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# Presbyterian Record.

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### OUTLOOK FROM THE PLEBISCITE.

There is outlook two ways, backwards and forwards.

"Looking backwards" one thing that stands out very prominently is the amount of misrepresentation that Prohibition has suffered; some of it honest but lacking knowledge, more of it willful.

It is of little use now to repeat that the question before the country in the recent Plebiscite, was not whether it is sinful to drink liquor; it was not whether there is sin in granting license; it was not to interfere with a man's personal liberty by dictating what he shall or shall not put into his mouth; it was not to introduce any new tyrannical principle into the legislation of our country; it was simply to find out whether the country considered a certain traffic sufficiently hurtful to the health and wealth and well being of society to place it among the many things that are now forbidden by law.

Looking forward—with Burns we "canna see"—but if the principle holds, which decides all electoral contests in a free self-governing country—and why it should not we fail to see—but one result can follow, the country will get what the majority who have spoken have asked for.

Mrs. Dr. Buchanan and her two children, sailed from New York on the 28th September, to join her husband in India. Owing to illness she was unable to return with Dr. Buchanan a year ago. Indeed were she to consult erey health she should still remain, but anxious to spend her days whether shorter or longer in that work to which she has given her life, she has gone with glad heart to share the work among the Bhils.

"We have been much cheered," writes Rev. H. A. Robertson, with the progress of the cause of Christ in Erromanga during the past year. There have been the usual discouragements and difficulties, but certainly the bright side has been far more decidedly evident throughout the year. The darker shades have been small and few indeed in comparison."

On the 18th October, Rev. Norman and Mrs. Russell with their three children, and Dr. Margaret O'Hara, sailed from Montreal for India. Dr. Margaret McKellar, who has been studying in hospitals in Britain, joined them there. Dr. O'Hara's home-leaving was specially trying, as an aged mother, very ill, she could not hope to see again on earth.

## Our Home Work.

OUR S. S. HELPS FOR 1899.

In consequence of the lamented death of the late Dr. Cochrane, of Brantford, for so many years Convener of the Home Mission Committee, West, all correspondence formerly sent to him will now be addressed to Rev. R. H. Warden, D.D., Presbyterian Offices, Toronto, who is secretary of the Home Mission Committee.

The "Fall Opening" of Pres. College, Montreal, extended over several days. From Monday to Friday, Oct. 3-7, was held a "Graduate's Institute," three sessions daily, with papers and discussions. Subjects lighter and heavy, theoretical and practical, ably treated, made a most instructive, helpful and pleasant week for those who could attend. Sociology and theology, poetry and missions, Indian and Jew, and on midweek evening the "opening lecture" by Rev. Prof. Ross, D.D., on a "Minister's Temptations." The prospects of the College for the year are good.

A welcome addition to the opening services of Knox College, Toronto, 5 October, welcome especially to the faculty, was the installation of the new professor of Old Testament Literature and Exegesis, Rev. John A. McFadyan. He is young, twenty-eight, a Scholar, Strong, "Soun," Scotch. What better for the work could there be? Toronto Presbyterianism appreciated the fact, and with a goodly gathering of ministers from near and far, thronged, in honor of the event, the Church of the Scotchman's patron Saint, where the services were held.

Two men long and closely identified with the Home Mission work of our church have been recently called away. Rev. D. J. Macdonnell, for long, Convener of the Augmentation Committee, Dr. Cochrane, for longer, Convener of the Home Mission Committee. Both were men of intense energy; the one burning out in middle life, of slow and wasting disease, the other well on to life's "limit," and suddenly,

But the work goes on. It is the Lord's. He who calls away raises up others. The one has been nobly succeeded; and the Home Mission zeal and ability of the Church will supply a successor to the other. In the meantime, an Act of the General Assembly provides that in such an event the second name on the Committee shall be convener; and in referring to the Minutes of Assembly we find that in this instance into safer, stronger, more experienced hands the interests of the work could not fall.

Sample copies of our own Church Series of Lesson Helps, 1899, will be, by this time, in the hands of ministers and Sabbath School superintendents. The work of the new editor, Mr. Fraser, has evidently been done with much painstaking.

The series, as our readers are aware, includes the Teacher's Monthly, for Teachers and Bible Class Scholars, with special primary Department, illustrated. The Home Study Quarterly, for Boys and Girls; The Primary Quarterly (illustrated) for the Little Ones; and the Home Study and Primary Leaflets.

The needs of all grades in the Sabbath School have been carefully provided for, and the aim has evidently been to help teachers and scholars to find out for themselves what the Word of God means.

There should be a large addition to the circulation of our Lesson Helps, and there will be, if ministers and superintendents and teachers rally to the support of the effort which our Church is making to provide a complete and satisfactory series of Sabbath School publications. The prices are less than those of any other publications of a similar standard.

We heartily endorse the words of the Committee on Sabbath School Publications in their circular recently addressed to ministers and superintendents:—

The Committee, in soliciting, as they do, your co-operation in extending the circulation of the publications, would venture to emphasize the fact that they are our own Lesson Helps, published under authority of the General Assembly, and specially prepared for our Canadian Sabbath Schools. They have therefore a strong claim on all who desire to see our children not only well instructed in the Word of God, but brought up in thorough sympathy with what pertains to the welfare of their own country and their own Church."

When other Theological Colleges are closing in the spring, Manitoba is opening; when they are opening it is closing. Whether it is a lap ahead or behind in the Sessional race, --- on the 30th of August, the closing exercises of a very successful term was held in Convocation Hall. Eight students received a parting counsel from Principal King and go forth to the ministry in the waiting fields of the North West. Dr. Ross, of Montreal, and Prof. Falconer, of Halifax, have assisted the regular staff during the past session. The good work that it does for the great Home Mission Field of the North West, where sons and daughters from all over the Dominion are making their homes, is its claim upon the sympathy and generous help of the whole church.

### THE MARITIME SYNOD.

Met in St. Matthew's Ch., Halifax, Oct. 4-7, Rev. J. H. Chase, retiring Moderator, preached from John 16: 12. Rev. J. F. Forbes, of Sydney, was called to the chair,

The matters of more general interest before the Synod were the main Schemes of the Church, the College, Home Missions, Augmentation, Foreign Missions, and the many subjects that come under the head of "Life and Work."

The College, one of the centres of work, for there the ministry receives its stamp, not merely of office, but in some measure of character, has taken a step forward. The Library Building, containing additional needed class rooms, is nearly completed. About three-fourths of the cost has been subscribed. It is hoped the balance will soon be raised. The professors, who know best the need, have been among the foremost in their giving and collecting for the work.

The giving by the Synod to Home Missions, including what it gives to help its own sons and daughters in the scattered missions of the far North West, has increased, during the past fifteen years, four fold, from three and four thousand dollars yearly, to twelve and fourteen thousand yearly.

From outlying churches and settlements, from Northern New Brunswick, from Newfoundland, from distant Bermuda,—which be it remembered belongs to the Presbytery of Halifax in the Presbyterian Church in Canada,—members of Synod spoke of the good work done by the Home Mission Fund.

Augmentation reported as doing well and wanting to do better. There are 66 congregations in the Synod receiving this year aid from the Fund:—which means;—that our Church is extending; that new groups of mission fields are being banded together into congregations with a settled minister of their own, which otherwise they could not have;—which further means that every part of these Provinces is being more completely leavened with truth and righteousness than ever before;—which means that the more remote settlements which send forth so many strong men to lead the country, send more of them forth as Christian men;—and which also means that we are gaining, every year, more helpers in the other schemes of our Church work.

Foreign Mission Night brought its usual message of success and need; open doors opening into larger opportunities.

Our missionary to the East Indian immigrants in Demarara, Rev. J. B. Cropper, makes an earnest appeal for a missionary, and emphasizes it by most generously offering what he should not be permitted to do, give up half his own salary to secure a fellow-laborer.

A review of the various subjects under the head of "Life and work," such as Sabbath Schools, Temperance, Systematic Giving, Young People's Societies, etc., gave much to encourage.

Our Synod by the sea—we have two such now—the oldest and the youngest in our church,—ever faces the rising sun, both in purpose and in work.

### A BIT OF MARITIME HISTORY.

In the opening sentences of its report of the recent meeting of the Maritime Synod in Halifax, 4-7 Oct., the Presbyterian Witness reviews the Unions of which that Synod is the result.

In 1817, the Synod of the "Presbyterian Church of Nova Scotia was formed. At that time there were 26 Presbyterian ministers and 42,000 people in the Maritime Provinces.

In 1833 a Synod was formed in connection with the Church of Scotland.

In 1844, this Synod divided, in sympathy with a division in Scotland. There were then, and for sixteen years afterwards, 4 Synods in the Maritime Provinces.

In 1860, on the 4th October, was consummated the Union of the Presbyterian Church in Nova Scotia, and the Free Church.

Six years later, 1866, the New Brunswick Synod and that of Nova Scotia were united.

In 1875, came the Union at Montreal when all sections of Presbyterianism in Canada were "gathered into one." All?—Nearly all; for our Covenanting brethren still stand aloof in some places; and a few congregations of the Church of Scotland are by themselves.

These unions have been a blessing, and have set free the energies of the Church for the great work of Home and Foreign Missions.

The first Synod after the union of 1860 was held in this city. Twenty ministers who were present at that Synod are living to-day, and the names of fourteen are still on our roll.

The first Synod after the union of 1875, was held at St. John.

The Twenty-fourth Synod was held last October at Moncton.

The Twenty-fifth Synod met in St. Matthew's Church, Halifax, on Tuesday evening, 4th October, 1898.

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There is a limit to the work that can be got out of a human body, or a human brain, and he is a wise man who wastes no energy on pursuits for which he is not fitted—Gladstone.

THE GROWTH AND NEEDS  
OF  
WESTERN MISSIONS.

By Rev. Dr. Robertson.

At the semi-annual meeting of the H. M. Committee, stock is taken and an effort made to sum up gains and losses. Between January and September 20,000 settlers are reported to have found a home in Western Canada, and 5,000 more will join them before the season closes. About one-half of those arriving at Winnipeg are English speaking; the rest are foreigners. Almost all the English-speaking are Protestants, but a large proportion of the foreigners are adherents of the Greek and Roman Catholic churches. Many are Lutherans, some of whom are tainted with Unitarianism. The Roman Catholic Church is likely to capture the Grecians. They swooped down on a colony of 1000 near Edmonton and bagged the whole lot in a day. By such accessions they hope to recover lost prestige and political power.

Seven new lines, or extensions of old lines, of railway, are under construction, and, along these, settlements are extending, and villages springing up which form the nuclei of missions and congregations. The growth may not be rapid, but such congregations have vitality and longevity, and when mining districts are but empty holes and deserted camps, these congregations will be renewing their youth.

Fifteen new missions were organized last season in farming and ranching districts, and six more in mining and railway centres. The mining missions are situated in rock-mining districts, where large bodies of ore are found, and they have a promise of permanence.

Fifteen missions advanced to the augmented congregation stage, and, had the Augmentation Committee room for them, nearly a score more would have kept the fifteen company.

During the current year ten augmented congregations have, or will, become self-supporting. During the summer, one of these, "Revelstoke," called a pastor, and came on the list. The town has grown during the past season and the congregation shared in the growth. The people were urged to become self-supporting, they called a meeting and passed a resolution to stand alone, and at once. "Pierson" was visited, its grant last year was \$156, and with less they thought they could not maintain an ordained missionary. The needs of the H. M. work were set before them, a fresh canvass was made while their hearts were yet warm, and—they are self-supporting.

Building operations are going on in all parts of the field, and they would be brisk-

er if the Church and Manse Board could give larger help. Let me cite a few cases:

The missionary in charge wrote me: "Our church at Ponoka is not fit for service in winter without repairs; these would cost at least \$70.00. Can you get us the half of this amount? The Church and Manse Board made us a grant, but it is not enough; help a struggling station."

Another: "Can you get us a little money to help our church? The inside is finished and we must see about getting a stove and pipes, and finishing the outside. The silver and the gold are His in Whom we trust, and I feel quite strongly that if some of the wealthy people of the East, whose delight it is to give of their abundance, only knew of our need, we should get that need supplied. This is comparatively a new place. We are farming, and in business it is all trade, very little money handled. The small company belonging to our church have done well. We have a Ladies' Aid Society, organized in June—only six members—we pay 25 cents a month. We had a table at the Orangemen's dinner, July 12, and cleared \$95; \$50 of this we gave to the Building Fund, the balance and our fees we are using to buy an organ. We had a social and cleared \$10. For all this we thank God with our whole heart." The above is a woman's letter, and this extract is given to show how self-reliant and resourceful Western people are. The Church and Manse Board gave a grant, but it was not adequate, and this courageous and trustful woman asks that \$100 more may be got from some source.

Mr. Dickey wrote from Dawson that he had the refusal of a building at Eldorado for \$1500, but only for a day, that they must have a church if the work was to go on, that he raised \$100 there, and drew on me for \$400 to meet the first instalment.

In all, 25 or 26 churches and manses will be built this season in the mission field, the church and Manse Board helping by grant or loan. But the Fund should be double its present size to meet the demands.

An experiment was made last summer to place a missionary where the miners are employed. The centres of trade are sometimes 7, 8, or 10 miles from where the men are working. When towns like Nelson, Rossland, Kaslo, Sandon, etc., were starting, the same missionary could care for town and mine. But the towns have grown, the congregations have become self-supporting and demand the whole time of the ministers and they cannot walk 8 or 10 miles and ascend 1500 or 2000 ft. as often as services are needed. Nor can these hard-working men come down to service, as work goes on on Sunday as on other days, nor, for several reasons, is it desirable that they should. And yet where 400, 500 or 600

men are found, they should not be neglected. Select men are being looked out for this special service. It is cheering to note that Rossland and Nelson each agree to provide \$250 a year to defraying the expenses of these missions.

Space fails me to tell you of "Brooklyn," at the east end of the new railway under construction, between Rossland and Penticton, where the people offered to contribute \$10 a Sabbath if a missionary would labor among them; of Swan River," where hundreds of settlers are going in, in advance of the railway, and building houses and breaking up land; of "Fernie," where coal mining is already in operation, and abundance of fuel promised for smelting, steam and domestic purposes; of "Fort Steele," an important trade and mining centre, and ideal town-site.—Suffice to say that the West is growing fast, and that it requires the Church to bestir itself if the spiritual wants are to be met. The sins and sorrows of the West are open and heart-moving, but cannot be treated in the end of a sketch. The Church is playing a part on a roomy theatre in the West. May God grant that she appreciates her responsibility and is determined to do her part.

#### SKETCHES FROM BARRIE AND ALGOMA.

By Rev. Allan Findlay, D.D.

There were fifty-eight mission fields occupied during the past summer in the field under my care; twenty-seven of them in Barrie Presbytery and thirty-one in Algoma. Working in these fields were thirteen ordained missionaries, thirty-seven students, and nine catechists. The condition of the work has been on the whole most encouraging.

##### Steps Forward.

Sprucedale, which has been, for many years, under the care of students and catechists, has advanced a stage, having now an ordained missionary. Powassan and Burk's Falls, at their own request, have been transferred from the list of mission stations to that of congregations with a view to a settled pastor and aid from the Augmentation Fund.

Tarbutt, an old mission field, and Sudbury, once a settled congregation, but a mission for the last few years, have been placed under the care of the Committee on Augmentation, and will both become settled charges in a few weeks.

##### A Magician's Wand.

I visited Byng-Inlet in July last. For many years it was under the care of the

Presbytery as a Mission Field, but our service was withdrawn when the mills ceased operations.

Since my last visit, some years ago, new life has been infused, indeed it seems as though some magician's wand had been wafted over the place. Everything is new, proprietors, people, mills, enterprise, everything, even their methods of doing church work. They wish supply, which is natural, but the unusual part of it is, they wish to pay for it themselves. "No church funds for us," said one of the officials, when talking over church matters with him, "when you put a crutch under a man he generally goes lame." Would that others could see duty in this practical light. They wish to be ranked not only as a settled—but as a self-supporting charge. They offer the sum of \$750.00 as salary, with the use of a house if necessary, and prefer a man with a family to a young man.

This offer is due, mainly to the liberal offer of the proprietors—Messrs. Holland and Emory, who not only wish their men and the families living at the mill to enjoy the services of an ordained minister, but who also set them an example in supporting the cause.

##### "Doubling Up."

The doubling up process is being adopted this winter to a greater extent than usual. By so doing, we save the funds to a certain extent and are able to supply ordinances to a greater number of people than would otherwise be possible. That the desire for services during the winter season is increasing among our people, we take as a sign of growth in the right direction, and we ought to encourage it.

##### Tokens of Remembrance

During the past season we have received many evidences that our work is being remembered by friends in different parts of the church. From many congregations who have adopted the new Book of Praise we have received parcels of the Psalter and Hymnal, formerly used by them, for use among our stations. These have been gladly received and highly appreciated by our people.

Among the many places from which parcels came, we may mention St. Catharines, Dundas, Galt, Brockville, Toronto and elsewhere. Mr. Fisher, stationer, Paris, sends the stock on his shelves at the time the new book was introduced, a choice lot.

Mr. Hardie, of Ayr, on behalf of his session, has presented a communion set, no longer needed by them, to one of our fields. The gift is highly appreciated by our people, who are thereby reminded of former days by the appearance of the "Set" on the communion table.

We could dispose of many more of these, if we had them, among those who would appreciate them, but whose circumstances prevent them from purchasing.

#### The Outlook, Past and Future.

Viewing the work as a whole, there is much to encourage. Four of our mission fields pass on to the list of augmented congregations, and one becomes a self-supporting congregation. The desire for Ordained Missionaries is expressed by many who are prevented from asking, only from a sense of their inability, at present, to meet the requirements of the case. These will be heard from in due time.

The tide of prosperity, which is now laving our shores, will assuredly be felt in these remoter regions of the province. The lumber and pulp-wood industries are for the present the chief hope of these Northern regions, financially. The former will assuredly revive, while the latter gives promise of development that will astonish those who have not been observing what has been going on quietly in some parts of the country. All this means the advancement of our work, its further development where already established, and the opening of new stations in what are now the waste places of the land.

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#### SOME INTERESTING INCIDENTS.

From the Diary of one of our French Missionaries.

"I began at C— in May, among our people, intending to work there until the roads would be fit for a trip to St. C— some 30 miles north.

A few days before I intended to start a man came to me, saying "I am sent by the people of St. C— to bring you there. They want you to preach the Gospel to them." We started and travelled all night to get there at daybreak.

There I heard complaints made against the clergy. The people wanted a church, but the bishop had divided the parish and joined the parts to the parishes of St. H— and St. C—. He then closed their church and demanded entire submission from them.

For six years the people protested and petitioned for the reopening of their church, and the reconstitution of their parish for its name had been removed from the Canonical Calendar. Finally the authorities granted them a new church, but placed it far from the centre and in a deep valley in the forest.

The majority would not accept the decision and when a Canon came to select the place for the altar he was sent away amid cries and threats. "I never had such

a fight in my life," said the Canon. The church has been built, but largely by the priests themselves.

The people sent delegates to Mons. Merry Del Val, the papal delegate, as well as to the coadjutor Archbishop of Quebec, with-out favorable results.

But during all these years the people have been reading the Gospel which Mr. B. and myself distributed among them five years ago. Twenty-one of the 24 copies, however, had been burnt by the priests. Mr. P. O. saved his and read and explained it to the people. This man died last winter and the Bishop and his friends believed the trouble ended. But the Gospel had been made known by this humble and poor man and that was enough.

Forty men came to my first meeting. I had Bibles and New Testaments and invited them to take each one. Only three did so. The rest were afraid to touch the books because of what the priests had said. Women were alarmed and threatened to use the broom on me. The work was delicate and required caution.

Later on these women having learned something about my preaching through their husbands, became curious to know what sort of a man I was. They marvelled that I was not an infidel and always raving against their priests, and little by little it came to pass that women and their daughters came to the meetings, which were held in the houses of the people.

Then the people wanted to hear other missionaries. The Rev. J. Bourgoin, Principal of the Pointe aux Trembles Schools, came and they were delighted. The Rev. E. Brandt also came and they were glad to see him again. He spent a few weeks and helped us to build our little chapel.

The work is slow, many are old and cannot read, but they mean well and want to know the truth.

At the close of our second meeting, sitting in the middle of the room and listening to my answers to the many questions of the enquirers, one exclaimed, "Oh, it is nice, I'm so glad to hear it. I see the Gospel condemns the bishops. They can't stand against it. We don't want them any more. We thought they could only deceive on earthly things, but now I see it is in religion that they deceive us most."

Mr. G. L., who received us five years ago, had to sell his farm because of persecutions encouraged by the priests. The poor man said to me, "Who will ever know how much I cried and suffered for having received the Lord's missionaries in my house." I am glad to say that, having started again farther in the bush, he is succeeding well.

When we told them that "we are not here to ask you to change your religion, but to study the Gospel with you, and should you have to leave the Church of Rome we

shall then receive you," they were amazed. Freedom from constraint and enjoyment of liberty seemed too much for them.

"Don't preach against the conduct of our priests," said one to me at the beginning of our meetings, "we know them better than you. What we want is hope for the future, and justice seems only a name here below. We doubt very much if you are any better than the priests. We have been deceived. We want help."

The mayor of the municipality was attacked by the other mayors at a meeting of the County Council because he attended our meetings. He spoke in defence of the Gospel and when he was done, one of the others said, "speaking for the rest I must tell you that you seem to be in the right way."

"It seems to me," said M. O., "that the Spirit of God is touching the hearts of the people and that the country will be won to the Gospel."

"I like so well the preaching," said an old woman, "that I shall attend every meeting."

"It is not for revenge that we have sent for you," said the mayor, "no, it is the work of the Bible that you gave the late Mr. P. O. He read it, he talked of its contents and we wondered at seeing that a layman could see so much light in the Bible and we wanted to hear you."

One man was so touched that he said, "In spite of myself I will be converted." His wife had a horror of Protestants and acted in such a way that the husband had to give up our meetings, but after a few weeks he came back.

Two women came from J. V., and wanted to hear the minister, so we had a special meeting for them. Afterwards they asked, "How is it that our priests detest ministers who talk only of Jesus Christ and of His death for us?"

A man from C— said to me that the Protestants had nothing good, and asked, "Have you any religion?" "Yes," said I. "Whom do you worship?" "God." "Have you any holy books from him?" "Yes, the Bible." "By whom was it written?" "By holy men inspired by the Holy Ghost." "Well, sir, let me tell you it is good for nothing. The priests have another Bible written by God himself." The same man said to me, "When a man wants to lie, he has but to make the sign of the Cross and there is no harm."

When the people began to build our little Chapel at St. C—, the priest looking at it said, "The Holy Virgin will destroy it." "Yes," answered a bystander, "but God is greater than the Virgin and He will rebuild it."

A man, after hearing a sermon on "The Lost Sheep," said, "Therefore there is no purgatory, no penance. Jesus is looking after us and when he finds us He rejoices

and the angels too. We should not therefore fear him; how beautiful is the truth."

Said another, "The persecution by our clergy has been a benediction, for it is by that indirect means that we have come to a knowledge of the truth."

After listening to a sermon on Nicodemus one said, "If we must be born again the Protestant religion is not so easy a thing as the priests say, for it is serious and exacting, and we never heard such marvellous things."

Said a Roman Catholic who did not come to our meetings, "Since the missionaries are here there has been a great improvement in the conduct and words of the people, there is a great change and surely there is a power in the Gospel."

The priest of St. H— called on Mr. G. L. and asked, "Did you get a Bible from the Protestants?" "Yes," said Mr. L. "Burn it then and I will give you a R. C. one." "All right." "Yes, but I see you are afraid Hand it to me," and taking the book he opened the stove and threw it in.

Three weeks later he gave Mr. L. a new Testament, of the version Baillargeon. But Mr. L. having another one given him five years ago by Mr. Brandt, read and compared them together, and said, "They are almost alike, priests lie."

It it were not for the effect of the Jesuitical morals and distinctions inculcated as to venial and mortal sins, work would be easier and progress more marked. We have had meetings once or twice a week for singing. The young people and also the older ones enjoy them very much and all sing with joy. In a single evening we have sung from ten to twenty-five hymns without omitting a verse.

I visited the young people freely in their homes, of which 25 were open to me. I distributed many tracts and 24 Bibles and 25 New Testaments. People from other places wanted books too.

At my last meeting I emphasized the duty and privilege of reading the Scriptures, and I am glad to say that they like God's Word, even those of them who withdrew from our meetings. They give the Bible the best place in the living room and consult it often.

On the 18th Sept. we had a meeting at which a petition was prepared expressing gratitude to the Board of French Evangelization for their kindness and asking for a missionary for the winter. Both men and women signed it and subscribed \$36 toward salary and offered to subscribe for the salary of a lady teacher for a school. Three young people from St. C— and two from C— have been admitted to the Pointeaux-Trembles schools.

Now that an ordained missionary has been appointed to the field I hope and pray that St. C— will become a centre of light for the whole country.



## Our Foreign Missions.

W. F. M. S., EAST.

The annual meeting of this Society, held in Charlottetown, in September, was a very successful one. Mrs. Dr. Dodge, for a number of years the beloved president, felt obliged by the state of her health to resign, and Mrs. Currie of Halifax, was chosen to succeed.

The statistics of the Society, and the progress for the year are:—

Presbyterials, 9,—increase, 1; Auxiliaries 220,—increase, 24; Scattered Helpers, 380,—increase, 79; Life Members, 111,—increase, 24; The circulation of the "Message" is 2,687,—increase 527.

The amounts raised by the various presbyteries are:—

Pictou .....	\$2,307.17
Halifax .....	1,865.70
Truro .....	1,544.18
P. E. Island.....	874.66
St. John .....	1,489.67
Inverness .....	782.70
Sydney .....	205.54
Wallace .....	823.01
Miramichi .....	462.83
Auxiliaries, other .....	138.42
Interest .....	140.00
	<hr/>
	\$10,633.83

A grand showing, and after all, the work carried on under the immediate care of the Society was met, they were able to hand over \$1800 additional to the Foreign Mission Fund.

In Young Peoples' Work the number of Mission Bands is 108, with a membership of 2,523, which raised during the year \$1,892.99.

### A TRIP TO DEMERARA.

By Rev. Dr. Morton.

Tunapuna, Trinidad,

September 23, 1898.

For the "Record."

On behalf of the Foreign Mission Committee (E. D.) Rev. Dr. Grant and myself sailed for Demerara on August 29th, and enjoyed a very smooth passage both going and coming. We had dry days and moonlight nights, and a well arranged programme, so we got through with the task assigned us in three and a half days, and were back in a week.

Our report is in the hands of the F. M. Com., but there are some facts that may meantime be of interest to the readers of the Record.

Our missionary, Mr. Cropper, reports himself well. He looked to us overworked and the testimony of others is that he never spares himself. We were told plainly that Demerara had room for many more like him if our Canadian Church had such to send.

Mr. Cropper wrote urging that an additional missionary should be appointed at Helena, which is a settlement of East Indians on an abandoned sugar estate which the Government bought up, and is giving out to them in lieu of a return passage to India. This is a wise movement on the part of the Colonial Government, and Mr. Cropper has erected a school house and opened a school at Helena, 18 miles from Better Hope.

We found, however, that subsequent to Mr. Cropper's application Mission work on the West Coast had been practically abandoned, and we were asked to consider the urgency of that district. It will be remembered that it was here our missionary, Mr. Gibson labored and died. Here also died Rev. Mr. Johnston when supplying for a time St. Luke's parish. The opportunity at the West Coast is as open, and the call as urgent, as ever it was.

A railway is under construction from the Demerara River, opposite Georgetown, down through the district to the Essequibo River. This will considerably change the aspect of the place and make it much more accessible.

The sugar crisis seriously affects Demerara, but many of the estates, especially on the East and West Coasts, are so well equipped that when they fail, sugar and all that rests upon it will be in ruins.

Of course every one knows that the coast of Demerara is flat and in many places below high tide. It follows that it has a highly artificial system of drainage, and to one mountain-born, it is depressing.

But it has its compensations. Mr. Cropper at times cycles nearly 40 miles in a day in doing his work. It faces the Atlantic and the sea breeze, and it has no hurricanes. The late destructive hurricane as it passed us by, gave us for an hour or two gusty threatening breezes, followed by terrific thunder and lightning and heavy rains, but no wind. There were no casualties, even from the lightning, and only a moderate overflow in the rivers. How much we have for which to be thankful!

Mrs. Morton spent the midsummer school holidays in Barbadoes for the sake of her own health, and that of one of our teachers. She had only returned three weeks before the hurricane, and people were killed at one of the houses where she stayed.

## SAD NEWS FROM FORMOSA.

By Rev. Dr. G. L. Mackay.

Tamsui, Formosa, 12 Aug., 1898.

Rev. R. P. Mackay,

Dear Bro.—Last Monday about dawn Rev. Tan He's soul entered glory. On Tuesday 2nd inst, he came here and remained with us until Thursday morning. He walked and talked with me on the college grounds for two hours, but showed no signs of weakness or fatigue tho' the weather was hot and oppressive. On returning to "Sin-tiam" he continued at his accustomed work until Sabbath evening. Then conversed with his son Chheng Gi till 10 p.m., and—strangely enough—retired to my usual sleeping room when there.

At midnight he arose, feeling ill; but soon after fell unconscious at his son's feet. Everything that loving hearts could devise was done but of no avail. A Japanese doctor was sent for, but he was unable to afford relief. Without uttering a word he went home at 5 p. m.

Was it apoplexy? That is uncertain, considering his predisposition and symptoms. Asphyxia perhaps was the cause of death.

It was painful when I received word of his dangerous illness. But think of the shock as I was about to start, when a telegram announced his death.

Koa Kau and our son George accompanied me, and we had to remain over night in Bang-Kah. The next morning we set out for Sin-tiam, and arrived at 8.30 a. m.

I never visited the place with such feelings, but will not intrude them upon others. We entered the church, and there lay the coffin on benches in front of the platform. The lid was gently removed, and we gazed at the familiar face for the last time.

At 1 p.m. I spoke to the weeping Christians standing around the departed. Then we went to a lovely spot amid the everlasting hills and laid his remains in the narrow bed. All sang

"For ever with the Lord."

and separated with mingled feelings.

Heathen villagers asked and obtained permission to join the funeral procession.

The following is a brief account of Rev. Tan He's life. It is from his own pen and sent to me when in Canada:—

...  
I was born in 1851, at Tamsui, where my father was a trader. I went to school from eight to seventeen years of age, and then our family moved to Go-ko-Khi, and worked a small farm.

We were all idolaters, and I was leader and worshipped all sorts of idols and spirits. I also burned incense before the moon!

In July, 1872, I went with my father to Tamsui, and saw a new kind of worship in

your little Chinese house. I heard you read aloud the Ten Commandments. The next time I went you spoke about one Jesus; and the third time I heard about the Holy Spirit. All seemed good and true, and I soon ceased bowing before gods of clay and camphor wood.

In October of the same year I became your student, and studied during 1873. On February 15th, 1874, I was baptized at Go-Ko-Khi.

I then went to Sin-Kang, to preach for a few months. Returning I labored in Go-Ko-Khi, and He-Sin-Chin,—and in 1876, I labored at Toa-liong-pong. Next year I was stationed at He-sin-chin. In 1878, I preached at Khoe-chin and Sin-tiam.

Tho' at the chapels on Sabbath, I spent five days a week along with others studying under you. Our college was Kelung Cave—sea-shore, mountain's side, bamboo grooves, and under trees like the large Banyan at Pæt-li-hun.

In 1884, the French attacked Formosa, and all the Sin-tiam Christians were plundered, many beaten, and several killed by the enraged heathen. Myself and family narrowly escaped from the mob.

In 1885, I was ordained a native pastor and went to Tiong-Kang, whilst you built the present beautiful stone church at Sin-tiam.

From 1888 to 1891 I assisted teaching in Oxford College. Afterwards I preached at Sek-Khan; and in 1893 the Sin-tiam people undertook to support me at the rate of \$204 (Mexican) a year and I have been here amongst them ever since."

It has been truly said that we should not expect Christians from heathenism to be on a level with those from a long line of Christian ancestry. There are notable exceptions, however, and Rev. Tan He is one. Here is a native lifted at once to a high level of Spiritual power. A man full of the Holy Spirit and daily manifesting the Spirit's fruits. "This one thing I do" seemed to inspire him in his daily life. What one thing? To work and work for Jesus Christ, for the salvation of souls.

Think of his life and labors for twenty-five years!

Think of the thousands who heard the Gospel from his lips!

Think of the hundreds who rejected idolatry through his influence.

Think of the scores saved by his instrumentality!

Think! Let no one dare whisper "Missions a failure."

He told me repeatedly of Japanese officers who were at the chapel and how gentlemanly they treated him. He spoke lovingly of them, and I know from various sources that the Japanese held him in high esteem. Rev. K. Kawai, Japanese pastor, bears similar testimony.

But enough, he is yonder, and we are here still. Here sorrowing as frail mortals yet praising God as followers of Christ our King. There is no time for too much weeping and wailing. Now is the time for our faith—our living faith in our risen and ascended Lord. The time for that faith that can see Jesus right here in our midst, as our best friend to guide and cheer amid our griefs and trials. Yes, this is the time to hear the God of battles shout "Forward."

"I am with you still, I will fill the broken ranks." "I am with you always—even unto the end of the world.—Amen."

Ever yours sincerely,

G. L. MACKAY.

#### NOTES FROM TRINIDAD.

In a letter sent from Couva, Trinidad, Oct. 1st, our missionary, Rev. A. W. Thompson, writes:

"It is hot, very hot, and not likely to be anything else for some time.

You have no doubt seen full particulars of the hurricane that visited Barbadoes and St. Vincent. They are not easily exaggerated.

The government here gave one thousand pounds sterling to St. Vincent, and clothes, money, etc., are being diligently collected.

The destruction to life and property, especially in St. Vincent, has been very great. Trinidad escaped.

The Sunday night of the storm the lightning played over the sky here in a way that was grand beyond description. Dark, heavy clouds spread over the sky at an early hour. Every few minutes the whole sky was lighted up, one great sheet of light. One moment all was black as night could be. The next the whole horizon was one blaze of vivid, dazzling light.

The thunder did not follow immediately, so that there was no feeling of terror as is produced by a "crash" instantly following the lightning, but we thought of a terrible storm somewhere.

There was a very heavy downpour of rain after midnight, measuring in some places over four inches. In Couva we had about two inches, quite enough, don't you think.

I do not know what will be the result of this storm upon the problems these two Islands, in common with all the West Indies, were facing. This may be the way that Providence is leading them. Good will come of it all, we may be sure.

It would be a boon to us all if we could get rid of all the financial care and burden of our work, and give ourselves up solely to preaching and teaching. The very growth of the work forces us to spread ourselves over more ground and so we cannot work up as we would like the fields already occupied.

Our work has this year given better re-

sults than ever, and we are working and hoping for still better things to come."

#### NOTES FROM HONAN.

From the "Exchange," the manuscript paper of our mission at Chang-te-fu.

"The month of August was an extremely wet one. Reports from Chu Wang tell of falling walls, crumbling dispensary, etc. One of the missionaries lately attending a funeral was obliged to wade. Our houses are all standing, though blue-moulded to the ceilings. Some bridges have been swept away by the river, and a rumor has reached us of the Wei River bursting its banks near Hsiu Chên.

Mr. Wu, first medical assistant at Chu Wang, is at present here to attend his wedding, but is not yet certain when or where it is to be. The groom wants it performed according to Christian ceremony in the mission compound, but the bride's relatives object for fear it be said she is marrying a foreigner. So matters are being slightly delayed.

A curious custom came under our notice lately. Etiquette demands that a man shall not marry within the three years of mourning for a parent. This is sometimes not convenient, and the difficulty is overcome by a hasty marriage in the presence of the parent's corpse before mourning is begun.

Last week we had a visit from two men from near Little Fort seeking admission to the church in order to escape the Roman Catholics. Their story was that because of a fight between a Roman Catholic boy and a heathen boy at a theatre, Father Gerard accused the whole village. The magistrate cut it down to nine men who were to apologise, besides supplying three pair of wooden tablets, four flags, ten thousand cash, two gongs, a three days' theatre, and a feast for over thirty persons.

When all the smaller articles had been handed over and the feast was nearly finished, eight men appeared to apologise. The priest asked for the ninth. They promised to send for him, but he refused to accept that, demanding that all the presents, etc., should be repeated on this man's account. They then thought to escape from his rapacity by entering the Protestant ranks, though they knew nothing of Christ's truth.

On Aug. 16th Wang Fu Lin peaceably passed, as we believe, to his home in glory. He was at one time a heathen story-teller, gambler, and opium smoker, but was brought to know the Lord, and for nearly three years did noble work preaching here, working even beyond his strength to let others know of his loving Saviour. May we have many more as faithful!

## AN ERROMANGAN COMMUNION.

Its a far cry from cannibal feast to communion service, but twenty-five years of faithful work has, with God's blessing, given our missionaries, Mr. and Mrs. Robertson to see the former give place on blood stained Erromanga to communion gatherings that would do credit to a communion in Pictou, Cape Breton, or Glen-gary, in ye olden tyme, not to speak of to-day.

Of their last great sacramental gathering early this year, Mr. Robertson writes: "It was held at Port Elizabeth, two miles west of the late James Gordon's station. Though the weather was wet, we had representatives from every district on the Island, and between five and six hundred men, women and children, were present.

By Saturday the rain only fell in showers and we and the people managed to gather by noon at the place of meeting, where food was gathered in abundance by the teachers, chiefs and people of that and the nearer villages, for the whole company.

The rain kept off on Sunday, and after the large rough church, specially built for the occasion, was literally packed with church members and others, a large number had to find seats wherever they could outside. But as the building was open at the doors, and the day was cloudy, there was no inconvenience, for all heard and saw and all were comfortable.

After the Sunday evening service end on Monday I received sixteen pounds towards the support of native teachers, and, better still, at my earnest request they went home from this great communion gathering to prepare a larger quantity of arrowroot than ever before, to pay for printing the New Testament and for the support of native teachers in their own island.

It was that we might do something on the island to help support our own teachers that I made such an earnest and strong appeal to all the people assembled at the sacrament in Elizabeth Bay in the month of July last, 1897, that they should gather and prepare an extra quantity of arrowroot immediately on their return home, and promised that if they would do so I would do my best to put it up carefully, ship it, and try and get sale for it.

Well they did so, as the result proves, and I intend applying one-third of the whole proceeds less expenses, to the support of teachers.

Our poor people have almost no means of earning a shilling on the island, except by working for us, or selling curiosities to a passing vessel, or a little yam and a few fowls. But I am sure the Church will be gratified with what we have done and believe that we have done what we could.'

## NEW HEBRIDES SUPERSTITIONS.

Of deep interest is the following sketch from the New Hebrides, by Rev. J. Gillan, of Malekula, the second largest island in the group. Mr. Gillan is settled in "Uripiv," a small island of about 400 people, from which he works also the adjacent "mainland" of Malekula. In the Australian "Presbyterian" he writes:

We settled here nine years ago, and got a warm welcome from the people, a few of whom had heard a little about missionaries and their work, and who knew that the influence of a missionary tended to decrease the constant inter-tribal wars in which they are involved.

But, though they were glad to receive us, it was long before our teaching seemed to have much effect on their hearts. This is hardly to be wondered at when one remembers how heathenism holds them as in the grip of a giant. For them to give up the religious ceremonies and customs of their forefathers seems a thing almost impossible, a thing not to be thought of.

## Some Strange Beliefs.

To understand this, we must know at least a little about their religious beliefs, of which a sort of caste system (the South Sea Island tahu) forms a very important part. Their religion is a sort of worship of spirits, though not what is generally known as spirit worship. When a man who has attained to the chieftainship dies, his sons, nephews, grandsons and some other relatives make his spirit an object of worship. Many sacred rites are performed, ending in a large, more than life-size, figure being set up in the sacred ground. To insure success in war, good crops, exemption from sickness or early death and such things, the spirit, represented by the image, must constantly be propitiated.

All the men and boys (women have little or nothing to do with such things, work being their portion) must be careful not to break caste in any way, and they must make the necessary offerings to the particular spirit which they worship, then all will go well with them, both now and in the life to come, of which they have very little thought and the most hazy ideas. If the proper ceremonies are not performed, the spirit of some enemy will bring disaster upon them—disease, death, famine, shipwreck, or something of the kind. But if no law of caste is broken and no sacrifice omitted, they may do as they like, that is, commit any sin—murder, adultery, or anything else. Of course, they must not be found out by the wronged person, or he will murder them, if he is able to do so

The caste system is very intricate. Two of its principal rules are that the flesh of a female animal must not be eaten; and that no food of any kind may be eaten, if cooked on a fire not specially dedicated to men. A man could not light his pipe at a woman's fire nor drink a cup of tea, say from our table. Nor could he eat a banana from a bunch of which a woman had taken one. If, by any accident, a mistake was made in any of these respects by a heathen, he would consider it a very serious matter, and it would cost him at least one valued pig to be restored to his former rank.

They have a belief in a future state, but this belief influences their conduct very little. If the rules of tabu have been obeyed during life, and if at death the relatives perform the necessary ceremonies, including the killing of tusked pigs, whose spirits are supposed to accompany that of the diseased, all will be well in the next life.

This is a very brief and bare outline of their belief but enough to show that it allows no place for sin as spoken of by us and hence no place for a Saviour. Thus a missionary has usually to labor among them for a long time before they have any interest in the Lamb of God that taketh away the sin of the world.

Of course sin is very prevalent, and although many have given up some of their vilest practices, I am sorry to say there are thousands yet in this district who practice infanticide, cannibalism and such things. Burying alive the old, the sick, and the feeble is, alas! still common.

But now more than a thousand of these people are, more or less, under our influence, more than half that number worshipping. A Church is formed, with over twenty adult members. This is, of course, only a beginning: but there is every reason to believe that God is blessing the work intrusted to us here, and we have good reason to hope that each year will find increased numbers gathered into Christ's fold, leading clean and pure lives, free from the degrading influence of the "tabu" and heathen worship.

Our life among these people is a very busy one, and not, as many people suppose, at all monotonous. True, it is lonely, as, except when the steamer calls every second month, we seldom see a white person, and then only for a few minutes. And there is sometimes a terrible craving for sympathy.

But the life not monotonous. Our ordinary work consists of daily worship and teaching, every morning at daybreak for one hour, a prayer-meeting on Wednesdays, and the usual Sabbath services. We also have classes of some kind every night, except Saturday, from 7 to 8.30. At these classes we teach English, reading, writing, etc. On Friday we have a class for cate-

chumens, the number of whom is at present about thirty.

We have teachers settled on the mainland and adjacent small islands, and they have to be visited regularly, on week-days to attend to their secular wants, and on Sabbaths.

#### A Busy Sabbath.

To-morrow, Saturday, I hope, to go by boat to my most distant stations, visiting the people and inviting them to attend the morrow's services. Remaining for the night at the most distant station, soon after daybreak on Sabbath I begin a service and work back towards Uripiv, usually holding four services, and reaching home about dark. Then we hold the evening service. During my absence a teacher officiates, and at nearly every meeting a teacher or church member, engages in prayer or gives short addresses. Much of our time is taken up in translating the Scripture and preparing suitable hymns, with the help of our teachers and some of the most promising natives of the place.

All this may be called our ordinary work. But I have also to be a doctor, peace-maker, advocate, etc., in time of war, and when village quarrels take place, and we are, in fact, always being called upon to help in some trouble.

#### Burying Alive.

When anyone is very sick, we have an anxious time, as there is always the danger that some kind friend will advocate the burial of the sick one, which will then promptly take place, unless I am on the spot.

While writing these lines, I have been away several times to a village about half a mile distant, to see a poor young man, who is probably near death, and whose heartless or thoughtless relatives are anxious to bury him, so that they can attend to their own wants without being troubled about him.

Then there is building of schools and churches, fencing, and many items of manual labor. A severe earthquake the other day, simultaneous with the outbreak of the volcano on Lopevi, shook down a church at an outstation, which must, of course be rebuilt.

In all my work I am assisted by my sister, Mrs. Morris, who is especially successful among the women and young lads, who make her their special friend and confidant.

Join with us in praying for the speedy conversion of the poor heathen, of whom so much that is sad must be written. To those who only see the young and healthy ones on the beach while a passing vessel is here, they seem hearty and light-hearted; but, oh! the misery among the old, the

sick the wounded—women often almost beaten to death by their husbands—that is only known to one who sees, not only their villages, but the inside of their houses.

#### A WOMAN'S LETTER FROM ERROMANGA.

"The summer with its great heat, dampness, and many discomforts, has passed away;"—writes Mrs. Robertson, to a friend under date 27 June."

We are once more enjoying cool nights and pleasant bright days, and, for a time, forgetting there is such a thing as a tropical summer with its deluging rains and oppressive atmosphere.

Our natives like the heat and are delighted when the summer comes round again. During the cold mornings they love to sit around the fires in their grass huts, roasting a taro or yam, and waiting until the sun rises over Dillon's Bay Mountains and warms the valley, when the school bell rings and the old and young gather into the church more for morning worship than for school, for immediately after this short service the bell rings again for the children and young people.

In July and August there are often many ill, and much of our time is taken up in visiting the sick and doing what we can for their comfort and relief, though the friends of the sick ones are generally very attentive to them. This is largely the result of our continual talking and urging upon them as a Christian duty the care of the sick and afflicted in their midst.

We have now in this village a sick man who has been for a year subject to fits, and at times is almost helpless. No white woman could be more attentive to her husband than the wife of this man, though she has two young children often ill and needing her care. Though having few household duties to perform, Naversepi has to provide food for them all; their garden, or plantation, being far away, and often not much in it but a few yam heaps and some branches of bananas; returning in the evening, she prepares their food, and all this she does with the youngest child tied on her back.

Before she was married Naversepi was one of our girls trained on the premises. Twice she went out as a servant to other islands, when we were unable to get a suitable couple to go. Returning home she was married to Lovo, then a strong young man, and a teacher in the district of Unepang, until he took ill. Mr. Robertson has been unable to place another teacher in the same district, and only to-day he, with the old chief Nalial, and some strong young men, came here bringing their yearly contribution of arrowroot.

Now is the busy season all over the island for gathering the bulb and preparing

the arrowroot. We hope to have a larger shipment than usual this year. The last two years I have undertaken to make, with the help of our daughter Nellie, now with us, all the small bags for the arrowroot, when these are filled and ready for packing the native women who sew best gather on the green near the school-house and sew up the mouths of the bags. The strong oak casks are then lined with paper, and with Mission hands, and sometimes a lad to help, Mr. Robertson carefully packs in the bags and prepares all ready for shipping to Glasgow, where, through the kindness of our good friend, Mr. Barnett, we still get sale for it.

Some of our missionaries have this year been obliged to give up making arrowroot, there being no sale in the colonies for it, but then on the Northern Islands, there are many traders, and the natives there can make and sell copra, for which they get a good price.

Our people in the village have just erected a large building, one hundred and twenty feet long and twenty-five feet wide. This is for the Sacrament, the Church being too small for the number of people expected. This building is open at the sides and roofed in white plaited cocoanut leaves. It takes a large number to cover so large a building, and for nearly a week the men, and women, and children old enough, have been busy plaiting leaves, which, when fresh and new, look so pretty, but do not stay long so. We pray that many who will come to this gathering may return to their homes having their hearts touched by the love of Jesus, and a desire to consecrate their lives to his service.

On the fourth of September we will have our annual gathering for the school children of this village and the outlying districts. The first part of the day is given up to the preparation of food. Besides the native food cooked in the usual way, they also get large pots of rice, tea biscuit, and when we had them, a nanny goat or two.. which helped to make the feast a success. The afternoon is given up to play, then towards evening the children are gathered together for a short service of singing, after which they each receive a small present, and that generally depends on what we are able to give them. This year we have had no mission boxes or parcels, and if none come in August, when the steamer returns from Sydney, what we can give them will be small. My sewing-class have made a few small garments, which will help. The girls sew slowly but neatly.

Twenty-six years to-day since we were settled on this island, and in that time what a wonderful change has come over the whole group, and how many of these dark islanders have been brought out of darkness into light.

## LETTER FROM HONAN.

Percy C. Leslie, M. D.

To Erskine Church, Montreal

The sun rose clear and bright, shedding light and life on waiting nature. But the sun has another mission in China, as it reveals the misery of countless millions, who, having barely enough to keep body and soul together, know nothing of the Bread which endureth unto everlasting life.

O, when shall the Sun of Righteousness who lightens the hearts of many peoples of many lands rise on this needy, waiting nation; God who has given the same light and sun to gladden the people of all lands in equal proportion; has also provided the Light of the World; and has he meant it to be localised in a few places while others just as needy and just as deserving are in a state of "having no hope and without God in the world?" Such are the thoughts suggested by the dawn of a new day on Honan, a day which we invite you to spend with us.

The morning is still young. Duties must be early attended to to-day. The workmen are busy on the missionary house on the new mission property, and here we pay our first visit. It is only six o'clock, but the work has already been in progress some time.

## With the Builders.

From the fact that the missionary is to be the future occupant of the house he takes pleasure in his visits. As he is also architect he has responsibility and being superintendent of erection he requires to be there, not constantly, but often enough to let the workmen know that they have more to do than put in time and draw their pay; and a difficult task it is to have patience with the men whose main purpose is to extend the work over as long a period of time as possible.

The aggravation is intensified when it is found that three men have taken half a day to put on a door which was all ready to hang, and then to find out for them that it has been hung wrong, and has to be taken down and the work done all over again. After this tour of inspection breakfast and morning Chinese worship follow, and then the work of the day begins.

## At the Operating Table.

There are several men here expecting operation this morning. We take our place beside the board supported on two wooden trestles and which is dignified by the name of "Operating Table." The patient is a young man and he has come about a hundred miles, after having suffered many things of many physicians and was nothing bettered. He has his doubts about the foreign doctor too, but his life is miserable to

himself and his friends, so he is to stake his life and take his chances.

He has brought his older brother along with him and after some days of deliberation he has consented to go to sleep under the anesthetic and submit to the knife. The brother stands by, and it is interesting to watch his face but not a word does he utter.

And now the knife has opened a large tumor on the side of his face. The blood flows freely for a moment or so, while the older brother's face takes a pale hue and the lips grow white. A little fresh air is prescribed and he breathes more freely and again returns in order to see that the patient's head is not removed.

The operation goes on and at last a large mass difficult to describe is removed, the wound is sewed up, and the patient is again recognized by his anxious brother and slowly regains consciousness. It is a good piece of work done in the name of a better Master. May it be for His glory.

## The Halt, Maimed, Lame and Blind.

And now we cross the yard and come across a group of small buildings. This is the hospital and in one of the wards, if it can be dignified by such a name,—sits the missionary on a camp stool, surrounded by a group of half a dozen men, some with arms bandaged up, others with eyes dim with neglect and maltreatment by native physicians.

A strange congregation it is and to these is being preached the Word of Life. It comes to some as an idle tale; it comes to others with a rebuke to their sinful life; while to a few it comes as glad tidings.

Here is a man who has taken some definite interest in the Gospel. He understands now, or says he does, that there is but one God. He acknowledges that his own idols are helpless to help. The truth appeals to him as the right truth to follow,—but;—yes that "but." What would his people at home say? Did they not warn him not to be deceived by the false doctrine, but to get his disease treated and come right home? It is a hard question for him to decide and his courage grows weak as the time to go home approaches. He knows what he ought to do but is he willing to pay the cost? We pray for him that he may come out clearly on the Lord's side and that the good seed will bear much fruit in that life—yea, one hundredfold.

We leave this scene and the afternoon finds us in the chapel before some fifty men waiting for treatment in the dispensary. The time is occupied in presenting to them Jesus and the Way of Life.

## Eighty-two and in Darkness.

The native preacher singles out an old man on the front seat and tries to get his

attention, and a point of contact where he may improve the opportunity to apply the truth. He asks his name, his town, his age.

Eighty-two.

Well you have seen many changes and passed through many experiences? And where do you expect to go when you die?

Oh, I will be buried of course.

But where does your spirit go to, you know that cannot be buried.

Who knows that—is the answer.

And then the old man is told,—and the other fifty listen as well—of the land where neither death nor sickness have a place.

The old man takes a little interest now and wants to know who can show him the way, and then he is told of one who left that country and came here to tell of the Kingdom. He is asked:

Have you ever heard of Jesus?

No, who is He?

He is the Son of God.

God, and who may that be?

And then he is told of the Lord, the Creator of the ends of the earth; and we wonder how much the old man has taken in; but now his turn comes and he passes in to be treated of his illness which to his mind is infinitely more important than the strange things which have been told him. But he has bought some books and when he goes home again he may with others learn of Him who gives rest unto the soul.

#### "Incurable."

But now we see a vehicle arrive at the door, a funny looking wheel-barrow. A young boy aged sixteen years crawls off it and into the waiting room, and takes a seat on the floor as that gives him most comfort. We feel some interest in him and follow him into the dispensary when his turn comes. We watch him unroll some dirty cloths, and remove some green leaves from his leg, revealing a mass of ulcers, and on closer examination we find that a mass of dead bone is present.

On enquiry it is learned that the disease has been going on for three years and is getting worse and the boy cannot walk now. Poor fellow, his condition does not give much hope of improvement and he is told so.

#### A Brother's Love.

But who is this man? Another case. A man is pleading for his brother. He has already been told that his condition is hopeless, but he tells the doctor if he cures the brother they will publish the doctor's fame far and near. The doctor repeats, "I am very willing, but his case is hopeless." Well, doctor, I have two good eyes and my brother's are both bad, take one of mine and give it to him. He is told that plan will not do.

He is quiet for a little and then comes to the attack again after some one else has whispered to him. Doctor if you cure my brother, both he and I will join your religion, and be its devoted followers.

It was a beautiful illustration of brotherly love so rare in this land and not too common in others, it is also an exhibition of the man's trust in the foreign doctor's ability with accompanying mistrust in his word. A Chinaman tells a lie if it suits him better, and thinks all other men are made on the same plan.

At last the patients have all been treated, and only the records before the Throne can tell the results of this day's work.

#### The Evening Prayer.

'Tis evening now and the weekly prayer service of the missionaries' occupies a precious hour. Only seven in number the attendance is not very large but with interests so closely allied and with burdens so much alike there is naturally a close bond of union which makes this hour a very significant one. The opening exercises and addresses are over and now the meeting takes a more informal character.

Before kneeling in prayer we hesitate a moment to consider what special cause for thanksgiving we have or what special requests to bring before the Throne of grace in definite form.

Yes, there is indeed special rejoicing tonight. The weekly courier from the coast has brought us the news from home that one of our number now at home has undergone a serious operation, and now is making rapid progress to recovery. Yes and then we have news that a new worker has been appointed for the woman's work; but not before she is needed for the request has been entered for more than a year; and we wonder when the man appealed for at the same time will be sent.

Then there is special request made for a woman in a town ten miles away who has taken a stand for Christ by the influence of some of her neighbors, but her son is her bitter enemy and does not hesitate to beat her and use every means to make her Christian experience difficult, so we pray that she may have grace to stand and that her son, now such an enemy, may be led to see a vision of the same loving Saviour. This woman has such need of our help in prayer and yours too, will you not join us?

Then there is Wang Fu Lin, one of the earlier converts who was "a great sinner," story teller, opium smoker, and general rascal, but the grace of God was greater than the abounding sin and he is now trusting, but laid low with consumption after years of faithful witness-bearing. What a change is in that home; a complete transformation, showing the power of God unto Salvation, and a present salvation.



The last prayer is offered and the meeting over but we linger a little to compare news from the home land, to hear the news of the church's progress, to see how the funds of the foreign mission are standing, rejoicing at the enthusiasm over the glorious work in the Klondike, and then we separate looking forward to the coming Sabbath with pleasure and anticipation.

#### A Busy Sabbath.

The Sabbath dawns with rather a threatening prospect and we scan the sky carefully for we have planned to spend the day at Tou Kung, ten miles away. Yes, we'll go and risk detention over night if it does rain, so in company with the pastor we leave town on foot at seven o'clock.

It is just the day for a walk and the country looks bright and beautiful. We pass through numbers of villages and towns and create no little interest, for the people are always ready to turn out to see the foreigner. We hear the boys, some big boys too, calling "Foreign Devil, Foreign Devil," and the youngest among them run at first sight of us to get into safe quarters. For the most part we are treated with respect and a great contrast is seen in this attitude of the people compared with former years.

There are people seen everywhere. We are never out of sight of them, and by casting our eyes around the country we see twenty-five to thirty towns and villages all within easy reach of Ch'u Wang and yet unreached, living and dying without the knowledge of Christ; and with the present staff of workers it will be a long, long time before these, our neighbours, hear the Gospel.

Three hours pass and we are at Tou Kung. It is just ten o'clock as we walk into the compound of one of our converts, a fine sterling Christian baptized last January. We are at once shown into the reception room. A donkey occupies one end, a brick bed or kang the other, while a table, one chair, and a wooden bench, complete the furnishing of the room, the home of a man above the average in this world's goods.

The worshippers soon gather and as there is no room big enough for us all a table and four benches are placed in the yard, where the little company of eight of God's children meet with us. The sky—fortunately clouded over—forms the ceiling of our place of worship. The walls are composed of a solid phalanx of men and boys who crowd around the little company to the number of a hundred or so. They have not come to hear the Gospel, but to see the foreigner, for many of them have never had such a favorable opportunity before of making a close examination. While standing up at prayer I feel a hand on my back. It is applied cautiously and begins at the top, fol-

lowing down, under the coat tail, down each leg, feeling both the cloth and the leg inside and finishing up on the boots. Apparently satisfied he utters a grunt.

There are two men here who especially interest me. They had not met the foreigner before, but had heard of the Gospel through the preaching at the heathen fair at Hsun Hsien, one of them directly, the other through a relative, who, taking no interest, himself, handed over some book to this man. He read and became interested. He enquired further and then started meeting with the brethren at Tou Kung. He has continued faithful, although friends at home have discouraged him, and now as I write he is an applicant to be registered as a Catechumen, and then if faithful at the end of a year's probation he will be received into full fellowship. He is evidently an earnest Christian and his life shows the inner life a reality.

#### Close of the Day.

We met both morning and afternoon with the Church there and then walked back in the cool of the evening just in time for our usual service in English among ourselves. It is too late to weary you with additional particulars of this day, so I will just give you the text of the sermon with an incident in it.

Eph. 5:10, "Proving what is well pleasing unto the Lord." Great emphasis was laid on the incentives to do or leave undone, not because it is right simply, but chiefly because it would please Christ. Two men were condemned to die for holding certain beliefs, the leader and a disciple. They stood on the scaffold together, and had a last word. The disciple asked, "Master, are you satisfied with me? A smile was the only answer, but it was all the faithful one wanted, he died happy because his master was satisfied. Let us ask the same question of our Master. "Saviour are you satisfied with me?"

The service and the day closes by singing:

The day thou gavest Lord is ended;

The darkness falls at thy behest,

To Thee our morning hymn ascended,

Thy praise shall sanctify our rest.

So be it Lord, Thy throne shall never,

Like earth's proud empires, pass away

Thy Kingdom stands and grows forever,

Till all thy creatures own thy sway.

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Sin turned man away from God, not God away from man.

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Ministers must be men before they can be messengers of God.

## Church Notes and Notices.

### Calls.

From Orangeville, Ont., to Mr. R. W. Dickey. Accepted.

From Port Dalhousie, Ont., to Mr. William Wallis.

From Charleston and Alton, Orangeville Pres., to Mr. James Barber.

From Buckingham, Ottawa Pres., to Mr. James Patterson, of Leamington.

From Spencerville, Brockville Pres., to Mr. J. M. McLean, of Blakeney.

### Inductions.

At Barney's River, N. Scotia, called from Scotsburn, Mr. John A. Cairns, 18 October.

At Mansewood, Ont., 27 Sep., Mr. A. R. Gregory.

At Burn's Ch., Martintown, Glengarry Pres., 18 Oct., Mr. Hugh McKellar.

At Dalhousie and Brighton, Lanark and Ren. Pres., 27 Sept., Mr. James A. Leitch.

### Resignations.

Of Knox Ch., Sutton, and Cooke's Ch., Pepperlaw, Mr. James Fraser.

Of Alma and Zion Ch., Nichol, Mr. Watson.

Of Doon and Preston, Ont., Mr. Thomas.

Of Cornwall, French Church, Mr. J. G. Charles.

Of Knox Ch., Sutton, Ont., Mr. James Fraser.

Of Quoddy and Moser River, N.S., Mr. McLeod Harvey, to accept a call to a new congregation chiefly of Nova Scotians, just formed at Haverhill, Mass.

Of St. Andrew's Toronto, Mr. W. J. McCaughan, to accept a call to Third Pres. of Chicago.

Of First Church, Vancouver, Mr. Wm. Meikle.

Of First Ch., Brockville, Mr. W. A. Mackenzie.

Of New Edinboro, Ottawa Pres., Mr. J. A. McFarlane.

Of Ross and Cobden, Mr. M. D. M. Blakeney.

Of North Bay, Mr. Thos. MacAdam.

Of Burk's Falls, North Bay, Pres., Mr. J. Carswell.

### Obituary.

Rev. William Cochrane, D.D., died at his home in Brantford, Ont., 17 Oct. He was born in Paisley, Scotland, 9 Feb., 1831. He received his university education in Glasgow, Scotland, and in Hanover College, Indiana, U. S. A., and his theological training in Princeton. At the close of his course, in 1859, he was licensed, and on the 7th of June the same year, was ordained and inducted as pastor of the Scotch Pres. Ch. Jersey City. Nearly three years later he was called to Zion Church, Brantford, where he was inducted, 13th May, 1862,

and where he has ever since labored with great success; a long pastorate of thirty-six years. On Saturday 15 Oct., he was slightly unwell; on Sabbath did not preach; on Monday dictated a good deal of correspondence, and on Monday evening suddenly passed away, at the age of sixty-eight years.

### Presbytery Meetings.

#### Synod of the Maritime Provinces.

1. Sydney, Syd., 1 Nov., 10 a.m.
2. Inverness, Whyco., 15 Nov., 10 a.m.
3. P.E.I., Chltn., St. J., 1 Nov., 11 a.m.
4. Pictou, N. Glasgow, 1 Nov., 1.30 p.m.
5. Wallace, Wallace, 8 Nov., 10.30 a.m.
6. Truro, Truro, 15 Nov.
7. Halifax, Hx. Chal., 15 Nov., 10 a.m.
8. Lun. Yar., Lunenburg, 6 Dec., 10.30.
9. St. John, St. John, St. A., 3 Tu. Jan.
10. Miramichi, Newcastle, 27 Sep., 10 a.m.

#### Synod of Montreal and Ottawa.

11. Que., Sherb'ke, St. A., 13 Dec., 2 p.m.
12. Montreal, Mont., 13 Dec.
13. Glengarry, Maxville, 13 Dec., 10.30 a.m.
14. Ottawa, Ot., Bank St., 1 Nov., 10 a.m.
15. Lan. & Ren, Crln Pl, 22 Nov, 10.30a.m.
16. Brockville, Kemptville, 13 Dec., 10 a.m.

#### Synod of Toronto and Kingston.

17. Kingston, Napanee, 13 Dec., 11 a.m.
18. Peterboro, Pet., St. P., 13 Dec., 9 a.m.
19. Whitby, Oshawa, 18 Oct., 10 a.m.
20. Lindsay, Lind., 20 Dec., 11 a.m.
21. Toronto, Tor., Knox., 1 Tu. ev. mo.
22. Orangeville, Orangeville, 8 Nov.
23. Barrie, Barrie, 13 Dec., 10.30 a.m.
24. North Bay, Emsdale, 17 Jan., 10.30 a.m.
25. Algoma, Webbwood, March, '99.
26. Owen S., O. Sd. 20 Dec., 10 a.m.
27. Saugeen, Mt. For., 14 Dec., 10.30 a.m.
28. Guelph, Guelph, Kx., 15 Nov, 10.30a.m.

#### Synod of Hamilton and London.

29. Ham., H., Knox, 15 Nov., 9.30 a.m.
30. Paris, Paris, 13 Dec., 10.30 a.m.
31. London, Lon., 1st., 8 Nov., 1 p.m.
32. Chat., Chat., 1st ch., 13 Dec., 10 a.m.
33. Stratford, Strat., St. A., 8 Nov., 10a.m.
34. Huron, Clinton, 8 Nov. 10.30 a.m.
35. Maitland, Wingham, 15 Nov., 10 a.m.
36. Bruce, Paisley, 13 Dec., 10 a.m.
37. Sarnia, Alvinston, 6 Dec., 10 a.m.

#### Synod of Manitoba and the North West.

38. Superior, Fort Wm., 1st wk in March.
39. Win., Man., Col., 2 Tu., Nov., bi-mo.
40. Rock Lake, Boissevain, 1st wk. March.
41. Glenboro, Glenboro, 6 March, '99.
42. Portage, P. la Pra., 1 March, '99.
43. Brandon, Brandon, 7 Mar., 10 a.m.
44. Minnedosa, Binscarth, 8 Mar., 10 a.m.
45. Regina, Ind. Head, 1 March.

#### Synod of British Columbia.

47. Calgary.
48. Edmonton.
49. Kamloops.
50. Westminster, Vaner, St. And., 6 Dec.
51. Victoria, Nanaimo, St. A., 6 Dec., 2p.m.

## Young People's Societies.

### THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

Conducted by Rev. R. D. Fraser, Convener.

As announced in the circular sent recently to ministers and secretaries, the Monthly Topics of the Plan of Study for 1899, have been issued. As in previous years, they are arranged so as to be adapted to the various sorts of Young People's Societies. They are set down for the second weekly meeting of each month and the Topic is treated in the "Record" the month preceding, in order that societies may have the materials for the meetings in hand well in advance.

The special "Topic Card" for the Presbyterian Y. P. S. C. E. Societies has been issued as before, and will embrace the "Uniform" Topics, the Monthly Topics of the Plan of Study and the Questions on the Shorter Catechism for each meeting throughout the year. Price \$1.00 per 100.

"Booklet" containing the same matter, and also Daily Readings for the whole year; price, \$1.50 per 100. Societies may have local matter printed on one page of cover of Booklet at extra cost of \$1.50 per 100.

Orders and remittances for Topic Cards and Booklets to be sent to the Convener.

REV. R. DOUGLAS FRASER,  
552 Markham St.,  
Toronto.

### FOR THE BOYS AND GIRLS.

A somewhat widely expressed desire throughout the Church led the Committee on Young Peoples' Societies to consider how the life and work of the Church as set forth in the Monthly Topics could be put before the children. It was agreed that, for the present year, articles should be prepared on these Topics for the "Children's Record." The consent of the editor has been cheerfully given to this proposal and the articles will begin in the December number. The writers will be those especially skilled in preparing matter for children, and it is hoped that the articles may be of use not only in Junior Societies, but in the Sabbath Schools, and the home.

"We cannot all be martyrs.

And win a deathless name

By some divine baptism,

Some ministry of flame.

But we can live for truth's sake,

Can do for her and dare

There's always faithful witness

For faithful lives to bear."

Topic for the Week beginning December 11.

### THE CONGREGATION: WHAT THE YOUNG PEOPLE MAY DO FOR IT.

Deut. 31: 9-13. Questions 33-35.

#### Programme.

It is not to be forgotten that the Young People are parcel and part of the congregation, and that the Young People's Society is an integral portion of the congregational machinery. The young people hold the same relation to the congregation as they do to their own homes.

What the young people may do for the home will be therefore a guide as to what they may do for the congregation. They will enrich and help forward in the home life just in the measure in which they take an interest in what interests the home, and aid in its duties, under the guidance of those who are older, and in the spirit of loyalty and love.

A sample Plan for the Meeting would be to appoint a member for each part of the congregation's work, who would strive to answer the question, "what can the young people do for that particular part." Or, probably, better still, ask the minister and elders and managers and Sabbath School teachers, and mission workers of various sorts each to tell the Society of what they would wish the young people to do.

It may possibly take more than one evening to get through the programme, on either plan, but the time will be well spent. There is unfortunately just a little suspicion in some congregations that the Young People are impatient of direction. Nothing as a rule can be further from the fact; and a frank talk such as the above programme would bring out between the older people of the congregation and the young people, would do much to set such suspicions at rest, where they do exist, besides drawing all, old and young, closer together in a common endeavor for the promotion of God's cause.

### THE CONGREGATION: WHAT THE YOUNG PEOPLE MAY DO FOR IT.

By G. Tower Ferguson, Esq., Tor.

In order to rightly determine how, as young people, we may best help the congregation, we must have in our minds a clear conception of what the Church exists for, and what its mission in the world is.

The Church is not a club, in which people of like minds and similar tastes gather together with a view of enjoying one another's society and deriving personal benefit from such intercourse. The Church exists to represent and exemplify its great Head. It will do this best by remembering that He

came, "not to be ministered unto, but to minister," and when He came in contact with weary and hungry souls He did not instruct His disciples merely to "entertain them," but he said "Give ye them to eat." The mission of the Church is not centered in self. It is indicated in the words of its Master, "Go ye unto all the world and preach the Gospel."

In the community the congregation must make its influence felt through its members. An aggressive work is incumbent upon it in beating back the rising tide of indifference and godlessness in the State and in helping on such measures of reform as tend to the uplifting of mankind and the establishment of the Kingdom of Righteousness.

The pastor stands for God before his people and ministers to the congregation in spiritual things. Let the young people give to him their hearty support. Let them speak a word of commendation to others as they meet them. And when his words have helped you, tell it to some one else. A hearty spirit of loyalty to the pastor will do as much as anything to make a congregation strong and useful. The young people can do a great deal along this line.

In the mission work of the congregation let the young people recognize the general Missionary Committee of the congregation and work in harmony with it. Let the missionary funds contributed go through the general funds raised by the congregation; and should there be special collections for specific purposes let them be reported to the missionary treasurer of the church.

When the church is called upon for any aggressive work in the community, such as the defence of the Sabbath or the putting down of intemperance, let the young people offer themselves at once for service to any church committee appointed. This readiness to act may help the congregation in rallying to the assistance of the few who on nearly every such occasion have to bear the brunt of the battle.

The mid-week prayer meetings are often one of the disappointing things in connection with congregational life. According to the statistics of the Blue Book only about one in five of our church members attend such. Let our young people be there and volunteer to act as ushers should the pastor think that helpful. It sometimes seems as if we never expected a stranger to come to our prayer-meetings. We fill all the back seats and then expect any stranger to walk unasked and unattended to the front. Perhaps your pastor could use some of his young people in this way and, in any degree the prayer-meeting is helped, the congregation is benefitted.

In all the assistance volunteered let the young people recognize the properly constituted authorities in the congregation.

Those elected to office either as elders or managers have the responsibility of such office resting upon them, and it will only cause friction when the young people in their zeal, or thoughtlessness perhaps, attempt to usurp their authority.

Let the young people ever remember that in strengthening the congregation of which their society is a part they are helping the whole church. The Presbyterian Church is not simply a lot of fragments, but one compact, organized body. As individuals we best help on the business of the world by each one minding his or her own business. Let the object of our Young People's Societies be to make strong and vigorous the congregation in which it is and the whole church will be thereby strengthened and invigorated.

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### THE DISHONESTY OF DEBT.

I have more than once, says W. J. Dawson, seen young men come to grief through loose notions about money. They have begun in a very commonplace way by letting their expenditure exceed their income, perhaps by five or ten dollars. They have formed friendships with those whose means exceed their own, and have tried to keep pace with them. They have fallen into little extravagances of habit and these have grown till the amount of money spent is mere waste in the course of a year has become considerable and serious. At last they have discovered that they are deep in debt, and have seen no way of getting out of debt. Then misery lays hold upon them, and in many cases crime; from all of which they would have been saved if they had stuck to the principle that all debt is dishonest.

We all remember the aphorism of Mr. McCawber on this theme: Earn twenty shillings a week and spend nineteen—Happiness! Earn twenty shillings a week and spend twenty-one—Misery! To live within one's income is not only a prudent thing, it is a right thing, and a necessary thing, and the smaller the income the greater is the necessity. Let a young man cut off every extravagance and deny himself even food rather than plunge himself into debt in the foolish hope that things will come right some day. To the man of fine conscience there is a sense of degradation in debt. He knows that the debtor is nothing more or less than a thief. He is deliberately keeping in his own pocket that which ought to be in somebody else's pocket. He has sold himself into slavery to his creditor. The clothes on his back are not his own, and the very meal he eats is stolen. To the upright man such a condition of things is torturing and intolerable, and that is what every youth ought to feel.

## Other Workers and Work.

### SPANISH RULE IN THE PHILIPPINES.

The Philippine Islands lie wholly within the Tropics, reaching at the south to within four and a half degrees of the equator. Big and little, they number some six hundred, varying in size from Luzon, with its 40,000 square miles, to tiny islets hardly worthy of the name. The islands are in most instances of volcanic origin, and several fine volcanic peaks may still be seen in Luzon, Negros, and Mindanao. Destructive eruptions have occurred within recent times, while earthquakes are frequent and often of great violence.

The climate is intensely hot and in many of the islands very unhealthy for Europeans. There are four months of rain, four of sun, with intense heat, and four months of variable weather at each change of the seasons. Revolving storms of great magnitude and frightful violence occur at certain seasons, and frequently cause enormous damage to property, attended with heavy loss of life.

The tropical scenery in the forests of this archipelago is of unsurpassed splendor, the heat and moisture combining to produce vegetation of magnificence which beggars description. Gigantic trees, towering to a height of two or three hundred feet, are festooned with graceful rattans, beautiful ferns, and exquisite orchids, while underneath splendid tree-ferns rear their lovely heads thirty or forty feet into air. So dense is the vegetation in some of these forests that the fierce tropical sun hardly penetrates to the ground beneath them, and the dense undergrowth perpetually drips with moisture.

The population of the islands is estimated at from eight to ten millions. The natives are divided into something like two hundred tribes, each with its peculiar dialect and customs. With the single exception of the Negritos, these tribes are of Malay extraction. The latter people are a race of dwarfish blacks, confined at present to a few of the loftiest mountain ranges. They are characterized not alone by their color, but by the possession of closely curling hair, which serves at once to distinguish them from the straight-haired Malay races. They are commonly believed to be the aborigines of the islands.

A more degraded race could hardly be conceived. They wander through the forests in a state bordering closely on absolute nudity, and live on whatever they can pick from the trees or dig out of the ground. They never practise agriculture, but sometimes hunt a little, and are said to eat much of their animal food raw. They build no houses during the dry season, sleeping wherever night overtakes them, and moving on

when the flies become troublesome. They are a puny, sickly race, and are rapidly becoming extinct.

Turning now to the tribes of Malay origin, we find them varying in their development from a state of absolute savagery to civilization. The interiors of several of the larger islands are populated by nearly naked tribes, many of whose members have never seen a white man. Having nothing to excite the cupidity of the Spanish, they are completely independent.

The Mangyams of Mindoro absolutely deny any belief in an existence after death, invariably replying, when questioned, that when a man is dead he is dead! As soon as one of their number falls seriously ill, he is deserted by his friends, who abandon all their belongings, and run away and hide themselves in the jungle, changing their names to insure better luck in future.

Extreme poverty is the rule among the civilized natives, and its cause is found in the heavy burden of taxation imposed upon them by their Spanish masters. Every person over eighteen years of age is required to procure annually a credula personal, or document of identification, the charge for which varies from \$1.50 to \$25, according to the means of the applicant.

The average native has little or no opportunity to work for hire, and if he does succeed in securing employment, his wages are often not more than five cents per day. He is usually unable to dispose of his farm products for cash, being compelled to exchange them for other commodities.

In addition to this personal tax there is a tax on cocoanut-trees, a tax on beasts of burden, a tax on killing animals for food, a tax for keeping a shop, a tax on mills and oil-presses, a tax on weights and measures, a tax on cock-fighting, and so on to the end of the chapter. At every turn the poor native finds himself face to face with the dire necessity of paying tribute; and he frequently spends his life in an ineffectual effort to meet the obligations thus imposed.

If the enormous sums thus raised were expended even in part in the improvement of the colony, there might be some justification for its collection. While the laws in regard to its disposition are not entirely bad, in actual practise it for the most part finds its way into the pockets of the Spanish officials, the annual surplus amounting to not more than eight or nine millions of dollars.

While the officials fatten the natives are left to die like cattle, if epidemic disease breaks out among them, or to starve if their crops fail. There are, as a rule, no roads worthy of the name. There is no justice, except for those able to pay liberally for it, and, worst of all, there is no opportunity for education, except in one or two of the largest cities, and even there the facilities offered are very poor.

The Spanish law provides for the teaching

of the Spanish language in the village schools; but this does not suit the convenience of the village friars, who prefer to be the only available interpreters between their flocks and the outside world. They therefore attempt, usually with success, to prevent the teaching of Spanish, and the "education" of the average native consists of the memorizing of a few prayers and a little of the catechism. In extreme cases he learns to read and write a little Spanish, and may aspire to become a clerk.

Delinquent taxpayers are treated with the utmost severity. The first step is usually to strip them to the waist, tie them to a bench or post, and beat them unmercifully. Even women are subjected to this treatment. If this does not suffice, imprisonment follows, while pressure is brought to bear on relatives and friends. Daughters are not infrequently offered an opportunity to secure the liberation of a parent at the expense of their own honor. Should none of these methods prove effective, deportation follows, with confiscation of property, and the leaving of women and children to shift for themselves.

Should a native manage to get abroad and secure some little education, he is likely to be invited on board a gunboat some evening and not be heard from thereafter, the reason for his disappearance being that he knew too much.

Brigandage is tolerated, if not encouraged, by the authorities charged with the enforcement of the laws. The civil guard go to much trouble in apprehending criminals of the worst type only to have them set at liberty again without trial, or mysteriously "escape" from prison. If there were no criminals at large the fees of the judges would fall off.

All of the civilized natives are adherents of the Catholic faith. There is not a Protestant minister in the islands. Were one to attempt to work in the provinces he would be likely to encounter conditions not conducive to longevity.

The great power in every native village is the padre, or village friar. Friars belonging to orders not allowed to hold parishes in any other part of the world, have no difficulty in obtaining them here. Recruited as they are from the lower classes in Spain, their ignorance is, in many cases, almost beyond belief. Once settled over an out-of-the-way parish the friar becomes a demigod. He is regarded with reverential awe by the native members of the flock who kiss his hands whenever he appears in public, and obey implicitly his every order, while Spaniards living near him learn to know and fear his power, and, as a rule, act upon his suggestions.

In spite of their vows of poverty and chastity two or three of these orders of friars constitute the wealthiest, as well as the most shameless, class in the islands. There is no disputing their wealth nor the enor-

mous power which it brings, while there is no attempt to dispute the fact that they are directly responsible for much of the extensive half-caste population which almost invariably springs up in their vicinity. The most appalling feature of their domination is the use which they undoubtedly make of their holy office to effect the ruin of the simple and superstitious native women and girls, who blindly follow their bidding.

Nominally, the highest authority in the Philippines is the governor-general. Actually the controlling power is vested in the clergy, and woe betide the official, be he civil, military, or religious, who attempts to interfere with Philippine monastic life as it exists. One of two results have invariably followed any vigorous attempt to correct the crying evils which I have enumerated. The too ambitious official has found that money would procure the recall even of a governor-general, or he has met a sudden and mysterious death.

The governor-general is surrounded by a numerous corps of officials to aid him in the performance of his duties, while the islands are divided into provinces, over each of which preside a governor and a horde of minor officials. The whole administration is rotten from skin to core. A few years ago it used to be said that the governor of a province who failed to become wealthy in two years was a fool. Certain it is that few Philippine governors grow wealthy out of their salaries.

All in all, it can hardly be said that the lot of the Philippine native is a happy one. He constantly chafes under his burden, while the half-castes, with their greater sensitiveness and superior intelligence, are perpetually boiling with more or less well-concealed fury. Were arms and ammunition to be had, Spain's rule in these islands would be speedily terminated. As it is, the natives, stirred up and led by the half-castes, have repeatedly risen against the government.

Naturally the Philippine native is a peaceable, easy-going fellow. Under a decent form of government he would give little trouble. No one familiar with existing conditions can doubt that Spanish rule has been a curse to these islands, and it would be a happy day for them should some civilized power take possession of them.—For Missionary Review.

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Oliver Wendell Holmes was so eminent in literature that we almost forget that he was an M.D., but he had decided opinions as to the proper care of the body, as the following instance will show. On being asked if a young man desiring to attain success in life should smoke, he answered: "Certainly not. It is liable to injure the sight, to render the nerves unsteady, to enfeeble the will and to enslave the nature to an imperious habit likely to stand in the way of duty to be performed."

## MORMONISM AT HOME.

It would be well for those who think lightly of Mormon establishments in our midst to see what it is like where it has power. So long as Utah, its home, was a territory, controlled by the Government of the U. S. A., so long it could be held in check; but when under the impression that it was harmless, Utah was received as a State, with self-governing powers, Mormonism has been active, not only in asserting its power at home, but in sending missionaries abroad. The following from two Home missionaries in Utah, in the "Church at Home and Abroad," speaks for itself and has its warning for Canada:

Rev. N. E. Clemenson, Logan, Utah, writes: "Our little church has been called upon to suffer serious loss. Our two deacons and two elders have found it necessary to move from us. The coil of the serpent makes it more and more difficult for people to remain here who are dependent on the community for subsistence. It really is serious. It begins to look as though the pastor would have to be deacon, elder, minister and everything else. A man who has never been placed in such a situation can have no adequate conception of what it means.

But the trouble involves more than this. There is a general tendency to exodus all along the line. The whole non-Mormon population feels restless. The grasping, aggressive, crushing power of Mormonism is tremendous. It has marched boldly into the temple of public education and driven out the American idea that teachers are to be employed for character and competency and made the criterion of acceptability membership in the Mormon Church.

It has gone farther. The Agricultural College of Logan is a 'government institution,' built and supported by money appropriated by Congress, though since Statehood it has been controlled by the State. This school now is in the hands of the Church, and each year since I came here its Mormon Board of Trustees has eliminated competent Eastern men, filling their places largely with young Mormons who have neither the education nor experience of men who must go. So it has come about that this school, founded and fostered by the Government, has, in the face of law, become a partisan institution, whose highest service is to carry into effect the behests of the 'dominant Church.'

"I wonder if such facts emphasize the necessity of enlarging and pushing our mission schools. The need was never so great as now. The time was never so opportune. The call of our country and Christ's kingdom was never so urgent. Let the Church, our great, rich, selfish Church, arouse itself and come to our help against this mighty, subtle and aggressive foe of our

civilization and Christianity. We may sleep too long. God may decide, even through Mormonism, to scourge and humble us by doing with us as he has done with others in the past."

Rev. E. L. Anderson, Salina, Utah, writes: "Probably a more difficult field does not exist. The Mormons do not manifest much active opposition, but prevent their people from attending our services as much as possible. The non-Mormons are almost without exception rampant infidels, and it is very difficult to induce them to attend services or give the gospel any favorable consideration.

Sin flourishes. Profanity is common with Mormon saint and Gentile sinner, and drunkenness and Sunday work are very common.

Though the field be difficult and the Mormon delusion strong, the only hope, so far as I can see, is to hold fast and patiently present the truth, for if we do this the Lord will certainly give us the victory at last."

## CHINA.

There has been much sowing in Central China during the past thirty-six years; the reaping time is now come. What we are seeing to-day shows the folly of judging of a great spiritual work such as ours is by early appearances. People want returns for their money, and quick returns, and if they do not get them at once, they lose heart and begin to growl and sneer.

A flippant critic, writing of the missionary work in India, some years since, said: 'A great deal is being said by the missionaries about unseen influences, heaven, seed sowing, and what not. For myself I want crops.'

Wonderful! I should like to know who does not want crops. We all want crops. But the husbandman sows the seed, and then "waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." The husbandman wants crops, but he does not expect to sow and reap on the same day. Though there was not a single convert in China, I should go on plowing and sowing, for well I know that they who sow in tears shall reap in joy.

But thank God it is not all sowing with us in Central China now. We are beginning to reap a goodly harvest. Still, the reaping of the present is intimately connected with the sowing of the past; and the one is not a whit less real or less divine than the other.

In many other parts of the empire the outlook is equally bright. We are, I am convinced, on the eve of enormous religious changes. Never in its history has so grand a prospect been opened to Christianity in China.—Rev. Dr. Griffith John, in the Chinese Recorder.

## Life and Work.

The world over, where the Bible is read, man is free; where the Bible is not read oppression reigns.

"A Mother is More Than a Queen.—To shape a child's life is the sweetest earthly task. If you are a mother you will need to ask God daily for patience and wisdom. Remember that children, if told of Christ, quickly learn to love him, and only as they love him and keep his commandments are they safe."

"To study hard, to think quietly, to talk gently, act frankly; to listen to stars and birds, to babes and sages with open heart, to bear all cheerfully, to do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common; this is to be my Symphony."—Sel

"Is your father at home?" I asked a small child on our village doctor's doorstep. "No," he said, "he's away." "Where do you think I could find him?" "Well," he said, with a considering air, "you've got to look for some place where people are sick or hurt, or something like that, I do know where he is, but he's helping somewhere." God bless the doctors.

It is a high, solemn almost awful thought for every individual man that his earthly influence, which has had a commencement, will never, through all ages, were he the very meanest of us, have an end! What is done is done, has already blended itself with the boundless, ever living, ever working Universe, and will also work there, for good or for evil, open or secretly, throughout all time.—Carlyle.

Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength that he shall give me, the work that his providence assigns me. I will leave the rest without concern; it is not my affair. I ought to consider the duty to which I am called each day as the work that God has given me to do and to apply myself to it in a manner worthy of his glory; that is to say, with exactness and in peace. I must neglect nothing; I must be violent about nothing.—Fénelon.

Kindly words, sympathizing attentions, watchfulness against wounding men's sen-

sitiveness—these cost very little but they are priceless in their value. O! my brethren, it is the omission of these things which is irreparable when you look to the purest enjoyment which might have been your own; irreparable when you consider the compunction which belongs to deeds of love not done; irreparable when you look to this groaning world and feel its agony of bloody sweat has been distilling all night and you were dreaming away in luxury!—Robertson.

Energy and success accomplish more than genius. To force one's way through irksome drudgery and dry detail is to move onward and upward in every station in life. A young man may be very much what he pleases, provided he forms a strong resolution and holds it. To believe, thoroughly, that we are able, is almost to be able. To determine upon attainment is frequently attainment itself. It is pluck, tenacity, and determined perseverance that wins battles. The timid and hesitating find everything impossible, chiefly because it seems so. Nothing that is of real worth can be achieved without courageous working.

### WINNING SOULS.

A strange reluctance comes over many when they try to talk about the soul and its relations to God. It is felt alike by converted and unconverted persons. Very often the gay girl whose heart is running over with fun and mirth, and whose speech sparkles with wit and humor, has deep in her consciousness the feeling that she is unsatisfied; that she wants something better, purer and higher. She wishes that the Christian woman who is talking with her would ask her a question, would give her a hint, would lead the conversation to the subject of personal religion. The other has no thought of the kind. She has even a faint, undefinable dread that any effort on her part would be received coldly, or made occasion of ridicule.

So the opportunity passes. The souls have been within speaking distance, but have failed to communicate with each other. Each goes on its way. The friend of Christ who might have won a soul to him, has been silent, afraid, ashamed. What wonder if to that too faithless friend there comes the sad experience that the Beloved has withdrawn himself and is gone; that, seeking the Spirit, finds him not, and calling, there returns no answer! Can there be perfect serenity and the full sense of communion with God to one who refuses or neglects so important a duty?—Margaret E. Sangster.



## SUNDAY AT SEA.

From a forthcoming book by Mr. James Croil of Montreal. His many friends, the readers of the "Record," will be glad again to greet him and to see, from the extract here given, that his pen is facile as of yore.

"As far as circumstances permit, Sunday is observed with as much decorum on shipboard as it is on shore; that is, on the British and American lines. As for the Continental steamers, the traveller may expect to become acquainted with a Continental Sabbath, which, in most cases, means the ignoring of the day of rest altogether. On our Canadian steamships weather permitting, public worship is usually held in the saloon, at 10.30 a.m. Sometimes there is an evening service as well, but more frequently an impromptu service of song, much enjoyed by the musical portion of the company, and that is frequently a large proportion of the passengers—ladies especially.

The order of service is entirely at the discretion of the captain. In the absence of a clergyman, the captain reads the morning service and the Scripture lessons for the day from the Book of Common Prayer. If there is a Protestant minister on board it is customary to invite him to take the whole service; if there be more than one minister available, each of them may be asked to take part in the service. On the New York liners, as a rule, there is no sermonizing, no matter how many ministers may be on board. The captain and purser read the morning service, or portions of it; a couple of hymns are sung; a collection is taken up for the benefit of the Seamen's Home, or kindred object, and that is all.

There are, however, exceptions to this rule. When the captain is prevented by his duties on deck from conducting the service, a clergyman, if there be one among the passengers, is usually asked to assist. A deviation from the rule is often made when a minister of outstanding celebrity happens to be on board. Ministers like the late Dr. Norman Macleod, or Dr. William M. Taylor, would invariably be asked to preach, no matter what line they travelled by. The servicebook of the Cunard Company consists of selections from the Book of Common Prayer, with the addition of a form of prayer prepared by the General Assembly of the Church of Scotland, for the use of sailors and persons at sea. A singularly beautiful prayer it is:

"Almighty God, who art the confidence of all the ends of the earth, and of them that are afar off upon the sea: under whose protection we are alike secure in every place, and without whose providence we can nowhere be in safety; look down in

mercy on us, thine unworthy servants, who are called to see thy wonders on the deep, and to perform the duties of our vocation in the great waters. Let thine everlasting arm be underneath and round about us. Preserve us in all dangers; support us in all trials; conduct us speedily and safely on our voyage, and bring us in peace and comfort to our desired haven.

"Be pleased to watch over the members of our families and all the beloved friends whom we have left behind. Relieve our minds from all anxiety on their account by the blessed persuasion that thou carest for them. Above all, grant that our souls may be defended from whatsoever evils or perils may encompass them; and that, abiding steadfast in the faith, we may be enabled so to pass through the waves and storms of this uncertain world, that finally we may come to the land of everlasting rest, through Jesus Christ, our Lord Amen."

The service-book also contains the Psalms of David in prose, and a collection of 107 hymns, including four of the Scotch paraphrases. The hymn most frequently sung at sea is the one beginning with "Eternal Father, strong to save," and next to it, "O God, our help in ages past." Evangelistic services of a less stately kind than in the saloon are often held in the afternoon in the second cabin or steerage, and are usually much appreciated; while in the evening the deck hands will join with groups of emigrants in singing Moody and Sankey hymns, such as "Revive us Again," "Rescue the Perishing," "Whiter than Snow" etc. It is often remarkable to notice how familiar people of diverse creeds and nationalities are with these hymns, and how heartily they unite in singing them.

A favorite text with preachers on shipboard is Rev. xxi. 1: "And there was no more sea." The theme, associated as it is, with so many fathoms of profundity, has yielded to many forms of treatment. I remember that a young minister, my roommate, by the way, on his first voyage out from Quebec, chose this for his text, and that he launched out, as well he might on the charms of the sea in poetical flights of fancy. But the while we were sailing in smooth water. When outside the Straits he laid his head on the pillow and underwent a change of environment, recovering from which, after many days, he vowed that should he ever preach from that text again, he would have something more to say about it. I remember, too, that an elderly gentleman—a Presbyterian of the Presbyterians—was asked by the captain to preach one Sunday morning. He readily complied, taking it for granted that he was to conduct the whole service. Imagine his chagrin when an Anglican brother unexpectedly appeared on the scene and went

through the whole of the long service of the Church of England. With the utmost composure, "Presbuteros" simply ignored the beautiful liturgical service, commenced, "de novo", and went through the whole service afresh, in orthodox Presbyterian fashion, to the surprise of the congregation and the discomfiture of the waiters, whose time for setting the lunch-table was long past.

A distinctive and pleasing feature of these Sunday services at sea, especially in the larger steamships which often carry more passengers than would fill an ordinary church, is the heartiness with which the representatives of various religious denominations unite in the service. The lines of demarcation that separates them when ashore seem to be lost sight of at sea. Casual acquaintanceship here frequently ripens into closer friendship; people begin to see eye to eye, and soon the conviction grows stronger that the doctrinal points on which all professing Christians are agreed are much more important than the things about which they differ. It would do some narrowminded souls a world of good to spend a few Sundays at sea.

The service for the burial of the dead at sea is very solemn and affecting. In the days of sailing ships, when voyages lasted so much longer, deaths from natural causes at sea were more frequent than now. But the order of service is the same. The body of the deceased person might be sewed up in a hammock—indeed, it usually was—or the carpenter may have made a rough coffin for it. In either case it was heavily loaded with iron at the foot. A stout plank with one end resting on the bulwark forms the bier on which is laid the corpse, covered with an ensign. The captain, the chief engineer, the ship's doctor and purser, with a detachment of the crew, and a few of the passengers make up the funeral party. Portions of the Church of England's beautiful service for the burial of the dead are read: "I am the Resurrection and the life." . . . . "I know that my Redeemer liveth." . . . . "We brought nothing into this world and it is certain we can carry nothing out." . . . . "Man that is born of a woman hath but a short time to live," etc. The ship's engines are then stopped for a few seconds while the service proceeds—"We therefore commit his body to the deep, looking for the resurrection of the body when the sea shall give up her dead."

The ensign is removed. The inward end of the plank is raised, and the mortal remains are plunged into the greatest of all cemeteries; sometimes with scant ceremony, perhaps, but always impressing on the mind of the spectator a deeply pathetic incident that will never be forgotten

"And the stately ships go on  
To their haven under the hill;

But oh! for the touch of a vanished hand,  
And the sound of a voice that is still."

#### TIME FOR BIBLE READING.

Is there any person in this land who cannot command the time to read a chapter from the Scriptures every day? There are many who cannot do this and at the same time do all that they desire to do in other directions. But that is not a reason for neglecting the Bible. Our Bible reading should be one of the first duties of every day. A good rule is to read nothing else until we have read a portion of the Scriptures. If we adopt this rule, and rigidly adhere to it, we shall never lack the time to read at least a few verses from the Bible. This can be done at home, and it can be done abroad; it can be done on a journey. The man of the world can read his newspapers on the cars; if we are as much interested in the Bible as he is in the daily news, we shall be able to read a chapter on a railroad train. And if it is always in mind, we shall find no day too short to read a lesson from the Scriptures.—National Presbyterian.

#### THE HELPFUL WORD.

Give the young and struggling a word of encouragement when you can. You would not leave those plants in the window-boxes without water, nor refuse to open the shutters that the sunlight might fall upon them; but you would leave some human flower to suffer from want of appreciation or the sunlight of encouragement. There are a few hardy souls that can struggle along on stony soil—shrubs that can wait for the dews and sunbeams, vines that can climb without kindly training but only a few. Utter the kind word when you can see that it is deserved. The thought that "no one cares and no one knows" blights many a bud of promise. Be it the young artist at his easel the young preacher in his pulpit, the workman at his bench, the boy at his mathematical problems, or your little girl at the piano, give what praise you can.

#### POWER OF THE BIBLE.

Where is a second book, uninspired by Scripture, that has demonstrated its inherent and unassisted energy to take hold of life and lead it out into the likeness of the life of God? Only he who knows a man could have made man a book. Only he that made all hearts could produce a book that should go to the wants of all hearts. "I see," wrote Hallam, "that the Bible fits into every fold and crevice of the human heart. I am a man, and I believe that this is God's book, because it is man's book."—C. H. Parkhurst.

## YOUR CHILD.

The character of the infant child may be formed for good or evil, his bent or character determined, and probably the most important period of his education be over, ere ever he awakes to consciousness at all. For when, mothers, do you think the education of your child begins? When you teach him to speak? When you teach him his letters? When you send him to school? No! Years before that! It begins with his beginning, with the first breath of life he draws. The household that he enters is his school, and every person, every object that he comes in contact with are his teachers. The sound of human voices, the touch of human hands, the clasp of human arms, the mysterious pale light of human eyes—all are his teachers; and chiefly thou, O mother, with your babe in your arms, standing across the centuries (paint her Raffaele! paint her, Giotto!) the everlasting Madonna and child.

Dropping from her lips and eyes,  
Soft and hidden harmonies

Steal into the young child's heart,  
Mirror'd in clear depths below  
Gleams of mystic beauty flow,  
And fix and ne'er depart.

Well is it for the child that awakens from unconscious infancy amid the prayers and praises of a pious household; that, beholding always the face of the mother on earth, even as the angels of the heaven are beautifully said, in Christ's words, always to behold the face of the Father in heaven, shall see in that face the light of love, the light of holiness, the light of prayer, the light of penitential tears, the light of peace with God.—Ex.

## HIGH AND STRONG CHARACTER.

"High and strong character is fostered by companionship with its kind. No one so much as the active business man needs the daily contact with holy and meditative minds quite apart from business life. He would gain by it better judgment for ordinary transactions as well as great serenity in the midst of the bustle and drive of the market.

Such companionship is always available. A Kempis, Bunyan, Flavel and a score of men like them may wait at his library table every morning and evening, ready to converse with him. They are as different from the men he meets during the day as the closet and cloister differ from the Stock Exchange. They would prove an alterative to his mind and a purifier of his heart. They would give him perspective, making his successes elate him less and his disappointments less depressing, but giving to all his possessions a truer value, and to

many of them a higher value, than he has set on them heretofore.

Only these men of high and holy thought do not show their real selves to those who ask only a single sentence from their lips. They became companions to those who dwell at leisure on their words."—Congregationalist.

## BE OF GOOD CHEER.

It is useless to be disheartened because things do not go just as you would like to have them. Sighing does not cure troubles. A disagreeable face will not alter a disagreeable fact. Try to extract some grain of comfort out of your adversities. Never despair; under whatever circumstances be cheerful, and hope on in the darkest hour. There is nothing so philosophical as a smile. A merry heart is the height of wisdom,—it doeth good like medicine.

The greatest part of our griefs will disappear when viewed through the lenses of cheerfulness. Let the dark past sink out of sight. Triumph in the Lord. Look toward the sunrise. Shout in the midst of shadows as if you saw the dawn kissing the hills. Fill your soul with the visions of morning and the song of the lark. Then all will become suffused with daylight—all the gloomy places will pulse with sunshine, the clammy rocks will glisten with dew.

Would you like to know the key to unlock the doorway to a happy life? It is cheerfulness; and if earth has nothing to bring you joy you can still "rejoice in the Lord," and "rejoice evermore."—Sel.

## ONE OF JEREMY TAYLOR'S PRAYERS.

O Eternal God, who hast made all things for man, and man for thy glory, sanctify my body and soul, my thoughts and my intentions, my words and actions, that whatsoever I shall think, or speak, or do, may be by me designed to the glorification of thy name, and by thy blessing it may be effective and successful in the work of God, according as it can be capable. Lord, turn my necessities into virtue, the works of nature into the works of grace, by making them orderly, regular, temperate, subordinate, and profitable to ends beyond their own proper efficacy; and let no pride or self-seeking, no covetousness or revenge, no impure mixture of unhandsome purposes, no little ends and low imaginations pollute my spirit, and unhallow any of my words and actions; but let my body be a servant of my spirit, and both body and spirit servant of Jesus; that doing all things for thy glory here, I may be partaker of thy glory hereafter, through Jesus Christ our Lord. Amen.

Receipts.

For the month of Sept. by Rev. Robt. N. Warden, B.D. Agent of the Church. Address: Presbyterian, O.M.s., Toronto.

KNOX COLLEGE FUND.

Table with columns for donor names and amounts. Includes entries like 'Reported \$1344 81', 'Campbellville 30 00', 'Brooksdale 2 00', etc.

\$1,467 74

QUEEN'S COLLEGE FUND.

Table with columns for donor names and amounts. Includes entries like 'Reported \$145 75', 'Dunblane 1 00', 'Teeswater 5 00', etc.

\$174 15

MONTREAL COLLEGE FUND.

Table with columns for donor names and amounts. Includes entries like 'Reported \$57 00', 'Teeswater 6 00', 'Carleton Pl Zion 18 00', etc.

\$85 00

MANITOBA COLLEGE FUND.

Table with columns for donor names and amounts. Includes entries like 'Reported \$364 51', 'Innerkip 25', 'Dunblane 1 00', etc.

\$404 76

HOME MISSION FUND.

Table with columns for donor names and amounts. Includes entries like 'Reported \$843 50', 'Campbellville 30 00', 'Little Mountain 8 00', etc.

Table with columns for donor names and amounts. Includes entries like 'Yarmouth 34 00', 'St Louis de Gonz. 7 00', 'Maple Valley 7 50', etc.

Table with columns for donor names and amounts. Includes entries like 'W Y King, Mont 50 00', 'rawford 1 00', 'Brooksdale 5 00', etc.

Table with columns for donor names and amounts. Includes entries like 'AGED AND INFIRM MINISTER'S FUND.', 'Collections.', 'Reported \$1376 81', 'Campbellville 10 00', etc.

Table with columns for donor names and amounts. Includes entries like 'M.—China 5 00', 'Friends, Carlisle 15 00', 'Osgoode 5 00', etc.

McAdam.....	5 00
Miss Clarke.....	25 00
Baillie etc.....	3 00
Wolfville co.....	6 00
Newcastle.....	15 00
Clifton.....	33 00
Old Barns ce.....	1 69
New Richmond..	40 00
New Edinburgh es	25 00
B River NS ce..	13 00

B'ville.....	8 00
Miss Clarke.....	6 00
Baillie, etc.....	1 55
Int D E & W H	70 00
New Richmond ..	10 00
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	\$3915 96

BURSARY FUND.

Reported.....	\$144 96
Div Pco Bk Hx ..	3 60
Englishtown, etc.	3 00
B'ville.....	2 00
Int Grove.....	18 00
New Richmond ..	2 00
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	\$173 56

KOREAN FUND.

Reported.....	\$1783 68
Friends St John's	20 00
Waterford.....	9 00
Rev A D Stirling	50 00
F E I ce.....	10 00
Clifton ju. ce..	1 76
W F M S.....	1000 00
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	\$2874 44

HOME MISSION.

Reported.....	\$2565 38
Merigomish etc..	33 75
Northport ce.....	5 00
W River, G Hill..	54 25
Wolfville.....	20 00
North River.....	4 26
Neils Harbor ss ..	5 00
Port Hood.....	4 65
Fredericton.....	100 00
Gore, and Ken. rept	6 66
M R G Mines.....	3 00
Englishtown.....	11 00
Port Elgin.....	23 00
Pictou, Mackay..	1 00
Hopewell U.....	64 33
G MacCaskill.....	75 33
J.....	2 00
B'ville.....	12 00
Miss Clarke.....	13 00
Baillie etc.....	2 00
Newcastle.....	25 00
N Glas. United..	100 00
Old Barns ce.....	2 20
New Richmond..	20 00
Milford ce.....	3 02

Reported.....	\$759 89
Hymnal Com.....	250 00
Int R Brushett ..	36 00
Hx Coburg Rd..	94 82
Linden.....	5 00
Englishtown, etc	6 00
Int M Campbell ..	18 00
B'ville.....	3 00
Miss Clarke.....	6 00
Newcastle.....	5 00
New Richmond ..	8 00
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	\$1191 51

Rates.

Reported.....	\$129 50
J H Kirk.....	6 00
J R Coffin.....	40 60
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	175 50
Grand total ..	\$1367 01

FRENCH EVANGELIZATION FUND.

Reported.....	\$407 84
Waweg.....	7 00
Wallace.....	19 30
Englishtown, etc	8 00
Hopewell, U.....	38 75
Newcastle.....	10 00
New G. U. C.....	161 07
New Richmond..	7 00
B River, N S ces	11 87
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	\$670 53

POINTE AUX TREMBLES SCHOOLS

Reported.....	\$94 80
New Glags, Un ss	86 00
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	\$180 80

ASSEMBLY FUND.

Reported.....	\$50 23
Englishtown, etc.	3 00
New Richmond ..	4 00
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	\$57 23

WIDOW'S AND ORPHANS FUND.

Reported.....	\$19 75
Hymnal Com.....	125 00
Englishtown, etc.	4 00
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	\$148 75

Receipts.

By other Treasurers S. S. Committee.

Received by the convenor, Rev. T. F. Fotheringham. From May 1st to September 30th.

Five Islands....	\$ 2 00
Castlereagh.....	2 00
Glace Bay.....	12 00
Cleveland.....	1 90
Blue's Mills.....	1 25
Militia Point....	5 00
Hfx. Grove.....	3 00
Dartmouth.....	7 88
Wolfville.....	1 00
Bridgetown.....	5 97
Patamagoucho..	2 00
N Glasgow St A..	5 32
New Glasgow N St A	4 75
Alma.....	2 00
McLellan's Brk..	2 00
Whin R'd Cross ..	3 00
Scotch Ridge....	2 00
Stanley.....	5 51
Dalhousie.....	12 00
Tide Head.....	1 60
Chatham St John's	3 50
Nelson.....	1 43
Sawerville.....	6 00
Mont. West.....	1 85
Lachute First ..	4 00
Huntingdon.....	8 00
Lakeview.....	1 50
Sandringham....	2 00
Picnic Grove....	3 00
North Gower....	42 20
Politmore.....	2 80
Brightside.....	50 30
Whitney.....	2 25
Almonte St And..	5 00
Bathurst Ont....	4 90
Athens.....	2 01
Dixon's Cor.....	52 70
Deseronto.....	4 69
Havelock.....	4 00
North Smith....	1 51
Omenee.....	4 16
Colborne.....	1 00
Blackstock.....	3 15
Fenelon Falls ..	3 60
Markham St A ..	5 00
Tor St John's...	6 52
Thornhill.....	3 00
Cook's Brook....	7 00
Sydney St And ..	6 75
Marble Mt.....	2 42
Middle River...	1 72
Pt Hastings....	1 00
Hx St And.....	12 70
Bedford.....	2 00
Up. Kennetcook .	2 00
Cabard.....	2 00
Annapolis.....	2 50
Springhill.....	38 00

Ferrona.....	4 00
Hopewell.....	4 05
East River.....	6 69
Heron.....	3 00
Tighish Elmsdl ..	6 04
St John St Matt	2 50
Jardineville.....	4 00
Campbellton...	5 75
Morefield.....	1 75
New Richmond 7cs	5 11
Three Rivers....	3 00
Quebec Chal....	2 55
Victoria Mont..	5 00
St. Louis de Gon.	50 30
Lozt River.....	250 00
Kensington.....	2 50
Cornwall St J ..	1 00
Bell's Cor.....	3 75
Bearebrook.....	1 50
Alice.....	2 00
Laflock.....	1 00
Rose Hill.....	1 00
Beanville.....	2 00
Spencerville....	1 00
Iroquois.....	6 66
Burnbrae.....	13 70
Snow Road.....	4 04
Lakefield.....	5 18
Keene.....	6 39
Centreville....	6 5
Kendall.....	4 55
Pickering.....	1 00
Lindsay.....	12 28
Tor. Junction..	1 93
Tor Ch of Cov ..	3 55
New Toronto....	67
Caledon, Knox..	2 15
Beltenham.....	2 75
Orangeville....	6 77
Birns.....	5 35
E Nottawasaga.	4 71
Allianton.....	2 00
Churchill.....	1 00
Robinson, U....	3 00
Kilsyth.....	4 25
Chifford.....	3 59
St Forest.....	17 00
Elora, Chal....	5 00
Fergus, St A...	7 60
Winterbourne..	2 50
Feneca.....	1 00
St Ann's.....	2 4
St David's.....	1 00
North, Ont.....	2 00
Knox, Ayr.....	9 43
St Westminster.	3 00
Fernhill.....	1 00
Monkton.....	1 00
Seaforth.....	22 71
Drysdale.....	1 54
Ripley.....	4 37
Ethel.....	5 00
Walcotn.....	7 00
Salem.....	1 64
Sarnia, St A...	16 10
Nairn.....	5 00
S Plympton....	1 00
Stewart.....	40 00
Port Arthur...	5 53
Augustine, Win.	3 85
Springfield....	1 25
J D Stewart...	1 00
Woodville.....	2 60
Birtle.....	5 00
Hulcar.....	1 00
Spredale.....	1 70
St Pleasant...	3 35
Shelburne.....	4 55
Osprey.....	1 50
Allandale.....	5 00
Hilldale.....	2 4

Bracebridge.....	3 21
Weydale.....	1 00
Markdale.....	1 00
Johnson, 3 ses.	2 00
Gorrie.....	1 52
Cedarville.....	2 24
Elora, Knox....	3 00
Rockwood.....	2 40
Elmira.....	1 50
Ham, Locke St..	1 00
Wellandport...	2 60
Strabane.....	3 00
Brantford, First.	7 07
Norwich.....	3 30
London, St Jas ..	5 75
St A, Stratford.	5 00
Carletonplace..	1 30
Grand Bend....	10 20
Baird's.....	4 00
Cranbrook.....	3 50
Antioch.....	3 86
West Brant....	3 00
Dobbinton.....	3 54
Beechwood.....	2 20
Petrola.....	3 00
Marthaville...	3 00
Kingcourt.....	1 00
Ignace.....	2 00
Kildonan.....	5 00
Sunnyside.....	1 50
Belmont.....	2 80
J A McGunnigle.	50
Broadview.....	3 00
Vernon.....	5 40
Hartell.....	1 40
MANITOBA COLLEGE.	
Treasurer, Rev. Dr. King.	
ORDINARY FUND.	
A Macdonald Win	50 00
E F Hutchings ..	25 00
Ken McKenzie ..	50 00
Griffin.....	10 00
William Clark ..	25 00
W E James.....	12 00
Robt R Scott. ..	20 00
Boissevain.....	11 00
J G Harvey Daupn	5 00
Victoria St Pauls.	10 50
Blythfld Oak Bluf	16 25
Win Luther Ch..	6 00
Wmstr ad'l.....	12 00
Hargrave.....	3 50
Queenselle.....	10 00
Sousis.....	23 80
Lily.....	8 25
Bird's Hill.....	2 75
Suthwyn.....	3 00
Springfield....	3 00
Brandon.....	150 00
MacGregor.....	9 00
Hamiota ad'l...	3 00
Wolsely.....	10 00
Vancouver East.	5 00
Keewatin.....	12 50
Longlake.....	6 40
Pengarth.....	1 60
Kennell.....	80
Rosebank.....	5 00
SCHOLARSHIP FUND.	
Rev. Dr. King....	60 00
LIBRARY FUND.	
Jos Anderson Tor	100

FORM OF BEQUEST.

"I leave and bequeath the sum of,—[the amount being written in words, not in figures]—to the ..... Fund of the Presbyterian Church in Canada,—(Here state whether Eastern or Western section)—and I declare that the receipt of the Treasurer for the time being, of the said.....Fund, shall be a good and sufficient discharge to my Estate and Executors."