by A. C. Black, Edinburgh.

LITTLE THINGS.

Little words are the sweetest; little charities fly farthest and stay longest on the wing; little lakes are the stillest; little hearts are the fullest, and little farms are the best tilled. Little books are the most read, and little songs are the dearest loved. And when nature would make anything especially rare and beautiful, she makes it little—little pearls, little diamonds, little dews. Agar's is a model prayer; but then it is a little one, and the burden of the petition is but for little. The Sermon on the Mount is little, but the last dedication discourse was an hour. Life is made up of littles; death is what remains of them all. Day is made up of little beams, and night is glorious with little stars.—*The Baptist*.

THE NEW THEOLOGY.

The Holy Scriptures.—A useful book to be read discriminatingly; an authority when it accords with our reason; to be believed when it pleases us.

Man.—A creature whose antecedents are somewhat doubtful; who perhaps descended from Adam, perhaps not.

Depravity.—Something in man to be got rid of, but nothing serious.

Atonement.—A moral idea of sentiment that gives us the highest possible idea of self-sacrifice and self-sacrificing love, and makes us think less horridly of God than we otherwise would.

The Future Life.—A state after death in which every fellow can have another chance.

Conscience without sense of ill desert.

Morality without law.

Government without sanctions.

Inspiration without authority.

Revelation without certainty.

Atonement without expiation.

"Sic transit 'offensa crucis' et gloria Christi."

—*Congregationalist*.

"It is my deep conviction, and I say it again and again, that if the Church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man."—*Dying words of the missionary veteran Dr. S. C. Calhoun*.

Other Churches and their Work.

A witness at Rouen, refusing to swear by the name of God and avowing his infidelity, was fined \$100 for contempt of court.

It is said that nine thousand homeless young men lodge nightly in New York along Chatham street and the Bowery, between City Hall and Cooper Union.

The revision of the Luther Bible is by no means exciting the interest of the Germans that the revision of the King James edition did in England and America. Of the 26,000 copies published by the Castein Bible Society of Halle, only about one-half have been sold.

It is proposed to disendow twenty-four Roman Catholic dioceses in France, as the present occupants of the sees die off; also to suppress the salaries of vicars-general, as they are not "ministers of worship." By degrees the Catholics in France will become a voluntary community as in Britain.

The New Zealand census shows 1,197 churches and chapels, and 400 other buildings used for worship, with sittings for 278,000 or about one-half of the population. The number attending services is 197,000, of whom 40,785 are Presbyterians, 37,252 Episcopalians, 30,525 Roman Catholics, 27,106 Wesleyans, and 14,442 belong to the Salvation Army.

The Southern Presbyterians, at their last General Assembly, instructed the Executive Committee to present to every child (including all under sixteen years of age) who should recite perfectly the Shorter Catechism, either a pocket Bible or "Kerr's History of Presbyterianism in all Ages," as the applicant may elect. It was also decided to give a copy of the New Testament or "Kerr's Presbyterianism for the People," to any child that can recite the Introduction to the Shorter Catechism.

The religious Census of India yields figures encouraging to Christian missionary effort. In an article on the subject, Rev. John Morrison, of Calcutta, shows that whereas Hindus and Mohammedans still form the great bulk of the people, Christianity is distinctly one of the religions of India; that out of Burmah it ranks third in respect to numbers, outnumbering the Sikhs and Buddhists. Including Burmah, however, the Buddhists take the precedence and the Christians rank fourth, the Hindus numbering 207,000,000; the Mohammedans, 57,000,000; the Buddhists, 8,500,000; the Christians, 2,250,000, and the Sikhs nearly 2,000,000.

According to the recent census of the religions of Australia, the Church of England has by far the most numerous following in the population; the Roman Catholics come second, the Presbyterians third, and the Wesleyan Methodists fourth. Of the Episcopalians there are 503,084; Roman Catholics, 285,917; Presbyterians, 109,383; Wesleyan Methodists, 87,489. There are other Methodists to the number of 22,539, with 24,113 Congregationalists and 13,118 Baptists. The greatest gain exhibited by any denomination is shown by the Church of England, which has increased from 342,350 to 503,084. Among the returns are 346 agnostics, infidels, sceptics, socialists and free-thinkers.

About one-fourth of the people of Africa are Mohammedans and nearly three-fourths are pagans. There are about 3,500,000 Christians, of whom nearly one-half are Copts and Abyssinians, and the remainder Roman Catholics and Protestants in about equal proportion. The Roman Catholics include the French in Algeria and the

Portuguese in Angola and Mozambique. The Protestants include the English and Dutch of the South African colonies. The people in the countries bordering on the Mediterranean Sea and in the countries immediately south of these are Mohammedan, while the pagans comprise the great masses of the Negro, Kaffir, Hottentot and Zulu races in Central and South Africa.

RELIGIOUS PROGRESS IN ITALY.

THE annual summing up of evangelical work in Italy shows an encouraging result for 1891. It is all the more creditable when we think of the financial stress which afflicts the people, and the systematic opposition which is put in motion against the work. As yet it cannot be said that the great body of the people has been reached by evangelizing agencies—the efforts brought to bear are as yet too much from without and do not spring from native co-operation. But nevertheless it is true that native agencies are being successfully and permanently established, and that the great work of Italian evangelization, planted in the very home of its immemorial enemy, is being established on a sure foundation.

In the last *Missionary Review* there are some very satisfactory evidences of what is going on in that great country in the building up of a purer religion. Although the figures are small in comparison with the forces against which evangelism is contending, they yet signify success at the most critical and difficult time, and on that account are exempt from the tests of merely numerical strength.

Apart from the Reformed Catholic Church and the Free Churches, whose membership is small and is not included in the present estimate, the whole work of the Evangelical Church in Italy may be included in three divisions—the Italian Presbyterian, the Methodist, and Baptist Union of Churches. Each of these bodies contains subdivisions which work in harmony.

The additions in membership during the past year are thus given: The Presbyterian churches, 734; the Methodist churches, 449; the Baptist churches, 143—total, 1,326. Besides this, the large number of catechumens, amounting to about 2,000, gives great promise of increased membership in the next year. The Sunday schools include 6,000 children in their average attendance. The international system of Sunday-school lessons is now used in Rome itself.

Powerful disseminating agencies of truth aid the Churches. The British and Foreign Bible Society, the National Bible Society of Scotland, and the Florence Publication Society are doing a great work in the distribution of the Bible and other religious literature. Between 12,000 to 13,000 more copies of the Scriptures have been sold in 1891 than in the previous year. Actual sales in Italy during the past year numbered 153,770.

Another great advantage gained is that the Italian Scriptures are now issuing from the Claudian Press in Florence. Last year there were issued from it of book and tracts, 112,300; its favorite almanac, 35,000; periodicals, 117,080; Scriptures, 296,000.

All these figures, gratifying as they are, do not take notice of a large amount of private effort and seed-planting of evangelical truth. The grand fact, however, is that the various Churches engaged in this cause are moving together in the emulation of well-doing, helping one another in brotherly co-operation. Every thing points to a permanent, saving and increasing work.—*Sel.*

The Family Circle

JUSTICE WITH CHILDREN.

SO much has been said about the management of children that mothers begin to weary of it all, and yet of children I wish to speak. Would that my voice could reach every woman's heart, whether mother, sister, or teacher.

First, I wish to lead you back to your own childhood. Did you ever begin to do some odd job that you had not been told to do, but that you supposed yourself fully capable of performing, expecting to be thanked for kindly helping, only to find that you had done the worst piece of mischief that you possibly could, and, more than all, were told that you had done it out of pure mischievousness? If you never had such an experience, it must have been because servants were so plenty that nothing was left to do, or that you were too indolent to exert yourself.

A friend that I was visiting had a bright boy of six years, with a loving disposition, always willing to help everyone, but apparently the most mischievous of children. His mother was in despair. She confided her trouble to me, and I resolved to watch him, and see if I could not find out the reason he had won such a name as "Little Mischief."

The next morning at the table my friend remarked that the weather was so beautiful that she must remove her plants from the sunny window they occupied to the veranda; but she added, "I do dread to do it, it is so tedious, and it tires me so." I noticed how the little eyes sparkled, and knew, as well as if he had told me, that the little fellow had heard what she said, and would try to do the much dreaded job for her.

Not long after she ran over to Mrs. A's, and no sooner did the gate shut than Harry was active. The flower stand was already in the accustomed place, waiting for the plants. One by one, carefully, he lifted the heavy pots, and, without breaking a leaf, transferred them to their summer quarters. Sometimes he paused to rest, then went to work again. His face was a picture of happiness. He was helping his mamma. I watched, and wondered if this would also be laid to his mischievous propensities.

My friend was gone rather longer than she expected, for, as she told me afterwards, Mrs. A. had a love of a bonnet that she must see, as well as several costly additions to her parlour furniture. Ah! there lay the secret of her discontented looks, for she had told me that owing to several losses she would not be able to expend much money on her summer outfit. As she came in the gate, her face passed through all the phases of surprise, dismay, and finally anger.

"Harry, come here this instant! What have you been doing? How dare you touch my plants?" Stinging blows fell on the hands that had toiled so thanklessly. "You are always into some mischief!" she exclaimed. I watched the child; he was heartbroken. His bosom heaved and his sobs were pitiful. "Go to your room, and stay the rest of the morning." He obeyed.

"There!" she cried, "what did I tell you? How can I manage such a boy?" "By simply understanding him," I replied. "What do you mean?" "This; your little boy wanted to help you; I read it in his face. His motives were the best. You said it tired you so, and he generously did the disagreeable task for you." "But if he had dropped one?" "He did not; and if he

had, a broken plant is better than a broken heart. I tell you candidly, if you do not act differently with that boy, he is ruined."

They were harsh words, but I knew the mother's heart would in time forgive them. "What can I do?" "Put yourself in his place. Find out his motive, if you can, and, believe me, ten times out of twelve, what passes for mischief is only a wish to lighten your burdens—a desire of the loving heart to help you."

She went with me to the veranda. We rearranged the plants, and I called her attention to the heavy pots, and then to the little aching arms and back, and, after she had acknowledged she was glad they were moved, I begged her to tell her little boy the same.

"What! acknowledge that I did wrong to punish him? I would lose all control over him if I did that." "Try this time and see," I urged. And she did. When she entered Harry's room he sat in a chair by the window, quietly watching the floating clouds. Still smarting from a sense of injustice, he did not look round or smile.

"Harry, come here." He obeyed. "Why did you move the plants? Tell me the exact truth." He looked up to her face, and, reading encouragement there, he simply said: "Because you said it tired you so. I am most a man now. I can help you lots. I did not break one—not one, mamma; and they were heavy. Are you glad now I did it, mamma?" "Yes, yes, Harry; and I was cross and hurt your hand. I am sorry." "Oh, it does not hurt any more now. Next time, I'll wait till you tell me."

They came back together; and I saw by the looks of my friend that she had learned a lesson not soon to be forgotten. That was six years ago. They called while passing through our town this winter, and a more gentlemanly, helpful boy, would be hard to find. She said: "I have you to thank. From the day of the much needed lesson, I watched, and looked into the motives of my child, and always found that the so-called mischief arose from a desire to be useful. I soon got acquainted with my boy, and had no more trouble with him. He is now my greatest comfort."

Mothers, fathers, all that have charge of precious souls, beware how you misconstrue their motives! Though they may perhaps seem to do things out of pure mischief, be sure it is so before you can punish them, lest they cease to care, and as they have the name, only wish to make it fact. Oh, the men and women that have gone to destruction from having their motives mistaken, their action misconstrued! Be sure none of these sins are laid to your charge.—*The Housekeeper.*

The power of Christian song was singularly illustrated in India, not long since, on an occasion when a wealthy Hindu gentleman gave a great feast in honor of their God Krishna. As usual on such occasions dancing girls were employed to give *ecclat* to the entertainment. The presence and songs of these dancers are such as would not be tolerated in a Christian assembly. Yet to the astonishment of the gentlemen present when these girls were asked to sing they sang "What a Friend we have in Jesus!" and "Come to Jesus." These hymns had been taught them by a missionary lady, and as a result of this strange occurrence the giver of the feast subsequently sent his two daughters to be taught hymns like these. In this way entrance was gained into the house of a wealthy family.

OUR SABBATHS.

SUNDAY observance is a matter that each one must settle for himself, said our friend with an air of indifference. He had frequently boasted of his liberal views upon this subject. Many a time he had indulged in words of quiet humor, to show the contempt for that which he was pleased to denominate "the Puritanic strictness of Sabbatarians."

This remark of his was made on the Lord's day; and, satchel in hand, he was hastening to the depot, having a business engagement in a distant part of the country. Our friend was a member of the church. He was leaving behind all sacred duties of the family circle; before him were hours of monotonous Sunday travel; conversation foreign to the spirit of the holy day; reading that chiefly related to stocks and marts of trade.

In all this was he not altogether in harmony with his avowed principles? The Sabbath, in his view, was destitute of sacred meaning above other days of the week. He was a "liberal" Christian—tolerant of others' opinions, and as to Sabbath observance professing to believe that he was not his "brother's keeper." He did not see that Sabbath rest was so necessary, either to individual or public prosperity. He did not hear in the very depths of his soul God's voice saying: "Remember the Sabbath day to keep it holy." It had not yet come to him that the Lord's day was a sign of his covenant; that it was the perpetual commemoration of the Lord's resurrection from the grave, and therefore visibly represented all the blessings of man's redemption.

As he journeyed on that holy day, "finding his own pleasure," speaking his own words, the tender words of Moses addressed to God's erring people might have been appropriate: "O that there were such a heart in them, that they would fear me, and keep my commandments always, that it might be well with them and with their children forever."

Believers are everywhere summoned to watchfulness, lest the Divine law of the Sabbath be broken. The customs and demands of modern society have never seemed so imperative as now. In little things "offenses" may come. Having yielded at first to that which is questionable, the way has been opened to commit flagrant transgressions. How easy to lose an inward sense of guilt! "Having once been enlightened," it is possible to so break God's commandments that their profound seriousness utterly ceases to affect us.

The Sabbath is being fiercely assailed. The opposition of the carnal heart to God's commandments can only explain this antagonism. But the danger is far greater from silent betrayal than from open assault. Worldly tendencies meet us on every hand. We pause to ask: "Is it any harm to do this?" Or possibly we begin to compromise with evil by saying: "It is less harmful to do this than to do that" which the weakened conscience of another permits.—*Pres. Banner.*

A Pagan Testimony and a Pagan Notion. Mr. Lawton, one of the Chinese Inland Missionaries in the extreme northwest of China, on the borders of the great Mongolian Desert, received from a Pagan the offer of a beautiful ancestral hall for a Christian church. Mr. Lawton expressed his surprise at such generosity, but the Pagan answered, "You are doing an excellent work here, and in helping you with my best I hope to obtain a small part of your merit."

LEARN TO FORGIVE.

Learn to forgive. Do not carry an unforgiving spirit with you through all your life. It will hurt you more than anyone else. It will destroy the happiness of many around you, yet its chief feeding ground will be found in your own heart. You hate your neighbour. Yonder is his dwelling, one hundred and fifty yards away. You pass by a wood fire, you pluck a half-consumed brand from it, flaming and gleaming, and thrust it under your neighbor's dwelling to burn it. Who gets the worst of it? You find your garments on fire, and your own flesh burned before you can harm your neighbor. So is he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. I know of some who are calling themselves Christians, who are miserable because of their own revengefulness. Forgive your enemies, and get down on your knees and pray for them, and salvation will come into your own soul like a flood. "Father, forgive them." Sweet prayer and a blessed example.—*Sel.*

DRUNKENNESS.

The physical consequences of drunkenness are more terrible than can be described. Dr. Richardson, in his *Diseases of Modern Life*, says that the heart, which beats 106 times when in its natural condition, beats 131 times after six ounces of fluid alcohol has been taken. When this increased excitement becomes permanent, because of the continued use of intoxicants, the constant distention of the blood vessels under this increased pressure causes the flushed face and red eyes. The various membranes in which the brains, muscles, and other organs are enclosed, which furnish to each part the food appropriate to it for building up the body, become thickened, shrunk and inactive. The changes which follow produce gross and enfeebled bodies, diseases of the heart, lungs and other organs, and a constant waste of physical power. The appetite which is thus created is itself a disease. A morbid craving is awakened, which is often the beginning of madness. Then follow weakened nerves, disordered functions, blurred vision, the victim continually seeking a remedy in that which causes the disease.—*Sel.*

NEVER GIVE UP.

Never sit down and confess yourself beaten. If there are difficulties in the way, struggle with them like a man. Use all your resources, put forth all your strength, and "never say die." The case may seem hopeless, but there is generally a way out somehow. Are you bound and fettered by hurtful habits? Do not despair. You can't do much to help yourself, it is true, but there is One who never fails to strengthen the young man when he makes an honest attempt to overcome temptation and master every evil passion. "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." That is the experience of thousands of fellows who have felt their feet slipping, who have begun to sink in the quicksands of sin, and have reached out a hand to accept the loving help of the strong and gentle Christ. While He lives and loves, no man need ever give up.

An old English poet represents Pontius Pilate as sunk beneath the waves, with nothing visible but his hands. And these washing themselves eternally in an attempt to cleanse his soul.

LICENSED TO MAKE YOUR BOY DRUNK.

Stephen Merritt, the well-known New York-preacher and business man, speaking at a temperance meeting, gave one reason for his undying hatred of the drink traffic.

One New Year's Day, years ago, he came to New York from Nyack, where at that time he resided. On returning home he found *his only son drunk on his bed*—made drunk by the saloon keeper near at hand. By his son's bed he swore enmity to rum more bitter than ever before. With his son he went to the saloon and asked its keeper why he had done such a foul wrong. With loud curses he pointed to his license; and then, before him there "I told him I would rather he had killed us both; and again I resolved always to work for prohibition and against the rum trade to which we are in slavery."

There are persons who are amused by the grotesque antics and absurd acts of drunken men, but the drunkards they laugh at *are not members of their own families*. It is no joke to have a man or a child come home drunk; and what wonder is it that a man, finding his son in a drunken stupor, should gird on the armor to fight a traffic which can work such horrible results. And it is well to remember one thing: if it is not your boy who is drunk it is *some body's boy*, for rum-mills cannot be run without using up boys, any more than saw-mills can run without using up logs.

There are laws forbidding the sale of strong drink to minors; but a man who has sold himself to the devil and gone into the rum business cares little for law.—his business is to sell all he can, and make all he can out of it. And it is the business of men and women to teach their children, and guard their home, and hound the rum traffic out of the land, and into the pit of darkness where it belongs.

THE STUNDISTS.

THE name Stundist is a little repellent. It is as senseless as the words Quaker, Methodist, and other terms that have come to popularly designate varying forms of Christian worship. Stunde is the German word for a period of instruction, and of itself hints at the origin of this Puritan community. Over a large part of southern Russia are to be found isolated colonies of Lutheran Germans, whose fathers were attracted into the country during the last century by the promise not merely of land, but of local liberty as well. They rapidly made an oasis of culture in the desert of Russian serfdom, and to-day the traveller who suddenly stumbles upon a German village in Russia recognizes it immediately by the cleanliness of the streets, the substantial character of the houses, and, above all, by the intelligent character of the people.

It is a crime in Russia for a Protestant to read the Bible to an Orthodox; it is a crime for a Russian to give up being Orthodox; it is even a crime for a Protestant congregation to allow an Orthodox Russian to be present. When I left Russia, in the fall of 1891, eighty Protestant clergymen were under sentence of Siberia, having been declared parties to the crime of preaching the Gospel.

The Russian peasantry in general are disposed to hate Germans, as all shiftless people dislike those that are thrifty and successful. But amongst these were many upon whom German example made a deep impression. Some of them began to enquire into the secret of German success, and, as we may readily believe, received all possible encouragement from their Lutheran

fellows-subjects. They began to feel ashamed of habitual drunkenness; they began to think that children should learn to read and write. They noted the fact that Germans worked hard six days in the week, kept away from the brandy bottle, and sent their children to school.

When the Russian peasant got thus far, he could not stop there. He noticed that the German clergyman did not get drunk, did not go about in dirty clothes repeating incoherent words; but that he read to his people from the Bible, and encouraged them to read that book at home.

At this point the peasant ceased to be Orthodox. As soon as he commenced to read the Bible in secret, to unite in prayer with others, and to ignore church festivals, he became an object of active persecution on the part of the clergy.

Twenty years ago there were known to be about 1,000 Stundists in all Russia. To-day there are probably 250,000, although it is impossible to be certain on such a point. The bulk of them are scattered between the Black Sea and Poland, though their Puritan doctrine finds an echo in every province of the empire.

They are a vital Christian force, and are doing vastly more to revolutionize Russia than the Nihilists. They are spreading popular education amongst the class that needs it most and are starting inquiry in the minds of people whose fathers never questioned the divinity of the Czar.

The Russian Government could afford to ignore these people for many years, especially as the police reported them as uniformly industrious, honest, sober, and prompt in the payment of taxes. The Church, however, had to protect itself, for Stundists held one doctrine that could never be forgiven—denial of Orthodoxy. Non-conforming peasants were dragged from their homes, charged with heresy, looked in jail, flogged, tortured, sent to die loathsome deaths in pestilential mines—all to no purpose. The Russian suffers cheerfully for his religion, and in the record of the clerical courts it is rare to learn of a victim betraying a friend.

The same loyalty that makes the Russian soldier march for days on bad food, that makes him reckless of danger, and that keeps him on his sentry beat until he freezes to death—this loyalty comes out with equal force when he meets judicial torture at the hands of the Orthodox clergy.

The Russian Government is fighting Stundists and Skoptzi with the same well-worn weapons of old-fashioned persecutions, and no one who knows Russia need be surprised that Protestantism is making enormous strides in consequence.—*Poultney Bigelow, in Harper's Mag. for July.*

A Lady who had a large experience in missionary matters wrote as follows: "Don't be too anxious to have a special field or object of support. Give your money by an act of the most spiritual worship, directly to the Lord, and drop it quietly, laden with prayer, into the treasury, having confidence (you must have that) in those who disburse it for you, and let them send it wherever needed most. Dedicate it wholly, not only to the glorious King, but of the Man of sorrows; and if the Master wants twine strings, wrapper paper, and pine boxes, so practical and unromantic, let your funds go for those to carry the Bible in."—*Friends' Missionary Advocate.*

Yield not to temptation for yielding is sin,
Each victory will help you some other to win.
Fight manfully onward, dark passions subdue,
Look ever to Jesus, He will carry you through.

GOD'S BURDENS.

I long had borne a heavy load
 Along life's rough and thorny road,
 And often-times had wondered why
 My friend walked burdenless, while I
 Was forced to carry day by day,
 The cross which on my shoulders lay:
 When, lo, one day the Master laid
 Another cross on me. Dismayed,
 And faint and trembling and distressed
 I cried, "Oh! I have longed for rest
 These many days. I cannot bear
 This other heavy load of care.
 I pray thee, Lord, behold this one—
 Shall I bear both while he has none?"
 No answer came. The cross was laid
 On my poor back, and I was weighed
 Down to the earth. And as I went
 Toiling along and almost spent,
 Again I cried, "Lord, have I been
 Untrue to thee? Is it for sin
 That I have done, that I must still
 Carry this cross against my will?"
 "My child," the Master's voice returned,
 "Hast thou not yet the lesson learned?
 The burden thou hast borne so long
 Hath only made thee grow more strong.
 And fitted thee to bear for me
 This other load I lay on thee.
 Thy brother is too weak as yet
 To have a cross upon him set.
 God's burdens rest upon the strong,
 They stronger grow who bear them long,
 And each new burden is a sign
 That greater power to bear is thine."
 So now no longer I repine
 Because a heavy cross is mine,
 But struggle onward with the prayer,
 "Make me more worthy, Lord, to bear."

—Sel.

SYMMETRICAL DEVELOPMENT.

The symmetrical development of a tree is an agreeable thing to watch. Its growth in size, in height, in beauty, from a little sapling till its altitude and its circumference tempt the birds to build nests in its branches, while its shade is grateful to every passer-by—all this is a very pleasant thing to observe.

And even more delightful thing is to watch a character developing and strengthening through successive years.

You knew a sweet child, a school girl. She was distinguished for fidelity, for diligence, for amiability, for conscientious attention to every task.

Then the child went away; one day, you couldn't tell the exact moment, but you remember it, there was a bright, blithe maiden in her place. A maiden whom everybody loved, at whose feet the youthful knights laid their trophies.

It came to pass, in the natural order of events, that one of the most persistent knights won the lady's heart. You were at the wedding. The bride was bewitching, radiant; the husband proud and happy.

There followed in the bride's wake the fair young matron. She was as charming as at any earlier period, bringing to bear on her new duties the same characteristics which were hers in earlier life. These were halcyon days, serene and tranquil exceedingly.

By-and-by the matron was numbered among the blessed among women, who bear babes and cradle them in rejoicing arms. Never was she so sweet, so winsome, so tender, so discreet, as now. And still her character is going on, beautiful with the beauty of a rarely symmetrical development.—*Christian Intelligencer*.

THE LORD WAS HIS HELPER.

A MERCHANT in New York had pledged to the Lord a certain portion of his business receipts as fast as they were collected. He called this the Lord's insurance money, "For," said he, "so long as I give, so long will the Lord help and bless me, and in some way will give me the means to give. It is a blessing to my heart to keep it open in gratitude; a blessing to dispose of it to gladden other hearts, and the surest way to keep the Lord's favor with me."

The results of his experience were blessed, indeed, as he said, "I never realized before how he helps me in all my business plans.

"Things happen daily which show me that someone who knows more than I is protecting me. Bad debts have been paid that I did not expect. Errand boys getting into sly and bad habits have been discovered ere their thefts had proceeded far. As I needed competent help in my business, it has come just as it was wanted.

"When customers were about to fail somehow their debts to me were paid although they failed to pay others.

"A severe fire came to my office and seemed to have swept all my valuables away. But it was stopped at just the right moment, and not one thing valuable was lost. The insurance companies paid me enough to replace every damage, and the office was renewed better than before. The Lord sends me business enough to pay my debts, while others are dull.

"I cannot tell why it is except that I always pray for my business, and ask the Lord to bless it for the good of others, and that the means which come from it may be used for his cause.

"When I stop giving, business stops coming. When I stop praying for it, perplexities arise. As long as I pray for it, all moves easily, and I have no care or trouble.

"The Lord is my banker, my insurer, my deliverer, my patron and my blessed guardian of temporal things as well as spiritual."—*The Wonders of Prayer*.

By every Scripture prophecy and promise, and by every unfolding of Providence, Christ is just now saying to his church, "Go ye into all the world, and preach the gospel to every creature!" He buttresses up the command and commission by the declaration, "All power is given unto me in heaven and in earth," and by the promise, "Lo, I am with you always, even unto the end of the age." His omnipotence, omnipresence, eternity, are on our side. And if this world-wide work were but taken up by the church with the determination that no creature should be left without the gospel, it would again be written, "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."—*A. T. Pierson, D. D.*

It is scarcely a figure of speech to say that "woman is the corner-stone of heatheism." Notwithstanding their degradation, heathen mothers have immense power over their sons. The fear of a mother's curse prevents many Chinamen from listening to the claims of the gospel. An intelligent Hindu exclaims: "It is the women who maintain the system of Hinduism." Christ and his gospel are the only levers that have raised the nations. But in all the Orient only a woman's hand can adjust these levers to the corner-stone.—*Mission Studies*.

He that hath light thoughts of sin never had great thoughts of God.

CHRISTIANS AND THE SABBATH.

In a conscientious observance of the Sabbath the Christian is a witness for Christ. In a most effective manner he bears testimony to the reality of the Gospel. In his Sabbath-keeping every Christian, to a greater or less extent, is subject to observation. The unconverted by whom he is surrounded are interested observers of his manner of life in this direction. And they form a favorable or unfavorable estimate of his religious character as he is consistent or inconsistent in his discharge of his duty. If they detect a palpable inconsistency between his profession and his life, they conclude that his religion is a pretense, and they are encouraged in their effort to persuade themselves that all religion is a delusion. It is true that their reasoning is altogether illogical and erroneous. But it is with the result of their reasoning, not with the logic of the process, that we have to do. The end of their reasoning is the ruin of the soul. And as far as we have afforded them encouragement in their course of sin and self-destruction, we have been inconsistent with our profession and are to that extent responsible for their ruin.

GIVING.

Let us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."
2. Your opportunity. "As ye have opportunity, do good unto all men."
3. Your convictions. "That servant that knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."
4. The necessities of others. "If a brother or sister be naked or destitute of daily food, etc."
5. The providence of God. "Let every man lay by him in store, as God has prospered him."
6. Symmetry of character. "Abound in this grace also."
7. Your own happiness. "It is more blessed to give than receive."
8. God's glory. "Honor God with your substance."

Oh that men would accept the testimony of Christ touching the blessedness of giving! He who sacrifices most, loves most; and he who loves most is most blessed. Love and sacrifice are related to each other like seed and fruit; each produces the other.—*Watchman.*

CONSECRATION.

Consecration is only possible when we give up our will about everything. As soon as we come to the point of giving ourselves to God we are almost certain to become aware of the presence of one thing, if not of more, out of harmony with his will.

And while we feel able to surrender ourselves in all other points, here we exercise reserve. Every room and cupboard in the house, with the exception of this, thrown open to the new occupant. Every limb in the body, but one, submitted to the practiced hand of the Good Physician.

But that small reserve spoils the whole. To give ninety-nine parts and to withhold the hundredth undoes the whole transaction. Jesus will have all or none. And he is wise. Who would live in a fever-stricken house so long as one room was not exposed to disinfectants, air and sun? Who would undertake a case so long as the patient refused to submit one part of his body to examination? Who would become responsible

for a bankrupt so long as one ledger was held back?

The reason that so many fail to attain the blessed life is that there is some one point in which they hold back from God, and concerning which they prefer to have their own way and will rather than his. In this one thing they will not yield their will and accept God's; and this one little thing mars the whole, robs them of peace, and compels them to wander in the desert.—*F. B. Meyer.*

THE INFLUENCE OF HYMNS.

Do we realize, I wonder, how great is the influence of the treasure we possess in these sweet pilgrim songs, that cheer our earthly way? I wonder how many times a year we pause in life's journey to think how dear to us are the sweet old hymns, familiar from our very babyhood.

One of my earliest and pleasantest recollections is that of sitting upon my father's knee, in the Sunday twilight time, and being delightfully trotted to the words and tune of "Where, O, where are the Hebrew children"—I love it yet, worn-out and hackneyed as it is! How real they all seemed to me, "Daniel in the lion's den," "Elijah and his wonderful chariot of fire," the "Weeping Mary," and "Martyred Stephen." It was, indeed, the oratorio of my childhood!

Looking backward I see that two hymns have been specially the tonics of my spiritual life, just as invigorating sea-breezes have given tone to my physical being; they are the world-renowned, world-loved hymns, "Jesus lover of my soul," and "Lead, kindly light." The favorite hymn of a certain friend was, "My Jesus as Thou wilt"; so many times, in so many ways his will was crossed that his soul craved the strength that lay in the words of exquisite submission. Our Great Physician knows our hearts, and gives what is best; in a short time this friend developed into one of the noblest characters I have ever known; his earthly work was early finished, the "As Thou wilt" has led him from earth to the blissful satisfaction of Christ's "Ye shall know."

One time, while away on a visit, something occurred in connection with the subject of hymns, which nonplussed me deeply. It was Sunday evening, the parlour was full of people, most of them entire strangers. Presently some one asked me to sing, I never felt much like declining, but upon being asked again I sat down at the piano and sang "Jesus lover of my soul," after which, at my suggestion, we all sang three or four familiar hymns. When I returned to the sofa I had left, a gentleman, to whom I had been introduced half an hour before, said in a loud voice: "You don't know how glad I am that you sang that first hymn, I wondered what your choice would be. That hymn was my salvation; you will be surprised when I tell you that once, a number of years ago, I was so miserable and unhappy that I was just on the verge of suicide, when from somewhere I heard a man's voice singing 'Jesus lover of my soul, let me to Thy bosom fly.' I stopped to listen, for words and voice were sweet, and then and there felt that God had sent the singer to save me from my desperate deed.

A hymn to me seems a prayer with wings. What, for instance, could be more uplifting, more consoling than the dear old evening hymns "Glory to Thee, My God, this night," and "Softly now the light of day!" Could any breath of prayer be sweeter? We need to learn more of them, and to keep their rhythmic melodies, endeared by many memories, warm within our hearts.—*Mary G. Woodhall.*

THE MOURNER'S FRIEND.

Jesus knows the place is empty,
 Jesus sees the vacant chair,
 Jesus knows how sore the absence
 Of the face that once was there.
 All my loss He fully measures,
 All my sorrow He can feel;
 Go and spread thy griefs before Him,
 He can soothe and He can heal.

Once on earth a man of sorrows,
 Day by day He bore our load;
 Loss, unkindness, and desertion
 Strewn with thorns His toilsome road.
 Yet he felt for others' trials,
 Sweetly dried the mourner's tear;
 To the weary, heavy laden,
 Whispered words of heavenly cheer.

Jesus is the same for ever,
 Though exalted far on high;
 Still His loving ear is open
 To the lonely mourner's cry.
 By His Spirit He is present
 Still where death and sorrow come,
 Present in the darkened chamber,
 Present in the shadowed home.

But amidst the tears and shadows
 Jesus standeth here with thee,
 And His voice in tenderest accents
 Whispers, "Rest thy heart in Me."

—Sel.

OUR PROSPECTS.

WHAT scenes await the unborn child as he enters this world! At first he is unable to appreciate the smallest portion of them, though they are all before him and around him. But as mind and body mature, the prospects before that child seem to widen more and more. But the widening is on the part of the child, not the prospects.

To an inquiring mind there can be no end to his expanding views. Should one who is possessed of such a mind live to extreme old age and be a diligent student all his days, there must be still vast unexplored fields beyond him. No one has yet lived long or studied hard enough to know all that might be known with reference to material things. No one is likely to live long enough. If Sir Isaac Newton could say, as the end of life drew near, "To myself I seem to have been as a little child playing upon the seashore while the immense ocean of truth lay beyond me," there is little prospect of any mortal reaching the utmost limit of human knowledge. There will ever be room for farther progress. The more one knows the more will he see to be known till he, too, feels that the "immense ocean of truth is yet beyond him."

A SECOND BIRTH.

But there is a second birth, which introduces the subject of it into a new and spiritual world as the first does into the material world. Those thus born are at first mere "babes in Christ." They have need of milk rather than of meat. We knew the man whose early views, as he hopefully passed from death unto life, harmonized with these words of the prophet: "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." He felt himself in a new world, the material things of which were praising God. But in general the views of the young convert of the new world into which he has entered are very limited.

It was not as a "babe in Christ" that the Psalmist said to the Lord, "All thy works shall praise thee." And it is not as such "babes," that the people of God view the works of nature in that light. Grace must first have a growth, and the expansion of views which it contemplates will ultimately reach far beyond the things of time. We can conceive of no limits, even in this life, to the spiritual prospects that open up before the child of God. This is the path that "is as the shining light that shineth more and more unto the perfect day."

But glorious as are the prospects that unfold before him while he lives, they are but the beginnings of those that open up before him in the world to come.

A THIRD BIRTH.

We believe in a third birth. At his death the saint is born into glory. And of the things which God has prepared for his children in their future state of being "eye hath not seen nor ear heard, neither hath entered into the heart of man." They are far beyond finite conception. There is no end to them, as there is none to eternity. As we have evidence that we love God may we be assured that all will be well. No more sorrow, no more trial, no more want, no more death.

The Psalmist could say while yet amidst the struggles of this life, "My cup runneth over" but much more can those who have reached the mansions prepared for them.

Those pleasures forevermore, unmixed, pure! What a contrast with the best things of time, so mixed, the bitter with the sweet, the bad with the good, the painful with the pleasant, the dark with the light! As we meditate upon the things that await the righteous in another world, we wonder not that a dear man of God exclaimed "I had rather be a redeemed sinner than to be Gabriel before the throne." Gabriel can never enter into the spirit of the song of redeeming love as the redeemed can.—*Dr. Taylor in Presbyterian Banner.*

ADAM'S FIRST NIGHT.

The coming on of the first night of earth's history must have been a strange experience to Adam. As he saw the sun sinking and the cool shades gathering, a foreboding of disaster may well have crept into his mind. But night revealed far more than the day; for as the sun disappeared there flashed forth worlds to Adam's sight, of which he had had no conception before. The moon, the stars, the planets twinkled and beamed upon him from afar. His knowledge of the universe widened. And so it will be, no doubt, with the night of death. We shun and dread it; it seems to be the blotting out of all that is fair and beautiful among the things that we have known. But death, we may easily believe, will be a great opening of our eyes, closing them to the little sights of this poor fading world, we shall gain a vision of far better and brighter worlds that lie beyond. Let us think of God's reserve of bounty, God never gives at once all he has to give. He even has yet good things in reserve. He waits for the occasion. He never depletes his store, or leaves a man to think it can be useless to apply to him further. "O, how great is thy goodness, which thou hast laid up for them that fear thee!"—*Sel.*

My principal method for defeating heresy is by establishing truth.—*Newton.*

Sabbath School Lessons.

Oct. 16. PETER'S VISION. A. D. 40.
Lesson Acts 10: 1-20. Golden Text, Acts 10: 34.
Memory vs. 1-4. Catechism Q. 99.

Ten years had passed since the founding of the christian church, since Christ had finished his work and ascended to the Father and the Holy Spirit had come in such fulness of power at Pentecost to carry on His work of applying to men the redemption purchased by Christ. Many had been gathered into the Church. Peter had travelled west to Joppa and Lydda and in last lesson raised Dorcas to life. Some thirty miles north of Joppa, on the same coast, was Cæsarea, one of the chief cities of Judea, the official residence of its Roman Governors, Pilate, Felix and Porcius Festus, and the headquarters of the Roman army in the country. One of the military captains, Cornelius, reminds one more of Havlock or General Gordon than of the Pagan Romans of old days. He had learned of the true God and worshipped him, and in this lesson God answers his longing and prayer for more light, by bringing to him, in a strange way, the Apostle Peter, who tells him of Christ.

I. The vision of Cornelius, vs. 1-8.

II. The vision of Peter, vs. 9-16.

III. The call to service, vs. 17-20.

I. Vs. 1-3. *Centurion*—leader of a century a company of one hundred men. *Band*—a cohort consisting of six centuries, just as a regiment consists of a certain number of companies. *Italian* they were Roman, not foreign soldiers. *Devout*—he must have learned of the true God from Jewish sources. *All his house*—a good test of his religion. *Much alms*—another good test. *Prayed* prayer and works went together. *Ninth hour*—3 p. m. *Angel* or messenger, God's messengers to men. *Memorial*—God remembers them with approval. Thus He always does.

Now send—and get the answer to thy prayers. *Toppa*—a town on the coast 30 miles South. *What thou oughtest to do*—Hitherto, Cornelius had been groping in much of darkness. *Devout Soldier*—The God fearing captain sought servants like minded.

II. Vs. 9-16. *House top to pray*—the houses had but one storey, with flat roof, and an outside stair leading up to it, so that the "up-stairs" was out of doors, and Peter merely went up-stairs to a retired place to pray. The strong man must be a man of prayer. *Trance*—unconscious of what was around him, absorbed in what was before his mind. *Kill and Eat*—the hunger may have had something to do with shaping the vision as God uses natural means to teach spiritual lessons. *Common or Unclean*—The Jews were very strict about the ceremonial law.

III. Vs. 17-20. *Doubted*—he did not know the meaning of it, but he soon learned what God intended to teach by it, viz, that the Gentile centurion, whom he thought unfit to associate with, was one of God's cleansed and chosen ones. *Thought on the Vision*—still perplexed as to its meaning. *Nothing doubting*—the call is from God. I have sent them.

1. How wondrously God works to bring Cornelius and Peter together, as he had not long before brought Phillip and the Eunuch together.

2. Think no man hopeless or God forsaken.

3. God will give more light to those who use what light they have.

4. Blessings come in answer to prayer. Both Peter and Cornelius were blessed when praying.

PETER AT CÆSAREA.

Oct. 23.

A. D. 40.

Lesson, Acts 10, 30-48. Golden text, Acts 10, 43.
Memory vs. 39-43. Catechism Q., 100.

Peter in response to the message of Cornelius and in obedience to God's command, set out at once from Joppa for Cæsarea. Cornelius had called together some friends to meet him. Peter came. Cornelius with a superstitious reverence which his pagan training had taught him, fell down to worship him as one who had more than mere human authority and power. Peter lifts him up, explains how he came, and asks why he was sent for. The lesson is the story of what followed.

I. Cornelius tells his vision, vs. 30-33.

II. Peter preaches Christ, vs. 34-40.

III. The Spirit comes in power, vs. 44-48.

I. vs. 30-33. *Bright clothing*—Showing him not of earth. *Immediately*—How many in times of spiritual concern have been ruined by delay. To-day if ye will hear his voice harden not your hearts. Now is the accepted time, now is the day of salvation.

II. vs. 34-43. *No respecter of persons*—It was a new truth to Peter. It seems old to us. Yet how slow we are in practice to follow the God like and respect no man's person. *Feareth Him*—The love that fears to grieve Him. *Worketh righteousness*—There can be no true fear of God where there is not righteousness. Then Peter follows with the gospel story which the apostles were never weary of telling.

In short compass he sums up the whole story. God anointed Jesus of Nazareth with the Holy Ghost and with power. The Jews slew and hanged Him on a tree. God raised Him up to be judge of living and dead, and whosoever believeth in Him shall receive remission of sins. This was the sum of apostolic preaching and must ever be the sum of all preaching that aims to satisfy the longing soul.

III. vs. 44-48. *Fell on them*—"A Gentile Pentecost." When Peter preached in Jerusalem there was the first great Pentecost, which might be called "The Jewish Pentecost." Ten years later, this same Peter is preaching his first sermon, on the same grand theme, to a Gentile audience at Cæsarea, and another incident is given, showing indeed that God is no respecter of persons. Yet this same Peter afterwards weakly dissembled and refused to eat with Gentile converts at Antioch. Gal 2: 11, 12.

The Circumcision, the Jews: *Astonished*! It was hard to unlearn the prejudices of a life time. *Tongues*—the same signs that accompanied the first Pentecost.

Forbid water—The water was to come to them and not they to the water. *Baptized*—the same as at the greater Pentecost ten years before. *Tarry*—they did not want to part with him who had brought such joy.

1. There should be no respect of person in the Church of Christ, See James I: 1-3.

2. All of every nation who believe in him shall be saved.

3. All who seek God shall find Him.

4. The news of His coming should be preached to all the world.

5. The teaching on which the Spirit's powers can be asked, is Christ and Him crucified.

6. A man's religion should be seen in the ordering of his household, and in his conduct at all times.

THE GOSPEL AT ANTIOCH.

Oct. 30. A. D. 40-44.
Lesson, Acts 11, 19-30. Golden Text, Acts 11: 21.
Memory vs. 21-24. Catechism Q., 101.

The lesson goes back and links itself to the persecution that arose about Stephen, tells how the result of that was so different from what the persecutors intended,—how instead of hindering God's cause they spread it so much the more, even to Antioch, the capital of Syria, 300 miles north from Jerusalem.

I. The Gospel given to Antioch, vs. 19-21.

II. The first "Christians" at Antioch, vs. 23-26.

III. The "poor" collection at Antioch, vs. 27-30.

I. vs. 19-21. *Scattered abroad*—They thought it an evil thing that they had to flee for their lives. They went forth weeping bearing precious seed. But God meant it for good. *Phœnicia*—Phœnicia, a narrow strip of level country lying west of the range of Mount Lebanon, along the Mediterranean, and containing the cities of Tyre and Sidon. *Cyprus*—An island in the Mediterranean. *Antioch*—A city of Asia Minor, long afterward one of the leading centres of Christianity. *Jews only*—They had not yet learned the lesson taught to Peter at Cæsarea, (see last lesson). *The Grecians*—The men of Cyprus and Cyrene were of broader view than the Jews who had scattered from Jerusalem and preached the gospel to the Grecians by whom it was heartily accepted. Many believed and turned to the Lord.

II. vs. 22-26. *Tidings*—Strange, glad tidings of the spirit of the gospel. *Barnabas*—Hearing of this wondrous work of grace, the Church at Jerusalem sent forth a trusty messenger to see the nature and extent of it. *Glad*—The work was all that could be expected. The kingdom of Christ was extending as they had scarcely dreamed of. *Cleave*—This is the needed exhortation in every work of grace, *cleave* to the Lord. *Seek Saul*—Saul had been for some time living in seclusion in Tarsus, his native city, whither he had fled from persecution at Jerusalem. Barnabas now seeing the great opening at Antioch and the need of a helper, bethought him of Paul who was not far away, at Tarsus, went after him, took him to Antioch, and for a year they labored there. This was the first year of Paul's great work as the Apostle of the Gentiles. *Called Christians*—Perhaps by their enemies as a term of reproach, but if so it was only one of the many instances in which the malice of Satan defeats its own ends and tends to the glory of God.

III. vs. 27-30. *Send relief*—The spirit that animated the early Jewish Christians when they sold their possessions and goods and gave to every man as every man had need, showed itself at Antioch, and will always show itself where Christ is, for it is the spirit of Christ. *Ability*—This is the true rule of Christian giving. They gave where there was need, without waiting to be asked, and gave according to their ability. These first so named "Christians" were a pattern to all Christians of every age. *To the Elders*—The Church at Jerusalem had sent forth Barnabas to see the work at Antioch. More than a year afterward he comes back with this token of the genuineness of the work.

1. All efforts to stop the spread of the gospel are in vain.

2. When Christians leave their homes for other lands, from whatever cause, they should carry their Christianity with them and make it known by life and work.

3. True Christianity will show itself in doing good to the bodies as well as to the souls of men.

PETER DELIVERED FROM PRISON.

Nov. 6. A. D. 44.
Lesson, Act. 12: 1-17. Golden Text, Ps. 34: 7
Memory vs. 5-8. Catechism, Q., 102

The persecution that had arisen about Stephen had some time since quieted down. Paul, a moving spirit in it had, more than four years since, joined the Christians. The disciples, scattered from Jerusalem and working elsewhere, were not so constantly before the eye of the Jewish authorities and there was a period of rest. Now, about the time that Paul and Barnabas came up to Jerusalem with the donation from Antioch for the poor, Herod Agrippa was king over all Palestine, and, perhaps for reasons of his own at first, and afterward to please the Jews, took into his own hands the work of persecuting the Christians. How he was foiled, in the case of Peter, we are told in the present lesson.

There are here two places mentioned, the prison and the prayer meeting, and two scenes in each place, four scenes in all.

I. The Prison, all dark, vs. 1-6.

II. The prayer meeting, vs. 5, 12.

III. The Prison, deliverance, vs. 7-11.

IV. The prayer meeting, praising, vs. 13-17.

I. vs. 1-6. *Vex certain*—the more prominent and offensive to the Jews—*Killed James*—the first recorded death among the true apostles *Four quaternions*—i.e. four fours, 16 soldiers, or four watches of four men each. *Easter*—The passover, see revised version. Easter was an invention of a later age. *Two chains*—A ring around Peter's left wrist was linked to a ring around a soldier's right wrist, and a ring around Peter's right wrist was linked to a ring around a soldier's left wrist. *Sleeping*—It was calm trust in Peter, but what a picture of the guilty, sleeping men bound in sin, sleeping on as if they were safe. *Keepers*—The other two soldiers of the watch.

II. vs. 5, 12. *Prayer v. 5*—This was all they could do. *Without ceasing*—They did not get discouraged and give up. *Many praying, v. 12*, it was the last night, there seemed little hope, but still they prayed. What an example to us as we pray for souls in bondage to sin.

III. vs. 7-11. How like to what the spirit of God does in awaking the slumbering sinner and striking off his bonds in answer to prayer. *Arise*—How many are awakened and go to sleep again and their waking brings no deliverance. *Follow me*—Christ's command to every one set free from bondage to sin. *His own accord*—When we are following God's leading He will remove the obstacles. *Come to himself*—He had been in a dazed state thinking he was dreaming.

IV. vs. 12-17. *House of Mary*—He knew where to find kindred spirits. *Praying*—for him, see v. 5, *Hearken*—They would be afraid of the Jews and she would ask "who is there" before opening. *Opened not*—What a touch of nature, forgetting to let him in she ran to tell the news. *Mad*—When told that their prayers were answered, they would not believe it. How we dishonor God by our lack of faith. *Astonished*—Even when they saw the answer they were amazed.

1. God cares for his own and will always deliver them in his own way.

2. God always hears and answers prayer. "Sometimes He says yes and sometimes He says no," but he always says what he sees to be best.

3. How weak and unworthy our faith in the promises of the heavenly Father.

4. Prayer is an unfailing resort for the Christian, even in the darkest hour.

Acknowledgments.

Received by Rev. Wm. Reid, D.D., Agent of the Church at Toronto, Office 170 Yonge Street, Post Office Drawer 2607.

Table with 2 columns: Donor Name and Amount. Includes Rec'd to 1st Aug. '92 \$209 22, Ayer, Stanley st. ch. 13 00, Aberarder. 2 00, Hyndman, M'n'tn 4 00, etc.

\$262 93

HOME MISSION FUND.

Table with 2 columns: Donor Name and Amount. Includes Rec'd to 1st Aug. \$5,194 20, Summerside. 25 00, Late T Duncan, S Glos. 25 00, etc.

\$5,988 28

STIPEND AUGMENTATION FUND

Table with 2 columns: Donor Name and Amount. Includes Received to 1st Aug. \$943 62, Ayer, Stanley st. 80 00, Komoka 5 75, etc.

\$1,167 37

FOREIGN MISSION FUND.

Rec'd to 1st Aug. \$15,541 85

Table with 2 columns: Donor Name and Amount. Includes Ayer, Stanley st. 37 00, Late T Duncan 25 00, Carluko, St Paul. 80 00, etc.

\$17,668 22

KNOX COLLEGE FUND.

Table with 2 columns: Donor Name and Amount. Includes Alberton 1 30, Mimosa 3 00, Alex Taylor 5 00, etc.

1 00

Table with 2 columns: Donor Name and Amount. Includes MONTREAL COLLEGE FUND. Rev. McKenzie, Honan \$15 00, Scott & Uxbridge 1 00.

Table with 2 columns: Donor Name and Amount. Includes MANITOBA COLLEGE FUND. Uxbridge \$2 12, Warwick, Knox 2 00, etc.

\$118 73

WIDOWS & ORPHANS FUND.

Table with 2 columns: Donor Name and Amount. Includes Contributions. Received to 1st Aug. \$230 03, Carluko, St Paul's. 13 00, etc.

Table with 2 columns: Donor Name and Amount. Includes Markham, St John's 4 65, N Luther 3 25, Richmond, B C 2 00, etc.

\$372 48

Ministers' Rates.

Table with 2 columns: Donor Name and Amount. Includes Received to 1st Aug \$304 00, Rev R Whillans 8 00, etc.

\$512 72

AGED & INFIRM MINISTERS FUND.

Table with 2 columns: Donor Name and Amount. Includes Rec'd to 1st Aug \$1,552 07, Ayer, Stanley st. 15 00, etc.

\$1,633 12

Ministers' Rates.

Table with 2 columns: Donor Name and Amount. Includes Received to 1st Aug \$259 40, Rev Jas A Anderson 10 75, etc.

\$297 65

A. & I. MINISTERS ENDOWMENT FUND.

Table with 2 columns: Donor Name and Amount. Includes Ottawa \$127 00, Miss Cadou 25 00, etc.

JEWISH MISSION.

Table with 2 columns: Donor Name and Amount. Includes Rev McKenzie, Honan \$15 00, Trio, Riverbank 1 60, etc.

NEW HERBIDES

Table with 2 columns: Donor Name and Amount. Includes Mrs M McCrae, Galt. \$160 00

BRAZIL

Table with 2 columns: Donor Name and Amount. Includes Marsboro Y P. \$25 00

CHURCH & MANSE B. FUND.

Table with 2 columns: Donor Name and Amount. Includes Thomas Bain. \$30 00, S Westminster. 6 00, etc.

TEMPERANCE FUND.

Table with 2 columns: Donor Name and Amount. Includes Nepean \$5 00, Camden 3 00, Cav & N Glasgow. 3 00, etc.

Table with 2 columns: Donor Name and Amount. Includes N Luther 3 25, Richmond, B C 2 00, Leamington. 4 00, etc.

\$837 92

ST. JOHN'S (WFLD) SUFFERERS

Table with 2 columns: Donor Name and Amount. Includes Chiefly for rebuilding Presbyterian Church, partly for General Relief Fund. Itenfrey, St And. \$75 00, etc.

Received during August by Rev. P. M. Morrison, agent at Halifax; Office, 39 Duke St., P. O. Box 238.

FOREIGN MISSIONS.

Table with 2 columns: Donor Name and Amount. Includes Previously ackldgd. \$2245 57, Goldstream 1 30, Cleveland sec. 7 25, etc.

Up Springfield Un s s.....	1 15
Springfield & Stud.....	10 00
Pictou, Knox.....	103 00
Shan, on vale s s.....	4 16
Shubenacadie.....	23 00
Eureka.....	8 00
Southampton.....	11 00
Milford s c e.....	2 70
	\$281 03

HOME MISSIONS.

Previously ackl'd.....	\$637 15
Coldstream s s.....	20 87
Div B of N S.....	76 00
Merchants B.....	18 00
New Glasgow, United.....	176 25
Stellarton, Sharon.....	32 10
Gore & Ken.....	29 22
Mid. Musquodoboit.....	15 00
Jas Ramsay.....	7 00
Newcastle, St Ja.....	20 00
W Riv & Green Hill.....	40 80
Tabusintac & B ch.....	8 00
Int Mrs W Archibald.....	13 74
Springfield, L Soc.....	6 63
Bedford.....	6 63
Up Musquodoboit.....	3 50
Fredericton, St Pauls.....	105 00
Dalhousie, N B.....	38 00
Salem, Ad Rock, Ind R.....	9 00
Escuminac.....	8 50
Stellarton, Sharon.....	2 00
Div Union Bk.....	4 50
	\$1279 34

AUGMENTATION.

Previously ackl'd.....	\$13 50
Shubenacadie.....	13 85
	\$27 35

COLLEGE FUND.

Chiefly for payment of debt on College Fund, except the bank dividends.

Div Bank of N S.....	\$240 00
Jas McKay, Stel.....	52 00
Wm Miller, Stel.....	10 00
Chatbam, St And.....	5 00
Newcastle, St Ja.....	2 75
Tabusintac & B ch.....	10 00
St Stephen, St Ste.....	6 00
Truro, St And.....	29 55
Up Musquodoboit.....	33 63
D McKenzie, Pic.....	8 00
A D Munro, Pic.....	10 00
Thorburn.....	10 00
Pictou, Knox.....	20 00
Pisarinco.....	17 70
Windsor.....	69 00
Cheboque.....	1 80
Yarmouth.....	15 80
Stellarton.....	1 00
Baillie, N B.....	2 00
Hopewell.....	56 70
Div Peoples Bk Hx.....	90 00
Div Union Bk of Hx.....	307 80
Clyde & Barrington.....	13 78
Shelburne, Up O & W J.....	11 47
Lockeport & E J.....	19 11
Rivdale & Nield.....	8 31
Lunenburg & Rocks.....	43 07
Mahone Bay.....	14 01
Bridgewater.....	22 62
Cross R & L Ferry.....	11 78
New Dublin.....	2 22
	\$3933 10

AGED MINISTERS' FUND.

Previously ackl'd.....	\$613 78
Hcv M G Henry, rates.....	15 00
Mid Musquodoboit.....	5 53
Shediac, Knox.....	10 23
Tabusintac & B ch.....	2 00
Hcv J L George, rates.....	6 00
Up Musquodoboit.....	4 00
Springfield & Stud.....	2 00
Div Un Bk of Hx.....	22 50
	\$681 06

BURSARY FUND.

Previously ackl'd.....	\$146 25
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Div Mer Bk Hx.....	15 00
Div Un Bk Hx.....	4 00
	\$165 75

WIDOWS' AND ORPHANS' FUND (MARITIME SYNOD).

Received by Rev. Geo. Patterson, D. D., from 1st May to 31st July, 1892.

Ministers' Rates.

G M Clarke.....	\$14 00
A W Herdman.....	14 00
Jas D Murray.....	14 00
Joseph Annand.....	14 00
J W Mackenzie.....	14 00
K J Grant.....	14 00
John Macrae.....	14 00
W L Thompson.....	14 00
F J Coffin.....	14 00
F M Tait.....	14 00
H M Scott.....	14 00
E G Grant.....	14 00
A B Dickie.....	14 00
F N Murray.....	14 00
A McKnight.....	14 00
T G Johnston.....	14 00
G S Carson.....	14 00
D B Blair.....	14 00
Alex McLean.....	14 00
A B McLeod.....	14 00
John Currie.....	14 00
J A McKee.....	14 00
J T Blair.....	14 00
Thomas Nicholson.....	14 00
James McLean.....	14 00
J D McGillivray.....	14 00
James Ross.....	14 00
James Fitzpatrick.....	14 00
Wm Grant.....	14 00
John I George.....	14 00
W J Fowler.....	14 00
Moses Harvey.....	14 00
Kenneth McKenzie.....	14 00
A Rogers.....	14 00
T Sedgewick.....	14 00
A M Sinclair.....	14 00
Jas Bennett.....	14 00
George Patterson.....	14 00
C S Lord.....	14 00
J A Cairns.....	14 00
Alex Ross.....	14 00
Adam Gunn.....	14 00
J C Herdman.....	14 00
E S Bayne.....	14 00
M M Grant.....	14 00
J W Fraser.....	14 00
H A Robertson.....	17 50
John Wallace.....	17 50
W P Begg.....	17 50
R C Cunningham.....	17 50
R C Cunningham.....	17 50
John Rose.....	17 50
Thomas Downie.....	10 50
M E Henry.....	10 50
Don McNeil.....	10 50
Mul Campbell.....	10 50
W Stewart.....	10 50
John Robertson.....	10 50
David Drummond.....	7 00
Lat Behari.....	7 00
Levis Jack.....	7 00
J A McLean.....	7 00
A T Love.....	7 00
A S Stewart.....	7 00
Alex MacRae.....	7 00
W McLeod.....	7 00
Thomas Cumming.....	21 00
J R Coffin.....	55 00
W M Wilson.....	31 20
A J Mowat.....	46 61
J D McFarlane.....	25 50
Thomas Duncan.....	21 33
Alex Grant.....	18 00
J H Cameron.....	38 00

Ministers' Rates.

John Rose.....	18 75
Wm Stewart.....	10 50
Previously ack'l'd.....	14 00
	\$1183 38

Congregational Contributions.

Youghal.....	\$2 00
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W. & O. FUND, MARITIME SYNOD.

Receipts for August—
Ministers' Rates.

Daniel MacGregor.....	\$14 00
J S Carruthers.....	14 00
T Stewart.....	14 00
A Campbell.....	14 00
A Z Thompson.....	14 00
E A McCurdy.....	17 74
B Scot.....	17 74
Previously ack'l'd.....	1,183 38
	\$1,285 48

Congregational Collections.

Summerside.....	\$5 00
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HIGHER RELIGIOUS INSTRUCTION.

Rec'd by Rev T F Fotheringham, May 1st—Aug. 26th 1-92.

St Andrew's Guelph.....	\$5 00
Clinton, Ont.....	3 00
Cobourg, Ont.....	3 00
Botany, Ont.....	2 00
Brooklin, Ont.....	1 00
Columbus, Ont.....	1 00
Claremont, Ont.....	1 00
Springhill, N S.....	3 00
Mount Forest, Ont.....	5 00
K ox, Hamilton, Ont.....	5 00
Wentworth st, Ham'tn.....	1 00
Shedi c, N B.....	1 00
Bathurst, N B.....	1 00
New St. A., New Glasgow, N S.....	1 00
Campbellford, Ont.....	2 00
West Tor., Annet, Ont.....	5 00
Dublin Shore, N S.....	1 00
Erskine, Toronto.....	5 00
Brandon, Assa.....	5 00
Rylestone, Ont.....	2 00
Pilot Mound, Man.....	2 50
Merrickville, Ont.....	1 00
Jasper, Ont.....	1 00
Selkirk, Man.....	1 00
St Paul's, Peterboro.....	5 00
Spencerville, Ont.....	1 00
Cooke's, Toronto, Ont.....	5 00
	\$36 50
	37 04
	\$73 50

Received by Rev. Robt. H. Warden, D. D., Dominion Square, Montreal, to Sept 6th, 1892.

FRENCH EVANGELIZATION.

Already ack'l'd.....	\$3,920 16
Pricville, St Col.....	12 00
Maynooth.....	2 00
Londesborough.....	8 38
Richmond, St And.....	12 25
Lato T Duncan, S Glos.....	25 00
Massawippi, etc.....	5 30
Fry, Knox.....	54 11
Fort Coulonge.....	9 15
Grafton.....	30 00
Gardier Hill.....	4 00
Vanderar, etc.....	2 00
Caselman.....	4 00
Milbank.....	8 00
Osgo do.....	16 00
Onida.....	17 00
Latoza.....	5 50
St Eustache.....	2 00
Victoria Har.....	5 00
Oro, Esson.....	6 56
Rexley.....	82 00
Minesing.....	3 51
W Iler Hartman.....	2 00
Edon Mills.....	10 00
Plevale.....	11 00
Ninga & Burnside.....	6 00
Mrs R Phelps, Eng.....	10 00
Bearbrook.....	1 60
Lachino, St And.....	41 75
Merriton & P Rob.....	4 50
Th'net, Ridge, etc.....	5 00
E Templeton.....	12 00
Carruett.....	8 19

Mildmay.....	6 00
Brockville, St John's.....	20 00
Sebright.....	2 75
Uphill.....	2 50
Portland, Que.....	4 88
s s.....	2 28
Scotch Setl, N B.....	2 57
Roabec & Waweig.....	5 00
Matiwatchan & Grif.....	5 25
Keec.....	20 00
Allan's Corners.....	8 71
Hills Green.....	7 04
Dunwich, Duff's.....	1 00
Mount Albert.....	8 00
Cedarville & Esp.....	11 50
Carlow.....	13 00
Marboro, Que.....	6 10
Guelph, Knox, Miss B.....	20 00
Fried.....	30 00
Lewdale.....	5 15
Ste Inerose.....	9 00
Arley.....	2 55
Clydesdale.....	4 60
Millie Isles.....	2 40
Coto St Gabriel.....	2 00
John C Campbell.....	2 00
Mimico.....	6 10
Hintonburg.....	10 25
Bathany.....	4 00
W R, Riverbank.....	3 00
S Mount.....	9 67
Iockton.....	8 33
Lukhurst.....	2 55
Athorpe.....	4 89
Bathurst, Union.....	8 06
" Scotch Line.....	5 23
Arcoa & Harrington.....	7 00
Alex Craig.....	19 55
Rosin & Thurlow.....	9 00
Westuach.....	6 00
Miss MacMartin.....	2 00
Blake.....	13 01
Floranceville, N B.....	2 52
Cardiff.....	3 00
E Normanby.....	4 31
Morton, etc.....	4 50
N Kinloss.....	7 03
Riversdale.....	4 97
Stinkillen.....	2 00
Fios, Knox.....	2 70
Bayfield Road.....	10 00
E Lancaster.....	11 00
Bethel s.....	7 25
Naturu & Grand Lac.....	3 00
Johette.....	5 00
Arton.....	4 08
Sandhill, Pittsburg.....	8 00
Storrington.....	4 00
Glenburnie.....	3 00
Turin.....	5 17
Thareshville.....	12 00
Lanark, St And.....	16 00
Holland, Man.....	10 00
L L Ventnor.....	1 00
Black Riv & Napan.....	7 00
Indian Penin.....	10 00
River Desert.....	2 00
Calabrig.....	6 00
Oro, Willis.....	5 78
Antlers.....	6 00
Tara.....	14 00
Palmerston.....	15 00
J W G.....	5 00
Strabane.....	13 00
Kilbride.....	2 00
Preceptor Socex.....	2 00
S Westminster.....	5 00
Ethel.....	3 00
Caledon, Mel.....	2 00
Kinburn.....	3 21
Ermosa, ls.....	10 00
Doon.....	3 00
Dunblane.....	10 00
Pictou, St A.....	20 85
Moncton, Enox s s.....	5 00
Georgetown, P E I.....	11 39
Lancaster, Knox s s.....	13 55
Per Rev. J. M. Morrison, Hlx.....	
Amherst St Step.....	\$50 00
Gore, Hmts, N S.....	14 57
Mid Musquodoboit.....	15 00
Jas Ramsay, P E I.....	6 00
Newcastle, St Ja.....	8 10
Mabou.....	15 80

Port Hood..... 6 20	Martintown, St A..... 18 00	T A Dawes, Lachine. 300 00	J D Moore, St Mary's... 25 00
Shediac, Knox..... 4 87	\$4,333 49	\$630 00	G A Somerville, Lon... 5 00
Thorburn & Suth, R..... 33 00	POINTE AUX TREMBLES	MANITOBA COLLEGE.	H McDiarmid, Strat... 5 00
Tabusintac & B ch..... 6 00	SCHOOLS.	Building Fund.	D. L. Caven, ".... 5 00
Up Musquodoboit..... 2 06	Already ackld. \$596 20	Treasurers, A. McDonald and	Mrs W Byers, ".... 5 00
Pictou, Knox..... 25 00	Nelson, B.C..... 10 60	Dr. King.	H G Hobkirk, ".... 5 00
Dalhousie..... 47 00	Mrs Irvine, Har..... 5 00	Previously reported \$2200 00	L Harstone, St Mary's. 5 00
Salom, Ad Rock, In Rd. 6 09	Ham Erskine s s..... 50 00	H W Darling, Tor... 50 00	Mrs A Beattie, ".... 5 00
Tatamagouche..... 16 55	W R. Riverbank..... 2 00	R B Angus, Mont... 50 00	Small sums, ".... 1 50
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