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# The Presbyterian Record.

VOL. XX.

OCTOBER, 1895.

No. 10

## WATCHMAN, WHAT OF THE NIGHT ?

Jesus shall reign where'er the sun  
Doth his successive journeys run ;  
His Kingdom stretch from shore to shore,  
Till moons shall wax and wane no more.

**Opium** A problem in Economics. When is **Blight** blight, and crop failure, a harbinger of good? It is said the opium product in India will be very light this season owing to a blight of the poppies throughout immense regions. Whether that be for good, in face of the awful results of the opium habit among millions in China and elsewhere, is left to readers to decide.

**Sunday in** Another problem in the same de-  
**New York.** partment. When is wide spread failure and bankruptcy in a community a sign of prosperity? When it comes to the liquor sellers and saloon keepers. New York is enjoying that boon. The causes are said to be twofold. First, the fact mentioned in last issue, that Commissioners have been appointed who are enforcing the law against Sunday liquor selling, with no slack hand, and for the first time for years New York is enjoying veritable "dry Sundays." This cuts off a large source of revenue from the saloons and means happy Sundays at home for many a family. Second, the overthrow of Tammany Hall and the establishment of a righteous Government, means the dismissal of hosts of civic employees, who, fed from the city treasury, were retained chiefly for their influence with the slum voters, and who, having little else to do, spent much of their time around the saloons treating themselves and supporters. Saloons multiplied to satisfy the demand, till the business portion of the city was overrun with drinking resorts. When this source of revenue was cut off there were too many saloons to live. The stoppage of Sunday traffic, reduced the profits of all numbers of them are on the verge of bankruptcy, and are being driven out of their business, and the city is by so much the more prosperous. Further, we have here an object lesson, showing that when there are officials who are willing to carry out the law, "Prohibition does prohibit."

**Chicago.** New York and Chicago may be regarded as in many respects the two pulses of the United States. At the present time the pulse beat of New York shows vigorous moral life seeking to throw off disease. That of Chicago, according to Prof. Orr, does the same. This distinguished Scottish Theologian, who has been lecturing during the present summer in our College in Winnipeg, and also in the University of Chicago, says in the *Advance*, that one of his impressions of the latter city is the vast amount of vigorous moral life and earnestness there is in it; and another, is the cordial, hearty, and happy, union and co-operation, between different bodies of Christians in working for the upbuilding of truth and righteousness.

**Russia.** A token of progress is the fact that the Woman's Institute of Medicine, which was closed by the late Czar a few years ago, because it was not in harmony with his ideas of the fitness of things, has been reopened by his successor, who is more progressive.

On the other hand persecution of the hapless Jews continues. From place after place they are driven out. The dreams of liberty on the part of the Russian people that accompanied the accession of the new Czar, have not been fulfilled. The powers behind the throne are too strong for him. For their tyranny he gets the blame. Nihilists are plotting against his life and darkness and terrorism like that of a generation ago are surrounding the Russian throne.

**Hungary's** Jubilees and Centennials may hide **Millennium.** their deminished heads, for next year Hungary celebrates her Millennium. Though the dark night of the Middle Ages long shadowed the land, the day is coming. The recent struggle of the people with the Church of Rome has been a severe one, but the people have won the day. What a vista of history, with here and there its dark shadows of persecution and death for conscience sake, as she looks back over her thousand years of history; and how much brighter her outlook as she turns to face the future, with the measure of civil and religious liberty she has so nobly won.

**Chinese Christians.** After rounding the world, and studying carefully the work of missions in different lands, Rev. S. Baring Gould says: "In no part of India or Japan have I ever seen anything at all to compare with the aggressiveness of these (Chinese) native Christians. Inquirers are being brought in by the score every week by the converts themselves. Individual Christians, in one case a medical man, in another a peddler, in another a blacksmith, have been recently the means of evangelizing a village, or villages, or in one case *twenty-eight villages*, in which 126 inquirers are now waiting to be taught. In the districts I have visited, thousands of women are willing to be evangelized, and hundreds of female catechumens are waiting to be taught, and can only be taught by their own sex."

**Armenia.** Even now, when the powers are pressing Turkey for reforms in her government of Armenia, on account of the outrages of a few months ago, there come reports of fresh barbarities, to the effect that one thousand Turkish troops attacked five villages of Armenian Christians, pillaging and destroying them, making five thousand people homeless, inflicting torture and outrage upon men, women and children, and sacking four monasteries. It is said that an anti-Christian society has been formed to slaughter Christians if the reforms which the powers insist upon are accepted by the Turkish Government. The Turk is hastening his own ruin as rapidly as possible. Great destitution and suffering is reported among the survivors of the late massacres for want of shelter, food and clothing.

**The Sabbath in Manitoba.** Here is something quite as cheering as Manitoba's splendid wheat crop; or her stand for public, free, unsectarian, schools. Rev. Mr. Bridgeman, writing to the *Guardian*, contradicting a despatch published in Ontario that the Manitoban's harvest on Sunday says:

"Manitoba has this year the best crop it has ever harvested, from thirty to sixty bushels per acre. Now, a crop like this, where a farmer has one or two hundred acres of wheat, nearly all coming on at once, calls for late and early work, but for fourteen harvests in Manitoba and the Northwest I never saw a binder at work or a man or teams in the fields doing any kind of work on Sunday.

South of the 49th parallel of latitude it is different. Travellers on Sunday trains from St. Paul say that through Minnesota and North Dakota in harvest time the binders are running and stacking is being done, and threshing is going on, and elevators are receiving the grain, but all this 'liberty' stops with the limits of the land of the 'Stars and Stripes.'

From the time you cross the boundary you see the binders just where they were unhitched from on Saturday night, and wheat stacks half completed, just where darkness caught the builders the night before, perhaps an engine and thresher all in position, and adjusted to begin operations with the peep of Monday's sun. I know of no local-

ity in Ontario where the sanctity of the Sabbath is more strictly revered than in Manitoba.

There used to be considerable shooting done on Sunday by city sports. About a year ago one of these hopefuls blundered out on Sunday and brought home nine birds. The next morning he was summoned to interview the 'chief'; was amazed when the magistrate ruled that Sunday was 'close season' for all game; and dumb-founded when the court asked him to pay \$5 a bird, and the costs of the court, over \$50 in all.

Winnipeg morally is as good a city as Toronto. No shops open, no business done, no excursions. With as good an electric system as exists on the continent, yet there is not a street-car running, and this for all time. One of the last acts of our Legislature was to render it illegal for any city or centre to grant permission to run street-cars on the Lord's day.

No, Manitoba people do not work on Sunday. They rest from labor, and attend church to worship God. I merely write this in defence of Manitoba farmers, many of whom come from Ontario, and do not wish their old neighbors to even think that they have been seized with the spirit of greed and ingratitude, that they would violate the sacred law of Him who has lavished such unstinted bounty on them."

**Experts on "Missions."** Amusingly sad is the tone of authority with which men and women who pay a passing visit to India, China, or other unchristianized lands, presume to speak regarding the condition and needs of the people and in criticism of the work of the missionaries, and still more sad is the importance which multitudes attach to such testimony.

This matter is well illustrated by Rev. Wm. Stevenson, in an article "Are Hindoo Women Happy," in which he shows the wretchedness of female life, in India, and the work of the missionary in bringing into that life brightness and hope. He says:—

"Here we note a strange fact as to the evidence which seems most esteemed by the public. The authority attached to a witness is in inverse ratio to the opportunity he or she has had of learning the truth. A cold weather visitor, who travels through India under distinguished patronage, has, if a lady, the zenana of a native official, or some other selected specimen thrown open to her, she sees the inmates in their silks and jewels, asks a few questions and exchanges a few compliments, through an interpreter, is garlanded and presented with *attar* and *pan*, and is thenceforth an accepted authority on the happy condition of Hindu women!

But a zenana missionary, who has lived for a dozen or more years in the country, speaks the language like a native, goes in and out among the women from year's end to year's end, sees them in all circumstances, ministers to them in sickness, is their friend and confidante in all their troubles—her testimony is of no account, because she is a missionary!

It is certainly very remarkable, this treatment of missionary evidence. In every other department the testimony of an expert is held to be of most account, and is invested with highest authority. But in the field of missions, and as regards the facts with which missionaries are most concerned and on which they are the only experts, the superficial observation of any glib tourist or indifferent outsider is of no more weight than theirs. But the missionaries are prejudiced? Possibly—or others!"

## Our Home Work.

Fairville, St. John, N.B., has been erected into a mission charge, with services morning and evening.

The Seventh Annual C. E. Convention of the Province of Ontario is meeting at Brantford, 24-26 September.

A very interesting work is being carried on by Mr. Vetter among the German settlers in the Edmonton district.

Rev. Wm. McLeod, late of West Cape and Campbellton, P.E.I., has gone to Labrador to take charge of the mission there for a time.

Guelph Presbytery is taking time by the forelock. At its meeting, 17 Sept., it nominated Dr. Torrance as Moderator of the next General Assembly.

"There was a great deal of drunkenness in Orillia on Saturday. License as a means of diminishing this evil is a melancholy failure."  
—*Orillia Packet*.

Yarmouth, N. S., is a prohibition town, and a few weeks since, the jail, which is used as a police lock-up, city prison, and county jail, was reported "empty." Blessed emptiness!

Mr. Archibald McKenzie, who has been, for the past two years, missionary to the Mormon Settlement, Presbytery of Calgary, leaves the field at the end of September.

Rev. John Kovacs, Hungarian minister at Estherhaz, and his congregation, have been received by the Minnedosa Presbytery as a minister and a congregation of our Church.

The first Convention of the Glengarry County C. E. Union was held in Maxville 3 and 4 Sept. Over one hundred delegates were present, and the meeting was a most interesting and profitable one.

Mr. Gavin Hamilton, of McLeod, Alberta, has been appointed clerk of the Presbytery of Calgary, in place of Mr. Charles A. Stephen, of Medicine Hat, who has held that office for the past four years, but is now resigning his charge.

Rev. E. D. Millar, of Yarmouth, N. S., has, at the request of the Assembly's Commission *re* St. John, Nfld., agreed to supply that congregation for six weeks, beginning the first Sabbath of October, during part of Mr. Graham's leave of absence.

The serious illness, from affection of the lungs, of Rev. D. J. Macdonnell, can scarcely be realized by those who have known him so long, as the intense, energetic worker, doing so much for the Church, especially along the line of the Argumentation Scheme.

Rev. Thomas Corbett, one of our ministers in N. B., has had a sore summer. Last spring his eye was badly injured by the bursting of a gun which he was handling, which belonged to one of his boys. He is still suffering severely, and but recently had to have the eye completely removed.

The following graduates of Manitoba College were licensed, 10 Sept., by the Presbytery of Winnipeg:—Messrs. John E. Wallace, J. A. Hamilton, B.A.; Duncan Campbell, B.A.; James Laing, B.A.; George E. Loughheed, B.A.; G. S. Scott and A. S. Thompson, students who graduated from Manitoba College.

The problem of winter supply has been solved by Minnedosa Presbytery by uniting some of their mission fields. Beaver Hill and White Sand have been united under one missionary for the winter, also Crescent and Dougola, in order that partial supply may be given to fields hitherto vacant during the winter months.

The Presbytery of Glengarry has guaranteed for five years, in addition to their usual gifts for Foreign Missions, the support of Rev. Mr. and Mrs. Ledingham, who have just left for India. An interesting meeting of this Presbytery was held at Lancaster 10 Sept., when Mr. Ledingham was designated to the Foreign Field.

The Presbyterians of Andover, N.B., have erected a fine new church, and the Presbytery of St. John has passed a resolution giving hearty thanks to other denominations in the village, and to kind friends elsewhere, for generous aid, especially to a gentleman of Woodstock for an organ, and to Judge Stevens for the site and for other valuable help, and hopes that other friends will enable them to open it free of debt.

A preaching station has been opened at Barrington Head, Shelburne Co., N.S., in the congregation of Clyde and Barrington, and an old church, St. John's Presbyterian Church, has been repaired, after forty years of disuse and neglect. Its walls of oak were brought by loyalists from the U. S., and it is said to be the oldest church in the Maritime Provinces, and the oldest Protestant church in the Dominion.

The Maritime Synod, meeting at Charlottetown, P.E.I., 1-4 Oct., will consider the subjects of Sabbath Schools, Sabbath Observance, Temperance, College, Home and Foreign Missions, Argumentation, etc. The question of Synodical Evangelists, will also be under consideration. Proposals with regard to the appointment of the Committees of Assembly will be submitted. The union of the Presbyteries of Halifax and Lunenburg and Shelburne will claim attention, as well as the possible readjustment of those of Truro and Wallace.

The Presbytery of Calgary at its recent meeting, protested against the giving, by the Home Mission Committee, of a lump sum to be divided between Manitoba, the Territories, and British Columbia.

Progress in the West is seen in the fact that at a recent meeting the Presbytery of Calgary sanctioned sites selected for churches at eight different places, viz: Red Deer, Clover Bar, Belmont, Sturgeon River, Beaver Lake, Sturgeon Settlement, Fort Saskatchewan, and Agricola. To the former five, have been granted 40 acres each of land, and to the three latter, five acres each. Besides these there were under consideration the organization of a Church at Josephsbury and the securing of a site at Ponoka.

From a district in Cape Breton, a friend writes: "We are nearly all Presbyterians here, but are eight miles from the nearest church, and our last service in this neighborhood was seventeen weeks ago. Some of us want to get up a C. E. Society, but scarcely know how to go about it. Can you give us some instructions." This is a grand idea. C. E. is admirably fitted to such circumstances, and if this plan were followed out in all such cases, to our Church and country it would be untold gain.

**Manitoba** The third summer session closed on **College.** 22nd August. The number of students in Theology, during the term, was thirty-two, of whom thirteen graduated to enter the work of the ministry. In this class are the first graduates who have taken their whole theological course in the summer time. The professors of the College have been assisted, during the term, by Professors Scringger and Ross, of the Pres. College, Montreal, and by Prof. Orr, of the U. P. College, Edinburgh. During the year, a gift of \$5,000 has been received from Sir Donald Smith, and a legacy of \$5,000 from the late Warden King. The Church at large will rejoice with Manitoba College in its joy and success.

**Knox** Three important points in connection **College.** with Knox College are:—

1. Prof. B. Warfield, D.D., of Princeton, is to give a course of lectures at the beginning of the next term, 14 Oct., etc., on Theology, Supernaturalism, Miracles, The Scriptures, Inspiration, etc.

2. Owing to the death of Prof. Thompson and the retirement of Dr. Gregg, two new professors are required, and Presbyteries will be asked to send in to the College Board, not later than 14 March next, the names of two men fit for the chairs of (a), Old Testament Literature and Exegesis, and Old Testament Introduction and Bib-

lical Theology; (b), Apologetics and Church History.


3. Owing to the reduced rate of interest on endowments, and, in some cases, diminished receipts from congregations, there is absolute necessity for increased financial support. The College is worthy for whom the Church should do this.

**Pres. Coll.** At the public opening of the **Pres-Montreal.** byterian College, Montreal, 2nd Oct., Dr. Scringger gives a grand key-note to the college work for the winter, in a lecture entitled "The Minister's Working Theology." This is a healthy theology. It is not liable to be troubled with doubts, or to raise them in the minds of others. Doubts breed in "speculative," might we not say, "idle," as opposed to "working" theology. The doctrines of a "working theology" are simple and great. Man a lost and helpless sinner; God a loving Father; Christ an atoning Saviour; the Holy Spirit ever present to regenerate, purify, and guide; sin and its doom a thing to shun; holiness and heaven a goal to win.

Since God gives but a few years for work, and an eternity for rest, would it not be a good thing if all Christian teachers in or out of college, would give their strength to a "working" theology, and leave more of the speculative till they get to heaven, where there will be more time and clearer mental and spiritual vision.

**The Highland** Cape Breton has, every sum- **Sacrament.** mer, in a number of her congregations, scenes which scarcely any other part of the world can show. There, in places, is still observed the time-honored Scottish Sacrament, with the weird melody of its Gaelic psalmody rising and falling in plaintive cadence, as it floats away on the summer breeze from a vast open-air congregation; or mingles in harmony with the songs of Zion in the Saxon tongue from the thronged church near by. Services are held for five successive days; Thursday, "fast day"; Friday, "question day"; Saturday, preparatory service; Sabbath, the Communion, with its tender solemnity; Monday, "thanksgiving day." In the changes of modern life, and the more frequent and regular services every Sabbath, these lengthened Sacraments will soon be a thing of the past. Even in Scotland they are growing rare. But it is doubtful whether in any religious services in the history of the Church, from Christ's ascension until His coming again, earth will be nearer heaven, in the sweetness of its experiences, than in some of those blessed sacramental seasons. The days of devout preparation help to bring the mind into a condition to enjoy fellowship with Christ at His table, a fellowship that is often missed in the briefer communion services of our ordinary church life.

**YOUNG PEOPLE'S SOCIETIES.**

 MEETING of the General Assembly's Committee was held in Toronto, 10th September.

In twenty-five Presbyteries, Standing Committees on Young People's Societies have already been appointed, and in seven or eight, presbyterial societies have been, or are about to be, formed.

In response to a post-card to the ministers and missionaries of our Church, the names and description of 577 societies have been received. Of these 487 are Christian Endeavor Societies; eight, Young People's Home Missionary Societies, while the remaining 82 are of 32 different sorts.

It was agreed to end out questions to the societies for a detailed report to next Assembly. This matter is of importance. The questions are to be issued through Presbyteries by 15 December, and to be returned before 1 February, 1896. Societies are recommended to fall in with the plan now uniformly adopted in congregations, of closing their year with 31 December.

Much time was taken up with the important topic of the bringing more closely together of the various Young People's Societies in our congregations. The Committee look to Presbyteries to forward this desirable end, and suggest to Presbyteries the calling of conventions of their young people, and, where found practicable, the formation of Pre-byterial Young People's Societies under a simple and comprehensive constitution, the organic connection between the Presbytery and the Presbyterial Society to be provided for. It is also suggested that Presbyterial Committees further the organization of the young people in all the congregations.

In regard to the direction of the Missionary efforts of the Societies, it was agreed to recommend to them:—

1. To adopt some systematic and voluntary method of raising funds.
2. To give the foremost place to the support of work connected with their own congregation, and to the great missionary, educational, and benevolent, schemes of our Church.

The question of a course of reading was discussed, but no action taken beyond the appointment of a sub-committee, with Rev. W. G. Jordan, B.A., of Strathroy, as Convener, to consider the matter more fully, and to report before the next General Assembly.

R. D. FRASER, Convener.

The new Bishop of Hereford says, "It is a sad reflection that more than 1800 years after the death of our Lord, over all those Asiatic districts in which he preached, and in the very home of his birth, for a man, woman or child to be a believer in Christ is to be exposed to the risk of nameless atrocity and outrage, and to death and shame."

Sometimes people who have been absent from the city on a holiday for some weeks, and have spent a good deal of money, forget when they return that their weekly contribution to the funds of the Church which they belong to has not during all that time been paid, and what is worse still, some never remember to pay up what they have fallen behind.—*Canada Presbyterian.*

**ESTIMATED REQUIREMENTS FOR 1895-6 (WESTERN SECTION).**

THE following statement of the requirements for the year, for carrying on the Missionary and Benevolent Schemes of the Church, is now submitted, with the view of guiding presbyteries and congregations in the amount which they should aim at, and in the appropriation of their contributions.

It is most desirable that presbyteries should, at an early meeting, give their attention to the matter, and carefully consider what amount they should equitably assume, and then apportion this amount among the several congregations. In many presbyteries this has been done with satisfactory results.

**SCHEMES.**

Home Mission Proper (Western Section) amount required. . . . .	\$78,000
Stipend Augmentation (Western Section) amount required. . . . .	29,000
Foreign Missions (Western Section) amount required. . . . .	71,118
Woman's Foreign Missions Society. . . . .	44,273
Missions in behalf of the Jews. . . . .	1,000
French Evangelization, including Pointe aux Trembles. . . . .	49,000
Coligny College, Ottawa, <i>special to remove debt</i> . . . . .	25,000
Colleges, viz., Knox . . . . .	\$6,500
Queen's. . . . .	4,500
Montreal. . . . .	5,000
Ministers' Widows' and Orphans' Fund (Western Section) . . . . .	8,000
Aged and Infirm Ministers' Fund (Western Section) for ordinary revenue. . . . .	19,000
Manitoba College (East and West) exclusive of amount from Synod of Manitoba (which should be at least \$3,500). . . . .	5,000
Assembly Fund (East and West).. . . .	5,000

For the following Schemes, viz.: *French Evangelization, Manitoba College, and Assembly Fund*, the congregations in both Eastern and Western Sections should contribute.

For the other Schemes the estimates are for the Western Section.

It has been thought necessary to give the average amount per member; but to show that the amount asked is not unreasonable, it may be stated that an average contribution of a little over \$2 per member would furnish the amount required for the ordinary schemes.

All congregations and mission stations are enjoined to contribute to the Schemes of the

Church, and to remit promptly to the treasurers. The Assembly has repeatedly recommended that there should be Missionary Associations in all the congregations, or other organizations, for raising missionary funds. Where these do not exist, collections are to be taken up according to the following arrangement :

1. French Evangelization, 4th Sabbath of July.
2. Home Missions, 4th Sabbath of August.
3. College Fund, 3rd Sabbath of September.
4. Ministers' Widows' and Orphans' Fund, 3rd Sabbath of October.
5. Assembly Fund, 3rd Sabbath of November.
6. Manitoba College, 3rd Sabbath of December.
7. Augmentation Fund, 3rd Sabbath of January, 1896.
8. Aged and Infirm Ministers' Fund, 3rd Sabbath of February, 1896.
9. Foreign Missions, 3rd Sabbath of March, '96.

It was ordered by the Assembly that the amounts collected for the several schemes should be remitted without delay to the treasurers.

W. REID.

TORONTO, Aug. 11th, '95. R. H. WARDEN.

#### REMARKS.

1. HOME MISSIONS AND STIPEND AUGMENTATION.—These Funds are separate, and it is particularly requested that, when money is remitted for either object, or for both, it be distinctly stated for what object it is intended, or how it is to be divided. It is earnestly hoped that the Stipend Augmentation Scheme will be liberally sustained.

2. AUGMENTATION OF STIPENDS.—This Scheme is now under a separate committee. Last year, by means of a special effort to awaken interest, the revenue was within \$800 of the required amount. It is hoped that the scheme will this year be liberally sustained.

3. FRENCH EVANGELIZATION.—The estimate includes the amount required for Point aux Trembles School expenses.

4. AGED AND INFIRM MINISTERS' FUND, AND WIDOWS' AND ORPHANS' FUND.—These Funds are distinct, and contributions should be sent separately for the two objects. Congregations whose ministers are connected with the Widows' Fund of the Synod formerly connected with the Church of Scotland, will still contribute at their usual rate, these contributions being payable to James Croil, Esq., Montreal. It should be borne in mind that congregational contributions to the Widows' Fund cannot be dispensed with. For the Aged and Infirm Ministers' Fund it is absolutely necessary that an effort be made to raise the amount in the estimates.

5. ASSEMBLY FUND.—The Assembly has repeatedly instructed presbyteries to collect or see to the collection of this amount, which should be shared by all the congregations of the Church. Besides the expenses immediately connected with the Assembly, this Fund has to bear all

expenses connected with committees which have no fund of their own, such as the Committees on Sabbath Schools, Sabbath Observance, State of Religion, Statistics, etc. There is also a charge on account of the general expenses of the Presbyterian Alliance. The burden would be easily borne if all took their own share. The amounts should be collected and remitted *early in the financial year*, as the printing of the minutes and other expenses have to be met.

6. COLLEGES.—The Assembly in 1888 decided that the Common Fund for Montreal, Queen's and Knox Colleges should be terminated, and that the congregations should contribute to one or other of the colleges, as their judgment might dictate. The requirements of each of the three colleges are given above, and it is hoped that no congregation will omit contributing for college support, so that the full amount may be given. All the colleges require additional funds.

7. MANITOBA COLLEGE, as in former years, requires a special contribution, distinct from the contributions of other colleges. All the congregations, East and West, should contribute to the support of Manitoba College.

8. COLIGNY COLLEGE, OTTAWA.—This Young Ladies' College was purchased by order of the General Assembly in 1889. The purchase price has not yet been raised, and the amount now owing upon the property is \$25,000.

It is particularly requested that congregations should see that contributions are sent in promptly, and not left till the close of the year. Payments have to be made for missions and other objects, and, were the moneys to be sent in promptly, much might be saved in the way of interest.

The books will close without fail on 30th April, 1896.

#### NOTES ON FRENCH WORK.

BY SOME OF THE MISSIONARIES.

A French missionary writes:—"After the last meeting that I had, a Roman Catholic who was present came up to me, shook my hand, and asked me for a New Testament."

Rev. J. P. Bruneau, missionary at Quebec, reporting for July, says:—"During this month I have held meetings in Lorette every Wednesday evening, and have had inside of the building from 35 to 45, amongst these about 10 Indians; but outside of the house, we have had from 100 to 150 every night. They were a little noisy, but not to disturb us any. Even priests have been seen in the crowd, but this is not a good sign, because the priests never come to encourage them to listen to the Gospel. I have preached two sermons every evening that I meet with them, one in English for the English people, and one in French for the French Canadians. I am praying that God may bless this little missionary effort. Instead of taking vacation, I thought I would try a little extra work."

**One Family.** Mr. T. Charbonelle writes of the results of the work in one French family:—"I met with three of the sons at Thompson's Mills in Bolton in 1858. In 1860 I visited Lambton, and became acquainted with their father and the rest of the family. In the next four years I made two visits there and had services in the ranges near the village.

What is the result. One of the sons, Antoine, and his four; another, John, and his four; two nephews and their wives and children, eight; two other brothers, who expect to move to Ditchfield, and their families, fifteen. Thirty-one in all, besides a numerous connection that look to me as a friend."

From St. Jean Baptiste field, Montreal, Mr. Brandt, reports:—"Though it has been very warm in one small room, the people come. We expect to see more of them when the daylight will not be so long. Many are like Nicodemus and like far better to come by night to hear the Gospel. We began again our day school, and the first day we had five new scholars coming from Roman Catholic homes. Another came yesterday. We hope God will bless this work and give us the privilege to see the light coming in this part of our town."

**Denounced by the Priest.** Two weeks ago, to-day, writes M. Guainans from Cacouna, I was informed that on the preceding Sunday the priest of Cacouna had made a fierce attack against me from the pulpit at both low and high mass. I inquired for the language he used, but no one would report it to me, fearing, I suppose, that they might be called to testify against their priest. All I could learn was that he had used filthy language and had said I was a "black-guard" (polisson), and deserved chastisement. I visited the most influential people here, and all told me the same thing, and deplored their priest's language.

I called on the priest that very day, but I received no satisfaction, plenty of harsh, hard talk, however, and at length he flung to the door, thus putting a barrier between us.

The following Friday I wrote him a letter, of which I kept a copy, asking him to give me the names of slanderers, if there were any such besides himself, or retract his words from the pulpit on the following Sunday.

On the following Monday I met him at a house where he was calling to collect money for "l'Enfant Jesus," and he told me he had made an apology for his previous statements, at low and high mass, in French and in English, warning his parishioners against *false reports*; then he left suddenly without asking for money. I have heard that several people at St. Eustache would like to have Bibles.

**Discussion with a Priest.** Mr. J. E. Menancon, writing from Megantic, says:—"During this month I was called to meet the priest of St. Pierre Baptiste in public and to discuss some religious points. Many people (R. C.) stated their desire to hear me converse with their priest, so I accepted the challenge. On 12 June there were about fifty people gathered at the priest's house, all Roman Catholic; I was the only Protestant.

"When I saw this large number anxious to hear the truth, my heart was filled with joy. I said to the priest that we should ask the blessing of God upon His Holy Word before we read in it. He could not refuse, and after a few moments of hesitation, seeing that I would not say a word before a prayer was offered to God, he knelt, and all the people followed his example. He repeated the Lord's Prayer, Hail Mary, and some other words, and then got up.

"All this was done so quickly that I could not get time in it to lift my soul to God; so I turned to the people and asked them to be silent while I led in prayer.

"After prayer I began the discussion by asking the priest if the sacrifice of the mass was the very same as the one of our Lord Jesus Christ.

"'Yes,' said he, 'the very same.'

"Then you shed the blood of our Lord every morning at the mass?"

"'Oh, no,' he said, 'the sacrifice is the same, except that the Lord Jesus Christ does not shed His blood nor die.'

"'But He suffers, does He not?'

"'No, He does not suffer.'

"'Then,' said I, 'the sacrifice is not the same, for Jesus Christ came down from heaven, suffered in our place, and died upon the cross,' and I read to him, in the ninth chapter of Hebrews, the necessity for Christ's suffering and death.

"This was too much for the priest.

"Then we spoke on Confession, and I asked him if he had received the same power as the Apostles.

"He said, 'Yes.'

"I asked him if he knew the thoughts of men.

"He said, 'No.'

"'Can you speak all languages?'

"'No.'

"'Can you heal the sick and raise the dead?'

"'No.'

"Then, I said, 'you have not the same power as was sometimes given to them.'

"Our conversation lasted three hours, from eight till eleven at night, and I believe that it made a good impression upon the minds of the people. They were displeased at their priest for not knowing the Scriptures better, and at last for saying to his people to put me out if I would go into their homes.

"The Roman Catholics are all kind with me."



## Our Foreign Missions.

Mrs. Morton has been giving interesting addresses in Bridgewater, Lunenburg, and other centres in Nova Scotia.

A letter just received from Mr. Goforth dated 27th, July, states that they are all well and very busy and hopeful.

**Maritime** The Woman's Foreign Missionary W. F. M. S. Society, E. D., held their annual meeting in St. John's Church, Halifax, 18-20 Sept., with an attendance of about 120 delegates. Mrs. Dodge was re-elected President. The other officers have not come to hand at date of writing.

There are 172 auxiliaries, with a membership of 5,430. The total receipts for the year are \$7,614. The following amounts were voted:—For St. Lucia, \$1000; schools in Trinidad, \$2000; catechists in Trinidad, \$2000, and \$1200 handed over to the General Fund of the F. M. Com. The *Message*, the bright little organ of the Society, reports a circulation of 1675.

Three of our Trinidad missionaries were present—Mrs. Morton and Mr. and Mrs. Thompson. Mrs. Morton has quite recovered her health, and her addresses had all their old-time life and power. Mr. Thompson's address at the public meeting was excellent.

A pretty feature of one of the meetings was a wedding present of \$125 to Mrs. Thompson from the ladies. There was an especial fitness in this, not only as an expression of good wishes for the future, but as a small recognition of the past, for, as Miss Morton, she has been for years a most valuable helper in the mission, without other reward than that of satisfaction in the work and its success.

**Trials in Santo.** Mrs. Annand, under date 24th April, '95, writes to the *Leaflet*:—

"There is still dense darkness all around us. Last week a man was clubbed to death and his body eaten, and another man who was with him was fired at and wounded, but got away. This was because the brother of the man whom they killed had stolen a woman many years ago, and when her people went for her they were killed and eaten. The friends of those killed, not having got revenged upon their enemies, hired the people near us to kill some of them. This murder took place about two miles from us. The darkness and cruelty of these natives is something wonderful; they seem to have no sympathy or feeling for one another.

"One of the most faithful and tried helpers here died last week. He had been with us for nearly nine years. First in Aneityum, and then here for nearly five years. He was faithful and fearless in going among those who sought our

lives. It was he who received the information from some bushmen last February which saved my dear husband's life. Very probably, had he not got the information, my husband would have been killed.

**Farewell to Dr. Mackay.** In the old Mackay home, a few days since, was held a farewell meeting, to once more bid "good bye" to Rev. Dr. Mackay and his family as they again turn their steps toward Formosa. Kind words were spoken, souvenirs were given, and they were commended to the keeping of Him at whose command they go.

When they came home, not long since, Formosa was a part of the Chinese Empire, now it belongs to Japan. Truly a great change. But greater far is the conquest which has been going on for the past score or more of years; in which, not with shot and sword, but by the power of the Gospel, so many in that fair Island have changed their all glance and become subjects of the Kingdom of Christ. The change of earthly sway is noised among men; and fills the messages that are flashed around the earth. The despatches sent home to the Spirit World by the war correspondents who watch the conflict with the powers of darkness, give prominence to the victories of Christ, and the strife for earthly mastery is to them of small moment.

**To Mrs. Geddie.** The F. M. Com. E. in forwarding to Mrs. Geddie in Melbourne, a few months since, a resolution of the Maritime Synod on the occasion of our F. M. Jubilee, say: "We desire to thank you for the honor that you in connection with your late most devoted and heroic husband have been the means of conferring upon our section of the Church of Christ. When we call to mind the circumstances connected with your offer fifty years ago to go to the Antipodes and undertake work among a most savage and degraded people, we have some little conception of the courage that was needed for such a decision. Even the undertaking of the journey was the facing of much toil, hardship, and peril, and through all these you passed before you reached your field of labor. But your faith in God and loyalty to the Master whose great commission you were attempting to fulfil sustained and emboldened you for the still greater trials that awaited you in the prosecution of your work. The record of your labors in Aneityum possesses for us and for our Church a charm which we trust will ever not only excite our emotion but also stimulate our efforts for the evangelization of the heathen, and be to generations yet unborn a great incentive to self-denial and earnest consecration to the Lord of Light and Life who has redeemed us from darkness and death."

**A Bit of Experience.** The Editor had a lesson not long since which showed him how little we at home can sympathize with the missionaries. A Chinaman died of consumption at the Royal Victoria Hospital, Montreal. Dr. Thompson, the missionary, was engaged in work elsewhere at the time. The Chinaman had died a Christian. Another member of his clan, also a Christian, who took charge of the funeral, wished to have a Christian burial, and I was asked to conduct the service. There were six other Chinamen present, all heathen. In two carriages we followed the remains to the cemetery and had prayer at the grave. I never felt more utterly helpless. Some of these men knew a little English, but none of them had any conception of our idea of religion or of God. There was nothing in common between us, no way in which I could gain entrance to their minds. It was an experience so completely different from that of addressing, or praying with, a gathering of our own people, that to be realized it must be undergone. And I thought, if this be so when one has but half a dozen heathen who are somewhat acquainted with our language, what must it be when the missionary is set down in the midst of a heathen people, and even after he has acquired their language, has no common bond of thought with them by which he can make them understand his teaching. How overwhelmed he must be with a sense of his own helplessness, and his need of the power of God's Spirit. I think I can sympathize with the missionary as never before, and can in some little measure realize why it is that they ask so often and so earnestly for our prayers.

**New Hebrides Training Institution.** A busy life is that of Mr. and Mrs. Annand, in Santo. In addition to the evangelistic work, trying to give the Gospel to the heathen around them, they have charge of the Training Institution for the group, which has been established at their station, to train teachers for the whole group. There are twelve young men in attendance, most of them with their wives, because the wives need teaching also. Teachers' wives have to be helpers with their husbands, so they train them both, Mrs. Annand looking after the instruction of the women, and Mr. Annand of the men.

Houses have to be provided for each couple, so that the mission station is quite a little village of little houses built by the natives under the supervision of the missionary and his assistant.

"They are making progress slowly but steadily," writes Mr. Annand, "so we hope to make something of them yet. They are such fearful eaters that keeping them in food is a serious matter. Then we have to supply them with everything else needed during their four years residence with us. Of course the first few years

will be much harder than afterwards. When we have senior students, who can help guide and teach the younger ones, we shall hope for better progress. We shall also expect those coming in future to be farther advanced than those we now have.

There was some dissatisfaction manifested among them when we were away at Synod, and since, for a time, about the work given them to do. They, native like, seem to think that they should be paid for coming to school instead of helping to support themselves here by their labor. The matter having been all discussed with them afresh, they have settled down to their regular duties all right now."

**The "Mission Steamer."** The recent launching of the new "Mission Steamer" in Glasgow, and the necessity of increased provision for her support, has brought the matter very definitely before the Free Church Foreign Mission Committee, which, after discussion, resolved as follows:—

"The Committee resolves to record adherence to its minute of twenty second January last, especially in so far as it states that 'this Committee have never regarded the proposal to build and maintain a steam vessel for the exclusive service of the New Hebrides Mission as a missionary necessity,' that 'they see no reason now to depart from' this view, and that they do not therefore feel called upon to approve or disapprove formally of the scheme, which is a question for settlement by the Australasian churches, the Mission Synod, and the *Dayspring* Board. It now appears that all these authorities, except the Presbyterian Church at Victoria, have expressed disapproval of Dr. Paton's scheme. This Committee repeat their resolution to pay this year to the *Dayspring* Board, through which alone they have always acted, the annual subsidy of £250 to maintain inter-island communication, but do not bind themselves to guarantee their grant for any definite time."

**Chinese Work in Montreal.** A Foreign Mission effort under home advantages may be seen in most of our Presbyterian churches in Montreal. Last Sabbath, 15 Sept., at the evening school in Knox Church, there were some seventy Chinese being taught in English by a large number of earnest Christian teachers, men and women; while at the service in the Chinese language, immediately preceding, the missionary was assisted by three earnest Chinese Christians at present in the city, the theme being, "For God so loved the world," etc.

The superintendents of the different Chinese schools in the city meet, from time to time, for conference regarding the work. At their first meeting this autumn, they were planning hopefully for an earnest winter's teaching.

**Outgoing Missionaries.** By steamer from New York, on 21st September, several missionaries were to sail for our India Mission field. These were Mr. and Mrs. J. Fraser Campbell, returning to the work which they began some twenty years ago, and to which they have since given their lives. The many congregations they have visited during their recent furlough will follow with deeper and more loving interest their future work. Besides these veterans, there are three going out for the first time—Rev. Mr. Ledingham and his wife, and Dr. Thompson, who goes as a medical missionary, and has been ordained as an elder. Mrs. Ledingham is a daughter of Rev. John Hogg, of North Church, Winnipeg. She and her husband are supported by the Glengarry Presbytery.

**The Jamiesons.** On the evening of 24th, Sep., a mission meeting was held in Chalmer's Church, Quebec, under the auspices of the Ladies Auxiliary, to bid farewell to the Jamiesons who are returning to India. A number of ministers and a large congregation were present. Mr. and Miss Jamieson in their interesting and touching addresses, pictured with wonted vividness, the degradation, misery, and sin, of India's millions, and asked for prayer on behalf of the work. Mrs. Tait, for the Auxiliary, presented Miss Jamieson with a beautiful portfolio, cheering parting words were spoken, and "God be with you till we meet again" was sung in loving benediction. A few months ago, it was thought by many that Mr Jamieson's work was done, but he has rallied wonderfully, his health is completely re-established.

**Heathen Sacrifices in India.** Dr. Mackellar, writing to the RECORD from the Mission Hospital, at Indore, Central India, says:—"The need there is in Asia, of the light of the World, will be seen from the following description of a remarkable religious sacrifice, which I clipped from *The Times of India*."

"The Maharajah of Krishnagur in Bengal, celebrated the ceremony of "Soma Yaga" last month at his Capital. For this purpose a large pavilion was erected in the bed of the tank, which was close to the town, magnificently decorated.

The ceremony commenced by the arrival of the sacrificial fire in a procession with which the Maharajah and his consort the Maharajnee, came walking bare-footed. After the fire was placed in the *hoond* (consecrated pit), two goats, which were fattened beforehand for the purpose were brought thither, and eight iron nails were thrust into their bodies. The poor animals were then beaten to death by the blows inflicted by the hand of a burly fellow of the potter's caste, who had been sent for from Benares for the occasion on a special remuneration of 200 rupees, (over sixty dollars.) The carcase was then burnt

on the fire. The same process was repeated on another goat the next day. At the close of the ceremony a large number of Brahmins was sumptuously fed and handsomely rewarded.

The Maharajah is said to have spent 80,000 rupees, (over \$25,000,) on this ceremony. When he was asked by some of the learned men who were present on the occasion as to the person who would meet with retribution for the cruelty with which the poor dumb creatures were treated, His Highness replied that he was perfectly ignorant of Vedic writ and if his action was in any way sinful, the Brahmmin Priests who had dictated to him the performance of these hideous acts were guilty of the sin."

**A Bit of Good News.** Dr. Mackellar also writes of "Anniebai Ram Singh, who graduated from the Woman's Medical College in Agra, the first of May. She has the honor of being the first in our mission to take a full medical course. She does credit to her teachers, for she reads and talks fluently in English, Urdu, and Hindi, and had no trouble in passing the preliminary examinations on general subjects required by the Medical College before being admitted as a student of medicine.

When I came to India she was teaching in one of our mission schools, and, during her holidays, helped me in the camp dispensary, and attended a class, with two or three others, for instruction in Anatomy and Materia Medica. She expressed a strong desire to study medicine, and I was glad to be able to send her to Agra. I wrote to a friend in Ingersol about her, and the outcome was that Rev. J. Hutt and Mr. Forman, of that town, undertook the whole of her medical education, which amounted to \$155 for the four years. They may feel happy in the thought that they have enabled one of India's daughters to acquire such a knowledge of medicine as makes her a boon to her suffering sisters here.

She has been with us in the hospital work since May, and we find her assistance very valuable in healing the sick; but where her work is going to tell most is in preaching the Gospel. Being one of the people, she knows them as we foreigners cannot, and, therefore, she can appeal to them as we never can. Anniebai is one of the first fruits of 'higher education,' for women in India."

**The Indian Standard.** This is a monthly journal of social, literary, and religious intelligence, published by our own Mission, and printed at the mission press, Rutlam, Central India. Any who would like to gain farther insight into life and work in India, as presented daily to those who labor there, can do so by sending one dollar, the yearly subscription, to Drysdale & Co, Montreal, who have consented to act as agents for Canada. They will also be helping indirectly in Mission work, for all the profits of the press go to the work of the Mission.

## LETTER FROM REV. J. ANNAND.

THE following, from a private letter to Rev. A. J. Mowatt, gives a glimpse of one of the bright spots of mission life in the South Seas. The Mission Synod meets annually, in May, on one of the Islands. During the past few years it has met on Aneityum, as its most convenient gathering place. The mission vessel begins at the north of the group, calls at the different stations on the way south, gathering the missionaries, and after the Synod, goes north again, leaving them at the stations on the way.

The meeting for a few days, with other missionaries, after the long, lone year, with no companionship but natives, and an occasional visit from a vessel, is a treat and stimulus and help, of which we at home can form no conception, and to the Annands it must have been especially cheering as being such a contrast to the dark and perilous time through which they have just passed, with natives plotting and watching to take his life.

Mr. Annand will please pardon the RECORD for making public some of his private correspondence.

SANTO, NEW HEBRIDES,  
10 July, 1895.

\* \* \* I am glad to state that our health is now very good. The three and a half weeks voyage to the Synod and back, together with the meeting of kindred spirits during that time, greatly recruited Mrs. Annand. Since returning home she has been real well.

We had a splendid time of it on the whole. I wish I could give you all our experiences at sea and ashore.

Four days before we left home in the steamer *Rob Roy*, for Synod, our old friend Mr. Copeland came to us from Mr. Landell's station.

The steamer was to arrive at our station on a Thursday afternoon, and we were to be all ready to embark. On Tuesday night at half past nine, just as we were thinking of separating for the night, the steamer's whistle blew. We, counting on two full days more, had nothing ready. Before ten the new missionaries for North Santo were on shore, also the captain. Having timber and other goods to land for us, the captain said he would not sail until two in the morning. So we had to begin and make ready for an absence of three weeks from home. Food for our large household who are attending the training institution, and other helpers, and arrangements for the work during absence, had all to be attended to. However, by two o'clock all was ready. We arrived at our neighbors, the Landells, at Malo about eight miles distant and sounded the alarm at the second cock crowing, and about sunrise we steamed away again. The night was rainy, which, of course, added to the interest of the proceedings.

Alice has a low stretcher that we took on board and upon which, owing to seasickness, she lies day and night upon deck under the canvas awning. The rain comes dropping down through the canvas, and the spray comes flying in from the sides of the ship. The rain came down every night and the sea was rough and wet. One evening while I was sitting on the end of the stretcher, holding it from rushing across the deck, a sea came over the stern, washed along the deck, and up my back, generously filling even my coat pockets with water. When we reached Aneityum we had fifty-one saloon passengers, men, women and children, in accommodation for twenty-six. Our going to Synod is thus quite a picnic. We had a real jolly time. Neither fresh water from above nor salt from beneath could quench our spirits.

While on Aneityum, just one week, we had a grand time. The full account of our Synod meeting you have had already, so I need not write about it.

On our arrival home again we found all well. A man-of-war had been here in our absence to punish Tangoa for the murder of the trader Sawers some time ago, but as our evidence was not attainable, the Captain delayed the execution of his orders. The murderer may escape altogether if he now keeps quiet. It is so long since Sawers was killed that the authorities will not care to take up the matter again."

## INDIAN MISSIONS IN THE NORTH WEST.

BY THE REV. PROF. BAIRD.

OUR Indian Missions have completed the first thirty years of their history. It is a history that exhibits many signs of incompleteness, both because thirty years is a comparatively brief period in the life-time of a people, and missionary history is life history in a very real sense; and because it is only within the last ten years that we have come in any general way to realize and practise the main principle, as to method, laid down by the first man in our Church who gave his life for Indian Missions.

The Rev. James Nisbet said in 1869: "I am perfectly convinced that the plan we have laid out for the mission is the proper one, if we seek for permanency to our work—educate the young and do what we can to induce families to settle: hence it is that I am pushing building and farming as much as I can, satisfied for the present to dig away at the rough foundation work that we may all the sooner be able to lodge and feed a number of these little wanderers, and to assist families in their first efforts to become settlers." Here is the germ of the industrial school system, which is now proving so valuable a factor in Indian mission work everywhere.

It is necessary to make prominent the fact that

the relations in which we stand to the Indians are different from those which connect us with any other heathen. We owe the gospel to them as to others, but in addition they live within the bounds of our land, they are the wards of our Government, and the moral and social ideals that prevail among them must have a bearing by no means remote on the political and social life in Canada. Our young and growing nation cannot harbor within its borders solid masses of heathenism, such as Indian reserves are, without suffering the contamination which must come from the peculiar moral and social ideals entertained in these communities.

Possibly we effect to despise their barbarism and their dirt, but we are influenced by it none the less. The large half-breed population of the western part of the Dominion, of which the moral and social features are no less characteristic than the physical peculiarities of face and speech, affords one proof (but only one) of the way in which Indian opinion and tradition finds expression beyond the reserve. It is therefore incumbent upon us as citizens, no less than as Christians, to save and build up this people. It is our only safety, no less than our plain duty.

This emphasizes the necessity of aiming at civilization in Indian mission work. In China or Hindostan it is of minor consequence whether the native Christians are taught English or not. With the Indian it is a necessity, not only that he may be prepared for the duties of citizenship which lie before him in the near future, but that he may be the better fortified to meet the peculiar temptations which assail him in civilized hands.

NOTE:—The above article is from a pamphlet just published by Rev Prof. Baird of Manitoba College on "The Indians of Western Canada" in which he gives an excellent summary of the history of our Mission Work among them.

### THE FUTURE OF INDIAN WORK.

PROF. BAIRD, at the close of the pamphlet above mentioned, speaks of the future of Mission work among the North-West Indians as follows:—

There yet remains much to be done. In British Columbia there are 10,000 aborigines, who are not only not evangelized, but who have no missionary among them, and there are hundreds of children all over the country, near at hand, who are growing up in ignorance and superstition almost as dense as that in which their fathers have lived.

From another point of view, too, we are far from our goal; indeed we are but at the beginning, or, worse, instead of gaining ground for the last twenty-five years, we have been losing. The Hon. Richard Hardisty, who spent his life among the Indians, and whose point of view was

certainly not that of the cowboy or whisky smuggler, used to say that the Indians had deteriorated in honesty, in purity, and in manly independence from what he as a young man had known of them.

How could it be otherwise? One does not develop peace or honesty, or for the matter of that, any other virtue, in a band of 500 savages by herding them together mounted and armed, supplied with almost enough food and clothing, and with only such a spice of hunger in their lives as affords a plausible excuse for engaging in an imitation buffalo hunt among a neighboring ranchman's cattle. One does not Christianize Indians at a rapid rate by surrounding a reserve with twenty-five rough frontiersmen to one missionary—frontiersmen who, having for the most part no Christian services of their own, come to regard the Indians as "pizen," and not the kind of "pizen" that one touches not, more's the pity.

The fact is, although we are able to point to some noble examples of simple Christian faith among our Indian converts, we have not held our own in the maintenance of morality among the average red men of the West. Our only hope is by using our influence as citizens in promoting legislation and forming public opinion to save the Indian in keeping our home missions advancing *pari passu* with Indian missions, so that we may not let slip from one hand what we grasp with the other, and by pushing forward rapidly the entire front, so that we may conquer our whole land for Christ.

One remembers with some encouragement that the Indian is in his way a religious being. Even in his heathen condition, the objects which command his reverence are not such as appeal to many another heathen. When he worships the Great Spirit, he realizes that he cannot make a material image of what he worships. Nothing more tangible or near at hand than the sun or the north wind will he adore. And while, like every other son of Adam, he needs a renewed heart, there is, in his serious and, in a measure, refined nature, a soil to work in such as does not lie ready to the hand of every worker in the Master's vineyard. Surely, "God is able of these stones to raise up children unto Abraham."

There are few bonds that draw a congregation to a foreign field more strongly than having one of its own members engaged in work abroad. Springside, N.S., realized this at its missionary meeting recently, when Miss Archibald, who has done faithful work in Trinidad during the last six years, was welcomed home.

Rev. A. W. Thompson and Mrs. Thompson, of Trinidad, have been employing their brief furlough in deepening missionary interest by their welcome addresses in different parts of Nova Scotia.

## Hints on Christian Work.

### PERSONAL WORK.

In these days we appoint committees, hold conventions, and organize societies. They seem to be indispensable, and there are many great purposes that can only thus be accomplished.

But is there not a danger of divided responsibility, when it comes to the great business of *saving souls*? Is not the individual too often swallowed up in the society or in the church? Good people often talk about the need of having their church revived, and yet do very little to revive themselves. Christ commands His disciples now as much as He ever did, to let their lights shine in the world; but is there not danger that each Christian may forget that he or she is the bearer of a lamp? And if that lamp be well filled with grace, and its light be lovingly thrown on one sinner's path, more good will be accomplished than by a whole torchlight procession out on parade. Immortal souls do not go to heaven or hell by regiments; they go one by one, and they must be saved one by one.

The process of saving is also, to a great degree, an individual process. In battle it is said that only about one bullet out of a hundred brings down a man. A powerful and pungent sermon may be heard by a thousand people, and yet only half a dozen souls may be brought under conviction of sin; and those souls must be dealt with *face to face* by the pastor or some other intelligent spiritual guide. Mr. Moody has often said that his most effective work is done in the inquiry room when he gets into what the Scotchman called "close grups" with an awakened sinner.

When I look back over my own ministerial experience, I see now that a large part of the soul-converting work was done by personal conversation. For example, I met lately with a veteran Christian who has been for nearly forty years a zealous member of the Church, and I recalled to him the evening on which I had made him a pastoral visit. On that evening a long talk with him had not produced much impression; but before I left he took me up into the nursery to see his rosy children in their cribs. As we stood looking at the sleeping little cherubs, I said to him, "My friend, what sort of a father are you going to be to these children? Are you going to lead them towards heaven or—the other way?" That arrow lodged; it was blessed by the Holy Spirit to his conversion. At the next communion season he was at the Master's table. Preaching to him in his pew had not brought him to a decision; the preaching he needed was *face to face*. If pastors will go among their people, they will discover that there is an unbolted door in almost everybody's heart if we ask the Holy Spirit to show us where to find it. —*Dr. Cuyler.*

### ON LEADING A PRAYER-MEETING.

The following hints from the *Golden Rule* on leading a C. E. Meeting, will apply equally well to the congregational prayer meeting.

"Do not carry the meeting yourself. Lead it."

If the meeting has not been on your heart, your heart will not be in the meeting.

One word fitly spoken is better than an erudite address.

Do not "make a speech." The prayer meeting is the place for the communion of saints, and not your eloquence, but your heart experience is wanted.

Have a definite plan, but let it be so flexible that it can be altered at any moment if the spirit of the meeting makes a change desirable.

Have several of the most spiritual members promise to continue in silent prayer throughout the service for the presence of the Holy Spirit.

Lead the meeting, but be willing to let the meeting lead you.

Be ready with a verse of Scripture to direct the service, should thoughts wander.

Secure an organist who is a good musician, but a better Christian.

Do not exhaust the subject with your opening remarks. Better that a dozen members should discuss the subject poorly than that the leader should preach about it ably.

Be humble. If you seek to make a reputation for yourself, you will make no reputation for Christ.

Go in the spirit of prayer if you would stand in the spirit of Christ,

Be yourself. Let your true nature speak. Only arrows from the heart's quiver ever reach the mark."—*Sel.*

### A DUMB SUPERINTENDENT.

The time for opening had come. The superintendent tapped the bell without uttering a word. The chorister instantly rose and led the singing. Another tap of the bell brought another man to his feet, who read a portion of God's Word. At a third tap prayer was offered, and so all the exercises went on without the superintendent uttering a word.

After the session was ended, a visitor said to one of the teachers: "Things move along very quietly here. I notice that the school got to the study of the lesson very soon."

"That is what we come here for—to study the lesson out of God's Word," he replied.

"I noticed, also, that your superintendent did not say a word during the entire service."

"He can't," replied the teacher; "he is dumb! We elected him because he couldn't talk, and we have plenty of time now to study the lesson, which our school thinks is the most important thing. The last superintendent talked the school nearly to death."—*S. S. Review of Reviews.*

## Church Notes and Notices.

Will Presoytery Clerks, immediately at the close of a meeting of Presbytery, kindly send a card with inductions, resignations, and time and place of next meeting.

### INDUCTIONS.

Mr. J. M. McLeod, into New Mills and River Charlo, Mir. Pres., 17 Sept.

Mr. George B. McLeod, into Newcastle and Newtonville, Whitby Pres., 5 Sept.

Mr. John McLean, ordained and inducted at Claremont, Whitby Pres., 24 Sept.

Mr. James McMillan, late of Westminster, B. C., into St. Andrew's Church, Lindsay, 10 Sept.

Mr. Robert Laird, son of Rev. R. Laird, of Sunbury, ordained and inducted at Campbellford, 1 Oct.

Mr. P. E. Nichol, into St. Mark's Toronto, 17 Sept.

Mr. James Laing, ordained by Win. Pres., 10 Sept., as missionary to Battleford, N. W. T.

Mr. G. S. Scott, to be ordained at Dewdney, Cal. Pres., about 3 Oct.

### RESIGNATIONS.

Mr. Charles E. Stephen, of Medicine Hat, at end of Sept.

Mr. R. B. Smith, of Ashburne and Utica, Whitby Pres.

Mr. A. Paterson, of Pakenham.

Mr. E. B. Chestnut, of Sapperton and West End Churches, New Westminster.

Mr. M. McKay, of Leeburn and Union Church, Huron Pres.

Mr. J. A. Matheson, of Mormon Settlement, Calg. Pres.

### PRESBYTERY MEETINGS.

Bruce,—Paisley, Knox, 2 Tues. Dec., 1.30 p.m.

Calgary,—Cal., Knox, 1 Friday March, 8 p.m.

Huron,—Clint. n, 12 Nov., 10.30 a.m.

Lindsay,—Carrington, 15 Oct., 11 a.m.

Montreal,—Mont., Knox, 1 Oct., 10 a.m.

Ottawa,—St. And., 1 Tue. Fe., May, Au., Nov.

Orangeville,—Orngvl., 12 Nov., 10.30 a.m.

Peterboro',—Pet., St. Paul's, 3 Tu. Dec., 9 a.m.

Quebec,—Richmond, 12 Nov.

Stratford,—Strat., Knox, 12 Nov., 10.30 a.m.

Sydney,—Svd., Fal. St., 6 Nov., 11 a.m.

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

Westminster,—St. And., 1 Tu. Dec., 2.30 p.m.

Whitby,—Bowmnvl., 15 Oct., 10 a.m.

### STATED COLLECTIONS FOR SCHEMES.

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

Augmentation Fund, 3rd Sab. Jan.

Aged and Infirm Min. Fund, 3rd Sab. Feb.

Foreign Missions, 3rd Sab. March.

French Evangelization, 4th Sab. July.

Home Missions, 4th Sab. Aug.

Colleges, 3rd Sab. Sept.

Widow's and Orphan's Fund, 3rd Sab. Oct.

Assembly Fund, 3rd Sab. Nov.

Manitoba College, 3rd Sab. Dec.

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

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

**Temperance.** Rev. P. Wright, of Portage la Prairie, Convener of the Assembly's Committee on Church Life and Work, writes that all matters relating to "Temperance" are, for the current Church year, in charge of Rev. D. Stiles Fraser, Upper Stewiacke, N.S., who, up to last June, was Convener of the Assembly's Committee on Temperance; and that correspondence regarding the "Plan of Work," and applications for pledge cards, books etc. should be addressed to Mr. Fraser.

## Literary Notices.

**JESUS MY SAVIOUR.** *Being brought nigh by His blood.*—By Rev. Dr. Thompson, of Sarnia. A most valuable book. Its aim is to emphasize the great truth of Christ taking man's place, in suffering for sin. It is simple, plain, strong, Scriptural. Dr. Thompson knows what he wants to teach, or rather what the Bible teaches, and he teaches it. This book and one published by the same author a year or two since, on the position of children in the Church, their place in the Covenant, are two very helpful and valuable books on two of the most important doctrines in the great Scheme of Salvation. Revell, Toronto. Price, 60c.

**PLEASURE AND PROFIT IN BIBLE STUDY.**—By D. L. Moody. That anything from Moody on this subject is good, goes without saying. There are few, if any, men living, better acquainted with their English Bibles, and better able to use them for spiritual profit. This little book will be found very interesting and helpful. Revell, Toronto. Price, 50c.

**HOW TO READ JEREMIAH.**—By Rev. G. Buchanan Blake. The book is divided into two main divisions, the first containing, in fifteen chapters, the text of Jeremiah, divided according to the subject, each section with a heading descriptive of its contents. The second main division, in fifteen chapters, contains the prophecies in their historical setting, surveying the same ground as the first division but from a different standpoint. A third and smaller division deals with the religious conceptions of Jeremiah. The book is a helpful one in reading and understanding the weeping prophet. Presbyterian News Co., Toronto. Price \$1.35.

**AM I MY BROTHER'S KEEPER?** and other sermons. By Thomas Somerville, M.A., Blackfriars' Parish, Glasgow. Published by R. Robertson, 304 Duke street, Glasgow.

The author has enjoyed the stimulus of beginning and continuing his ministry in the intense and concentrated life and thought of Scotland. But it has no mean advantage to him, as preacher and author, that the middle part of his official life was spent on our own western shores. Some of the work embodied in this volume was done in Victoria, British Columbia, and there is in the whole of the discourses something of the breeziness and freedom of the West. We have here presented the ripe fruitage of a long and useful ministry. The sermons are full of movement, copiously illustrated; and as they are of a character to catch the ear when spoken, they are no less satisfying when addressed to the eye. Such preaching is bound to tell.

ROBERT CAMPBELL.

## From the Four Winds.

Think of other people.

The China Inland Mission was founded in 1864.

The Spanish Inquisition was abolished in 1813.

There are now nineteen societies in the South African C. E. Union.

A coming trouble is seldom as big as the shadow it casts before.

The most important step toward heaven for me is the one I take to-day.

The more we help others to bear their burdens the lighter our own will be.

The Free Church Seceders held a communion service in Skye, attended by 1500 people.

There are at present more than 50 Protestant Missions in China, with a staff of 1,600 workers.

Politeness is like a pneumatic tire, there isn't much in it, but it eases many a jolt in the journey of life.

"The right performance of this hour's duties will be the best preparation for the hours or ages that follow it."

There is nothing that wears out a fine face like the vigils of a card table, and those cutting passions which attend them.—*Steele*.

Ten years ago the Church Missionary Society had only fifteen lady missionaries in the foreign field; to-day there are one hundred and forty.

How many a life has been kept humble and happy, and pure and sweet, by the living realization of that one truth, "Thou God seest me."—*Farrar*.

The Presbyterian church in U. S. South has 135 missionaries, and 140 native helpers, in China, Japan, Korea, the Congo, Brazil, Mexico, Italy and Cuba.

"India is now the best educated of the non-Christian countries of the world," says Dr. James Johnson. Yes, but it owes its education to Christianity.

If you want to be miserable, think about yourself, about what you want, what you would like, what respect people ought to pay to you, and what people think of you.—*Charles Kingsley*.

The wish often falls warm on my heart that I may learn nothing here that I cannot continue in the other world; that I may do nothing here but deeds that will bear fruit in heaven.—*Jean Paul Richter*.

It is not work that kills men, it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction.

"Hebrew as a language is being revived, and already is becoming a vernacular tongue in Palestine and other oriental countries. Societies have been formed for increasing interest in its study and use.—*Missions of the World*.

He that walks through life with an even temper and a gentle patience, patient with himself, patient with others, patient with difficulties and crosses, has an every-day greatness beyond that which is won in battle or chanted in cathedrals.—*Dr. Devey*.

The Rev. Fredrick J. Stanley, LL.D., of Japan, says: "There are six hundred papers and periodicals at present in the empire, where not a single one existed twenty-three years ago, and they have never issued a copy yet on the first or Lord's Day of the week.

Keep the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fires here, therefore let this burn well. Secret devotion is the very essence, evidence, and barometer, of vital and experimental religion.—*Spurgeon*.

We see but half the causes of our deeds,  
Seeking them wholly in the outer life,  
And heedless of the encircling spirit world,  
Which, though unseen, is felt, and sows in us  
All germs of pure and world-wide purposes.  
—*James Russell Lowell*.

Did it ever occur to you that our unhappiness is in direct proportion to our failure to try to do what God would have us do, while our peace is in similar proportion to our efforts to do His will? It is not success, but obedience, that is the measure and conditions of a Christian's joy.—*Rev. James Millar*.

My experience of life makes me sure of one truth, which I do not try to explain; that the sweetest happiness we ever know, the very wine of human life, comes not from love, but from sacrifice—from the efforts to make others happy. This is as true to me as that my flesh will burn if I touch red hot metal.—*John Boyle O'Reilly*.

It is stated that Cambridge, Mass., has been eight years without a saloon. Its population is over 80,000. The secret bars have been rooted out, and it has long been difficult to procure intoxicating liquor in the city. The once 122 saloons have been turned into stores or dwellings. Needless to say the valuation of the city has largely increased.

In 1870 there was not a mile of railway in Japan; to-day there are 1,750 miles in operation and 850 miles more about to be constructed. These railways carried, in 1894, 36,000,000 passengers. There was no post-office in 1870, but in 1883 the Japanese post handled 277,000,000 letters and newspapers. In 1890 there were no Japanese steamships; to-day there are 700.—*Sel*.

In 1880 a lot was purchased in Constantinople for a church, and in spite of most persistent efforts fifteen years have passed, and no permit has been given to build. And this though the old chapel long since became uninhabitable, and last July by the earthquake the congregation was driven from hired premises and "turned into the street."—*Dr. Dwight in Independent*.

Archdeacon Farrar, in a speech at Devonshire House, said: "In London alone at least a thousand babies are suffocated by drunken mothers every year." That fact of itself ought to count out that stale argument that a man or woman has the right to drink if he or she pleases. Even babies have rights that older people are bound to respect. And the right to life is one that must not be ignored.

Idolatry in China receives colossal sums yearly from a vast army of givers. In this heathen land all families give something to idolatry; in Christian lands some families give much, others give nothing to their religion. Heathenism depends upon every one; Christi-



anity upon a few. I know only one solitary thing that heathenism can teach us, and that is, how to raise vast sums of money from a great army of small but persistent contributors.—*Rev. Albert A. Fulton in the Golden Rule.*

Presbyterians in the United States have 33 colleges and universities. Twelve do not report any endowment funds. One reports \$800, another, \$2,500; another, \$5,000; three report \$15,000 each; another, \$40,000; two give \$100,000 each; one reports \$108,000; another, \$150,000; another, \$151,000; two, \$160,000 each; one, \$225,000; another with \$260,000; another with \$377,659; another with \$450,000; another with \$1,318,000, and one with \$1,562,000.—*Pres. Messenger.*

A clergyman in New York, says the Chicago *Inter-Ocean*, visited a number of the best liquor stores in his neighborhood, and bought pint samples of their best gin, whiskey, port wine, etc. In the analysis of the 'pure Holland gin' were found neutral spirits, rotten corn, juniper berries, turpentine and vitriol. The fine old hand made Kentucky whiskey contained neutral spirits, glycerine, sulphate of zinc, chromic acid, creosote, unslacked lime and fusel oil, antimony, muriatic acid, and alum.

Rev. Robert Watt, D. D., professor of Systematic Theology in the Presbyterian College, Belfast, Ireland, died 26th July, aged seventy-four years. Born in Ireland, in early student days he came to America, studied under Dr. Charles Hodge, at Princeton, and labored in Philadelphia, until 1833, when he accepted a call to Dublin. Three years later, 1836, he was chosen to the chair which he occupied until his death. He has long been known as one of the strong advocates of conservative evangelical truth.

There is a view of the benefits of Foreign Missions which should appeal even to worldly men. General Armstrong says: "America, through the American Board, expended in fifty years, 1,250,000 dollars to evangelise Hawaii, and during that time has received about 4,000,000 dollars a year in trade. England's missions are said to bring back £10 in trade for every pound given to convert the heathen. Christianity means a demand for clothing and utensils. The first sign of grace in a penitent savage is a request for a shirt."

Of all the contemptible, little-souled people in this world, we do not know a class below those who wander about from church to church, expecting at each sanctuary to be welcomed effusively, shown to the best seats in the synagogue, supplied with easy cushions and tufted foot-stools, and who then go away and write indignant letters to the papers because not given a chromo. It is good to get even such people as these inside a church, but the church would do them more good if they had souls large enough for the truth to get a grip on.—*New York Evangelist.*

"We have an audience of nearly 200 men and 200 women every day, to whom the Gospel is preached—not for ten minutes, or as a mere adjunct of the medical work, but as the work—for hours, with, of course, intervals, so as not to tire the hearers."

Such is the description of work at the Medical Mission Dispensary at Ranaghat, in Bengal, which may be taken as a type, with varying numbers, of the work carried on at the dispensaries connected with our missions in India and China. What a valuable missionary agency.

Archdeacon Wolfe went to China in connection with the Churen Missionary Society in 1862. At that time there were three converts in Foochow, who all turned out unsatisfactory. He now reports that in 1893 the mission has extended its operations into an area as large as one and a half of England, in the Province of Fukien. They have 170 places of worship with 11,000 adherents, 125 Native catechists, and 106 teachers. They have organized native church councils. A native agency has been always used liberally, and has been a principal means in producing these results.—*Missions of the World.*

"One Saturday, a few months since, in Beyrout, an anathema extraordinary was offered to be read in the various synagogues, cursing with curses positive and negative all Jews found guilty of the following misdemeanors:

"1. Parents sending their children to the Scotch Mission schools.

"2. Jewish teachers giving Hebrew lessons in such schools.

"3. Jewish women attending mother's meetings.

"4. Jewish women going out without white sheets or *tzars* over them, and married women omitting to wear the regulation wig."

The *American Board Almanac* quotes the following: "A man who does not give definitely, and who does not set down in his account-book exactly what he does give, is apt to think that he is always giving. There is no falsehood larger and deeper than this in practical life. If you will put down just what you give to charitable purposes, you will be surprised at the end of the year how little you have given; yet you may have the feeling that you have been always parting with your money in response to benevolent appeals." In other words, stop not short of the "cold facts" in the case. Figures do not lie: wherefore, be not deceived, brethren."

Rev. J. Traill, of Jeypore, says of the "holy" men he saw at the Pushkar *meta*: "It is a holy place and a holy time, and all the holy men have come in from far and near. Let me tell you these men are the embodiment of sanctity. They are so pure that the touch of even the European would defile them. They have forsaken the world for religion. They have clothed themselves with ashes. They subject themselves to terrible penances. I saw a man there on a bed of spikes; men hanging by the heels to a tree; a man buried up to the neck; a man sitting between five fires before the blazing sun; a man lacerating himself till the blood gushed out; a man holding up a right hand till it dried up. And all to gain salvation."

A peep at "missionary luxury" as given by Mrs. Taylor (Geraldine Guinness) in *China's Millions*:—"We are sitting waiting in our carts in this dirty inn yard, all ready to start as we have been given an hour, while the rain pours steadily down, and the carters are stubborn and will not move.

For several nights the inns have been bad and we have slept but little. Last night, I scarcely slept at all; lively company prevented. Outside in the courtyard half a dozen fierce mules were fighting and neighing all night long, making a wailing, distressing noise, and within—Oh, the vermin! There being only one room, mother and I occupied it; father, Howard, and Mr. Coulthard, sleeping in the carts outside. Fancy dear father sleeping in a cart in the rain."

### PERSIA.

Persia is important in the mission field, not only because of the central location, but because in this country the Mohammedans are most teachable. The Nestorians, numbering about thirty thousand, are open to the "old, old story." The work of the past fifty-eight years has been full of encouragement.

This people do not belong alone to Persia, but are found in Turkey, Syria, China and farther India. Their influence is for Christianity against Mohammedanism. That their influence is powerful is proven by the fact that the Mohammedans of Persia are different from those of the other countries mentioned. In some of the Nestorian sects, especially the Babis, they are most accessible, and you may visit their homes and find them always willing listeners either to your preaching or teaching. Thus you see a converted Nestorian may have a power for Christ extending from the Mediterranean Sea to the shores of farther India.

Not long ago came this report from two young men who had visited five hundred villages in Persia: Out of the number but three received them unkindly.

Perhaps Persia is the door that will open the Mohammedan fortress to the "Light of the world."—*Fres. Journal.*

### JAPAN.

The Japanese belong to the Mongolian race. Long before the Christian era they came to the island from the mainland of Asia. They claim the oldest government of the world. The present Mikado or emperor is the one hundred and twenty second sovereign in a direct line. In comparison with such a royal line, the oldest reigning families of Europe are but of yesterday.

Thirty-six years ago the first missionary went to Japan. At the end of five years of Christian labor, *one convert*; after twelve years, ten. Now they number 35,534 church members, 3,731 being admitted in 1892.

The Bible was given in the Japanese language in 1858. Four years ago it had a circulation of 57,894 copies. This included portions and entire translation of the Bible. Japan has religious toleration, yet religion is forbidden to be taught in the public schools.

A missionary from Japan describes the kind of missionaries needed. "We want practical, earnest, whole-souled, devoted, Christ-inspired, Holy Ghost-filled, men and women that will teach and preach by word and life the all-sufficiency of Jesus Christ as a Saviour of men and the Redeemer from sin: to maintain with unflinching courage and loving persistence the right of Christ to reign over the hearts and lives of the Japanese, to the exclusion of boasted self-sufficiency and everything that is dear to the natural hearts of men."

More women evangelists are needed in Japan, than men—womanly women who will gladly enter the homes of the Japanese and tell the mothers that sweet story of "the babe in the manger," of the perfect life of Him who came to save.—*Sel.*

### PRESBYTERIANISM.

Presbyterianism is to be found in all parts of the world, and it is destined to spread more rapidly and widely still.

About 20 years ago, a Pan Presbyterian Council was formed, an Evangelical Alliance of Reformed Churches holding the Presbyterian system of Government, with a view to draw them all into closer bonds, and consider questions affecting them all. The first Council met in Edinburgh in 1877. There were representatives there from 50 different Churches in 25 different countries. The *second* meeting was held in Philadelphia in 1880; the *third* at Belfast in 1884; the *fourth* in London in 1888; and the *fifth* in Toronto, Canada, in 1892. The *sixth* will be held in Glasgow in 1896.

In this Alliance there are now 60 different Churches. In the British Isles there are 10 Presbyterian Churches; 5 in Scotland, containing in all about 3,000 congregations and 1,125,000 communicants; 3 in Ireland, with about 600 congregations and 108,000 communicants; 1 in Wales, with about 1,260 congregations and 136,000 communicants; 1 in England with about 300 congregations and 67,000 communicants—in all about 5,160 congregations and 1,436,000 communicants.

On the Continent of Europe there are 17 Churches in this Alliance—in Austria, Hungary, Belgium, France, Germany, Italy, Netherlands, Spain, and Switzerland—with over 4,700 congregations and 700,000 communicants.

In Asia there are five Churches—in China, Japan, Ceylon, and Persia—with 160 congregations and about 16,000 communicants. In Africa there are 4 Churches, with 160 congregations and 122,000 communicants. In Australia and New Zealand there are 9 Churches, with about 660 congregations and 60,000 communicants. In the West Indies there are 35 congregations and 11,000 communicants; and in America there are 12 Churches, with 16,000 congregations and 1,600,000 communicants.

"These figures, indicating that the Alliance represents 27,000 Presbyterian congregations, with 4,000,000 communicants and 20,000,000 adherents, may well surprise even those who are not wholly unacquainted with the world-wide diffusion of the Presbyterian mode of Church government. Presbyterianism has done much to solve some intricate and difficult Church problems already, such as that of a Free Church in a Free State, and a free conscience in a Free Evangelical and International Church System."—*Rev. J. J. Mackay.*

**Two Lines of Indian Work.** In our N. W. Indian missions there are two departments of work—the evangelistic and the educational.

In the line of the former work the minister preaches at first through an interpreter, but as soon as he has mastered the language, even imperfectly, by direct communication. He visits the people and talks with them in their homes, prescribes for their maladies the simple remedies with which the Government provides him, warms their shivering bodies with the clothing sent by kind-hearted ladies, feeds them often from his own table, and in all ways endeavors to set before them the attractiveness of the gospel of the Grace of God.

In the schools the children are gathered and weaned away, as much as possible, from the filthy and debasing influences of their *teepee* (camp) life. They are taught, besides the elements of Christian truth, to read and write, the girls to knit and sew and keep house, and the boys to care for cattle, till the ground, and, in some cases, they are trained in the elements of a trade. All these schools receive Government grants: the day schools to the amount of \$300 per annum, the boarding schools to the amount of \$72 per pupil per annum, and the Government school at Regina, in consideration of more advanced teaching, \$120 per pupil per annum. —*Rev. Prof. Baird.*

**Clothing for the Indians.** Speaking of the help given by the Women's Foreign Missionary Society in the work among the Indians of the North-West, Prof. Baird writes:

"In addition to these gifts of money, liberal as they are, the ladies have gathered, year by year, and packed with loving and provident care, bales of clothing and other good things for use in the schools and on the reserves. These bales amounted, last year, to more than eleven tons, and have been simply invaluable in covering the shivering and half-naked savages from the rigors of a northern winter, in clothing the school-children, and so reducing the cost of school maintenance, and in commending to otherwise unresponsive hearts, the gospel which accompanies the gifts.

"Indeed, in a way, these gifts of clothing, etc., do what money cannot do. Money is impersonal: the Indian never sees nor handles the money which pays the missionary's salary or builds the mission-house; the benefit he gets from it is indirect, and as being spiritual, it is of a character which he does not at first appreciate. Not so with the gifts of clothing. These are things the Indian can appreciate; they appeal to a side of his nature which is not dormant; the proof they bring of a thoughtful and intelligent sympathy comes home to him in a most convincing way, and the soil is prepared for the sowing of the gospel seed."

## THE NEW STATION AT DHAR.

DAK BUNGALO, DHAR, July 15th, '95.

DEAR MR. SCOTT,—When I went to the hills for the hot season, I resolved to write to the RECORD: but in India, as in Canada, the less one has to do the more inclined he is to shirk duty.

The F. M. C. has sanctioned the opening of Dhar, and it is my privilege to begin medical work in this needy place. Miss Calder came out with me on the 10th. The next day we spent in getting settled in the Dak Bungalow. This Bungalow is one of many provided by the Indian Government for the accommodation of European travellers. They are placed on all Government roads at distances varying from twelve to eighteen miles apart; and are furnished with a table, dishes, and a few chairs in the dining-room; a bedstead, table, looking-glass and bath tub in bed-room; a cook and sweeper are also provided.

By the kindness of the Government officials I am allowed the use of this place for a rupee a day until some other arrangements are made.

On the 11th we secured a house in which to carry on the medical work. It is inside the city gates, on the main street, and distant from a state dispensary, which is in charge of a Brahmin physician.

The State officials are very kind, and most polite. The Dewan called and said they were all pleased to have a medical woman in the city, and that His Highness, the Maharajah, was likely to grant land.

After seeing me settled Miss Calder returned to her work in Mhow.

I am having the house cleaned, and a few improvements made; but go to the city each morning and afternoon, treat those who come, and visit any houses to which I am called.

Yesterday, Sabbath—our first here—was a very happy one; went to a house and had a short service with some women and children, then came to the dispensary building, where Mr. Russel's men conducted a very helpful meeting, at which there were present men, women and children, in all about two hundred: the women and children occupying one end of the building, where I sat, and the men the roadway and verandah of the other end.

After breakfast, was called to see the daughter of the Postmaster, who has been ill for two years. They are Dakhani Brahmins and very nice people. I have been to several other houses of lower caste, and where the people are not so nice, and yet their sufferings render them all alike in their need of relief.

I began a Sabbath School with three children, one little girl and two boys; expect my workers and medicines to-morrow; and on Wednesday, hope to begin work in earnest; "looking unto Him who is able to do exceeding abundantly above that we ask or think, according to the power that worketh in us."

MARGARET O'HARA.

## CHRISTIAN ENDEAVOR.

A VERY important letter, and racy withal, has been written by Rev. Dr. Clarke, in the *Golden Rule*. It is so good that we reprint it in the RECORD. He says:—We are all, I suppose, continually solicited to help worthy—and, for that matter, unworthy—objects of all kinds and in all parts of the world. \* \* \*

Since the remarkable Fourteenth International Convention has called the attention of the world to the Society in so signal a manner, I have had a whole mail-bagful of beseeching letters

One man wants me to ask you for a cent apiece to help a poor girl, who cannot find a publisher, to bring out a volume of her poems.

She will pay it back, by the way, "if her book is successful"; but don't be too sanguine of that. Alas! Alas! how many poor old tottering castles in Spain are laid up on the booksellers' shelves!

Another wants two hundred dollars to get Mrs. Bridget O'Flannigan (that is not her real name, but it has a Hibernian flavor quite as broad into the Old Ladies' Home.

Another wants 75,000 of you to take a dollar apiece to Washington next July and leave it there for a worthy cause

Still another wants you to contribute ten cents apiece to the building of a monument to an eminent man.

I am sick and weary sometimes of saying "No," "No," "No," all day long, when I would so much rather say, "Yes," "Yes," "Yes."

You will notice that *The Golden Rule* never makes a special plea for funds for any good cause. Do you think it is because we would not like to do so? Do you suppose that editors and publishers would enjoy anything better than to raise \$10,000 to give twice as many children a fresh-air outing; or \$10,000 more for a country vacation cottage for poor women; or \$10,000 more for an "Endeavor Orphanage"; or \$10,000 more for "The Williston Coal and Wood Fund" for next winter?

Of course they would like to do such things if they were the right things to do, and they would head the subscription list with as generous a sum as their pocket-books would permit. But any one can see that to do this, would be ruinous to the cause we love, for its fundamental idea is to work for, and give to, those causes, and only those causes, that our churches wish us to work for and give to.

If one cause outside of our churches may have the right of way, why not a dozen or a hundred? Soon our forces would be dissipated, our moneys scattered here and there, and the great missionary and benevolent causes to which our churches are committed, and which they must support, would be none the better off because of our zeal and devotion and self-sacrifice.

It does not relieve the matter at all to say that very likely those that would give in answer to these special appeals, would also give, and perhaps just as much as they do now, through the regular missionary channels.

Perhaps they would, and perhaps they would not; but that is neither here nor there, for a great principle is involved, and that is that Christian Endeavor is not to decide the objects of its own benevolence; that is altogether and always a matter for our churches to decide for us, and we are controverting a fundamental principle of our organization when we presume to decide this matter for ourselves. Our loyalty to the church is involved in this matter. One of the important principles in the "platform" laid down by the trustees and approved by the recent Convention was as follows:—

All moneys gathered by the various societies of Christian Endeavor for the cause of missions should always be sent to the missionary boards of the special denomination to which the particular society belongs.

And also, Christian Endeavor officers and societies are affectionally reminded that appeals to them for money should come through their pastors and the officers of their churches, and when such appeals are addressed to the societies directly, they should be referred to the pastors and church officers for their approval before being acted on by the societies.

Also, that the causes to which the societies give should be those approved by the denominations to which the societies belong. Thus the societies avoid recognition and support of independent and irresponsible movements.

Please study this, and give it a good heed during the coming year. Do not be beguiled by Thomas, Richard, and Henry, and every other schemer who wishes to get at your pockets and tap the till of your society. Do not, as a society, give at random, or because your feelings are touched. Give systematically, regularly, conscientiously, proportionately, give as your church directs. There will be quite enough variety to satisfy all your benevolent desires in the appeals that your church and pastor approve.

I hope that no State or local union will present to its members during the coming year any special object of benevolence of its own, however good it may seem, or however pressing. It may be just as good a cause as that which your church presents; you may think it even more worthy; but it is *not* the object your church has approved, and that is enough for Endeavorers.

Of course I have no business even to suggest what you shall or shall not give to as individuals; but what Endeavorers as Endeavorers shall give to, and what appeals shall be made to them, these matters are settled by the fundamental idea of Christian Endeavor.

I am glad to know that these matters are being understood better and better; that very few Endeavor unions yield to the blandishments of eager and miscellaneous appeals for funds, and that all are coming more fully every year to recognize that this matter the church alone must regulate. Any worthy and pressing cause, doubtless, your church will recognize; but always let it decide, and as a society always give through your church.

Your friend,

FRANCIS E. CLARKE.

## HOW TO STUDY THE BIBLE.

**W**RITING in the Ram's Horn (Chicago) on Methods of Bible Study, Rev. Edward L. Pell says:

But your every-day method will be the book method. In reading the Bible by books I would not read the books consecutively. You want elasticity in your method—room for moods, room for the Holy Spirit's guidance.

If you begin at Genesis with the intention of reading straight through to Revelation there will be times when you will be dragging through Job when you ought to be in John; through Chronicles when you ought to be in Corinthians, through the Lamentations of Jeremiah when you ought to be singing the Psalms of David.

I would not adopt a cast-iron plan that would keep me for days spelling out the hard names in Numbers when my heart is hungry for the fourteenth of John. My own plan is to study a book in the historical part of the Old Testament, then a book in the New Testament, then one of the prophets—keeping in touch with every part of the Bible. But to make the choice of a book a matter of thought and prayer. I try to secure the Holy Spirit's leading and then I look in my heart and choose the book it is hungry for.

When you have selected a book turn to the summary of the Books of the Bible in the "Helps" and learn what you may there find concerning the date, authorship and general purpose of the book. Then begin at the beginning and turn the pages slowly and read the chapter headings—bearing in mind that these chapter headings are not inspired and are not altogether infallible. Turn back and read the book through rapidly at a sitting to catch the general drift. If after this reading the outlines of the book are indistinct read it again. Do not be frightened at the idea of reading a book through at a sitting.

Now go back and read the book carefully, trying to grasp its original meaning. Keep a pencil in hand and mark every word that you need to look up. When you have finished go back and look up every word marked. For this work, you need a Bible dictionary, but you will find much to aid you in the "Helps." Then give the book another reading, looking up the marginal references.

Finally read it through devotionally. Open the book as you would a letter from your Father. Shut out of your minds the Jews, the heathen, the Mormons, your disagreeable neighbor—everybody to whom you are accustomed to apply the preaching you don't like, and read it as a personal message.

This final reading is the most important of all and the most enjoyable of all for it is the feast for which former readings were a preparation.

This is the natural method. If you should receive an important letter containing many pages on many subjects of which you had never heard, all written in obscure hand and in an obscure style, you would lay it aside until you could have a quiet hour to unravel it. Then you would read it over and over and over. By and by you would begin to get into the spirit of the writer and gradually the light would come to you. You would read it again and other obscure points would be cleared up. And after you had read it for the twentieth time what was all senseless jargon would become plain, and you would exclaim "Now I have it!" And then you would read it again just to see how plain some things are, that appeared so obscure at first. There is no better way to read the sixty-six important letters which form the holy Scriptures.

## OBSCURE WORK.

The temptation of our period is to long for the showy work, for the work which is carried on with a certain flourishing of trumpets, with a glow of enthusiasm, with plenty of others looking on. We are in danger of undervaluing the quiet ways and the quiet work, of discrediting that which is done by humble workers in obscure places. Yet perhaps the greatest courage and the highest qualities are those which are displayed at posts of service of which the great world hears little and for which only God cares.

In a farm-house deep hidden in the recess of the Northern woods, a woman, young, well educated and beautiful, is spending her days and nights in the constant care of a querulous and exacting invalid. The suffering victim of a nervous malady has become so accustomed to consider herself first that she does not even go through the form of thanking the friend who waits on her so tenderly, nor in the household, accustomed to the ministrations of a rarely unselfish and noble soul, is there any special recognition of what she is doing.

The place of duty here is obscure, almost as obscure, indeed, as that of the signal service watcher on the mountain peak, who spends his months in making observations and records by which a brilliant and busy world profits. But the brave Christian woman goes cheerily on one day at a time, never complaining nor deeming herself heroic, and when I think of her I am reminded of Keble's lines:

Meek souls there are who little dream  
Their daily life an angel's theme,  
Nor that the rod they bear so calm  
In heaven may prove a martyr's palm.

Obscure service is that of a pastor's wife in a hamlet, tucked away under a mountain peak in the wilderness. She lives remote from the railroad, and mails reach her only once a week. Beyond the telegraph, a dispatch sent over the wires to her nearest station would be carried for delivery forty miles on horseback.

I remember this woman a brilliant, beautiful girl, my school-mate and my life-long friend. She has never allowed her talents to rust; the musical skill, the fine taste in literature, the gentle manners, have been used in the education of her own children, and the parsonage, where so much of the work has often of necessity been performed by the hands of the mistress, has been the centre of pleasure for the parish.

"A. might have been a famous woman," one of her friends said to me, "had she not married a poor minister, and been buried alive all these years."

Buried alive! I did not so describe the bright, busy, intensely absorbing life my old schoolmate had led, and as for fame, had she not earned something better and more rewarding—the consciousness that she had done her duty in that place where God had put her?

A Sabbath-school teacher's work may be very much in the background, and it may not seem to her, as she sits in the middle of her restless circle of mission boys, that she is doing much good; and her sister, the missionary teacher on the far outpost in the great West, or in some Indian settlement, or over the sea in a land of strangers simply teaching rudimentary things to slow-witted, poor, inattentive, children, any one of these may now and then feel sad that her work is so very lowly. Yet, should she feel sad about it?

Rightly regarded, all work is equally important, and it is faithful performance, not magnificent results, for which the Master looks. It is required of a man that he be found faithful.—*Mrs. M. E. Sangster in the Congregationalist.*

## The Family Circle.

### LOVE GOD AND LIVE ON.

If I might only love my God and die!  
 But now he bids me love him and live on;  
 Now, when the bloom of all my life is gone,  
 The pleasant half of life has quite gone by.  
 My tree of hope is lopped that spread so high,  
 And I forget how summer glowed and shone;  
 While autumn grips me with its fingers wan,  
 And frets me with its fitful windy sigh.  
 When autumn passes then must winter numb,  
 And winter may not pass a weary while;  
 But when it passes spring shall flower again,  
 And in that spring who weepeth now shall smile;  
 Yea, they shall wax who now are on the wane;  
 Yea, they shall sing for love when Christ shall  
 come!—*Sel.*

### SOME THINGS ABOUT "SELF."

**SELFISHNESS.**—Selfishness is the most patronized idolatry in the world.

**SELF-LOVE.**—The motives of the best actions will not bear too strict an inquiry. It is allowed that the cause of most actions, good or bad, may be resolved into the love of ourselves; but the self-love of some men inclines them to please others, and the self-love of others is wholly employed in pleasing themselves. This makes the great distinction between virtue and vice.

**SELF CONCEIT.** The higher a man stands in his own estimation the lower he sinks in that of his friend. To be covetous of applause is weakness, and self conceit is the ordinary attendant of ignorance.

**SELF-PRAISE.**—Be very cautious in commending yourself; for he who is continually entertaining his companions with commendations of himself, discovers a weak understanding, and is ever the object of contempt and ridicule to men of sense and judgment.

**SELF-EXAMINATION.**—'Tis as disagreeable to a prodigal to keep an account of his expenses, as it is for a sinner to examine his conscience; the deeper they search, the worse they find themselves.

**SELF-EDUCATION.**—There is no man, however scanty his faculties, however limited his advantages, who may not make the most and the best of himself. Nor can he tell what he may attain to. He may carry on this first great work whether he be in private or public life, whether he be servant or master, whether he live in obscurity or publicity, whether studying in the halls of learning or plying his daily task in the manufactory, at the loom, or the smithy on the anvil, or in the field following the plough, whether and however he may be occupied, he may still be developing, regulating, controlling, perfecting the little world within his own breast.

**SELF-RELIANCE.**—Self-reliance and self-denial will teach a man to drink out of his own cistern and eat his own sweet bread, and to learn and labor truly to get his own living, and carefully to save and expend the good things committed to his trust.

**SELF-GOVERNMENT.**—No man can safely go abroad who does not love to stay at home; no man can safely speak who does not willingly hold his tongue; no man can safely govern that would not willingly become subject.

**SELF CONTROL.** A great matter is to learn to rule oneself. Who would be free himself must strike the blow. The government of oneself is the only true freedom for the individual.

**SELF-DENIAL.**—The secret of all success is to know how to deny yourself. If you once learn to get the whiplash of yourself, that is the best educator. Prove to me that you can control yourself, and I'll say you are an educated man; and without this, all other education is good for next to nothing.

**SELF-HELP.**—Help thyself, trust in God, and He will help thee.—*Sel.*

### A CUP OF COLD WATER.

THE man stood by the window, looking out upon the street that was still noisy in spite of the Sunday pause in its traffic. Up town, perhaps, there were church bells ringing; out in the blessed country he knew just how the clear, sweet call rang across the farm lands from the little white meeting house, but down here was no suggestion of such music. The Sunday shave had brought out all the furrows of his weather-beaten face, and the leisure of the day allowed a weary, dissatisfied look to settle about his close-shut mouth and faded blue eyes.

He was looking at the dingy lace curtain, with a bunch of paper flowers pinned smartly against it, that flapped and fluttered before an open window across the way, but his heart saw a very different picture—a small country farmhouse, miles and miles away, and a clean, bright window gay with scarlet bloom and vivid greenery. The mouth shut a little closer, and the knotty fingers drummed a nervous tattoo on the window ledge that drew a troubled glance from a sweet, serene woman, who was moving quietly but briskly about, setting the room in order, putting away the breakfast dishes and doing the score of small, unnoticeable things by which the true home-maker sets her seal upon her domain.

"Now, father's thinking about old times again," she said to herself. "Seems he never can git wanted to living in town."

Still the nervous beat went on, and presently she spoke.

"I guess I better git on my things. Its considerable of a piece to church. You got a clean han'kerchif, father?"

Her husband put his hand in his pocket mechanically and turned to face her. "I was thinking," he said, slowly, "I dunno's I care very much about goin' to meetin' this morning. Somehow I don't feel to home"—He stopped, swallowed hard and cleared his throat.

"'Taint in natur' we should, livin' all our lives in the country," assented the woman, "and I do s'pose it comes harder on you than me. Home is home to wimmen folks wherever 'tis, and you've always been so stirrin', but if I didn't go to meetin' I sh'd feel as if I'd got into a treadmill, and was jest goin' round an' round forever. I thought the singin' was real upliftin' last Sunday."

"Did ye? Well sometimes I'm reely afraid I've fell from grace, the things that gits to goin' through my mind right in meeting. And las' Sunday I couldn't think of a blessed thing but that there piece Ducey Simmons spoke to the sociable. Kind of silly I thought it was then, and not any ways suitable for church doin's, but it just run in my head till I didn't da'st to jine in the doxology, fear I should sing

"Le's go a-visitin', back to Griggsby Station."

He laughed and looked at his wife in a shame-faced fashion, then he wiped his eyes on his clean bandanna handkerchief and blew his nose vigorously. The good woman laughed also, but she had her back towards him, taking her best bonnet from the top drawer of the bureau, and she only said: "What a memory you have got for verses, father. That piece ain't exactly pious, but I dunno as they's any harm in it, and it is real touchin'."

They went down the narrow, dark stairs and out upon the street, and nothing more was said for some time. But when they were walking through the park—they always went that way to see the sparrows flutter like drifts of brown leav. about the gravel walks and smoky evergreens—the wife said, gently: "I tell ye, father, how I do. I just make b'lieve to myself I've come here a-visitin', and don't call'tate to stay long. And if things don't suit, I say, 'Well, I can make it do till I go home,' and so I don't settle down to feelin'g's if I wa'n't goin' back. I don't s'pose a man could do that way—but you know Paul kep' up his sperrits by sayin' he was jest a sojourner, without any continoo'in' city."

It was an unfashionably early hour when they reached the church and slipped quietly into a pew near the door. The janitor glanced critically at them as he came into their neighborhood to get the box of flowers sent by the florist for the pulpit decorations. A tall, beautiful girl in black took the flowers at the altar and rapidly arranged them in two slender vases, and, as she lifted them from their safe covering, the whole church was filled with a rich rose odor. She looked from time to time at the strangers, especially at the woman, whose larger eyes followed every

motion of her fingers, and when her work was completed she came rapidly down the aisle with the empty box and one pale pink rose in her hand. Opposite the pew she hesitated an instant, then her face flushed and she went on.

"What a lonesome-looking old couple," she thought, stopping at the door to look back upon them. "I wish I dared"—and then she *did* dare. She went back to the pew again, and said gently, "I think you are strangers. Would you not like to come further to the front—away from the draught of the door? I should like to take you to our pew."

The old couple, quite accustomed to sit in the place of honor through all the years of that blessed country life, followed her without protest to one of the chief seats in the synagogue. The hassock was arranged for the tired feet, the hymn-book with large print selected for the eyes that had lost their keenness of vision, and the lovely rose laid gently upon it.

It was a very little cup of cold water, but its refreshment was like a spring in the desert to soul and body.

"First time I've reely enjoyed service," said the man, as they went back through the park. "Don't it seem to you, mother, that young woman sort of favors Clarice Eastman—or is it Delta Price?"

"She couldn't very well favor 'em both," said his wife, peeping into the folds of her handkerchief to see if her rose was safe, "seein' one's light and the other's dark complected. I guess it's jest 'cause she seemed like your own folks, 'down to Griggsby Station'."

He looked at his wife in mild astonishment that she should show a frivolous spirit on Sunday, and then a responsive twinkle came into his own eyes.

"She's the fust one at's 'peered to reelize she was any kin to us," he said with a whimsical sadness.—*E. H. M. in Congregationalist.*

#### LIVE A DAY AT A TIME.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones. Present joys, present blessings, slip by and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. O, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us—we who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving? Why cannot we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, rest, and home.—*Philips Brooks.*

### A BRILLIANT FAILURE.

When I first met him he was holding a large medical practice in a small town in Western New York. His father, an old and highly respected physician, had given his son a fine education, but during his college course he had acquired the taste for strong drink. Dr. A. J., Jr., had promised his dying father that he would conquer this habit and live a sober, godly life. For a short time after the death of his father he kept his promise, but he fell into the old life, and gradually lost his practice, and by his extravagance squandered the estate he had inherited.

He had married a beautiful and accomplished young lady of good family, who gave up a lucrative position in an eastern academy to become his wife. The road to ruin was swift and sure. In a few years "he wasted his substance in riotous living." The old homestead was sacrificed to the Moloch of rum, his patient creditors seized his property, leaving him only a pittance with which to begin the world again. The ruined man went to one of the Western states. I heard no more of him for a few years.

A few years later I removed to a charge in the same state to which the doctor had gone. One of the first persons I met after my arrival in my new field was Dr. A. He was a bloated drunkard. For a time after his arrival he had lived a sober life; he had gained the respect of the people and secured a large practice; but had again yielded to the demon and was now destitute.

After a few months I was called to see this poor victim in the throes of delirium tremens. I shall never forget that scene. The wind was howling around the house, the lightning flashed in at the windows upon the prostrate form of maniac. This was the second attack he had suffered.

His life was saved, and a few weeks after, he sat in church beside his wife, "clothed and in his right mind." Kind friends watched over him at every point. He regained much of his practice and the respect of the community. His wife also had abandoned the use of opium. We hoped the victory had been won. But election day came, and with it the peculiar temptations to such as he.

On my way down town I met Dr. A. I took his hand and I saw at once that he had been drinking. I remonstrated with him and went away with a heavy heart. I heard a few days after that he was still drinking. The third Sabbath after the election, after the evening service, a gentleman came to me in the church and said, "Dr. A. is dead."

I went with him to the doctor's home, and there, in the same room in which I had seen him struggling with imaginary demon... the man lay, a blackened corpse. And yet this was but one of too many "Brilliant Failures."—*J. L. R. in Pres. Mess.*

### WHAT WE GO TO CHURCH FOR

It is said of a literary man who died last year that he never went to church, and a friend explains the fact by saying that he was not intellectually fed by what was set forth. But, supposing this to be true, did not the man owe to his Maker the duty of joining in public worship? How poor an idea of the sanctuary must he have who supposes that it exists only for the purpose of public instruction! It includes this, but its primary intention is to render honour and homage to the greatest and best of all beings. Then, as to intellectual food, is not this furnished by the living oracles which are more or less read or repeated in all Christian worship, or did the literary man think that he had exhausted the contents of the Bible? The main purpose of the pulpit is not to bring forth new truth, but to exhibit old truth in its adaptation to the needs of the present. Hence the most able and learned may be benefited by the sermon of a man of very moderate gifts and acquirements whose aim is to present Scripture truth in its simplicity.—*Sel.*

### REMEDY FOR ANXIETY.

There is only one practical remedy for the deadly sin of anxiety, and that is to take short views. Faith is content to live "from hand to mouth," enjoying each blessing from God as it comes. This perverse spirit of worry runs off and gathers some anticipated troubles, and throws them into the cup of mercies and turns them to vinegar.

A bereaved parent sits down by the new-made grave of a beloved child and sorrowfully says to herself: "Well, I have only one more left, and one of these days he may go off to live in a home of his own, or he may be taken away, and if he dies my house will be desolate and my heart utterly broken."

Now who gave that weeping mother permission to use the word "if"? Is not her trial sore enough now without overloading it with an imaginary trial? And if her strength breaks down, it will be simply because she is not satisfied with letting God afflict her; she tortures herself with imagined afflictions of her own.

If she could but take a short view, she would see a living child yet spared for her, to be loved and enjoyed and lived for. Then, instead of having two sorrows, she would have one great possession to set over against a great loss; her duty to the living would be not only a relief to her anguish, but the best tribute she could pay to the departed.—*Dr. Cuyler.*

The older I grow, and now I stand on the brink of eternity, the more comes back to me the sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes: "What is the chief end of man?" "To glorify God and enjoy him forever." And surely this is the beginning and end, the Alpha and Omega, of that strange indefinable thing which we call life.—*Curlye.*



**THE OLD, OLD STORY.**

Tell me the old old story,  
Of unseen things above—  
Of Jesus and His glory,  
Of Jesus and His love.

Tell me the story slowly,  
That I may *take it in*—  
That wonderful Redemption  
God's remedy for sin!

Tell me the story softly,  
With earnest tones and grave.  
Remember, I'm the sinner  
Whom Jesus came to save.

Listen and I will tell you :  
God help both you and me,  
And make "the old, old story"  
*His message* unto Thee!

Once in a pleasant garden,  
God placed a happy pair ;  
And all within was peaceful,  
And all around was fair.

But, Oh ! they disobeyed Him ;  
The one thing He denied,  
They longed for, took, and tasted ;  
They ate it, and—they died.

Yet, in His love and pity,  
At once the Lord declared  
How man, though lost and ruined,  
Might after all be spared.

One of the holy angels  
Had come from heaven above  
To tell the true, true story  
Of Jesus and His love.

He's come to bring "glad tidings."  
"You need not, must not, fear ;  
For Christ, your new-born Saviour,  
Lies in the village near!"

And was it *true*—that story ?  
They went at once to see,  
And found Him in a manger  
And knew that it was He.

He whom the Father promised  
So many ages past,  
Had come to save poor sinners ;  
Yes, he had *come* at last.

'Twas His "delight" to do it  
To seek and save the lost,  
Although he knew beforehand—  
Knew all that it would cost.

He heard each tale of sorrow  
With an attentive ear,  
And took away each burden  
Of suffering, sin, or fear.

He was "a man of sorrows"  
And when He gave relief,  
He gave it like a brother,  
"Acquainted with" the "grief."

Such was "The Man Christ Jesus!"  
The friend of sinful man ;  
But, hush ! the tale grows sadder :  
I'll tell it—if I *can* !

This gentle, holy Jesus,  
Without a spot or stain,  
By wicked hands was taken  
And crucified and slain.

His hands and feet were pierced,  
He could not hide His face ;  
And cruel men stood gazing  
In crowds about the place.

They laughed at Him and mocked Him !  
They told him to "come down,"  
And leave that cross of suffering,  
And change it for a crown.

Why did He bear their mockings ?  
Was He "the mighty God ?"  
And could He have destroyed them  
With one Almighty word ?

Yes, Jesus *could* have done it ;  
But let me tell you why  
He *would* not use His power,  
But chose to stay and die.

He had become our "surety ;"  
And what we could not pay  
He paid *instead*, and *for us*,  
On that one dreadful day.

For you and me He suffered ;  
'Twas for *our* sins He died ;  
And "not for our sins only,"  
But "all the world's" beside !

And now the work is "finished"  
The sinners debt, is paid  
Because on "Christ the righteous,"  
The sin of *all* was laid.

O wonderful Redemption,  
God's remedy for sin !  
The door of Heaven is opened  
And you may enter in.—*Scl.*

**GOD FIRST IN EVERYTHING.**

Begin the day with God,  
He is thy Sun and Day,  
He is the radiance of thy dawn ;  
To him address thy lay.

Take thy first meal with God,  
He is thy heavenly food ;  
Feed with and on him—he with thee  
Will feast in brotherhood.

Take thy first walk with God,  
Let him go forth with thee ;  
By stream, or sea, or mountain path,  
Still seek his company.

Thy first transactions be  
With God himself above ;  
So shall thy business prosper well  
And all the day be love.

**International S. S. Lessons.**

*Adapted from the Westminster Question Book.*

**RUTH'S CHOICE.**

20 October.

Les. Judges. 1 : 14-22. Gol. Text, Ruth, 1 : 16.  
Mem. vs Catechism, Q. 7.10.

**HOME READINGS.**

M. Ruth. 1: 1-22. .... *Ruth's Choice.*  
T. Ruth. 2: 1-23. .... *Ruth Gleaning in the Fields.*  
W. Ruth. 3: 1-18. .... *Ruth at the Threshing-Floor.*  
Th. Ruth 4: 1-22. .... *Ruth and Boaz.*  
F. Isa. 11: 1-10. .... *A Root of Jesse.*  
S. Matt. 2: 1-11. .... *The King of the Jews.*  
S. Mark. 10: 17-30. .... *Leaving all for Christ.*

*Time*—Probably about B. C. 1186, in the time of Gideon who was judge B. C. 1222-1182.

*Place*—Moab, east of the Dead Sea, about one hundred miles from Bethlehem, where our lesson ends.

**BETWEEN THE LESSONS.**

During the rule of the Judges, probably in the time of Gideon, there was a famine in the land of Israel. On account of this famine, Elimelech, of the tribe of Judah, a native of Bethlehem, with his wife Naomi and his two sons, removed to the land of Moab. There he died, and his sons married Moabite women, Orpah and Ruth. After ten years the two sons died, and Naomi resolved to return to her native land. Her daughters-in-law offered to go with her. When she dissuaded them from doing so, Orpah turned back, but Ruth went with her mother-in-law to Bethlehem.

**LESSON PLAN.**

- I. Orpah's Departure. v. 14.
- II. Ruth's Constancy. vs. 15-18.
- III. Naomi's Return. vs. 19-22.

**HELPS IN STUDYING.**

4. "Kissed her mother-in-law"—yielded to her dissuasions and bade her adieu. "Ruth clave unto her"—refused to leave her. 15. "Her gods"—the idol-gods of Moab. 16. "Intreat me not"—a simple, touching example of filial love. "Thy God my God"—Ruth not only loved Naomi, but chose to serve Israel's God. 17. "The Lord do so to me"—a solemn appeal to Jehovah in the common form of an oath. 19. "They came to Bethlehem"—The former home of Naomi, where she had a small estate. Ruth 4: 4. "The city was moved"—affected by her lonely and desolate condition. 20. "Naomi"—pleasant. "Mara"—bitter. 21. "Full"—with husband, sons, and property. "Empty"—a widow, childless, and in poverty. 22. "Barley harvest"—about the middle of April. Ruth went to glean in the field of Boaz, a rich kinsman of Elimelech (ch. 2: 3,) who afterwards married her, ch. 4: 13. Thus prosperity was soon restored to Naomi, and Ruth became the mother of Obed, the father of Jesse, the father of David, from whom Christ was descended.

**LIFE TEACHINGS.**

- 1. "Crosses sometimes bring our greatest comforts."
- 2. "They choose wisely who choose God's service."
- 3. "God honors children's love for parents."
- 4. "He has more than a father's care for children."
- 5. "All things work together for good to them that love God."
- 6. Wise is the one who chooses a God-fearing country for his home.

**THE CHILD SAMUEL.**

27 October.

Les. 1 Sam. 3 : 2. Gol. Text, 1 Sam. 3 : 9.  
Mem. vs. 1-4. Catechism Q. 11-13.

**HOME READINGS.**

M. 1 Sam. 1: 21-28. .... *A Praying Mother.*  
T. 1 Sam. 2: 1-10. .... *Hannah's Sons in Thanksgiving.*  
W. 1 Sam. 3: 1-13. .... *The Child Samuel.*  
Th. 2 Chron. 34: 1-7. .... *The Young Joshua.*  
F. Luke 2: 40-52. .... *The Child Jesus.*  
S. 2 Tim. 1: 1-18. .... *The Young Timothy.*  
S. Matt 18: 1-6. 19: 13-15. *Jesus and The Children.*

**BETWEEN THE LESSONS.**

The first book of Samuel contains the history of the Israelites from the birth of Samuel, the last of the judges (B. C. 1149,) to the death of Saul, the first king (B. C. 1056.) At the beginning of this period Eli was high priest (ch. 1: 9) as well as judge. Hannah, Samuel's mother, had vowed that if the Lord would grant her a son, she would give him to the Lord all the days of his life. At his birth she called his name Samuel ("heard of God,") in grateful acknowledgment that God had heard her prayer. At the time of this lesson the child had been at the tabernacle at Shiloh, under the care of Eli, for several years. Read in preparation the two preceding chapters.

**LESSON PLAN.**

- I. "The Child Ministering." vs 1-3.
- II. "The Child Called." vs. 4-8.
- III. "The Child Listening." vs. 9-13.

**HELPS IN STUDYING.**

1. "Ministered"—performed duties suited to his age. "Before Eli"—under his direction. "Precious"—there were few revelations from God. "No open vision"—a public prophecy such as there had been through Moses and Joshua. 2. "In his place"—in a room near the tabernacle. 3. "Ere the lamp of God went out"—probably sometime after midnight. 4. "The Lord called Samuel"—probably from the holy place. 7. "Did not yet know the Lord"—he did not know God's voice, as he did afterward. 10. "The Lord came and stood"—this implies a visible appearance. 11. "Shall tingle"—with astonishment and fear, as when a loud sound is suddenly heard. 11. "Which I have spoken"—by a prophet. ch. 2: 27-36. "Will also make an end"—will not stop until the work is done. "He restrained them not"—by his weak indulgence he became a partaker of their sins.

**LIFE TEACHINGS.**

- 1. "Even young children can minister unto the Lord."
- 2. "God calls them through parents and teachers, by conscience, by His Spirit and His Word."
- 3. "They should listen to God's calls and promptly obey them."
- 4. "They should heed and obey the admonitions of their parents."
- 5. "Parents who do not restrain their children will be punished."

We begin to doubt the inspiration of the Bible only when we get tired trying to live up to it.

The fact that you have no taste for life is no sign that you have too much religion. It may be liver trouble.

He is a sensible man who makes use of the sense of other people. Only the fool feels so full that he has no use for counsel.

## SAMUEL THE JUDGE.

3 November.

Les. 1 Sam. 7: 5-15. Gol. Text, 1 Sam. 7: 12.  
Mem. vs. 12, 13. Catechism Q. 14-16.

## HOME READINGS.

M. 1 Sam. 4: 1-18. *The Death of Eli.*  
T. 1 Sam. 7: 5-15. *Samuel The Judge.*  
W. Psalm 99: 1-9. *Moses and Aaron and Samuel.*  
Th. 2 Cor. 7: 8-12. *"Godly Sorrow Worketh Repentance."*  
F. Eph. 2: 13-12. *Access through Christ.*  
S. Rom. 8: 31-39. *"Who also Maketh Intercession for Us."*  
S. Prov. 11: 1-12. *"By the Blessing of the Upright."*

*Time*.—B. C. 1097, forty years after the call of Samuel, who is now about forty-two years old.  
*Place*.—Mizpeh, the watch-tower, about five miles north-west of Jerusalem.

## BETWEEN THE LESSONS.

The Judgments threatened against the house of Eli and the Israelites were executed after a delay of about twenty years. The Israelites were defeated by the Philistines; the ark, which had been sent to the battle field with the hope that its presence would secure the victory, was taken; and the two sons of Eli were slain. Eli, then ninety-eight years old, on hearing the news fell from his seat, his neck was broken, and he died. For about twenty years after this the Israelites were oppressed by the Philistines, until, disciplined by their long oppression, and awakened to penitence by the words and life of Samuel, they forsook their idolatry and returned to the service of Jehovah. Study the chapters between last lesson and this.

## LESSON PLAN.

- I. "Praying for the People." vs. 5-8.
- II. "Sacrificing for the People." vs. 9-12.
- III. "Judging the People." vs. 14-15.

## HELPS IN STUDYING.

5. "Mizpeh"—they were gathered there to declare their penitence and to renounce idolatry while Samuel interceded for them. 6. "Drew water, and poured it out"—in token of humiliation and sorrow for their sins, and of the binding nature of their vows. "Samuel Judged"—hitherto he had acted only as a prophet. 7. "When the Philistines heard"—they considered this assembly as a signal of war. "Went up against Israel"—to crush the rebellion at once. 8. "Cease not"—they sought aid only from the Lord, through Samuel's intercession. He first made atonement by sacrifice for their sins, and then interceded for them. So Christ, having by his death made atonement for our sins, now ever liveth to make intercession for us. 10. "The Lord thundered"—in answer to Samuel's prayer. Terrific peals of thunder so confused and terrified the Philistines that they fled. 11. "Beth-car"—on a hill overhanging the road from the Philistine territory to Mizpeh. 12. "Took a stone, and set it"—as a memorial. "Ebenezer"—"stone of help." 14. "Ekron"—the chief and most northern of the five Philistine cities. Josh. 13: 2. "Gath"—another of the five principal Philistine cities. "Amorites"—next to the Philistines, the strongest enemy of Israel. 15. "All the days of his life"—Samuel retained a civil and religious authority even after Saul became the military leader of the people.

## LIFE TEACHINGS.

1. "God will pardon those who confess and forsake their sins."
2. "The effectual, fervent prayer of a righteous man availeth much."
3. "Answers to prayer deserve memorials of praise."
4. "God's help in the past should lead us to trust Him for the future."
5. "Christ ever liveth to make intercession for us, and Him the Father heareth always."

## SAUL CHOSEN KING

10 November.

Les. 1 Sam. 10: 17-27 Gol. Text, Psalm 97: 1.  
Mem. vs. 24, 25. Catechism Q. 17-19

## HOME READINGS.

M. 1 Sam. 8: 1-22. .... *Israel asking for a King.*  
T. 1 Sam. 9: 1-27. .... *Saul's visit to Samuel.*  
W. 1 Sam. 10: 1-16. .... *Saul anointed by Samuel.*  
Th. 1 Sam. 10: 17-27. .... *Saul Chosen King.*  
F. Psalm 106: 1-15. .... *Their Request Given.*  
S. Psalm 2: 1-12. .... *My King upon my Holy Hill "*  
S. Psalm 146: 1-14. .... *An Everlasting Kingdom.*

*Time*.—B. C. 1075, twenty years after the last lesson. Some make the date about B. C. 1095.

*Place*.—Mizpeh about five miles north-west of Jerusalem.

## BETWEEN THE LESSONS.

Peace and prosperity followed the victory at Ebenezer, under the wise rule of Samuel; but the corrupt practices of his sons, whom in his old age he had associated with him as judges, caused discontent among the people, who therefore said to Samuel. "Make us a king to judge us like all the nations." Samuel was displeased, and prayed to the Lord, who told him to grant their request and directed Samuel to privately anoint Saul as king. The people were then gathered at Mizpeh to publicly choose a king by lot. Study this intermediate history in 1 Sam. 8: 1-10: 16

## HELPS IN STUDYING.

18. "I brought up Israel"—the Lord recounts his mercies to show their ingratitude. 19. "Rejected your God"—by their demand for a king. "Before the Lord"—before the altar of Jehovah which stood at Mizpeh. 1 Sam. 7: 9. "Your thousands"—your families. 20. "Was taken"—tribe, family, and individuals were successively taken by lot, and Saul was the choice. Thus the Lord who had forechosen the king directed the lot (Prov. 16: 33) and gave the new king his title to the throne. 21. "Could not be found"—having hidden himself in humility and modesty. 22. "The Lord answered"—thus confirming the selection by lot. "The stuff"—the baggage. 23. "Higher than any"—tall, and noble in appearance, he fulfilled physically the primitive ideal of a king. 24. "Whom the Lord hath chosen"—the people had wickedly asked a king, but the Lord had chosen him. "God save the king"—literally, "Live the king!" 25. "The manner of the kingdom"—a charter establishing and defining the relation of the king to Jehovah and the people. 26. "Gibeah"—four miles north of Jerusalem. "A band of men"—an escort of honor, the nucleus of an army. 27. "Children of Belial"—literally, "certain worthless fellows." "Held his peace"—literally, "was as one deaf; ignored this insult. Prov. 19: 11.

## LIFE TEACHINGS.

1. "God shows great forbearance toward the erring and rebellious."
2. "He overrules the conduct of men even when they reject his authority."
3. "He sometimes disciplines and punishes men by letting them have their own way."
4. "He does not leave them entirely to the consequences of their folly."
5. "When the ends of discipline are answered he provides for them something better than they had desired."

The best method with a hard passage of Scripture is to obey as much of it as you can understand and then take another look at it.

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HOW PEACE CAME.

In the autumn of 1893—a colporteur was climbing the woody hills of Galicia. He found in one of the huts a young forester whose leg had been crushed by the falling of a tree, and amputated probably with the rude surgery of the nearest village.

A year passed, and once again the colporteur found himself climbing the wooded path he had climbed before. The scent of the pines, the hush of the forest, the clang at intervals of the distant ax, were all as they had been then.

"And then," writes the colporteur, "he addressed me in words like these: 'I cannot express my gratitude that you brought me this Bible and thus led me to God. You gave yourself much trouble when you saw me in my misery to induce me to buy the Scriptures. This is my only comfort, and I am happy, though I suffer fearfully. Since you were here my pain has greatly increased, but I am comforted, for I have found my Saviour who so tenderly loveth all the heavy laden. I came to feel how miserable I was through my unbelief, but since I have known Jesus Christ I bear the load He laid on me. In His word I find comfort and salvation.' "I cannot tell," the colporteur adds, "what I felt. When the poor sufferer mentioned the Saviour's name his care worn face beamed with joy.

A week later I returned, but the Lord had meanwhile taken the afflicted one home. His parents told me that during the last three days he repeatedly said, 'I long to die and be with the Lord.' His last word was, 'Lord Jesus!'" - British and Foreign Bible Society Report.

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