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A good rule is to take short views, "Sufficient unto the day is the evil thereof;" no man is strong to bear to-day's load with to-morrow's load piled on top of it. The only look far ahead that you and I should take should be the look toward the judgment seat and the offered crown at the end of the race. That is the way to get a taste of heaven in advance. — Dr. Cuyler.

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JANUARY 1894.

No. 1.

A Good New Year. The king is dead, long live the king! The old year is gone and blythely we wish a "Happy New Year," so often forgetting how few of them we have to wish. The old year is gone, we are a year nearer time's ending and the beginning of that eternity that never ends. The old year is gone, and so much less of time in which to prepare for that eternity. The old year is gone, and our characters are more fixed in good or ill, more in that state in which they are likely to spend eternity. The old year is gone, what record does it bear of good or ill, of work done or undone? The old year is gone, the last year with many. What if it should prove the last year with us? The old year is gone, but we shall meet it again, as its record passes in review when the scroll of life's memories is unrolled before our minds. The old year is gone, let us bear it reverently, wrapped in its winding sheet, and lay it with its sins and shortcomings, its good and gladness, at the foot of the cross, thanking God for the good that it brought, the opportunities and power for service, the homes and friends and blessings, thanking him for the sorrows and disappointments, as they led us nearer to Him who never disappoints, and asking Him to forgive the year that now we cannot mend, seeking His help to make the coming year a better one in trust and following, and service, than that to which we bid farewell. There will be much of resolve, let there be an earnest looking to God for strength to carry out these resolves, and then it will be no meaningless form as we wish each other a "Good and glad New Year."

The Week of Prayer. The grandest religious spectacle the world has ever seen is the annual week of prayer at the beginning of the New Year. It is not a few individuals, professing different faiths, meeting together, and each describing and extolling his own. It is the spectacle of millions of our race bowing with true hearts in loving, trustful, intelligent adoration before a loving God, to whom, not in name merely, but in spirit and in truth, they say, Our Father.

The thought is almost overwhelming. The

hearts of millions swayed as by one common impulse; that impulse the purest and noblest and most Divine that can move humanity, for it is "the love of God shed abroad" in the heart; and that love translated into action by their united gathering for prayer and praise.

And as the world rolls its daily round, prayer and praise are almost continually ascending from some part of it. For a week there echoes from earth to heaven the petitions and songs of the gathered myriads. For a week it may be said of earth as of heaven: They cease not day nor night their holy joyous service, for it is almost always prayer time in some land.

This year "times are hard" with many, and multitudes of weary and heavy laden will turn with more earnest longing to the Father and Saviour who is moved with compassion at all human want and woe. May the New Year be the beginning of a new life to many, and the week of Prayer be answered by the mighty working of God's Spirit in the hearts of men turning them from all sin to holiness and peace.

Cause for Thanks. What will we be most thankful for fifty years after this, when most of us will have passed beyond time? One thing, if we are in the place of thankfulness, will be, for the opportunities of doing good. Now, we sometimes feel that the calls come too thickly. Then, we will look back with gratitude for them, and the only regret will be that we did not improve them more. Another thing, for which we will be thankful, if thankful at all, will be for the disappointments of life, which opened our eyes to the hollowness of much that we trusted, and led us to lay hold with firmer grasp upon Him who never disappoints.

Sabbath School Lessons. The International S. S. Lessons for the first six months of 1894 are from Gen. 1 to Ex. 14, Old Testament History. For the following year from July 1894, to June 1895, they are from the Gospels of our Lord, in the four Gospels. For the last half of 1895, they are again in Old Testament History from Exodus to 1 Samuel. The international system of lessons has now continued for three terms of seven years. Each course of lessons was along a different line, but each aimed to cover the whole Bible. The course now beginning aims to cover the Scripture in six years.

Distress in Great Cities. Recent reports tell of want and starvation in New York and Brooklyn and other American cities, such as has not been known for many years. Honest, industrious, able-bodied men unable to get work are actually begging, to keep their children from starving. In Chicago it is worse still. The destitution is appalling. Multitudes more, to whom the pinch of poverty will not come so keenly, are straitened as never before. In our own land in many places, both in the city and country, it is the hardest winter known for many years. It is felt by the business community in the stringency of money matters and dullness of trade. It is felt by the laboring population in scarcity of work, and in some cases in the consequent scarcity of bread.

What lessons it teaches: lessons of economy and thrift; lessons of charity for those in want; lessons of warning to lay up treasure in heaven, in Christ-like character which cannot be lost; lessons of honest self inquiry as to how far the hard times, like those spoken of by Joel, are owing to our withholding from God His due. May the Divine Spirit teach the lesson that best suits each case and help all to learn it well.

In Alaska. Much has been said about the Behring Sea and the seal fisheries. A movement that attracts little attention, but which will be probably of far more service to humanity is that which has been begun of transplanting the domestic reindeer from Siberia to Alaska. The territory of Alaska is equal in extent to nearly the whole of Europe. Some 26,000 Eskimos have had an uncertain subsistence in the walrus and whale fishing, but this is becoming less year by year from the visits of whaling ships. Whole villages have starved from the failure of this food supply and their bleached bones has been discovered by voyagers from passing ships, and the whole population seemed doomed to want and in a measure to starvation.

But Alaska produces in plenty the moss which is the food of the domestic reindeer. This animal is the wealth of the Lapps in Sweden, Norway, Iceland, and of Eastern Siberians, some having herds of more than a thousand. The work of purchasing these in Siberia, and transporting them a thousand miles across to Alaska has been begun and promises rich results. The reindeer is excellent food. Its skin makes good clothing. It is at once a beast of carriage and of burden. Dr. Sheldon Jackson, Presbyterian Missionary to Alaska, and now General Agent of Education there, began the work, applied to Congress for aid to carry it on, and hopes that instead of a waste land, its people dying of starvation, they will have in the not distant future a population many times the present number, elevated from a mere savage hunting life to that of herdsmen, and living in comfort and plenty upon the food supply of their herds of domestic reindeer.

Waldenses in Rome. It is within the memory of many of our readers, that a Bible would not be allowed in the City of Rome. And as for a Protestant place of worship such a thing would not be deemed of. Prisons cells awaited those who dared to worship other than as directed by the "Church." Nor is it long since the Waldenses were hunted and slaughtered like wild beasts among the hills and valleys of Piedmont, by the legionaries of the Pope. Now the Waidensian Church is henceforth to conduct its missions, through all Italy, from Rome as a centre of operations.

Taking the good of wealth. One feature about the generous gifts, which wealthy men sometimes make to the cause of humanity is that the givers having bestowed their own benefactions, live to enjoy the luxury of doing good. Legacies are well. Many people require their property to provide themselves a living during their lives, and a wise disposal of what is no longer needed is certainly to bequeath a part to help the world upward, but the men and women of wealth have learned the secret of how to "take the good of their money" who do what good they can with it while living.

Mistawassis Reserve. Rev. A. W. Lewis, writing recently speaks very highly of the work of Miss Laura McIntosh, teacher, and says that the government agent has promised to repair the school house. He says "We had our first sleigh drive on the 10th of October, on snow, six inches deep. The mission goods have come and are superior to those of any previous year, dozens of quilts. Mrs. Lewis and I were remembered. The other day I presented the school children with a pair of leather boots each, before that with a pair of mits and socks. The C. E. of the First Presbyterian Church, Port Hope, have bought a clock for our school.

A SECRET FOR PASTORS.

Get somebody interested in somebody else. Don't try to do all the work yourself. It is better to be Director-general for the church than to be Worker-general! Get somebody to advise, or tenderly warn, somebody else, or visit them in sorrow, or get them out to prayer-meeting, or bible-class, or preaching; even if they should need help themselves in these matters! Get them all into partnership with you, in your work. The most of people like to have just a little—not too much—business and responsibility; and the feeling of helping the pastor, and being partner with him in his good work, is inspiring. They will wonder what made him call on *them?* and perhaps never find out that he concluded it was the only way he knew to benefit themselves!—*Canadian Independent.*

CHRISTIANITY CONTRASTED WITH OTHER SYSTEMS OF RELIGION.

THE "Parliament of Religions," has brought Comparative Religion before the public more prominently than ever before. Hitherto the subject has been confined chiefly to college halls, scholarly volumes, and review articles. Now it is popularized. Such expressions as, "seeing the good," "learning the good," "adopting the good"—"that there is in other religions," have become familiar phrases. Thrice welcome, popular thought on any subject connected with religion, for such thought, always means the advance of truth.

In such circumstances, it may not be unfitting to note some of the differences between Christianity and other systems, that we may learn to prize the more the precious tidings which the gospel of Jesus brings, as we see it contrasted with the "many inventions" which men have sought out.

The essential points of difference between the Christian religion and all other religious systems may be grouped in historical order under three heads, viz, differences in origin, in character, and in results.

I. Differences as to their origin. Under this general head may be noted three points of contrast.

(1). Contrast as to *source* or *place* of origin. This may be broadly and simply stated in the words of Christ: "I am from above, ye are of the world." Sometimes in reviews of comparative religion, all other systems are looked upon as having much in common with Christianity, they being crude and imperfect, but representing stages in the religious progress of the race, leading upward to Christianity, which thus becomes, to a great extent, but a development from ruder forms of faith: and maxims precepts and doctrines, are quoted from other systems, very similar in some respects to those found in the Bible, to prove a common origin.

The Christian religion acknowledges no such kinship. It comes from an entirely different source. It has nothing in common with the other faiths of the world, except that all religions point toward the supplying of the same need on the part of man. *They* are human remedies for human ill. *It* is the Divine remedy for that ill. They are the sick one prescribing for himself. It is the Great Physician prescribing for him. It is God lifting men out of the fearful pit and the miry clay. They are man's efforts to lift himself from that pit. They are the gropings of man after light. It is the true light. They are the stone which man gives in answer to his fellow man's hungry cry. It is the bread which the Father provides for his starving children.

Thus, although all the faiths of the world meet around the common centre of the felt need of

humanity, with a view of satisfying that need, other religions have nothing in common with Christianity, so far as the source or place of origin is concerned. They, in their source, are earthly. It is heavenly and divine. They take their rise in the sluggish swamps and unclean fens of man's device, and such troubled and polluted springs can afford no hallowed stream. It is the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

There is one thing which may seem, in a sense, to qualify the above statement, and that is, that in so far as all human systems are affected by traditions from the earliest revelations of God to our race, they may, to that extent, seem to be allied to Christianity, but this influence is so far removed, that practically it has long since reached the vanishing point.

(2). A second point of contrast, for want of a better term, we may call the *date* of origin.

In "comparative religion," the Christian system is sometimes placed as the youngest member of the family, while others are spoken of as beside it and before it; hoary with age while it is in its youth. Men say to Christianity, "Thou art not yet twenty centuries old and hast thou seen Confucius." To this comes the answer of Christianity, "Before Confucius or Buddha was, I am."

True, the Christian religion in its fullest development of revelation is comparatively new, but in its essence which is mutual knowledge and love between the true God and man, it is not so. It is older even as known to men than all others. It is the first of which man knew, and then, if we look farther and deeper, we find that at best, they, being human in origin, can date back no farther than the history of man, while Christianity, in its origin, Divine, part of the eternal plan of Him whose counsel are of old even from everlasting, is itself eternal. Other religions are of yesterday. The Christian religion, God's will and plan for the redemption of the race, was old as the eternal ages when that race began its history.

And turning to the future may we not say of it, "from everlasting to everlasting." *They* grow old and pass away, but *it* endureth. Revealed to men with increasing fulness as the ages rolled by, that revelation was completed, so far as men's needs were concerned, with the anathema in the closing vision of the seer in Patmos, but when the veil of flesh is removed, there will be clearer revelations. Deeper insight will be given into the Christian religion and fuller knowledge be obtained of the height and depth and length and breadth of that Love which passeth knowledge, as the transcendent truths connected with it are grasped by maturer and ever maturing minds. All other religions as contrasted with the religion which we love, are a shadow, a ripple,

a puff of empty air, and with the world and the fashion thereof pass away.

There is, on some railways, a device by which the engines take water without stopping. A long trough is placed between the rails. As the engine in its race comes to it, an attachment beneath, drops, catches the water, which is thrown by the speed into the tank. The instrument that caught it, rises quickly as it fell, and the engine rushes steadily on.

So the Christian religion, God's loving plan for the redemption of a race that was to be, pursues its way among His maturing purposes through the eternal ages. When that plan reaches the point which we call time, it stoops to earth, catches humanity in its loving embrace, draws it heavenward, a mighty angel swears that time shall be no longer, and that unchanging purpose, without a pause, goes steadily on through the eternal aeons to come, bearing with it what it gathered to itself when it touched for a moment earth and time.

(3). A third point of difference is the *cause* of origin. All other religions have taken their rise because of the *sense of need* on the part of the creature. The Christian religion takes its rise because of the pity and love of the Creator. This is a point of considerable interest, involving as it does, important doctrines of the Christian faith.

The moving cause of the Queen's mercy to the criminal, is the petition that is made on his behalf. The cause of the relief sent to famine stricken peoples is the starving cry of hungry millions there. In like manner the cause of all human religion is the sense of unrest and guilt on the part of man, while the cause of the Christian religion, was not man's petition but God's compassion. The pity and love of Heaven viewed from afar, even from eternity, man's want and woe, and moved God to supply that want and relieve that woe before ever the poor victims of it lived or cried for help. Back of man's cry, back of man's felt want, back of all other causes in the redemption of the world, is the pity, the love, the compassion of God. In God Himself and not outside of Him must we look for that which moved Him to seek and to save the lost.

We have thus seen three very marked points of contrast between Christianity and all other "religions" so far as origin is concerned. (1). As regards place of origin, they are of earth, it from heaven. (2). As to date of origin, they are of yesterday, it is of old even from everlasting. (3). As to cause of origin, they were caused by man's sense of his own want, its primal cause is God's compassion and love.

II. We will now consider some essential points of difference, that may come under the general heading of "Contrasts in *character*" between Christianity and all other systems. These points of contrast may, for convenience, be grouped in three trios, having reference respectively to the

object of worship, the *worshipper*, and the *worship*.

(1). The first trio looks Godward, having reference to the contrasts in the character and attitude of the Deity, set before men by Christianity on the one hand, and the gods of human systems on the other.

(a). The first point of contrast in this regard is in the character of the Being or beings honored and worshipped.

The ideas of Deity prevailing among the races of men vary widely. Some, of them in the lower scale of religions that are but varieties of fetishism or animism, are very gross. Others again that represent the more abstract, philosophical, spiritual forms of faith, have their ideas of Deity of a somewhat more elevated type, but often less clearly defined. But whether in the lower or higher scale, the teaching concerning Deity, is, in its underlying principles, largely the same. The deities of all other religions, being creations of the human mind, rise no higher than their source, are of like passions with men, and often, monsters of iniquity; their misshapen idols, graven by art and man's device, being fitting emblems of the moral qualities which these images represent.

Contrast with these the Being whom the Christian religion sets before us as the object of worship. Omnipotent, creating all things by the word of His power. By his infinite might upholding and guiding all things. Omniscient, nothing hidden from his gaze. Of purer eyes than to behold iniquity. A Being so great that he taketh up the isles as a very little thing, and hangeth the earth upon nothing, and yet his cares so minute that a sparrow cannot fall to the ground without your Father, and the very hairs of your head all numbered. Infinite eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth; glorious in holiness, fearful in praises, doing wonders.

And these perfections do not merely seem great because He is far off, and His Being shrouded in mystery. When He comes near, in the person of the God man, the beauty and glory is in no way lessened. His greatness is seen along every line, and those who study that life on earth most closely, but see its grandeur shining the more wondrously. On the throne of the eternal and in the valley of humiliation the same. Well may

Every kindred, every tribe,
On this terrestrial ball;
To Him all Majesty ascribe
And crown Him Lord of all.

(b). A second point of contrast with regard to what different religions teach of Deity, is that while all other systems teach of a power to be reconciled, Christianity tells of a reconciled God.

As the heathen looks up to the being whom he worships, he sees one whose normal condition

is displeasure. He sees and hears his wrath in the shriek of the storm, the thunder's roll and the lightning's flash. He sees evidence of that displeasure in every ill that comes to Him in body, mind or estate. The Christian religion tells men that like as a Father pitieth his children so the Lord pitieth them that fear Him, and in the words of its Great Teacher bids them say "Our Father."

In this regard the contrast is well set forth in the words of Scripture, "Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby we cry, 'Abba, Father.'" These two spirits characterize human systems on the one hand and Christianity on the other. All other systems have the spirit of bondage. They deal with a God unreconciled, whose service is a dread necessity rather than a delight. Fear is normal state of the worshipper. The Christian religion in the human heart, has as its essential feature the spirit of adoption.

Not merely does Christianity teach the fact of adoption, that we are received into the number, and have a right to all the privileges of, the sons of God, but it gives the spirit that enables the Christian to enjoy his adoption, to enter into fullest sympathy with it and say "Our Father."

A child may be adopted into a family and have a right to its privileges, but in spirit he may have little liking for his surroundings, his foster parents, and the duties of his new home. Another child may be adopted and have the same rights and may have in addition a love for the family, and all that concerns it. Both of these children have adoption into their respective families, but one has the spirit of adoption, the other has not.

The followers of other religious systems may have a declared right to all the privileges which these systems claim to bestow upon those who embrace them, but the spirit is one of bondage, the head of the family is dreaded not loved, and the service of that head is a duty instead of a delight.

The Christian has not only a right to all the privileges of the sons of God, but that God is to him the object of affection, a father, a friend. His service is joy, in His presence fullness of joy.

(c) A third point of contrast as we look toward the object of worship, is, that Christianity not only represents its Deity reconciled, but as seeking man, while all other religions represent man as seeking God.

In no other system would there be a place for the parable of the lost sheep, and the shepherd leaving the ninety and nine in the wilderness and seeking that which was gone astray until he find it. The parable of the prodigal with his hunger, is suited to them all, but the other side of the picture, the longing yearning Father, they know not.

The reason of this is plain. Man realizes his guilt and his responsibility, and his conception

of a God is that which an accusing conscience tells him he deserves, viz., an offended one; who seeks not, cares not, for the offender. The only conception of a God that such a mind, left to itself can form, is something corresponding to its sense of guilt, an offended God who seeks not but must be sought. The idea of a God of love and mercy, seeking the sinner, could not originate in a mind full of conscious guilt, it must come from outside revelation.

Do we not see the same thing in human experience yet. The anxious soul stands self condemned, feels that God is afar off and that some great mental or spiritual journey must be undertaken to find Him, all unconscious of the fact that God is seeking it. And when this glad truth dawns upon it, that God is seeking it, just as it is, to make it better, it yields himself to Him and finds rest and peace.

2. We pass on to notice a second trio of contrasts in character, between Christianity and other "religions." Contrasts looking not Godward but manward.

(a) The first of these is that all other faiths, have, as their central idea, escape of the worshipper from penalty. This is the one thing to which all their works tend. This is the main-spring of all their service. The central idea in the Christian religion, the moving principle in all its work and worship, is the attraction of loving hearts to a loved and loving Saviour.

True, the teachings of our sacred books have much that savors of penalty. "Flee from the wrath to come." Turn ye, turn ye, for why will ye die. But this is its message to those outside its pale. All who embrace it, have nothing to do with penalty. Other religions have as their motive which animates them all through their lives, escape from ill, and that ill a penalty. Christianity says to its followers: There is therefore now no condemnation to them that are in Christ Jesus.

True, there is so much of imperfection and sin that the law has still at times its terrors, but this ought not so to be. Christianity teaches men to serve and worship because they love, and teaches that the greatest penalty to the soul that stands in a right relationship to God, is to be deprived of the privilege of service and love. What the true Christian most laments is his feeble hands and cold heart in the service of God.

(b) In close connection with the last point of contrast is a second, viz.: That all other religions are based upon the idea of paying this penalty by human merit and sacrifice and suffering. The Christian religion is based upon payment being already made by the merit and sacrifice and suffering of another.

This is a necessary consequence of a contrast previously mentioned, for if human systems all represent man as seeking God, he must necessarily bring something in his hands to win the

favor of that God and make Him willing to receive him. The Christian religion, teaching that God is seeking man, represents him as providing all that is necessary for the finding and saving of man.

If the Buddhist possesses sufficient merit he may at death attain absorption into Nirvana, otherwise he must again pursue his weary round of existence, to expiate by suffering the sins of a former state.

If at the final balancing of accounts the good works of a Mohammedan outweigh the bad ones by so much as the weight of a pin, on the strength of *that merit* he passes safely over the narrow hairsbreadth way that bridges the place of woe and is received into his paradise of sensual delights, while if his bad works outweigh his good ones by so much as the weight of a pin, he falls off that bridge, in attempting to cross, and is plunged into the hell that yawns beneath.

All other religions are on the hireling system. Something in their hands they must bring or they need not come to God, and the more of merit they can bring, either in the way of suffering relieved for others; or toil or suffering inflicted upon self, the higher will they stand in the estimation of the powers above and the more will they receive from them.

The Christian religion, based upon the covenant of grace, offers eternal life upon the merits of another who has paid all penalties and satisfied all claims. Its song is

Nothing in my hands I bring,
Simply to thy cross I cling.

Thus Christianity on the one hand, and human systems on the other, bring men before their idea of God in an entirely different attitude. They bring man as a purchaser. "I fast twice week, I give tithes of all that I possess." It brings man before God as a beggar, "God be merciful to me a sinner."

But has Christianity no place for good works? Most certainly. Its aim is to lead men to meritorious lives, but it teaches that all such are valueless so far as the attachment of merit to them is concerned. While other religions teach men to work that they may be saved from penalty, the Christian religion teaches that they work because they have been saved from sin and hate and disobedience to holiness and service and love.

In this connection a farther thought is suggested that is sometimes overlooked even in Christian teaching, namely this, that the good works of a Christian, are not merely in gratitude for having been saved from penalty, but they are an essential part of the salvation itself. The fundamental idea of salvation in the Christian system is not that men are saved from penalty to freedom from penalty, but saved from disobedience to obedience, from sin to holiness. His name shall be called Jesus, Saviour, because He shall save His people from their sins.

(c). A third point of contrast in character, somewhat closely related to the two last mentioned is, that human systems all deal more or less with the form of worship. The merit on which they depend consists in the outward and visible. Christianity, on the other hand, attaches importance only to the spirit. True it demands that all things pertaining to its approaches unto God shall be done decently and in order, but where there is true reverence of spirit it cannot be otherwise than in order, no matter what form it may take.

Not only do other religions attach importance to form, but they depend for their acceptance with their deities upon the mode in which that worship is conducted, upon what we might call the *quantity* of it, upon what is outward and visible.

Christian worship depends for its acceptance with its Deity wholly upon the spirit in which it is offered. Man looketh at the outward appearance, God looketh at the heart. Its Deity himself has said, "When ye pray use not vain repetitions as the heathen do for they think they shall be heard for their much speaking. Be ye not therefore like unto them. But thou when thou prayest enter into thy closet and when thou hast shut to thy door, pray to thy Father who seeth in secret, and thy Father, who seeth in secret, Himself shall reward thee openly."

"We have in this contrast an explanation of the elaborate rituals that are sometimes seen in connection with the observances of other religions. Their form is their essence and the more complete that essence the more acceptable as worship. The necessity, the urgency, of an empty heart, which is in such cases the mother of invention, leads to ever new modes and methods and rites in worship. The Christian religion, on the other hand, placing no dependence upon such rites, teaches that with this man will I dwell, with Him that is humble and of a contrite heart and who trembleth at my word, and in its purest state gives heed to the spirit and not to form.

It is interesting to look at this point in connection with the controversy that sometimes comes to the surface in the agitation for a more elaborate ritual in connection with the worship of the Presbyterian Church. If the essence of other religions in their form, and the essence of the Christian religion is its spirit; the desire for elaboration of ritual is a retrograde rather than a forward movement; a lowering rather than a raising of the standard of worship, a drawing nearer to the faiths of man rather than to the worship which God seeks.

The "felt want" in Christian worship is to be supplied not by more form, but more spirit; not more of the outward but more of the inward; not more of the earthly and human, but more of the heavenly and divine. Where this is not given, the most elaborate ritual will be in vain

to draw the sinner from his sins or the saint nearer to his Saviour. Where it is enjoyed in full rich measure, all longing for elaborate forms will cease.

Strangers may have more or less of ceremony in their intercourse with each other, not so the child with its father. Form in such cases, beyond what is necessary for the becoming interchange of love, but acts as a barrier to the free outgoing of that love, and the child of God in his intercourse with his heavenly Father, wants not the mind diverted by multiplied forms, beyond what are necessary to that communion, but in child like confidence and trust he seeks to hold fellowship with Him.

There is yet a trio of contrasts in character between Christianity and all other systems of religion, a trio that looks, not Godward, nor manward, but toward the religious system itself, showing the exclusiveness of Christianity as contrasted with all other faiths.

(1). The first of these contrasts is that *they* can all live side by side with each other. Their motto is one which in commercial life is a good one, "Live and let live," The Athenians had their gods many, but lest some deity of which they were ignorant, should be offended by their unconscious neglect they had an altar with this inscription, "To the unknown."

In the multitudes of the different Arabian tribes that gathered at the holy shrine in Mecca before the advent of Mohammed, each tribe had some one of the three hundred and sixty-five deities whose images were gathered there, and all worshipped in harmony. But Christianity brooks no rival. "My glory will I not give to another nor my praise to graven images." Its claim is to universal dominion. As I live saith the Lord, every knee shall bow to me. All other systems are not only different from it, but, being so, are necessarily in antagonism to it. The crying sin of God's people of old was idolatry, the worship of other gods. Christianity regards all other systems as opposed to the work it has before it, the redemption of the race from sin to the love and service of the only true God through Jesus Christ the Saviour. The very first command in the decalogue is "thou shall have no other gods before me," and these words "before me" teach us that God who seeth all things taketh notice of and is much displeased with the sin of having any other god.

(2). Not only do other systems admit of compromise with each other, but of compromise with sin. It gives no quarter to other systems of religion and no quarter to sin. And this point of contrast is not merely that they allow what the Christian faith holds to be sin, but taking their own moral standards, so far as they have them, they may admit to the favor of their deities by purchase or otherwise what their standards disapprove.

In some of the heathen systems of morals and religion there are precepts that are pure and lofty, but these precepts are not binding as with the precepts of the Christian faith. They are not conditions of acceptance to the favor of heaven. They are rather recommendations than laws, and the man who disregards them, so far as they affect his moral character, may by his attention to forms or his offerings to the gods condone his sins and be favored of heaven.

Christianity on the other hand will give no quarter to sin. It will accept no one upon any conditions, who clings lovingly to something that it condemns. Its God is one who cannot look upon sin, even the least, but with abhorrence. If I regard iniquity even in my heart the Lord will not hear me, and the condition of entrance into the better life is that "there shall not enter into it anything that defileth neither whatsoever worketh abomination or maketh a lie."

(3). Once more, other religions compromise not only with each other and with sin, but with self. Christianity does not. All other faiths leave self unmolested; some of them may seem to be the reverse. With their penances and self inflicted sufferings, they appear at first glance to involve much of self denial, but not so. The flesh may be crucified in one way and self gratified in the very act, and whatever measures of self denial there may be so far as the flesh is concerned, it is but the gratification of the spirit. If we were to look for pride, for self righteousness, for self, in all its loftiness and sufficiency, we would find it in its most luxuriant growth under the wretched garb and flesh denying life of some fakir or dervish, some hermit or monk, some holy man whose life seems one of self denial and whose heart is full of self, filled with satisfaction on account of his own fancied superior righteousness.

It may be broadly stated that none of the other systems of religion interfere with self. They, for the most part, allow self to hold its sway along the lines which most commend themselves to the taste of the individual. The Christian religion on the other hand lays down emphatically the broad principle, "If any man will come after me let him deny himself and take up his cross and follow me." Self will must give way to Christ's will. Full, unconditional surrender of self, with the hopes and aims and loves and joys and prospects that self may have entertained is His standard of acceptance. He will have no divided affection or worship. He comes to the door of the heart, seeks admittance, but will only come in on condition that self goes out. He comes to the throne of the heart and asks to reign there and will only accept it when self is driven from it.

Whosoever there be that forsaketh not all that he hath, giveth it a subordinate place, cannot be my disciple.

(Concluded in next issue.)

Our Home Work.

Ferrona. The name sounds strong. In this new "iron" town in Pictou Co., N.S., the few Presbyterians were organized into a mission station in 1892, and now there is a regularly organized congregation of some 70 families and 110 communicants, with an energetic settled pastor and a fine new church, fitly named Zion, opened 19th November. Progress and rapid growth is not confined to the Northwest. May the moral and spiritual character of the new congregation be iron in strength unmixed with miry clay.

Noel. In the same province, lying beside Fundy's sixty foot tides, is another congregation, one of the oldest in Nova Scotia, of staunch and loyal stock. A most cheering private letter from the pastor, to the Agent of the Church, tells of progress here too. Ship building, the people's main source of revenue in the past, has fallen off and times are dull, but the work of the congregation shows what can be done by a willing people. The pastor says: "On receiving your communication this summer, anent Foreign Missions, I brought the matter before the congregation and it was agreed by the session to take the Foreign Mission collection in October. Returning from Synod, I preached about that meeting, calling attention to it in the three principal sections and announced the collection for Foreign Missions." The result was "a great deal better than ever we have done before. A number of the people were surprised at the amount given. One man said he did not think there was so much ready cash in the place."

Here is one secret of success, the minister catching fire at the meeting of the Synod, preaching on the work, calling attention to the schemes, etc. As a rule, when the minister is interested and faithfully keeps the work of the Church before the people, they will help with cheerful glad hearts according to their ability, and will be all the more cheerful and glad for doing it. Farther, we are not surprised when the same pastor writes of cheering additions to the membership of the Church.

U. P. Gift to Man. Coll. In the December RECORD was the statement, copied from a valued exchange, which afterwards corrected the mistake, that the U. P. Church of Scotland had given one thousand pounds to Manitoba College. The amount was one hundred pounds, a goodly gift. Again we may repeat our thanks for the men and women that Britain sends to aid in giving character to our new land, and our thanks as Presbyterians to the generous churches of Scotland and Ireland that follow their people with timely and kindly gifts to aid us in providing all our new comers with the Gospel.

Pres. College, Montreal. From the annual circular issued by the Board of Management of the Presbyterian Collège, Montreal, we learn that the sum of \$7,000 is this year required, over and above the interest accruing from the endowment fund and the guaranteed salary of one of the professors. This sum is larger than usual, owing to the fact that in addition to the regular annual expenditure as in previous years, certain necessary repairs were recently effected upon the buildings. The attendance of students this session is the largest in the history of the Collège. It is hoped that the claims of the institution will be kept in mind when Congregations apportion their contributions to the schemes of the Church.

Maple Creek. The Robertson memorial church, Maple Creek, N. W. T., was formally opened and dedicated on Oct. 29th, by Rev. R. A. Monroe, who the same evening preached his farewell sermon previous to his departure for South Edmonton. The church is of stone and will be a lasting memorial of the late Rev'd Angus Robertson, first moderator of Calgary Presbytery and pioneer missionary in this part of the great "Lone Land."

Fish Creek, Alberta. A new Presbyterian Church was opened at Fish Creek Forks, Alberta, not long since. This is the fifth church which Rev. J. A. Matheson of Davisburg has assisted in opening since his arrival from Pine Hill Collège, Halifax, about three years ago. In this goodly land, which, not long since was under the exclusive sway of the Buffalo and the savage, the laborers for Christ are beginning to see the fruits of their work. To-day there are churches in almost all the main settlements of Southern Alberta.

Fish Creek Forks occupies the central point of what is termed the Foot Hills' field, the other points being Red Deer Lake and Sheep Creek Forks. Ranching is the principal occupation of the settlers. Mr. F. A. McRae of Queen's Collège has laboured zealously and successfully during the summer months. Mr. W. L. Atkinson is his successor for the winter term. This field is supported by the Ladies Missionary Society of St. Andrew's Church, Toronto, who contribute six dollars per week towards the missionary's salary.

Foot-Hills is the name applied to that hilly country along the East side of the Rocky Mountains and extends about fifty miles south from the C. P. R. Railway. All these points are important to our church, they need careful attention. Our people are here, others are falling in with us, and though the cause at many a point is struggling, the future will prove that money and energy were well spent.

Synod of Man. and the N.W. Met at Portage la Prairie from Nov. 16th to 20th. Rev. P. Wright was elected moderator. The attendance of members was not large, owing in some measure no doubt to the great distances and expense of travel. The chief subject of consideration, as was fitting, was Home Missions; on the one hand the field with its needs, on the other hand, Manitoba College, as one large source of supply for these needs. The claims of the college were strongly urged. "Whether able to give much or little, let a part be for Manitoba College." The Church and Manse Building Fund, Prohibition, Sabbath Schools, &c., were carefully considered and planned for through three busy days.

The Synod adjourned to meet in Winnipeg on the second Tuesday of Nov. next, at 8.00 p.m.

Church and Manse Fund. By the report submitted to the Synod of Manitoba, this Fund, during the eleven and a half years of its existence, has helped to build 220 churches, and 42 manses. Even since the date of the report to the General Assembly in June last, the Board had granted aid to help in building twenty-four churches and six manses. Of these new buildings seventeen were in the Synod of Manitoba and thirteen in the Synod of British Columbia. Dr. Robertson at Synod strongly urged the congregations of these Synods to support this Fund. They had a right to do so. Even a moderate contribution would be a great help to it. Especially should these who had received aid do liberally in enabling it to help new and needy missions in building their places of worship.

Presbyteries in Man. & N.W. Owing to the distances that ministers in the North West have to travel to reach meetings of Presbytery, it is proposed to readjust some existing Presbyteries, and form new ones covering a smaller area, thus enabling them to exercise Presbyterial oversight more effectively. A proposal to form a new Presbytery out of certain congregations in the Presbyteries of Brandon, Rock Lake and Regina, met with the general approval of Synod and was transmitted to Assembly. In addition a committee was appointed to consider the whole matter of rearrangement of Presbyteries and report to next Synod.

Alberni. The F. M. Committee, W. D. hope that the negotiations in progress will soon result in the appointment of a missionary to Alberni. The Indians are looking anxiously for his coming. The girls' school there is full beyond its proper capacity. The teachers are eagerly looking forward to the time when they will have a new building and be able to accommodate some other children who are seeking admittance. They could do more and better work by far as the present quarters are very confined. The late missionary, Rev. J. A. McDonald, is seeking

health in the neighborhood of the Adirondacks, and is so far recovered that he is able to do a little Home mission work.

Coligny College, Ottawa. This College is the property of the Church. It became so four years ago and has since been carried on under a Committee of the General Assembly. The term just ended has been a very successful one. The number of resident and day students has reached one hundred. The Christian atmosphere and life and harmony of the College seems very marked. There is a C. E. Society, and all the teachers and boarders belong to it. The next term opens on the third of January with exceedingly bright prospects. Some idea of its thorough equipment and advantages may be learned from the advertisement on another page, which parents, desiring for their daughters an education in a refined Christian home would do well to consult.

Drowning at Birtle. A gloom has been cast over one of our most promising Indian Schools in the North-West by the drowning of three Indian boys belonging to the Industrial School at Birtle. Mr. George G. McLaren, the principal, had gone to an Indian reserve not far distant, to get some more pupils, and one of his last charges to the boys was not to go near the river, although some of the people had been skating on it for a fortnight previous. Miss McLaren, the matron, and Miss McLeod, assistant, were busily engaged, with a number of the children, in some duties about the place when a cry was raised that some of the boys were in the river. The women both ran with a rope to the rescue. One little fellow about ten years of age was floating on his back, keeping himself up, but so chilled that when Miss McLaren threw a rope to him he could not hold onto it to pull himself out of the water on to the ice. Miss McLeod ran out on the ice to try and reach him, but broke in and was saved by Miss McLaren. Soon some men arrived with poles and the poor little fellow was rescued, but three of his companions aged about seven or eight were drowned. Miss McLaren in a private letter to Prof. Baird, which is in the January *Children's Record*, gives a very vivid picture of the sad scene, and of the weird and awful death wail of the poor Indian mothers, who came as soon as the sad news reached them. The parents, Sioux and Crees, felt their loss very sorely, for the parent heart is there, but no word of reproach or blame was spoken. Our prayers are asked on behalf of both Indians and teachers in their times of discouragement and trial.

The seventeen children of the Portage La Prairie Mission School were all present on Foreign Mission evening at the meeting of the Synod of Manitoba and the North-West, and sang a hymn in an interval between addresses.

Progress in the West. In 1881, there were one hundred and sixteen points occupied in the North West, now there are 730 points at which services are held. Then there were 1,153 members, now there are 1,500. Then for all purposes \$15,100 were contributed, now \$239,273.

Discipline in Indian Schools. Discipline in an Indian industrial school is a problem bristling with difficulties. The Indian neither inculcates nor expects obedience in his child, and with the exception of an occasional blow struck in an outburst of passion, which is rather an expression of impatience than an attempt at training, there is no such thing as discipline in the family. The mission teacher must not therefore count upon any support from the homes of his pupils, nor any beginning of respect for authority in the experience of the young savages who are entrusted to his care. The Rev. A. J. McLeod of Regina is making an attempt to carry the feeling of his school with him in acts of discipline by having the culprit tried by a jury of his peers. Here is how it works in a case reported in the little cyclostyle newspaper "Progress" issued by the school. "Court was held in the boy's dormitory, Saturday evening week" at 8.45 p.m., the Principal on the bench. There were two cases on the docket that of George Bill Cote (No. 25) having three charges against him, for fighting, and Edward Cote, for stealing. Mr. Dinsmore ably conducted the prosecution in both cases, the "editor" being the counsel for the defence. In the first case, No. 25 was reprimanded and let off on his promising to do better. The second was a little more serious, but judgment was finally rendered to the effect that the accused receive two days at the "disgrace table" on bread and water. The jurors were: Senior Monitor, Jos. Cote (foreman), Junior monitor, John Cook, Capt. Chas. Cote, Francis Faval, Angus Boru and John Sieveright." The plan should succeed and should be an excellent training for the boys in self government.

Change in Indian Missions. Mr. and Mrs. Wellbourn of Edmonton, have resigned, after two years faithful service, owing to the state of Mrs. Wellbourn's health. Mr. and Mrs. W. J. Wright of Crowstand school staff, take the vacant place. Rev. Hugh McKay's helper, Wm. McKenzie is studying for the ministry at Manitoba College, and Mr. Sahlmark, Mr. McKay's brother-in-law takes his place.

Miss Rebecca Scott, of Annan, Ont., is instructor in sewing &c., at Crowstand. The Birtle School after carrying on its work for so long in a place but ill suited, has moved into the fine stone school erected by the W. F. M. S.

Mr. A. B. Morton has resigned his position as head teacher in the Regina School and his place has been taken by Mr. D. C. Munro.

CHRISTIAN ENDEAVOR COLUMN.

Nearly two thousand Christian Endeavor Societies have been formed since the Montreal Convention, making in all 29,360 C. E. Societies now in the world. What a working force! What a power for good! What a training school for workers in the Church! The only way to make it the greatest possible force for good is for each individual society to do its best in its own sphere. And the way to accomplish this end is for each member to do faithfully, earnestly, and well, the work that comes to hand. Great results are to be achieved by the C. E. Society, not by great conventions, pleasant and profitable as these are, but by the faithful work of individuals. "Little drops of water, little grains of sand, etc."

One line of The Christian Endeavor department **C. E. work.** of the *Presbyterian Journal*, says: If any of our Christian Endeavor young people are careless in the matter of attendance at the regular services of their own Church, "they should be reminded that they are most solemnly pledged to be in their own church at every regular service unless providentially detained. By doing this you will most effectively prove your loyalty to 'Christ and the Church.'"

Associate Members. There is no associate membership in Heaven. There should be none on earth. Do not say, "If that is the case I will withdraw." That would be going backward. Go forward. Become active members. You are only doing half your duty, a very small half at that, so long as you remain "associate." Christ does not say "Go look on," but "Go work."

"Associate member" and "Christian endeavor" are a contradiction in terms, for there is no endeavor in being merely associated with those who are trying to work. You have done well to come this far, to "associate" yourself with such a company, but you do not well to remain where you are. Press on. Noah's carpenters were "associate members," but they never went any farther. You have done well to come thus far. You do not well to remain where you are. There is no associate membership with Christ.

Associates in Evil. There is another place where there should be no associate membership, that is, in evil. Pass not to active membership but get away from it altogether. Avoid every appearance of evil. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Go not in the way of evil men, avoid it, pass not by it, turn from it and pass away. If you are in doubt as to whether that which you indulge in is evil, it is evil for you.

C. E. Prayer Meeting. We read of a Prayer Meeting Committee in a place in Pennsylvania, that went six miles to hold a prayer meeting in a sick room.

A Striking Contrast. The following incident related by Mr. Beauchamp, missionary, illustrates the striking contrast that has taken place in the attitude of the French Canadians towards those who are seeking to give them the Gospel. Now they are received gladly and treated respectfully. It was different some years ago, when in one instance a certain colporteur had been declared against by the village priest, and charged with having a cloven hoof. The man in whose house he was, actually believed this until the colporteur took off his boots and stockings, and showed his feet to the assembled family. So incensed was the man at being deceived by the priest, that he soon afterwards left the church and became a convert to Protestantism.

French Work in Ontario. Mr. E. D. Pelletier has been appointed to French Mission works in Algoma, half his support to be paid by the Home Mission Fund in consideration of the Home work that he is doing, the other half by the French Board. Mr. Pelletier writes: "I have gone over the ground as fully as possible at Chelmsford and Cartier, I have visited the families, held meetings, and made arrangements for both French and English work during the winter. At Chelmsford we have quite a group of French people who are Protestants. You can hardly imagine with what joy I was welcomed by them. I intend to try and get a school for them. The Roman Catholic School as it is gets all the taxes. We have no church of any kind in this place as yet."

One Aim in French Work. On every hand there are tokens of a reaction against the assumed authority of the clergy in the Church of Rome. People are claiming the right to think for themselves in some things, such as the right to a voice in the expenditure of the money which they give for church purposes, the right to a share in the management of the schools, the right, in short, which Protestantism everywhere claims and grants. The Church on the other hand seeks to be supreme in all matters temporal and spiritual. In old France the result of a wide spread breaking away from clericalism is almost equally widespread atheism and infidelity, and one work before our Church now is to seek to guide aright the awakening thought and life of this new France that the results may not be as in the old world. The revolt from the domination of priestly authority is inevitable. It must come. Where men think they must assert their manhood and its rights. Yea the revolt has come, in ways that would not have been dreamed of twenty years ago. Parishioners have contested their rights with their priests before the courts and have won. Catholic newspapers have boldly declared the rights of the people and declaimed against wrong when done by the

clergy. They have been placed under the ban by the Bishop of Montreal and instead of yielding they have prosecuted him for libel before the courts. Knowledge, the pure gospel, the Bible, distributed now when minds are open to inquiry will be far more effective than when indifference and infidelity have set in.

Pointe-aux-Trembles Schools. These well known schools are this session filled to overflowing. The Principal reports that "every bed is occupied" and the work progresses satisfactorily. On Sabbath, Dec. 17th, the Lord's Supper was observed, thirteen partaking for the first time, and about sixty altogether.

Parents have opposition in sending their children. If the older children of a family are sent, the priest will refuse communion to the younger ones and they will be looked upon as the outcasts of the parish. The Principal writes:—

"In spite of all these difficulties our schools have carried on their noble work of rescue, and every session has seen many a young soul brought from darkness to light through faith in Jesus. Our schools have sent messengers of the Gospel to every locality of this Province, and to their influence and faithful work is in large measure due the great change which has taken place in the disposition of the French Canadians.

Our pupils are divided into five classes. The class of the beginners is the most numerous, and is composed of very different elements. Pupils who are over twenty years of age learn their letters with boys of twelve. The higher class is far less numerous, and it is formed of young men who are preparing themselves for college or university.

The classes are taught from 9 a. m. to 6 p. m. with two and a half hour's recreation. The rest of the time is spent in study and housework. Every day's work is opened and closed with family prayer, and every morning the Bible is taught to all the classes from nine to ten. On Sabbath we have regular services as well as a Sunday-school, and the pupils hold a prayer meeting among themselves, which is well attended.

Everything is working harmoniously, and we feel that the Lord is with us and that the Holy Spirit is doing His blessed work in many a young soul that has been enlightened by the Gospel."

The large attendance of pupils this session entails largely increased expenditure, but the Church has never yet failed to provide the funds necessary to carry on the work, and the simple statement of the needs of the schools will stimulate very many to help in their maintenance. *Pointe-aux-Trembles* is a household word throughout the Church. The mission schools there have been greatly honored of God in the past and the present session gives promise of results exceeding those of any preceding year.

Our Foreign Missions.

From Efate. Under date Sept. 8, Rev. J. W. Mackenzie writes to Mr. Morrison of Halifax. He says, "The work at Mele continues to prosper and quite a number have now joined us." This is the Island off Efate, that so long held out against the Gospel, and which for twenty years was a burden of the prayers of the good missionary and his wife. A few months ago their prayers were answered, while they were away in Australia on furlough, and their joy when they returned and found the state of matters, was as the joy of harvest. Poor Mrs. Mackenzie was not permitted long to enjoy the ingathering, but it has gone on. Mr. Mackenzie writes, "I am still very lonely, but am expecting my eldest daughter to come and stay with me. She will not only be company for me, but assist me in the work." Miss Mackenzie is a young woman, about twenty one years of age. She has studied in Australia and is by profession a trained nurse, but is in the meantime giving up all the advantages of life in Sydney to share with her father the loneliness and work in Efate. Noble girl! Worthy daughter of worthy parentage.

Erromanga. Our Erromanga missionary, Mr. Robertson, writing from Sydney, mentions in a postscript to a private letter, that his son Gordon, who has been attending college in Australia "has just passed his senior examination, and as dux of the college, gets a gold medal, and £15 sterling." Where the missionaries are compelled to part with their children at the early age of five and six years, to keep them from learning bad habits from native children, and to send them away among strangers, what a cause of thankfulness it must be to them to see these children, the burden of so many prayers, and all the more because absent, apply themselves so faithfully to work, and do so well. The burden of parting, and living away from them, is sore, but how rich the compensation in the instances mentioned in this issue.

Disabled Missionaries. The health of our own three missionaries and their wives in the New Hebrides has been in marked contrast to that of some of the laborers. The missionaries' wives have felt the effects of climate and work more than the men have done, but even in weakness have toiled bravely on. The missionaries of the Presbyterian Church of Victoria have had a different experience. Rev. H. A. Robertson, in a private note, writes, 'Revs. Dr. Paton, and Messrs. D. MacDonald, A. H. MacDonald, Leggat, and F. Paton, are supported by the Presbyterian Church of Victoria. Rev. Dr. Paton has not been a missionary in our group since 1880, or for thirteen years. Rev. A. H. MacDonald and Rev. Fred. Paton are leaving, broken down in health

after only three and one years respectively. Rev. Mr. Morton has left for the same reason, while your missionaries, McKenzie, Annand, and Robertson, and their wives, have, until now, been permitted to labor continuously for twenty two years." In their long continued work as well as in the success that has attended it we have abundant cause for thankfulness.

Death of Dr. Steele. Dr. Steele of Sydney, Australia, who has been for so long very closely associated with the New Hebrides mission, acting as agent in Sydney for our church for many years, passed to his rest on the 13th of October. Many will remember his visit to this country, and to our General Assembly a few years ago. His book on the New Hebrides mission gives, up to the time it was written, a very full and complete account of the work in that group.

Generous Gifts. The debt on the Foreign Mission Fund, Eastern Section, was reported on the 30th of April last, as \$9,466.54. Since then, special collections in connection with Dr. Paton's visit amounted to a little over \$2,000; Rev. E. Smith secured in C. B. about \$500; the W. F. M. Soc. gave \$500; and some \$500 in addition have come in; reducing the debt to about \$5,500. As the Jubilee of our Foreign Mission work will be reached next summer the Committee is most anxious to have the debt removed by that time, for it would be a most unfitting thing to celebrate a Jubilee with a burden of debt on the Fund, after all that a kind Providence has permitted us to do in these fifty years. The debt was contracted in work that was absolutely necessary to save our work in Trinidad, and it not only saved it, but opened the way for a much more effective on carrying of that work. It has yielded a goodly return.

Two New Glasgow congregations, United Church and James Church, have opened another stage of the debt paying campaign, by voting, the former \$250, the latter \$100, for that purpose, besides the very liberal contributions amounting to \$500, which with the other two churches, they gave in connection with Dr. Paton's visit. At the annual meetings, in this holiday time, let Christmas and New Year's gifts for this purpose come from congregations and individuals as they may be able. Let wealthier members of the Church make a special contribution for it, and one more obstacle to progress will be in the past. There are some who could give fifty or a hundred dollars out of their abundance, and it would interfere in no way either with their comfort, nor their giving to other objects, and it would bring to themselves the blessing of a larger, more Christ like heart.

There are men; who are already doing what they can. Many are straitened for food and clothing. God only asks in proportion as He gives. But He wants that.

Rev. Dr. Mackay. There are so many applications for his services that it is impossible for him to respond to all and the committee has agreed that he systematically visit certain sections of the church. In addition to that it may be stated, that owing to a slight attack of la grippe he has been obliged to cancel all appointments until after the new year.

Mrs. Goforth. A letter from Rev. J. Goforth states that Mrs. Goforth will not come home next summer as had been announced. The five trying anxious years in Honan, and the still more trying hot seasons have told upon her health. She was afraid to risk another year without a change and was coming home, while Mr. Goforth remained. She has, however, got through the hot season this year better than any since she landed in Honan, and she feels that the work among the women at that station, Chu Wang, cannot well spare her next summer. Miss Mackintosh and Lucinda Graham, M.D., are at Hsin-Chen, the other station.

Opposition in Neemuch. Rev. Mr. Jamieson writing from Neemuch, Central India, states that the school in Mandasaur has 70 pupils, that the best people in the place send their boys, but that the masses of the people are very bitter in their hostility. In Neemuch, the Tasseldar (collector) sent the police to force the children to leave the Mission school and attend the Rajah's school. When that was stopped a paper was sent to the parents to sign without their knowing what they were signing, and afterwards that document was threateningly flourished in the faces of those who did not send their children to the Rajah's school. But the parents learn to distinguish what is best for their children and the Mission school will receive sympathy.

Mr. Wilkie's Health. A letter received by the Foreign Mission Committee states that Rev. J. Wilkie of Indore, is in poor health. Dr. Keegan of India, has recommended a trip to Canada. Mr. Wilkie claims that he is not an invalid and that he is able to do a fair day's work, but acknowledges that he is pulling against the stream and that a rest of two weeks did not do much to help him. Should he have to come home he hopes that he will not be compelled to do so before March, and that three months in Canada would be quite enough to restore him to health.

Mr. Wilkie's work in Indore over the past fourteen years has wrought some great changes. At first he had a long fight with the local authorities to get even liberty to preach and teach. He persevered and won, and now, grants, both of land and money from the rulers show how the work has told. All this, and the educational work carried on, has involved on the part of himself and his co-workers an immense strain, both mental and physical, but a great work has been done, and, inasmuch as it is in good measure foundation work, it may be taken as but the prelude to better things to come.

The Formosan Student. Dr. Mackay feels that the time has come when more use can be made of the press in Formosa and the student whom he has brought with him has come for the purpose of learning printing and getting some knowledge of English so that he may have access to English literature and periodicals and be thus the better fitted for helping on that work.

FACTS ABOUT THE HONAN MISSION.

THE following points are from a report prepared by our medical missionaries in Honan, regarding the health of the stations in that field.

1. That the mission is situated between 36 and 37 degrees N. L., and is 300 miles from the sea on the East and separated by a mountainous district.
2. That it is situated in a great plain. The climate is dry for the greater part of the year, the principal rain fall being in July and August.
3. That the temperature ranges from a maximum in summer of 100 degrees F., rarely 105 degrees F., to a minimum in winter of, at times, zero, but the average summer and winter temperature would fall short of these extremes.
4. The snow fall in winter is light and does not lie more than a few days at a time. The weather is, for the most part, clear and bracing. Spring sets in about the end of February or beginning of March. The continuous hot weather begins in June, and it begins to get cooler about the middle of August. The rest of the year, the weather is agreeable.
5. The houses of the Missionaries are native built, with doors, glass windows and wooden floors, so as to secure light, ventilation and freedom from dampness.
6. Well water is usually alkaline, but sweet water is easily procured from the river for cooking and drinking, which, after boiling and filtering is quite wholesome.
7. Vegetables and fruit are plentiful. It is possible to procure chickens and eggs at any time, and beef and mutton in winter.
8. The great plain being low and imperfectly drained, is always malarious, which is not specially dangerous to adult foreigners, but little children often succumb. If residences could be built on a higher level, as on a mountain side, these effects could be escaped, but that is, for political and other reasons, impracticable.
9. Smallpox is nearly always present, and diarrhoea and dysentery are very common owing to the unsanitary state of cities and towns, and ignorance of the ordinary rules of health. Foreigners are exposed to contagion. Typhoid and typhus fevers are also met with.
10. Isolation, absence of many of the mental and spiritual stimulants enjoyed at home, daily contact with many forms of moral degradation, indifference and hostility of those for whom we labor, absence of friends, all tend to depress and injure health.
11. That, on the whole, the Honan Mission may be rated, as to health, as high as any others in North China.

A SABBATH DAY IN TRINIDAD.

BY REV. DR. MORTON.

For the RECORD.

THINK I reminded you or some other Editor that if you want copy from a busy missionary you must jog his memory or touch his conscience with a postal card or paragraph. This you do in the September Record.

My field is divided into four sections, one for each Sabbath in the month. The first two sections have four stations each, and the other two have three each. This makes fourteen stations to which I give one monthly Sabbath service. Three out of the four Sabbaths I am away from home the whole day.

September 24th I left at 7 a.m., and drove 10 miles to Cunopia, where a fair audience met me and considerable interest was manifest. Indeed I was so detained by enquiries of various kinds that when I reached Warrenville, two miles nearer home, the place was full and the teacher had kept them by making his scholars sing hymns and by reading from the Scriptures. I had therefore to take up the service at once and in consequence had no leisure time for breakfast till one o'clock. Of course I had coffee at 9 a.m. At this station we have a number of families who form the centre of an increasing Christian community. A woman and child were baptized. At Caroni, two miles homeward, Gajadeen, the Catechist of the district, who had been out in another direction, joined me, and the people gathered promptly at 2.30. The school house was nearly full but that is a mere fraction of the multitudes on the estate and neighboring villages. Here a marriage was arranged for and a woman and child baptized, the husband being already a Christian.

The picture for the day was that of the three lepers who found the camp deserted and brought the good news of plenty to famine-stricken Samaria. It was used at all three meetings. I never grow weary of repeating such a lesson, and the oriental has seen lepers in their allotted quarter without the city gates. The straits of famine too are not unknown in India, and so the natural interest leads on to the spiritual. On the table at each School House was a water goglet made of clay, and one of them had a gap out of it. These were my object lessons of the bearers of the water of life, cheap, frail, damaged earthen vessels yet welcome to the thirsty for the cool water they bring. Lepers even, welcome as messengers who tell the hungry of bread enough and to spare. We drink the natural water gladly, though brought in an earthen goglet: but in the spiritual we refuse the message because the messenger is not an angel. At 6 p.m. I was home again, my day's work completed. What the results shall be is known only to Him who knoweth all things.

BABU AND BRAHMIN.

A STORY FROM TRINIDAD.

AN interesting discussion was recently reported to me by Rajkumar Lal, one of our senior catechists," writes Rev. K. J. Grant, "of which I send you a translation.

"October 18th I went to ——— village to read and preach. My first call was at the shop of my old and prosperous friend Babu, Though still reckoned a Hindoo, I found his views of Christian truth clear and advanced.

"When I began to read, several gathered around, and amongst them was a Brahmin who offered many objections.

"My friend the shopkeeper asked for the book, and began to read and remark upon what he was reading, with a view to meet the objectionous urged.

"The Brahmin grew restless and advised the Babu to have nothing to do with Christian books, not even to touch them. The Babu replied by asking whether is it the touching of poison or the eating of it that kills a man?

"The Brahmin admitted that the danger was in eating the poison, but proceeded to urge that the Bible and all the books that came out of it were unholy, and that by simply touching such books his caste was endangered.

"The shopkeeper said in this country we do many things contrary to caste rules, and that he had no fear of being injured by the touch of the book, and, further, that the book taught the people purity in thought and life. He said: I, find that in all these books the salvation of the soul is made the chief thing, and that everybody of every nation needs this salvation.' He further stated: 'I find that all nations are now seeking salvation and accepting Jesus Christ as the only Saviour. If the Christian religion is carefully weighed, it will fill the heart with hope. I have read many Hindoo books and I know something of Mohammedism, but I find nothing in either religion suited to my wants as a sinner. There are very many methods proposed as to how the sinner may get rid of his sin, but if all these were put together on one arm of the scales and the work of the true incarnation of God on the other, we would see their hollowness and emptiness.'

"The Brahmin got more excited, and warned the Babu not to touch these books, as he had heard in many places that they had great power to change people's minds, to turn them from the religion of their fathers, and that already much shame had befallen his people in this country, and, further, that the words of the shopkeeper himself showed that he was falling under their charm.'

"The Babu replied: 'If those books have the power you ascribe to them, they must contain something more than our books. I do not find anybody becoming a Hindu by reading Hindoo books, and if a Hindoo becomes a Christian by reading Christian books, it shows that their books are stronger than our's—that God is in theirs and not in ours. Theirs is strong like God, whilst ours is weak like man.'

LETTER FROM HONAN.

BY WM. MALCOLM, M.D., MISSIONARY.

To the readers of the RECORD.

THE date allotted me to write you brings us to the hot season. For some days previous to my writing the thermometer has registered considerably over 100° F. in the shade. This is the season of the whole year that tests the capability of missionaries to stand the climate, when we do well if we do little else than pass the days, and preserve our health.

The last contingent to the Canada Presbyterian Mission in Honan, consisting of Dr. Lucinda Graham, Rev. W. H. Grant, Mrs. Malcolm and myself arrived at Ch'u Wang about nine months ago. Only one of the number, Dr. Graham, was allotted to Hsin Chên, our other station. Since she arrived she has given her time chiefly to the study of the language. Mr. Grant also since coming has devoted his time for the most part to the language.

Last spring it fell to my lot to take charge of the Hospital and Dispensary work at this station. At first, of course, I had to work through an interpreter, but now I manage to get along with the aid of the medical assistants.

The medical work here is becoming very interesting indeed, and it is easy to see that the prejudice is gradually wearing off, although a great many who come for treatment are as yet afraid to put themselves in the hands of the foreign doctor.

When a case that has been operated on successfully, goes home to his village, it is not unusual for cart loads of the halt, maimed and blind to come immediately from that village for treatment. These cases are very often of so many years standing, that at first glance they seem to be hopelessly beyond treatment, and it is so sad to think that even so, they came from a great distance at the first call, and grasped at the first ray of hope.

One patient remarked after he had been relieved immediately of his suffering, that he had been looking for the Heavenly Father for many years, but at last he had found Him. He said he was never going home again, but was just going to stay right here.

The cases which prove amenable to treatment, are sometimes disappointed when they are told that it will be some days before they will be well. Their hopes have been raised so high that they seem to think that like the Nazarene Prophet, a word, a touch, a "be thou whole" will be sufficient to completely restore them.

A father brought a little son not long ago for treatment, and when they were told that nothing could be done, the father said in the boy's hearing, "well if you have no way to cure him, we may as well starve him to death, because I am poor

and cannot afford to keep him, if he is never going to be able to help me.' This is not merely an exceptional case, we have many others very similar; but I am glad to say that by God's grace we are able to heal very many, and send them away rejoicing.

I wish the young men and women of the homeland could realize the joy that such work gives, and also the responsibility that rests upon them alone, to bring light and relief to this and other heathen lands.

Diseases of the eye seem to predominate. The extreme heat of the sun, the fact that Chinamen do not, as a rule, wear hats; the high winds, and sand-storms that are so frequent; the filthy "general-purpose" hand cloth, which the Chinamen invariably use; the extreme uncleanness of their dwellings, and especially the fact that the smoke from their fireplaces has no way of escape from the room, except through the windows or door, are altogether very fertile causes of the eye-diseases, so prevalent in China.

The next, or probably the most common complaint is stomachic disorder, which seems to be caused by the poor quality of food eaten, on account of the poverty of the people.

Since the beginning of wheat harvest, the number of dispensary patients has been much less. Quite large numbers of Opium smokers, and Opium drinkers, come here to get broken off their demoralizing habits. It takes about ten days to effect a cure. At present, during these hot days, we find it unprofitable to admit such cases.

Another interesting class of cases I am called to treat, consists of those who in an angry fit have swallowed a large amount of opium with suicidal intent. I keep constantly at hand a little pocket-case containing emetics, antidotes, etc., etc., so that when a case of opium poisoning is announced by the old gate-keeper, we make all possible speed to reach the case.

At first the natives used to try all their own methods of treatment before coming for the foreign doctor, but now they have learned that the sooner they come for him the better.

Of the cases I have been called to, since coming here, only one has proved fatal, and that one had just died as I reached his home.

Great crowds follow us to such cases, to see the foreign doctor's treatment. If the patient refuses the stomach-tube, or to drink the emetic, an emetic is injected under the skin by means of the hypodermic syringe; they rarely if ever object to this needle, and think at least that such a small instrument will not disturb them very much, as the needle is a very common method of treatment among themselves, but when (in about seven minutes) the patient manifests symptoms of being very "sick and sorry" it affords great amusement to the room full of spectators, and as many as can see in through windows and door.

Where the crowd gets in is always a mystery to me, for we always have the gates barred after us. These crowds are the great advertising medium; the news of what the foreigner has done, and probably much added to it, has spread throughout the town and neighbouring villages in a very short time.

There have been also a few cases of "lead poisoning." The lead used in such cases is that which forms the chief ingredient in a "face powder" very generally used in China. The last case of this kind was a woman who lived in a small village outside the West gate; the usual measures were used, with the result that, in about twenty hours she was well.

A day or so afterwards, several came from that village for treatment. One woman said she had "something bad" in her stomach that should not be there, and persisted in wanting me to use the stomach-tube on her as it had been used so successfully on the woman who had taken poison.

There are a great number of cases of Ague or Intermittent Fever in this locality at this season of the year. The natives now appreciate the value of Quinine to which apparently every case readily yields.

Several times during this year we have been very crowded for room for patients, in our Compound, the new Hospital building not being nearly large enough. About two months ago we secured the adjoining compound to the South of us, so that now we have ample room for a large number of patients.

The spiritual work of late is much more encouraging in that the number of enquirers is much increased, but the number of such on the list is quite large.

A short time ago three young men came from a village about ten miles distant, who seemed very much in earnest, and showed real signs of a change of heart; they wanted one of our missionaries to go back with them to help them and give them further Bible instruction. A native-helper was sent and he brings back good reports.

To the North, are about fifteen more enquirers, from which direction comes a very large proportion of the medical cases.

My Chinese vocabulary is of course as yet very limited, and chiefly medical, but Mrs. Malcolm and myself are both looking forward to the time when we shall be able to help impart to these benighted people a knowledge of God's love and saving power, as we ourselves know it.

These very hot days are exceedingly hard on foreign children; little Paul Goforth has been ailing for some time, but we hope that he will be spared till the cool weather comes, and restored to health again.

You may probably have heard that last Spring Mrs. Malcolm and myself were called upon to mourn the loss of our little one, but we hope that we have learned the lesson, to say from our hearts "Thy Will be done."

LETTER FROM FORMOSA.

BY REV. WM. GOULD, MISSIONARY.

TAMSUI, Formosa, 26th Oct., 1893.

DEAR MR. CASSELLS,

Dr. Mackay has been gone now for more than two months. Since his departure, four new chapels have been opened, one at Ba-nule, a second at Toa-ô-khan, a third Sian and a fourth in the city of Tekohham. The opening of these was arranged for prior to the Doctor's departure.

There are now sixty chapels altogether. It is not to be wondered at if in connection with the working of sixty congregations in a heathen land difficulties should from time to time crop up, demanding consideration and settlement. While I am continually informed of all that is going on, most of the difficulties that have arisen since Dr. Mackay left us have been harmoniously adjusted by the Chinese themselves, with, in the most cases, the intervention of Rev. Giam Cheng Hôa. The only consular case yet unsettled is one that had its inception some time before the Doctor left.

Just last week a Hôa went to Sek-khan to help to settle a difficulty between our people and the Roman Catholics. Harmony was soon restored.

From Sek-khan he went to Tai-pak fu, and arranged with the district Mandarin for the discharge of a Sin-tiam Christian, who had been imprisoned more than a year ago on a false charge of murder. His long imprisonment had cast a gloom over the Sin-tiam congregation. Now, the pastor, Rev. Tan He, and the congregation are rejoicing with a great joy.

The week before last, Rev. Giâm was suddenly called to Kelung. The boat conveying materials from Kelung to Teng-sang-khoe chapel had been upset in a storm; and the natives along the shore having looted the materials, refused to give them up, when demanded by the Teng-sang-khoe preacher. Rev. Giâm was sent for, and by the use of energetic measures soon effected the return of the materials, leaving the guilty ones rejoicing that he was merciful enough not to demand their punishment. The more I see of this man, and I see him very often, the better I like him and the more I rely on his judgment. It would be easy to add to what I have already written, other illustrations of his sound judgment and energetic tact.

Our life is by no means monotonous, Mrs. Gould's, of course, rather more so than mine. As for myself I am frequently in the country. A week ago to-morrow, Saturday, I went to Lâm-khâm chapel about fifteen miles distant. We travelled by chair, or by choice on foot when ascending the plateau that had to be crossed, and again descending from it.

The plateau is about 600 feet high and upon it are extensive tea plantations. The valleys at its foot with their extensive rice fields, the numer-

ous sharp, abrupt gorges, green with varied vegetation, remind one of an exclamation I heard burst with no little force from Dr. Mackay during his former furrough, "Formosa! Formosa! Beautiful Formosa!"

Early in the evening we reached our destination. As I am yet young in the language I cannot venture to preach in it without having my words carefully prepared, lest by my mistakes in a strange tongue I should do more harm than good. I had but two addresses that I felt safe in giving and so I took no part in the Saturday evening service, keeping my words for Sabbath.

Sabbath morning both the native preacher and myself preached to fifty or more people who listened well. Two of the deacons spoke a few words. In the afternoon at three we had a second meeting when I again addressed the people.

I expected this would be our last gathering for the day, and to my surprise was told that there would be public worship again in the evening. I said to the preacher that he would have to do the speaking himself, while I might read hymns or perhaps engage in prayer.

As he was preaching I thought I would venture a few words of farewell to them. I shall not pretend to say that I spoke good Chinese, but they seemed to understand: and I did not stay to correct errors. The people listened with quiet and interested attention, first to the native preacher and then to myself.

After the benediction one of the deacons stood up and said he thought we had better again unite in prayer before separating. The preachers' assistant suggested that we first sing a hymn. This they did with vigor: then prayer was offered by one of the deacons. The service in this strange tongue with which we are becoming more familiar, was, I have reason to believe, a blessing to myself and others.

There is another phase of our experience with which Dr. Mackay has had to contend for twenty years or more, and that is, that while with few exceptions the people here are poor, they think foreigners very wealthy.

At Pin-teng I was asked for between twenty and thirty dollars to repair the chapel which greatly needs repairing. I did not promise it, but urged that it was most important that it should be at once repaired, also most important that the people should help themselves.

At Lâm Khâm the people told me that the chapel should be repaired and that they were poor. I knew what they were hinting at but told them I thought they had sufficient money, also that it was most important that the chapel should be at once repaired.

After the evening service a number came into the room where I was, to have a talk. They asked if all the people of my country were not very wealthy. My answer surprised them,

Then they asked if Dr. Mackay were not immensely rich. Again they were surprised. They thought him a millionaire like the richest man in Northern Formosa, whose wealth is estimated at ten millions of dollars. Then they asked if I were not exceedingly wealthy. I had to say "no."

On our way home, while crossing the ferry, the boatman was sitting near me and was talking quite briskly to others, telling them of Dr. Mackay's great wealth, until I corrected him. This is a difficulty that the missionaries of North Formosa have been fighting for more than twenty years, but it still remains.

When I told Rev. Giâm of my experience, he told me that he had been asked to get money from me to repair Pin-teng chapel, and had told them that the people themselves would have to provide the means. He said the same in my hearing to representatives from other stations.

I wish I could give you the whole of his address to them. He told them the chapels were theirs, not Doctor Mackay's or Mr. Gould's, and it was for themselves to provide the means. They must not think that Canada's money could be gathered up like sand or mud, or that her people were all rich: part of the money they receive is given by very poor people. Besides, Canada's money was sent to a great many other places, to Honan, India, &c.

Mrs. Gould, the baby and myself have excellent health. One year ago last Sabbath evening we reached Tamsui Harbour. A happy year we have spent in Formosa. Give us our choice to-day and we should choose to remain where we are.

LETTER FROM CENTRAL INDIA.

BY REV. NORMAN H. RUSSELL.

Mhow, Nov. 16, 1893.

DEAR MR. SCOTT,

WE are back in Mhow again after a considerable absence on account of my health. It is a great pleasure to be back at work again and it is an added pleasure to find all things have gone on nicely during our absence.

Our Boys' school has kept on growing till it is now too big for the largest building we have been able to get as yet, and we must look for a larger building or else put up a new one. The order and attention of the scholars also is much improved and they will soon be able to compare well with the schools at home. In some things I think they would prove better. Their knowledge of the Bible is, for boys, remarkable. The several Bible classes are perhaps the best classes in the school. Mrs. Russell has now charge of the larger boys in the English Bible class.

Last Sunday our large Sunday school numbered 418, girls, boys, men and women were there, and they quite filled our large new church room, though seated on the floor close together. We are not able to carry on as many outside

Sunday-schools as formerly on account of lack of workers. We need more help, for hundreds of doors are open and we can't enter in.

On Sunday morning we had Communion service in the Church, to which over 30 sat down. The full congregation was not present, those from the outside stations not being able to come in. Mr. Jamieson assisted me in the service and it was a very refreshing one.

We had Communion also in the Scotch Kirk in the evening. A good work has been going on here also during my absence. The services were in charge of Mr. Drew, assisted by several of the missionary brethren from time to time.

Some time ago, we formed a Y. P. S. C. E. in the Kirk and this society did yeoman service; several men being converted through its meetings. We are talking of forming a native branch also such as we have at present in Ujjain and Ruttawi. The Christian Endeavor is doing a grand work in India as elsewhere.

You will be pleased to hear that the work in the outstations has been going on well. In my visit to Manpur last week, I found that though the Roman Catholics have done much harm to the cause by the wretched men who represent them there, men who drink and cheat and are a disgrace even to heathendom, still the people have come now to distinguish somewhat between us, and the leaders were much more friendly than I had expected to find them from reports I had been getting.

In Berwai the people are listening very well and several of the relatives and friends of those who have become Christians are asking for baptism. I trust we may soon see in this section also a regular movement towards the truth.

Several new enquirers in Mhow are showing hopeful signs of being orally interested. One woman who was taught in our girls' school many years ago, came to me two nights ago with her mother and said she wanted to become one of us. She professes to have always had a desire to do so but has been prevented. She has come now to live beside us and let us hope will prove a true convert and worthy of baptism. Another woman received in somewhat the same way by the ladies during my absence, is learning the truth, and will, we trust, prove a true disciple.

Among the officers in the garrison here there are many who are very good men and in several quiet ways give us help. Especially during my sickness did I find many really kind-hearted people among them. Lately there has come to live here among us a commander of a corps who is a genuine earnest Christian and one of whose first duties was to call on me and offer whatever help he was able to give in the work.

Miss Ross, I am sorry to say, has not been very well but we trust she will soon be herself again. The new missionaries arrive this week and will receive a hearty welcome.

FROM TANNA, NEW HEBRIDES,

BY MRS WATT.

DARK TANNA, was where Dr. Paton was first settled, with the Johnstons and Mathesons from our own church. Death soon claimed some of the missionary party, and the others had to leave for fear of the natives. In 1870, Rev. Wm. Watt and his wife, from Scotland, went to try once more to make an opening for the Gospel. For twenty-three years they have toiled on, and a change, slow, but sure and great, has been the result. There are two stations on the Island, Kwamera and Port Resolution, and the missionary alternates between the two. Writing under date June 12, Mrs. Watt says:-

Well! I am as happy as the day is long at present, but to keep you apace with us I must go back to Jan. Shortly after writing that month's mail, we left Port Resolution and went overland to Kwamera. Never before did I feel so unwilling to undertake the journey, and never before did I accomplish it in such weakness. We spent five nights on the way, and day by day we became more miserable in body, tho' happy in mind, for the people were kindness itself, and we were on the path of duty; but on the last day Mr. Watt fairly broke down and had to lie for hours under a tree on the beach, or in a native hut. When somewhat rested we resumed this the last stage of our journey and crawled home in time for tea.

We were so glad to be at Kwamera again and away from Port Resolution house, which being some distance from the sea, and being surrounded by dense vegetation, is very hot, while Kwamera being on the ocean beach we knew we would get any breeze that was going, and we hoped the change would do us both good.

Thus we entered hopefully on our work there, but alas the people there seem twice dead, nay plucked up by the roots. True there was much sickness, and many were very ill, but that alone did not account for the thin congregations, and the small classes, which grieved us from day to day. About that time I read a story about "The Lone Star Mission," and felt that were Kwamera district the only parish we had, I would call this the Lone Mission, without a star.

Many things have led to this state of affairs. In 1859 several of our lads were taken away to Queensland in a labour vessel, then death took away a goodly number of our best people.

For ten days Mr. Watt was very weak and had all the symptoms of remittent fever, then he began to recover, but oh! how slowly. Fortunately I was able to nurse him, but I did long for civilization with its comforts, and for friends with their help and sympathy.

He was only one week well when I took ill on the 10th of March. I had been more or less ill from the 2nd of March, but I fought against it

as we had some work on hand I was anxious to see finished, but from the 10th of March till the 7th of April I was completely laid aside and was brought very low.

Many a time while we were ill, and often since, have we said "What a blessing it was we were not both ill together, else there might have been no one left to tell the tale."

Notwithstanding all our sickness at Kwamera, we managed to get printed seven new hymns, bringing our hymnal up to 95. We added them to our hymn book and bound about 250 copies, but we were never able to teach them there. Since coming here, Port Resolution, we have introduced four of the new ones, accompanied on our Mason and Hamlin baby organ, and the effect has been very encouraging. Without doubt, our Tannese have an ear for music, and if under training, would prove good pupils. "Go sound, the trump on India's shores," they sing with great gusto, and a paraphrase on the Saviour's words as recorded Matt. V, 43-48, and sung to the tune "Barrow" has proved a great favorite; but the greatest favorite of all is a translation of "Thou didst leave Thy Crown and Thy Kingly Throne" sung to the tune that hymn is set to in Moody and Sankey's collection. We practice morning and evening, and we pray that the saving truths thus committed to memory may prove good seed sown on good soil.

Here, unlike Kwamera, we have good meetings daily, and on Sabbaths nearly all the population attend the services. Much Scripture knowledge is being acquired, and we earnestly desire an outpouring of the Holy Spirit to quicken their hearts and apply the truth to them, for though the people here thus fear the Lord, they serve their own gods, and cling to their heathen customs with a tenacity worthy of a better cause. Many heathen customs have been given up, and the grosser heathen ceremonies are things of the past, but there is still much to be undone before real progress in Christianity can be reported.

At this season of the year there is usually any amount of feasting and dancing in Tanna. Generally a Tanna feast is accompanied with dancing, and a Tanna dance is accompanied with feasting. But when we speak of a Tanna "feast" we mean what is here called a "Niari" which might perhaps be better described as a fair, only that the food is exchanged as presents and not bought and sold. "Dancing" we use as the equivalent of the Tannese "*Nakwiari*." At the "*Nakwiari*" cooked food and live pigs are exchanged, but dancing is the principal thing.

In our neighborhood there was a feast or niari. Our church goers gave the yams to a heathen tribe near by who in return killed and gave them 14 pigs. We estimated there would be 5 or 6 tons of yams given. Whole bunches of yam were hung from a scaffolding built round one

side of the public square, single yams were hung by creepers from the branches of the overspreading banyan trees, each yam being draped in green leaves. Then a pile of yams was raised in the middle of the square, like an immense sugar loaf. It measured about 24 feet round at the base and was about ten feet high.

We were pleased with the dress and demeanor of our parishioners, who by the absence of paint and other signs of heathenism, and the presence of dress, testified to their profession of Christianity.

A small schooner, the "Harold" of Sydney, was lying in the Bay, and the party on board were interested witnesses to the above feast. The various hues and designs of paint on several faces caused one to remark, "If I had a girl like that (pointing to one) on exhibition, I would make a fortune." Said girl had on scarlet, yellow and black paint in abundance, and evidently thought she was a beauty.

The day following the feast there was a dance or *nakwiari* at an inland village. To a heathen Tannese, the *nakwiari*, in his or her district, is the event of the year. Special dances and special music is got up for the occasion and for months these are practised almost daily. During these preparatory weeks both men and women fast to a certain extent in order to look slim and neat and be in good trim for the dance; but when all is over excess of every kind is indulged in, and some very obscene practices are the order of the day.

How isolated our life is this year!! And what a contrast to the previous three years when we had a monthly mail. Here we are on the 15th of June and no home letters later than Jan'y and no hope of any more for months. We are also practically cut off from our brothers and sisters in the mission.

Whilst thus bemoaning our isolation this year I must not fail to record the tangible proofs of our being well remembered by friends, as evidenced by boxes received from the colonies and Scotland.

THE GOOD WE DO.

The good we do with motives true
Will never quite be lost:
For somewhere in time's distant blue
We gain more than it cost.
And oft I think a strange surprise
Will meet us as we gain
Some diadem that hidden lies,
From deeds we thought in vain.

Oh toiler in a weary land,
Work on with cheerful face;
And sow the seed with lavish hand,
With all the gentle grace
That marks a brave yet loving soul,
A soul of royal birth.
And golden harvests shall unfold
Your own bright blessed earth.

Church Notes and Notices.

THE RECORD will be glad to publish items under any of the following headings. If there are omissions it is because notices have never been sent.

CALLS.

From West Bay, C.B., to Mr. A. McMillan, Accepted. Induction, 22 Nov.

From Cape North, C.B., to Mr. Malcolm McLeod. Accepted. Induction, 16 Dec.

From St. Sylvester and Leeds, P.Q., to Mr. D. McColl. Accepted. Induction, 5 Dec.

From Point Edward to Mr. Eadie. Accepted. Induction, 12 Dec.

From Bayfield and Bethany, Huron Pres., to Mr. George McLennan.

From Blackheath, Ham. Pres., to Mr. D. B. Marsh.

From International Bridge and Fort Erie, Ham. Pres., to Mr. J. H. Courtenay.

RESIGNATION.

Mr. D. McDonald, of Port Hastings and River Inhabitants.

Mr. J. G. Murray, of Grimsby.

MINISTERIAL OBITUARIES.

Rev. D. M. Beattie, was born near Guelph, Feb. 1850. He graduated from the University of Toronto in 1876, and from Knox College, Toronto, in 1879, receiving his degree of B. D. from the latter in 1884. In 1879 he was ordained and inducted as pastor at Blenheim and Oxford where he labored for nearly 14 years. Two years ago an attack of the grippe so affected his health that some months later he was forced to rest for a time. He went last winter to South Carolina for his health, and was so far benefited that in July he resigned his charge to accept a call in that State. In September last he went with his family to begin his work there, but was able to preach only once. He gradually sank, until Nov. 22, he passed away at the early age of 42 years.

Mr. George Grant, for nearly forty years an elder in Prince St. Ch., Pictou, N.S., and father of Rev. K. J. Grant, of Trinidad, died 17 Nov. in the ninety-fourth year of his age.

Mr. David Smith, elder of Spencerville, Ont., Nov. 5th.

Mr. Hugh Christie, elder, Maxville, died July 16, aged 65.

David Armstrong, whose death was noted in December RECORD, was an elder at Annan, Ont., not St. Anne's.

PRESBYTERY MEETINGS.

Algoma, Sudbury, Mar., at call of clerk.

Calgary, Cal., 1 Tues., Mar.

Hamilton, Ham., Knox, 3 Tues., Jan.

Halifax, Hx., Chal. Hall, 5 Feb., 10 a.m.

Huron, Clinton, 16 Jan.

London, St. Thomas, Knox, 8 Jan., 3 p.m. for conference, and 9 Jan., 9 a.m., for business.

Maitland, Wingham, 3rd Tues. Jan., 11.30 a.m.

Minnedosa, Gladstone, 12 March.

Montreal Pres. Col., 9 Jan., 10 a.m.

Ottawa, Ott., St. And., 6 Feb., 10 a.m.

Owen Sd., O. Sd., Knox, 18 Dec., 2 p.m. for conference, 19th, 10 a.m. for business.

Quebec, Mor. Col., 27 Feb.

Regina, Ind. Head, 2 Wed., March

Stratford, 16 Jan., 10.30 a.m.

Toronto, St. And., 1st Tues. every month.

Whitby, Pt. Perry, 3rd Tues., Jan.

MISCELLANEA.

The Presbytery of Maitland has nominated Rev. Dr. G. L. Mackay of Formosa, as Moderator of the next General Assembly.

Literary Notices.

PELOUBETS SELECT NOTES.—A commentary on the S. S. lessons for 1894, by Rev. F. N. Peloubet, D. D. and M. A. Peloubet. To those who have used this full, complete, help, heretofore, it needs no commendation, to those who have not, try it. It is full and rich. W. A. Wilde & Co., Boston. pp. 356, illustrated. \$1.25.

THOUGHTS ON THE LORD'S SUPPER.—By Rev. Richard Waterston, of Free, St. Paul's, Dundee, Scotland, at one time, 1876, under call to Cote St. Ch., Montreal. A post-humous volume of addresses published by request of his loving people. Old friends on this side the water, who wish the volume can write to the publishers, Andrew Elliott, Princes St., Edinburgh.

THE HOME STUDY LEAFLET.—A help in S.S. work. Send to Rev. T. F. Fotheringham, St. John, N. B., for a sample copy.

There are our own College monthly magazines: *The Theologic*, from Pres. Coll., Halifax; *The Montreal College Journal*, from Pres. Coll., Montreal; *Knox College Monthly* from Toronto, and the *Manitoba College Journal*, from Winnipeg; and *Queen's University Journal*, a weekly.

THE MISSIONARY REVIEW OF THE WORLD.—By the Funk Wagnalls Co., edited by Dr. Pierson. Still holds its place in the van of general missionary magazines. 25 cents or \$2 per year.

THE HOMILETIC REVIEW.—Funk & Wagnalls Co., New York, steadily pursues its upward and onward way, improving year by year. 25 cents or \$2.50 per year.

THE TREASURY. By E. B. Treat, Cooper Union. Rich in sermonic literature and thoughts. Price, \$2.50, clergymen, \$2 per year; 25 cents per No.

THE EXPOSITORY TIMES, EDINBURGH.—T. & I. Clarke. Suggestive and stimulating. Somewhat broad. Agents in Toronto, The Willard Tract Dept. Price, 6d per No.

THE CRITICAL REVIEW, EDINBURGH.—T. & I. Clark, Quarterly, 1/6. Edited by Prof. Salmond. Agents in Canada, Willard Tract, Toronto. Able and thoughtful. A bird's-eye "view" as well as a "review" of recent leading works in Theology, Philosophy, History and Science.

THE PRESBYTERIAN AND REFORMED REVIEW Quarterly. Published for Pres. and Ref. Rev. Ass., by MacCalla & Co., 237 Dock St., Phila. 80 cents per copy, \$3 per year. In thought and learning, it maintains its lofty standard as it discusses the leading questions of the day along Biblical, theological and ecclesiastical lines.

THE CALIFORNIAN MAGAZINE.—By the California Publishing Co., San Francisco, Los Angeles and New York. Price, 25 cents, or \$3 per year. Fresh and fragrant as the orange blossoms of the coast. Coming east, we have:

THE COSMOPOLITAN MAGAZINE.—Published at Ave. and 11th St., New York, very good and very cheap. Still further east, is:

WORTHINGTON'S MAGAZINE.—Worthington & Co., Hartford, Conn. Price, 25 cents or \$2.50 per year. Very readable and instructive.

THE LADIES HOME JOURNAL.—By the Curtis Publishing Co., Philadelphia. \$1 per year. It is too well-known to need other than a mention of its name.

THE DAILY GLOBE, TORONTO.—Comes regularly with the world's news in brief and at length, crisp and bright. The Christmas issue, December 16th, is unique and very tasteful.

THE CANADIAN ALMANAC.—By the Copp Clark Co., Toronto. 20 cents. Full information about Canada, its officers, churches, ministers, societies.

The Family Circle.

The article in this department of the December RECORD, entitled "Physical Bankruptcy" was reprinted from "Worthington's Magazine," a high class illustrated monthly published by A. D. Worthington & Co., Hartford, Conn.

CHRIST LEADING HIS FLOCK. BY REV. THEODORE L. CUYLER.

"HE calleth His own sheep by name, and leadeth them out. And when he hath put forth His own, He goeth before them, and the sheep follow Him; for they know His voice." The pathway, too, is often one of His own appointing. Our divine Shepherd has never promised us an easy road or such an one as our selfishness might select. He never allows the flock to decide as to the lot in which they shall be pastured, or over what cliffs He may conduct them, or through what vales of the death shadow they shall walk, listening to His loving voice through the darkness. More than once weakness stumbles and falls, but He lifts us up and His grace sets us on our feet again. Sometimes we cry out in anguish over some lost treasure of our heart or home, but His calm reply is, Your treasure I will take care of; *follow Me!*

Strange as it seems to our ideas of things, chastening is a proof of Christ's love, and the sharpness of the discipline is often proportioned by the depth of the love. Pruning knives were made to cut. The trial that tests graces and purifies character must be something more than a pin scratch. It must *try* us; it must cut keenly, or it does not deserve the name of trial. It is hard to be poor while some others are pocketing a large income; it is hard to lie in a sick bed and suffer while godless mirth goes laughing past our door; it is hard to lose our one wee lamb while our neighbor's table is surrounded by a group of rosy-cheeked children; it is hard to drink the very cup that we prayed might pass from us; but the Good Shepherd comes very near us at such times and puts His arm about us and says: "I know My sheep and am known of Mine. I am with you always. Follow Me. If thy feet are sore, the green pastures will be all the softer by-and-by. If thy cross is heavy, I have borne a heavier one. Shall the disciple be above his Master, or the servant greater than his Lord?"

Observe, too that the Shepherd does not go behind us driving a reluctant herd; He goeth before us, calling and drawing us onward. He offers to guide us if we will but hear His voice and follow Him. If he never promises smooth paths, He always conducts us into *safe* ones. When we obey Him, we may often be called to stern self-denials and difficult duties; to encounter bitter opposition and to perform services of love to some very unloveable and ungrateful people; but we are never called to sacrifice conscience or to do evil even that good may possibly come of it. Our holy Shepherd will never lead us toward any precipice of error, or land us in a quagmire of self-reproach and disgrace. He will never conduct us into the enchanted fields of sensual temptations, or up dizzy heights of vain glory. If we follow Him, we may find that the steepest climb sinews our graces, and the lowliest vale of humiliation is a highway to holiness. Jesus Christ does not guide us through such a world as this just to make us comfortable.

As Miss Fletcher, of Glasgow, (who spent her noble life in saving outcasts) well observed, "It is the devil that employs his gardeners to keep the religious pathway smooth. For Christians,

the rough path of sorrow is not an untrodden path."

Christ leads us through no darker rooms
Than He went through before,
No one into His Kingdom comes,
But through His open door.

Fellow Christians, we may have some hard pulls and tough climbing yet before we reach yonder streets of shining gold. Let us keep close to the Shepherd and take short views. Let us not be content to walk in a path only wide enough for one, but try to take some poor sinners to heaven with us. If we are only sure that our Shepherd is watching us and interceding for us and listening to every prayer that we heave upward to him, then the peace that passeth all understanding shall fill our souls like a river until it is lost in the ocean of Christ's eternal love!—*Evangelist.*

THE OPPOSITION TO THE BIBLE.

"HE persistent opposition of many priests of the Church of Rome to the circulation of the Bible among their people is one of the things to be expected in all countries where that church is paramount. It is shown sometimes in direct debate, sometimes in anathemas from the pulpit, sometimes in the seizure and destruction of books which have found their way into the hands of the people. Extracts from the letters of the Rev. James Dick, who died in Ceara, Brazil, in 1892, have lately been published in *The Missionary*, telling experiences which he had in common with many others, in the attempt to make known more widely, through the printed page, the story of the love of Jesus Christ.

In a letter dated June 8th, 1891, he says: Toward the end of the last year, when I was out one day selling Bibles, I entered a house, and began to speak about the books I had to sell, and about the gospel. The woman in the house had never heard the story of Jesus before, knowing nothing but the Virgin Mary, the saints, etc. She became much interested, but had difficulty about understanding the gospel. She often said, "Well, if that is true, why don't the priests know it and teach it, and why has it not been told before now?"

On my second visit, she bought a New Testament, which she read almost through, and liked very much.

The other week I visited her again, taking with me our native elder. She said that one day the priest had come in while she was reading the New Testament, and she showed it to him, and asked him what he thought about it.

He looked at it, and told her that it did not speak of extreme unction, and was mixed with falsehoods, and that therefore she must on no account read it. He then and therefore the Testament to pieces before her eyes, and carried the fragments away, refusing to leave even the boards of the back. He knew as well as I that he was telling her a falsehood.

A few days later I went to this priest's house, taking with me a Testament just like that which he had torn to pieces. I told him that I had heard that he had done so and so, and asked him if it were true or not. He said "Yes." Taking the New Testament I had with me and handing it to him, I said, "Here is a New Testament; just like the one the woman had, will you kindly show me which parts are false?"

He took the book, saying that he had not examined it. He looked up certain passages and compared them with several of his translations, but, of course, found no difference. He then said, "I have not examined all this book, but it has

not the authorized notes, nor the authority of the archbishop attached to it, and that is a satisfactory objection."

I replied that "I knew that it did not have the notes, but that does not make the text false; that the notes were not written by the apostles, and wanting these does not prove the book to be false." But I used the word false in that sense, said the priest. "But you must use language that is well understood by the people. To say that a book is false when it only wants some explanatory notes by other men is misleading, and not true." "Our people," the priest replied, "must not read a book without our notes."

"Very well," rejoined Mr. Dick, "why don't you give or sell them the Testament with your notes? We should like it very much. Why don't you, for example, give that one in your hand to the woman in exchange for the one you took from her?" "No, no," said the priest; "they must not read it, even with notes. They cannot understand the Bible. They must follow only what they are taught in the church. Do you see all these books (pointing to a long row of commentaries, etc.)? It is necessary to study all those, to understand this book," (the Testament).

"No, sir; I know many poor, ignorant people who understand the spirit of this book better than many learned men. I know why you will not allow the people to study the words of Jesus and his apostles. As soon as a person studies these he sees that the Church of Rome is not in accord with them, and he leaves the church."

"I have no time to discuss—don't wish to discuss—must go to dinner," the priest replied.

"Very well; my point was this: you said the Testament was false, when you meant only that it had not the notes of the priests. You must use better language." "Such books we cannot allow, and whenever and wherever I find them, I will destroy them."

"And I will sell them again," said Mr. Dick. "I understand your position. I occupy a different one; let us each go on in his own way until that day when we have to appear before the Lord. Then we shall know who is right."—*Bible Soc. Record.*

GAMBLING AN UNMANLY HABIT.

I do say, that in young men, with abundance of life within them and around them, gambling and betting, if they be not the subject of much thoughtlessness, are signs of a premature demoralization which hardly any other vice can show. In social life, in club, in college, on the street, the willingness of young men to give or receive money on the mere turn of chance, is a token of the decay of manliness and self-respect, which is more alarming than almost anything besides. It has an inherent baseness about it, which, not to feel, shows a base soul. To carry in your pocket, money which has become yours by no use of your manly powers, which has ceased to be another man's by no willing acceptance on his part of its equivalent—that is a degrading thing. Will it not burn the purse in which you hold it? Will it not blight the luxury for which you spend it? Will you dare to buy the gift of pure love with it? Will you offer it in charity? Will you pay it out for the support of your innocent children? Will it not be a Judas treasure, which you must not put into the treasury because it is the price of blood?—*Phillips Brooks.*

O, how many hearts are breaking,
O, how many hearts are aching
For a loving touch and token,
For the word you might have spoken!
Josephine Pollard.

THE BEST KIND OF "TALKING IT OVER" FOR CONGREGATIONAL GOSSIPERS.

How often when things do not go well, the minister gets all the blame. There must be blame somewhere, and as he is prominent, it is easy to fling it there. Besides, putting it any where else might bring it inconveniently near home. Now of course there must be congregational gossip. People will talk about that in which they are interested. The best kind of congregational gossip is, therefore, quite an important matter. The following selection is one of the best illustrations of it which we have met for some time. It shows that the fault is not all with the minister when things go wrong, and we earnestly commend it to the attention of all the congregations throughout the church, trusting that in many cases similar grand results may follow such gossip as did in this instance:—

"The evening service on Sundays in a certain congregation was poorly attended. People thought they could not come out twice a Sunday to church.

"The session talked the matter over. Their talk resulted in a pledge to each other that they would never absent themselves willingly from the evening service, and that they would urge every one they saw to plan for a second attendance.

"The parents talked it over. They found that their children were not in the habit of spending the evening religiously or profitably, and they determined to set them an example of an earnest devotion to spiritual concerns. They began going twice a day the Sunday after.

"The young men talked it over. They concluded that it was their duty to attend both services, and to bring at least one young man apiece with them.

"The young ladies talked it over. They thought that if they could go to a concert on a week-day night it could not do them any harm to be at church on Sunday night. They decided that they would all go regularly, and take each a friend with them.

"At first the minister did not know what to make of it. The attendance was increasing every week. Strangers, seeing the direction of the crowd, followed. It became the most popular church in the city."

JOHN WESLEY AND THE FARMER.

A farmer went to hear John Wesley preach. He was a man who cared little about religion; on the other hand, he was not what we call a bad man. His attention was soon excited and riveted. Wesley said he would take up three topics of thought; he was talking chiefly about money. His first was, "Get all you can." The farmer nudged a neighbor, and said: "This is strange preaching, I never heard the like before; this is very good. That man has got things in him; it is admirable preaching." John Wesley discoursed on "industry," "activity," "living to purpose," and reached his second division, "Save all you can." The farmer became more excited. "Was there ever anything like this?" he said. Wesley denounces thriftlessness and waste, and he satirized the willful wickedness which lavishes in luxury; and the farmer rubbed his hands, and he thought "All this I have been taught from my youth up," and what with getting, and what with hoarding, it seemed to him that "salvation" had come to his house. But Wesley advanced to his third head, which was, "Give all you can." "Ah dear! ah dear," said the farmer, "he has gone and spoiled it all."—*Primitive Catholic.*

UNEQUALLY YOKED.

Christian wives with unconverted husbands often meet with many discouragements in serving Christ. They lack the active sympathy and co-operation of those on whom they lean in the ordinary duties of life, and who ought to be their leaders and helpers in rendering to God his due. Some of these unconverted husbands are kindly disposed toward the religion of their wives, while others are sullenly indifferent, if not actively opposed. So, too, some of these Christian wives are earnestly and wisely solicitous for the conversion of their husbands, while others are listless and careless as to the fate of those they have sworn to love. Let the Christian wife be true to God and faithful to her husband, praying faithfully for his conversion, and in due time, as a rule, she will see the fulfilment of her desires.

We have read somewhere of two Christian ladies, whose husbands were unconverted, who felt their great danger, and agreed to spend one hour each day in united prayer for their salvation. This was continued for seven years. Then they debated whether they should pray longer, so useless did their prayers appear, and decided to persevere till death, and, if their husbands went to destruction, it should be loaded with prayers. In renewed strength, they prayed three years longer, when one of them was awakened in the night by her husband, who was in great distress for sin. As soon as the day dawned, she hastened, with joy, to tell her praying companion that God was about to answer their prayers. What was her surprise to meet her friend coming to meet her on the same errand!

Thus, ten years of united and persevering prayer were crowned with the conversion of both husbands on the same day. This glorious result was worth all its cost. Better to engage in so delightful a service as prayer, for fifty years, than to see a husband die impenitent and unforgiven. —*Michigan Advocate.*

HOW TO HELP THE PRAYER-MEETING.

Come. Come early. Come desiring to give as well as to receive. Remember that the meeting is *your* meeting. Remember that the leader alone cannot make the meeting a success. Remember that we are not heard for our much (long) speaking. Remember the meeting during the week, and bring some helpful thought or experience. Remember that all cannot speak last. Remember that if every person would bring another, the meeting would be twice as large and the blessing multiplied many times. Remember that the singing forms an important part. Sing. Sing on time. Sing with the spirit. Let everybody sing. Sing from the heart. Remember to be cordial. Never mind if you haven't been "introduced."

However dark may be the outlook before us in our life course, the upward look is ever a bright one. "It is always daylight toward the Father's face." Why, then, should we doubt or fear, as we go forward, step by step, into the shadows which are as gloom to us, but are only shadows to Him who guides us on our way?

Christ fits his ministers through manifold experiences of sorrow and pain for the highest service. He writes their best sermons for them on their own hearts by the sharp stylus of trial. Such as he would make most eminent in his service he takes furthest with Him into Gethsamane. —*Dr. Wm. M. Taylor.*

International S. S. Lessons.

From the Westminster Question Book.

Jan. 14. ADAM'S SIN AND GOD'S GRACE.
 Les. Gen. 3:1-15. Gol. Text, 1 Cor. 15:22.
 Mem. vs. 13-15. Catechism Q, 82, 83.

HOME READINGS.

M. Gen. 3:1-15 Adam's sin and God's Grace.
 T. Luke 2:8-20 The Promised Saviour.
 W. Rom. 5:1-21 Death by Adam, Life by Christ.
 Th. Rom. 8:1-4 No Condemnation to them in Christ.
 F. Rom. 8:31-39 All Things Freely with Christ.
 S. Psalm 51:1-12 The Need of Forgiveness.
 S. Psalm 32:1-11 The Blessedness of Forgiveness.

Place, the Garden of Eden. Time, about 4004 B.C.

Helps in Studying.—1. *The Serpent*—a real serpent used by Satan. *Subtil—cunning. Hath God said*—Is it really so? He wanted to make Eve doubt. 3. *The tree*—of the knowledge of good and evil, ch. 2:9. 4. *Not surely die*—a flat contradiction of God's word, ch. 2:17. 5. *As Gods*—"as God." *Knowing good and evil*—a lie as it was understood by Eve, yet a sad truth, in that they would know evil by being evil, and good by losing good. 6. *Took of the fruit*—she listened to Satan, then believed him, then disobeyed God. 7. *The eyes of them both were opened*—conscious guilt and an accusing conscience opened their eyes. 8. *The voice of the Lord*—God had before spoken to Adam face to face. *Had themselves*—conscious of their guilt. 10. *I was afraid*—God's question gave Adam a chance to confess his sin, but his answer was not frank and honest. 12. *The woman....gave*—he seeks to throw the blame on the woman and on God himself. 13. *Beguiled me*—deceived me. 15. *Enmity*—hate. *Thy seed*—wicked men and devils. *Her seed*—Christ and His Church. *Shall bruise thy head*—Satan may injure for a time, but his head shall be crushed at last.

QUESTIONS.

Introductory.—What was the subject of the last lesson? How did God create man? What special act of providence did God exercise toward man in the estate wherein he was created? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *The Temptation.* vs. 1-5.—Who was the tempter? What is he here called? Why? Whom did he first approach? How did he begin his temptation? What did the woman reply? What did the tempter then say? How did the woman understand this answer? What did the tempter mean? What should we do when the devil tempts us? James 4:7. Who can help us? Heb. 2:18.

II. *The all.* vs. 6-9.—What effect had the tempter's words on the woman? What is sin? What were the three steps in her sin? Through whom did Satan tempt Adam? What did Adam do? What was the result? What was the sin whereby our first parents fell from the estate wherein they were created? Whose voice did they hear? What did they try to do? Can we hide from God? Psalm 139:7-12.

III. *The Conviction.* vs. 9-13.—How did the Lord call Adam? What did Adam reply? How did the Lord answer him? Upon whom did Adam throw the blame? What did the Lord say to the woman? How did she excuse her sin?

IV. *The Sentence.* vs. 14, 15.—What sentence was pronounced against the serpent? Who are the seed of the serpent? 1 John 3:8. Who is the seed of the woman? What shall the seed of the woman do? Meaning of *it shall bruise thy head*? Of *thou shalt bruise his heel*? Did all mankind fall in Adam's first transgression? Into what estate did the fall bring mankind? Who is the Redeemer of God's elect? [See next column.]

1. It is dangerous to listen to temptation.
2. It is foolish and wicked to yield to it.
3. Sin brings shame, misery and death.
4. By the first Adam all our race were brought under the curse of the law.
5. By the second Adam, the Lord Jesus Christ's believers are redeemed from the curse of the law, he being made a curse for them.

Jan. 21. CAIN AND ABEL.

Les. Gen. 4 : 3-13. Gol. Text, Heb. 11 : 4.
 Mem. vs. 3-5. Catechism Q. 84, 85-

HOME READINGS.

M. Gen. 3: 10-21	Banishment from Eden
T. Gen. 4: 3-13	Cain and Abel.
W. 1 John 3: 1-24	The Works of Cain.
Th. Jude 11-25	The Way of Cain.
F. Heb. 11: 1-10	The Faith of Abel.
S. 1 John 4: 7-21	"Love one Another."
S. Matt. 7: 18-29	Known by Fruits.

Opening words.—Adam and Eve, after their fall, were driven from the Garden of Eden. Two sons were born to them. The elder, Cain, became a tiller of the ground; the younger, Abel, became a shepherd. Doubtless Adam and Eve had other children not named in the Bible. Read the first three chapters of Genesis, and review Lessons I. and II.

Helps in studying.—3. *In process of time*—at the end of the week or of the year. *Offering*—"a gift." 4. *Firstlings of his flock*—the first-born, the very best. *Had respect*—looked with approval upon him and his offering. Heb. 11 : 4. 5. *Had not respect*—did not approve, because it was not of the right kind, and was not offered in faith. 7. *Sin lieth at the door*—as a wild beast watching for its prey. *Unto thee shall be His desire*—sin waits to overcome him. 8. *Slew him*—the first murder. 9. *Where is Abel?*—God wanted Cain to confess his sin. *Am I my brother's keeper?*—he tries to deceive even God himself. 10. *Crieth*—appeals for justice. 11. *Cursed from the earth*—compelled to flee from place to place. 12. *It shall not henceforth yield unto thee her strength*—the curse named in Gen. 3 : 17 is increased on Cain's account. 13. *My punishment is greater*—he complains of his punishment, but gives no sign of repentance.

Introductory.—Did our first parents continue in the estate in which they were created? Did all mankind fall in Adam's first transgression? Who is the only Redeemer? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *The Brothers' Offerings.* vs. 3-5.—What did Cain bring as an offering? What did Abel bring? What is said of Abel and his offering? Of Cain and his offering? Why did the Lord show this difference? How was Abel's offering better than Cain's? Heb. 11 : 4. How was Cain affected?

II. *A Brother's Crime.* vs. 6-8.—What did the Lord say to Cain? What did Cain do? Why did he kill his brother? 1 John 3 : 12. What does Christ say about anger? Matt. 5 : 21-24. What is the sum of the ten commandments?

III. *A Brother's Blood.* vs. 9-13. What did the Lord say to Cain? What was Cain's reply? How did God reprove him? How did Abel's blood cry from the ground? Whose blood speaks better things? Heb. 12 : 24. What is God's law about murder? Gen. 9 : 6. What curse did the Lord pronounce upon Cain? How did Cain feel about it?

1. We should bring our best gifts to God.
2. We should offer them in faith in Christ.
3. We should beware of envy, jealousy and anger.
4. Passion in heart leads to sin in life.
5. We should seek pardon through Christ, the only Saviour.

Jan. 28.

Jan. 28. GOD'S COVENANT WITH NOAH.

Gen. 9 : 8-17. Gol. Text, Gen. 9-13.
 Mem. vs. 11-13. Catechism Q. 86-87.

HOME READINGS.

M. Gen. 5: 1-32	From Adam to Noah.
T. Gen. 6: 1-22	The Flood Foretold
W. Gen. 7: 1-24	The Flood sent.
Th. Gen. 8: 1-22	The Ark on Ararat.
F. Gen. 9: 1-17	The Covenant with Noah.
S. 2 Pet. 3: 1-18	Not Willing that Any should Perish.
S. Isa. 54: 1-17	"As the Waters of Noah unto Me."

Time—B. C. 2348, just after the flood.

Place—Somewhere on the mountains of Ararat, which extend through Armenia to the south-west.

Opening words.—The time of this lesson is more than five hundred years after the last. The world had become so full of wickedness that God, in order to preserve a people to serve him, sent a flood and destroyed all but eight persons—Noah and his family. After the flood Noah built an altar to God, and God made a covenant with him.

Helps in studying.—8. *Noah*—a good man when all others were bad. *His sons*—ch. 5 : 32. 9. *I establish my covenant*—an agreement or a pledge and promise. 10. *Every living creature*—all creatures would receive the benefits of this covenant for man's sake. 11. *This is the token*—the sign of God's faithfulness to his word. 13. *I do set*—or appoint. *Token*—a sign that the promise would be kept. 14. *The bow shall be in the cloud*—this was not the first appearance of the rainbow, but God now made it the sign of his covenant. 17. *This is the token*—as the appearance of the bow cannot fail, no more shall God's promise.

QUESTIONS.

Introductory.—How long a period between this lesson and the last? What was the state of the world at this time? What judgment did the Lord send? Who were saved? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *The Giving of the Covenant.* vs. 8-11.—What did God make with Noah? What is a covenant? What was promised in this covenant? How have these promises been fulfilled? What is said of this covenant in Isaiah 54 : 9, 10?

II. *The Token of the Covenant.* vs. 12, 13.—What is a token? Why is a seal used on deeds and bonds? What was the token of this covenant? What was the use of such a token? Had there been rainbows before the flood?

III. *The Blessing of the Covenant.* vs. 14-17.—What is promised as to the rainbow? What will God remember when he looks upon it? Of what should it remind us? Of what covenant blessings are baptism and the Lord's Supper tokens or seals? In what other place in the Bible is the rainbow mentioned? Ezek. 1 : 28. Rev. 4 : 3 ; 10 : 1.

LESSONS.

1. The goodness of a covenant-making God.
2. The faithfulness of a covenant-keeping God.
3. The children of believers are included in God's covenants jointly with their parents.
4. God has appointed visible signs to remind us of his covenant promises.
5. We should love and serve our covenant-keeping God.
6. A beautiful thought is suggested by the lesson, viz., that the darkest hours and scenes and ills of life are spanned with the bow of God's promises.

Feb. 4.

BEGINNING OF THE HEBREW NATION.

Les. Gen. 12: 1-9.
Mem. vs. 1-3.

Gol. Text, Gen. 12: 2.
Catechism Q. 87, 88.

HOME READINGS.

- M. Gen. 11: 1-9..... The Confusion of Tongues.
- T. Gen. 11: 10-32 From Noah to Abram.
- W. Gen. 12: 1-9..... Beginning of the Hebrew Nation
- Th. Gal. 3: 1-9..... Abram's Faith.
- F. Acts 7: 1-7..... Abram's Obedience.
- S. Ruth 1: 1-22 Leaving One's People
- S. Luke 18: 18-30 Leaving All for Christ.

Time—B. C. 1921, four hundred and twenty-six years after the last lesson.

Places—Haran in Mesopotamia, on the Belik, a branch of the Euphrates, Canaan.

Opening words—The descendants of Noah had become very sinful, and God determined to choose a man, and through him a nation, to be his witnesses on the earth, and from the nation to bring, in the fulness of time, the promised Saviour. In this lesson we begin the study of the man thus chosen.

Helps in studying—1. Abram—the son of Terah, born in Ur of Chaldea, b. c. 1906. He lived in Ur seventy-five years; then five years in Haran; and afterward a hundred years, mostly in Canaan, and died b. c. 1823, aged 175 years. Country . . . kindred . . . father's house—he was to leave all, and go by faith into a land that God would show him. 3. Bless them that bless thee—God will treat Abram's friends and enemies as his own. In thee—through Christ, the seed of Aoram. Rom. 9: 5. 4. Departed—from Haran, Heb. 11: 8-10. 6. Sichern—or Shechem, near the middle of Palestine, between Mounts Ebal and Gerizim, Plain of Moreh—Revised Version, "Oak of Moreh." 7. There builded he an altar—in token of his faith and gratitude. 8. Bethel—about twelve miles North of Jerusalem.

QUESTIONS.

Introductory—How long was it between this lesson and the last? What took place during this time? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. The Call of Abram. vs. 1-3.—What had the Lord said to Abram? What was he called to leave? What did the Lord promise him? Who besides Abram's descendants have an interest in these promises? How have they been fulfilled? Gal. 3: 8, 14. What call does Christ give to us? Luke 14: 33.

II. The Obedience of Abram. vs. 4-6.—What did Abram do? Who went with him? How old was he when he left Haran? What is said of this in Heb. 51, 8? Whom and what did Abram take with him? Describe his journey? Who were then in the land? Why did this make his obedience the more remarkable?

III. The Promise to Abram. vs. 7-9.—Who appeared to Abram? What did the Lord promise him? What did Abram build? To what mountain did he remove? Where did he pitch his tent? What did he do there? In what direction did he journey onward?

LESSONS.

1. We must obey God's command and trust his promises.
2. We must separate ourselves from the world and its wickedness.
3. Wherever we go, we must take our religion with us.
4. In Christ the blessing of Abram has come upon all nations.
5. If we trust God as Abram did, God will bless us as He did Abram.

Feb. 11.

GOD'S COVENANT WITH ABRAM.

Les. Gen. 17: 1-9.
Mem. vs. 7, 8.

Gol. Text, Gen. 15: 6.
Catechism Q. 89, 90.

HOME READINGS.

- M. Gen. 13: 1-13..... Abram and Lot
- T. Gen. 14: 12-24 Abram and Melchizedek.
- W. Gen. 15: 1-21 God's Covenant with Abram
- Th. Gen. 17: 1-9..... The Covenant Renewed.
- F. Gal. 2: 10-29 Heirs According to the Promise.
- S. Rom. 4: 1-12 Righteousness by Faith.
- S. Rom. 10: 1-11 Christ our Righteousness.

Time—B. C. 1898.

Place—Hebron, about twenty miles south of Jerusalem.

Opening words.—There are twenty-four years between the date of this lesson and the last. The leading events are—Abram's sojourn in Egypt; his return to Canaan; his separation from Lot; the incursion of Chedorlaomer and the captivity of Lot; Abram rescues Lot; is met by Melchizedek; the covenant with Abram; Abram makes Hagar his wife; the flight of Hagar; her return and the birth of Ishmael; the covenant renewed, and the names of Abram and Sarai changed to Abraham and Sarah. Study the intervening chapters—12-16.

Helps in Studying.—When Abram was ninety years old and nine—twenty-four years after his departure from Haran, and thirteen years after the birth of Ishmael. The Lord appeared to Abram—in some visible form. The Almighty God—able to fulfill his promises. Walk before me—conscious of my presence. Be thou perfect—upright, sincere. 3. Fell on his face—in awe and worship. 4. My covenant is with thee—the covenant already made with him. 5. Abram—"high father." But Abraham—"father of a multitude," as the next clause explains. 7. An everlasting covenant—to stand forever. 8. I will give unto thee... the land—it had been previously promised to Abraham and his posterity (chap. 15: 18). Here it was promised as an "everlasting possession," and was therefore a type of heaven. Heb. 11: 16. I will be their God—a promise and pledge of all spiritual blessings.

QUESTIONS.

Introductory.—How long an interval between this lesson and the last? What were the leading events of this period? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. A New Promise. vs. 1-4.—When did the Lord appear to Abram? By what name did he declare himself? What command did he give? What did Abram do? What did the Lord promise him?

II. A New Name. vs. 5-7.—What new name did the Lord give Abram? Meaning of Abram! Of Abraham? Why was this new name given? Of what promises was this name the pledge? Who are meant by the seed of Abraham?

III. A New Country. vs. 8, 9.—What new country did the Lord promise to Abram and his seed? For how long were they to possess this new country? Meaning of I will be their God? Of what is the land of Canaan a type? To whom is heaven promised for an everlasting possession? What did the Lord require of Abraham?

LESSONS.

1. The Lord is almighty, and able to fulfill all the promises of his covenant.
2. His people should trust in his truth and love.
3. He will never fail those who trust in him.
4. The covenant with Abraham includes believers in Christ, the promised seed of Abraham.

Acknowledgments.

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Mid Musquodoboit	10 00
Int F J Gorbell	54 00
Baddeck Forks	4 00
Rev W H Ness rata.	4 00
Milford & Gays River	10 45
A R Rogers ato.	5 00
Lake Ainslie	6 00
Rev I Murray, D.D. ra.	5 00
Richmond, N B.	3 77
La Havo, Dr McGregor	2 00
Richmond Grove	3 00
Int Joshua Nelson	36 00
Rev W Maxwell rate	3 02
Middle River	5 00
Stewiacke	5 00
Blue Mt'n & Garden	3 00
Cardigan	2 00
Rev Adam Gunn, rate.	3 75
\$1,285 75	

Rec'd by Rev. Robt. H. Warden, D. D., Presbyterian Office, Montreal, to 6th Dec. 1893.

FRENCH EVANGELIZATION.

Already ack'gd	\$4,743 89
Glencoe s s, N B	1 00
Mrs M Mackie, Tor.	5 00
Jas Begg, M Creek	2 00
John M Begg	2 00
A V Begg	1 90
Stew't Begg	4 00
Walter Hartman	5 00
John Douglas, Winds, NS	5 00
J P Watson, Cornwall	5 00
Cornwall, St John	25 00
Glouce s s, N B	5 00
W Shefford	5 00
St Therese	5 00
Dromore, Amos	8 50
Foeswater, K. ox.	60 00
St John's	12 00
Valcartier	3 00
Mrs H Froeland	5 00
Ripley, Knox	14 00
Peabody, Zion	3 00
Scotsburn, Bethal	22 00
Rev J A Cairns	25 00
English settlem't	16 00
D Handy	5 00
Cold Springs U Lodge	8 75
Mrs H McKay, Geo't'n	1 00
Miss J S Pringle	1 00
Wm Williams, M. Is	3 00
St Louis de Gonz'gac.	34 00
Carlton Pla, Zion s s	12 00
Glamis s s	3 33
Mr & Mrs Harper, Man.	5 00
A. R. F.	5 00
Restouache c e un.	5 00
M H Hood	2 00
Chas Shiley, Har'smith	10 00
Mrs J. L. Richards, Man	5 00
Jus H Austin, Hx.	5 00
W H Harrington	10 00
Amos Angley, N B	1 00
A F Browning, D Bay	5 00
Sidler Lake	15 04
Crainstown	28 00
David Marshall, sr.	2 00
Rich rd Walsh	25 00
Markdale	2 00
Mrs L Macfarland	3 00
Mrs J Breber	3 00
Williamstown, Heph.	23 70
Belgrave, Knox	3 49
Wroxeter	15 69
Drumbo	17 43
Wakefield & Masham	4 50
John McLeach	5 00
Mrs J Watt	4 00
Thamesville	18 95
Turin	3 70
Brusels, Knox	16 40
Beverly	16 00
Bervie, Knox	4 00
Brightside, St Jas & Co.	4 00
Beech Ridge	6 25
Mosa, Burns	20 00
Lizzie Frow's s s class.	1 00
Apple Hill & Gravel Hill	10 00

A. & I. MIN. FUND. Ministers' Rates.

J Rennie	\$ 3 75
D McDonald	3 50
H Norris	4 00
R M Croil	3 75
R D Fraser	4 00
L R Glog	5 00
C McKillop	6 00
Jas White	5 00
J A McDonald	5 00
A Stewart	5 00
J Wells	5 00
J McFarlane	4 00
Dr Fletcher	12 00
J Turnbull	3 00
J W Mitchell	3 00
Dr McAsh	7 50
A Matheson	4 00
D M Beattie	4 00
J Ross	4 00
D D McLeod	13 00
R Gray	3 50
R M Craig	5 00
Dr McMullen	8 00
T S Glasfou	4 75
R C Tibb	5 00
A Y Hartley	15 00
J Murray	4 00
J M Aull	4 50
S A Carriere	4 00
W G Jordan	6 00
J Barke	4 50
J B McLaren	5 00
J Carswell	3 75
J McAlpino	4 00
G Muir	5 00
A McDiarmid	4 00
W Bennet	4 00
A Millor	9 00
J Anderson	4 00
J Geddes	5 00
J Johnston	4 50
J Becket	5 00
Dr James	5 00
Peter Scott	4 00
J Mowat	5 00
J Stuart	15 00
J Currie	5 00
R J Gray	4 00
D McLaren	4 00
J Douglas	4 00
Dr Kellock	4 50
M McKenzie	20 00

Rec'd during November by P. M. Morrison, ag't at Halifax, Office 39 Duke St., P. O. Box 338.

FOREIGN MISSIONS.

Previously ack'gd	\$10,409 51
Dorchester s s	5 90
Florenceville & Grfield	2 78
Laurid ce	7 00
J W. Rhuland	7 00
Shubenacadie	18 00
Baddeck & Sum'field	34 00
South Gut & Eng'town	12 00
Halifax, Fort Massey	51 85
Mid Musquodoboit	10 00
Sale of maps	3 00
Framboise	4 50
Windsor	90 75
W. River & Green Hill	9 00
Kincardine	5 00
Mulford ce.	5 15
St. John, St. Davids ss.	35 00
Pictou, Knox	50 00
Baddeck Forks	10 00
Mulgrave, "Friend"	5 00
Mid Stewiacke mis. soc.	18 00
Mid Stewiacke s s	22 75
New Dublin ss.	7 60
Hutchinson Dist. ss.	3 61
W. Capo & Camp'elton	10 00
Richmond, N. B.	20 00
Sherbrooke	19 79
La Havo, Dr. McGregor	5 00
Richmond Hx Grove.	20 00
Church' l Lad Soc.	6 25
Inverness c e union	3 25
Restougoche c e union.	5 00
Great Village	20 00
Bridgeville w f m s.	41 70
Onstow	21 35
Wilford ce	10 00
Uniacke Mrs McN cla.	0 50
Stewiacke	15 00
Blue Mt & Garden	18 00
John D McVicar	3 00
D J McDonald	1 00
Woodville Belle or s s.	11 00
Wood Ist w s s	6 00
Cardigan	6 00
Dalhousie, M Grove s s	3 00
Pt La Nin s s	5 00

Nelson	5 17	Esqueping, Union	20 00
Per Mrs John Fulton	8 00	Invercurie	6 25
Mills Isles	6 00	Securique	2 00
Bothary	9 00	Scarboro, Knox	33 00
A Friend	5 00	Normanby, Knox	8 00
Forest	8 00	Woodland	6 00
Amos	14 00	Centre Bruce	7 00
W Plamboro	5 00	Carlingford	11 75
Malagawatch s s	1 00	Laurel	3 00
Eliza A Thompson	2 00	Leith	9 75
Alex Campbell	5 00	Blackheath s s	5 00
C M	10 00	Avonton	21 00
Exors Maria Brown	01 50		
Eldora s s	9 75		\$6,114 62
N Sydney' St Matt	35 50		
Griswold	5 50		
Seymour, mem St And	25 00		
Medecine Hat, St John	5 00		
Ferrans Point s s	3 25		
T L -Suth Riv	2 00		
Laohute, First	7 00		
Dominion City	4 75		
Richmond, B O	3 00		
J O Campbell	1 00		
Hepworth	6 00		
Cruikshank	4 00		
Mrs C Gardner	20 00		
Fort Coulonge, St And	1 50		
Donald McMillan	2 00		
Bass River	11 13		
Portarique	7 23		
Castlerelgh	1 2		
Motherwell	10 00		
Avonbank	14 00		
Per Rev. P. M. Morrison, Hfc			
South Out & English'n	4 04		
W River & Green Hill	61 00		
Pictou, Knox	23 00		
Baddeck Forks	5 11		\$1,569 23
Lake Assinie	12 00		
Richmond, N B	4 00		
Dr MacGregor	2 00		
Jas Ramsay	5 00		
Maitland	44 00		
Richmond Grove	5 00		
Stawicoke	6 43		
Blue Mt & Garden	10 00		
Per Rev. Dr. Reid, Toronto			
Longlakeston s s	1 00		
Kemptville	15 00		
Oxford Mills	4 00		
Chiselhurst	3 22		
Galt, Knox	5 00		

McD Hains, Mont	25 00	Campbeltown	4 00
Alex McDougall	5 00	Acadia Mines	1 00
Wm Angus	20 00	Caledonia, PEL	3 00
Hugh McLennan	25 00	Gore & Konnetcook	1 50
W D McLaren	25 00		\$23 04
O H Ewing	25 00		
Warden King	15 00		
T E Hodgson	25 00		
	\$1,030 00		
Endowment Fund			
Alroy Aok'lgd	\$1,520 39		
Inverness	14 00		
Rev W M Rochester	20 00		
Seaforth	71 00		
Per Rev J McLaren	10 00		
Ormaton	23 00		
Jas Tesker, Mont	50 00		
Morrisburg	67 00		
Gsnabruok, St Mat	64 00		
Williamstown, Heph	24 00		
J W Kilgour, Bonavarn	100 00		
	\$1,974 39		
Received by other treasurers			
Mrs J Hale, Pem	5 00		
" R Russell, Pem	1 00		
" Irving, Pem	1 00		
" A Millar, Pem	1 00		
" McLean, Pem	2 00		
" A Thomson, Pem	0 10		
" Dr Dickson, Pem	0 50		
" J F Morris, Pem	0 50		
" J Millan, Pem	0 50		
W F M S, Clifford	1 00		
Brucefield First ch	35 72		
	\$123 15		
Dec. 4th, 126 was remitted to Dr. Reid, to be sent direct to Mr. Wilkie. Whatever comes in this month will be sent at its close in the same way. Any one wishing to help in this present special effort to complete the College Building, Indore, can remit contributions to Mrs. Anna Ross, Brucefield, who will also supply to all who wish them, small envelopes, each containing a copy of Mr. St. Jas, Charlottetown's statement concerning the College.			

DEAL KINDLY.

If any person has fallen by temptation, that is the very one who should have our immediate and generous sympathy. This is the doctrine taught in the New Testament. Satan will strive to show the unfortunate men and women that there is no sincerity in such sympathy, or that there is no use in making renewed efforts to reform. His assaults in these directions should only serve to increase the desire of the godly to rescue the fallen.

This should be the case all the more, because the irreligious world will be sure to use such failures against Christianity. The only way to repel such aspersions effectively will be in honest, patient efforts to reclaim the wanderer on the part of Christian brethren.

In this labor of love we should never forget that our sympathy can never fully express the unflinching tenderness of Jesus for the soul he would save. In no truer way can we win his regard than to do just what he would undertake were he upon earth, namely, to save the tempted. He who lives to engage in this work will merit and receive the final award: "Inasmuch as ye did it unto one of the least of these, ye have done it unto me."—*New York Advocate.*

The Presbyterian Record.

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Gananoque, Nov. 16, 1893.

POWER OF A MOTHER'S EXAMPLE.

We have read of a young infidel who was one night in bed contemplating the character of his mother. "I see," said he within himself, "two unquestionable facts."

"First, My mother is greatly afflicted in circumstances, body and mind, and I see that she cheerfully bears up under ail by the support she derives from constantly retiring to her closet and her Bible.

"Secondly, That she has a secret spring of comfort of which I know nothing; while I, who gave an abounded rein to my appetites and seek pleasure by every means, seldom or ever find it. If, however, there is any such secret in religion, why may not I attain to it as well as mother? I will immediately seek it of God."

Thus the influence of Christianity, exhibited in its beauty by a living example before him, led Richard Cecil to know Christ himself, and to glorify him by a life of most successful devotion of his service.

O, ye Christian mothers, be holy! The pure light of a life of true devotion may dissipate the scepticism of your boy and open to him a course of eminent usefulness.—*The Christian Standard*.

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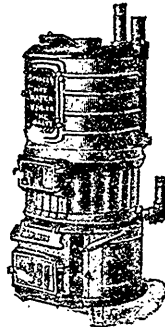
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A CHRISTMAS ALL THE YEAR.

BY REV. THEODORE L. CUYLER, D.D.

"CHRISTMAS comes but once a year." This is an old adage, and in one sense it is true. There is only one day in the round year when we light our Christmas candles, trim our Christmas trees, and sing our Christmas carols. We do this in joyful recognition of the glorious fact that Jesus Christ has come into this world to save us poor sinners. But did he not come to stay? Has he not promised to his followers, "Lo! I am with you always?"

Every Christian that desires to be strong, to be happy, to be useful, and to grow in grace, ought to make every day a Christmas; i. e., he should feel that his Master is close beside him all the while. If young Christians will only make Christ real in this way, it will help them wonderfully. When our Lord was on earth, people constantly came to him for relief. Weeping Jairus, from the bedside of his dying daughter; the nobleman, whose son was sick; Nicodemus, who wanted light; the poor sinning woman that sought forgiveness; and many others flocked to him; and he never turned one of them away.

Now, why should we not all do what they did, and bring our guilt and our griefs, our difficulties and our discouragements, to that same compassionate Saviour? If not near us in person, he is near us in spirit. Let us realize this, and treat him as he invites us to treat him. He says to you, in the most loving way, "Come unto me." Then go to him. Your friends, your pastor, your teacher, are often too busy to devote much time or thought to you, even if it were possible for them to afford you effectual relief. Other people, even your best friends, cannot exactly understand your case. Christ knows it perfectly. He knows your weak points and the sore spots; he knows just where the tempter tripped you, or where the arrow pierced you, or where some blow fell heaviest on your suffering heart. He notes every tear that stains your cheek.

If, during this past year, you have been bereaved, he followed your weary steps when you went out to that new-made grave to weep there. How many there are that rush to human friends for counsel or comfort or sympathy, and yet most strangely neglect to call for the loving Master, the Friend that "sticketh closer than a brother!" That poor woman in the coasts of Canaan knew what she was about. She threw her load of trouble upon the only person in the world that could relieve her. When the two sisters at Bethany were stricken with a crushing sorrow they sent straightway for their Lord, and Martha hastened down the road to meet him. These cases are told us in our Bible to teach you and me the only road to sure relief. Our first duty in every time of trouble is to do what they did,—go and tell Jesus.

Let me say to every young Endeavorer that, if you keep the telephone of prayer in good working order, Jesus is always within call. Not only within call; he is always within reach. Peter, sinking in the waves, cried out, "Lord, save me!" and immediately the omnipotent arm grasps his arm. While all the passengers and crew on board the tempest-tossed ship were smitten with panic, Paul has One by his side that says to him, "Fear not, Paul; thou must

be brought before Cæsar." Soon afterward, when the weather-beaten old hero faces the savage Roman tyrant with unblanched cheek, it was because his Master stood by him and strengthened him. One of the chief purposes of sharp trials, and of difficult duties, is to make us send for our Saviour. If the famine had not reached to the land of Canaan, the sons of Jacob never would have found their brother Joseph. If there is no famine in our souls, we do not hunger for Christ; blessed be the hard experience or the hard work that impels us to throw out a hand to grasp our Elder Brother!

It is Jesus Christ that makes Christmas the most joyous day in the calendar. Without Him there would be no Christmas carol, and no Christmas gifts.

But why limit to one day what ought to be our experience on every day of the three hundred and sixty-five? Some Christians are happy only on special occasions; when the sun shines or their "ships comes in." The rest of the time they sulk, or groan, or grumble. Sunny-souled old Paul, even when he was chained in Nero's guard house, rings out the jubilant words, "Rejoice in the Lord alway; and again I say, Rejoice!"

Ought every Christian to be happy? Yes; and every one of us may be happy all the time, if we only look in the right quarter for our joys. Paul was too wise to bid us rejoice in money, for the "hard times" have run some purses pretty low this year; or to rejoice in health, for some of Christ's children will probably read this article in a sick room; or to rejoice only in the hours of worldly success. Our joy, to be solid, must rest on something immovable, and not on a shifting sand-bank. There is one, and only one, solid, permanent possession; and that is the loving Christmas Christ, dwelling all the while in our hearts, a Saviour faithfully served every day in the year.

A healthy joy is not an occasional rapture. We could not stand it. I have noticed that some people who are shouting to-day are sulking or scolding to-morrow. They live on their moods and their frames, even in their religion. That is not Christian health. Just as soon as we hang our happiness—even our religious satisfaction—on moods of mind, or on surrounding circumstances, we go up and down with the tide. The thermometer of our joy is at the mercy of outside atmospheres. But if a strengthening, gladdening Saviour is always in the core of our hearts, then we can "rejoice ever more."

Our happiness arises from what we are, and not from where we are. Jesus tells us to abide in his love, that his joy may remain in us, and that our joy may be full. If we take the Christmas Christ at his word when he says, "I am with you always," then we can be perpetually happy. This joy is not only our privilege; it is our duty. For a sincere Christian Endeavorer to be gloomy and wilfully wretched is a sin. Spiritual joy is a sign of health of the heart. When a baby cries and moans, its mother says, "Something is wrong with this child; it is not well." A sour, or sulking, or scolding, or morose Christian is a disgrace to his or her religion. We all hope to be happy when we get to heaven. Why not now? Why parse the word "heaven" in the future tense? The possession of Christ is the beginning of heaven; and the more we have of him here, the more peace and power and joy will he give us. Every day we can sing our carols, and every night the soul can light its bright candles, and we can have a happy Christmas all the year.—*Golden Rule.*