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Farther, fainter, is echo law; may Assembly echoes differ. At Assembly the subjects were many, and the call of each was "Forward." At this distance all seems merged into one deep, insistant voice, the echo not merely of Assembly but of the call from Home and Foreign Field, and of the Masters "Go ye," and that voice ever deeper, stronger, is Forward, Forward, Forward! More work ever calls for doing.

We sometimes weary of that voice and wish it still. But that would mean that God had ceased speaking to us. All call to work and giving means but answered prayers in opening doors, greater honor in giving us a larger share in the world's redemption, the hastening of that happy time. As a child matures, the parent entrusts with larger responsibility. Shall our Father be disappointed?

Much has been left out of this issue that was intended in, but it is full, well filled. Read Mr. Russell's "Shall we retreat?" Its intensity fairly makes the dead pages speak. It is like a trumpet call to battle and victory. Let it be re-read until its spirit is inbreathed, and there will be no "retreat."

Mr. Wilkie's famine picture should fill with thanks for bread and with pity for India's perishing. Mr. Goforth's tale of native helpers and their splendid work is pleasing contrast to days but recent when our "Honan Band" toiled and prayed and suffered to win entrance there.

In "Twenty-four Years in Erromanga," Mr. Robertson spans nearly half our mis-

sion history, and wakens thrilling memories of the "Martyr Isle."

The excellent articles of Principal Grant and Rev. P. Wright, give vivid pictures of the past history of our Church at Home, and its present condition and life.

Let not the Record be lost or forgotten, but read and kept for study.

Please note that the current ecclesiastical year is but eleven months long. The Assembly decided that henceforth our church years would close on the 31st of March, instead of the 30th of April, as heretofore. This means that all church collections will require to be made and in the hands of the treasurer a month earlier than previous years. This is quite easily done, and gives more time for the adjusting of accounts and preparation of reports for the Assembly.

It is a pity that when generous people are willing to give to mission work, they should be imposed upon by mere pretenders. Our Foreign Mission Secretary has received information about the character of some such persons as has led him to publish the following caution:—

"Congregations in Toronto and elsewhere are being visited by parties unknown to the Church, for the purpose of raising funds for mission enterprises, over which they themselves are to have entire control, and for which none of the Boards is responsible. Will you allow me to say that enquiry should be made before encouraging such irresponsible parties, even when they come certified by distinguished names. Any seeking further information are asked to correspond with the undersigned, R. P. MACKAY."

OUR CHURCH LIFE AND WORK.

THREE GREAT FEATURES OF IT.

BY REV. P. WRIGHT.

Spiritual Life, Parental Training and Church Work for the young, are three important subjects mentioned by Rev. P. Wright, of Portage la Prairie, in his report to Assembly on Church Life and Work. Read and think.

The deepening of Spiritual Life and the exhibition of Christian Morality by members and adherents in relation to social and commercial life.

"It was not expected that definite and formulated proof of spiritual quickening could in every case be furnished by our Sessions. Their own honest conviction that there is a deepening of spiritual life, even though it has not come "with observation" and has made little report either to the eye or ear, should be accepted with gladness. It is surely something to say with *Kingston* "in many places there is felt the earnest yearning for a true, whole consecration of those who name the name of Christ." We can also fully sympathise with the sentiment of *Huron*, that "The sphere of outward effort may not fully express the depth and power of secret prayer or the strength and growth of vital godliness."

While replies are cautious, and information sparingly furnished, to that part of the question that bears on spirituality, yet a few speak decidedly and cheerfully. *Pictou* speaks of Sessions that "have not been dismayed by this formidable question," and cites in proof of a deepening religious life "increased delight in prayer in the home and in public, greater earnestness in Christian service, etc." *Montreal* says, "a deepening of spiritual life, especially among the young, is observable; but the reports distinctly reveal the need of a great revival." While *Glengarry* has some Sessions that report "spiritual life deepening among the young," it has others that admit that "worldliness has been getting more and more hold of their congregations." *Chatham* speaks hopefully here, and so do a dozen others. And though no Presbytery ventures to use the language of exultation when dealing with this deeply important part of the Assembly's enquiry, yet there is emphatically

an upward tendency, and a growing conformity to the image of Christ.

But when we come to inquire regarding those more tangible fruits of the Spirit, as embodied in the social and commercial life of our people, all hesitation disappears from the replies, and Sessions and Presbyteries seem to vie with one another as they speak in strains of superlative praise. Only a few quotations can be made room for here, but let it be borne in mind that they are representative, and are given on the principle of "ex uno disce omnes." *Halifax* says, "Many are beginning to realize more fully that religion can and must manifest itself in the daily life," and again "it is a patent fact those who violate social laws and commercial integrity are very rarely Presbyterians." *Orangeville*: "In every case but one the Christian morality ranks high," and again, "the three great evils of modern society,—drinking, dancing, and card-playing,—are on the decline." *London* has about twenty sessions reporting that "a deepened spiritual life has exhibited itself in purer social life and a higher tone in the commercial life of members and adherents." *Brandon* says, "Our members as a whole have been upright and of a high moral character." And *Westminster* illustrates, by profuse quotations from Session reports, its own Presbyterian judgment, "that the Spiritual life and Christian morality of our people is speedily attaining a higher level."

This testimony is cheering and is scarcely affected by any rebuttal evidence, though one or two Presbyteries speak with considerable reservation, as *Edmonton* when it says "careful qualification is made even in the cases that report favorably." And this high standard of public and social morality must lend a power to the testimony of our Church that will become irresistible in proportion as it reaches perfection and universality. The work of the Church is to manifest the truth. If therefore the truth be obscured or perverted by the imperfection of the human medium, to that extent is the strength of the Church weakened and her aggressive power abated. But where the spiritual forces in the Church exert their transforming energy on the souls of men and are revealed in loyal and consecrated lives, then human life is perfected and crowned. Religion is no more a bur-

den and a yoke, but an inward and inspiring life.

The discharge of parental duty and the cultivation of religious life in the family.

"Here we lay our finger on the weakest spot, perhaps, of the whole religious life and experience of our people. From shore to shore a wail of sadness rises from deserted family altars, and from ten thousand homes where altars have never yet been reared. And were we to dogmatically assert that family religion can in no sense exist apart from the formal act of family worship, then might we shudder as we read the prophet's prayer, "Pour out Thy fury upon the heathen that know Thee not and upon the families that call not on Thy name."

But the cry arising from these reports is one of disappointment and not of despair. This beautiful social and public life that has been held up to our gaze, we instinctively feel, must root itself in much that is true and pure in private and domestic life. The Master Himself asserts that "by their fruits ye shall know them," and it holds in the spiritual sphere with all the force of a natural law, that "whatsoever a man soweth, that shall he also reap."

If, therefore, the outcome of our domestic life is seen so largely in consistent Christian conduct, and in an almost universal recognition of a rising tide of spiritual life among the young, then we infer there must be wholesome religious influences in most of our homes, even though they should exist more in the spirit of devotion than in its outward act, and more in a winsome example than in formal instruction. While we deplore the comparative rarity of family worship, and would leave nothing undone to quicken our peoples' consciences in this regard, yet there is very much in the Home life of our people for which we may well bless God.

Even the family altar is by no means falling into desuetude, but is gradually, we think, becoming more potential and prevalent. *Sydney* says, "the reports concerning religious life in the family are generally more than encouraging." The Sessions of *Innocence* "are unanimous in the statement that family worship is generally observed morning and evening."

Montreal says the reports speak on this "generally in a disappointing tone," and refers to the suggestion of one Session that the General Assembly should be approached with the view of preparing a manual of devotion for use at family worship.

Hamilton reports that "only in a few cases are answers given that reveal a satisfactory state of things, or any improvement;" and sums up the subject thus: "The discharge of parental duties and the cultivation of religious life in the family call for our serious consideration. Parents woefully neglect their duty, and religion in the family is at a low ebb, if these reports are correct. Time occupied in dealing with this vital aspect of our work would be well spent."

Iuron says, "The honest ring about the answers may be judged from their general sadness in tone," though even that Presbytery can make some very precious and cheering quotations.

Maitland reports a "deepening sense of parental responsibility, an increased desire for its faithful discharge, and hence a consequent growing observance of the divinely recognized means of grace."

Regina has a congregation reporting morning and evening worship as established in almost every family.

And so the reports run, with many a friendly sunbeam amid the general gloom, many a single rose upon a heath where thistles and thorns abound. And yet we are encouraged to believe from these reports as a whole that the gloom is being slowly dispersed, and that the light that beams from Zion Hill is more and more illumining our home life, carrying with it the promise of that time when God "instead of the fathers shall take the children and make them princes in all the earth."

It is evident from many of the replies, as *Kingston* remarks, "that, despite unfavorable circumstances, the pressure of business, or the claims of pleasure, it is perfectly possible to have the home manifestly the dwelling of the righteous, with every member of the family a willing worshipper at the altar; and what is possible should be striven for till it becomes actual."

The helpfulness of Sabbath Schools and Young People's Societies.

Here again we have much information of

a heart-gladdening kind. The wholesome and helpful influences of our Sabbath Schools, and Young People's Societies, are invariably spoken of in terms of highest commendation, and the value of their work gladly conceded. As other Committees will deal with these important elements of Church Life and Work, and present their conditions and doings to the Assembly, this Committee needs but to touch lightly on those points that are most vitally related to the spiritual life of our people.

The Sessions were asked in what ways the Sabbath Schools and Young People's Societies have been helpful during the past year in bringing the young to Christ, and in quickening the spiritual life of the congregation. Your Committee thought that by putting the question in this form, Sessions, in answering it, would be compelled to reflect carefully on Sunday School and Christian Endeavor work in all its bearings and influences. At all events it was not prepared for the charge of heresy implied in the *Kingston* report. After giving a long and precious list of good things accomplished by these agencies—a list of the very things we deem "helpful" both in bringing the young to Christ and in increasing their loyalty to Him—the report adds: "The end, however, of such institutions seems, according to the question, to be something different and higher, namely to bring to Christ, and in one reply we seem to have the exact answer desired—'A few from the Sabbath School have become Christians and joined the Church.'

Such questions and answers are greatly to be regretted, for they, perhaps unintentionally, but none the less really, establish a doctrine regarding the relation of our children to Christ which both the Scriptures and the Standards of our Church repudiate." Your Committee finds in this passage "some things hard to be understood," for surely it cannot mean that the glorious work of "bringing the young to Christ" is so alien to the scope and functions of our Sabbath school workers, that even to ask if they have been "helpful" in doing so, is to incur the charge of "establishing" a heresy. Except for the word "few" in the condemned answer above, we should regard it as worthy to be written in letters of gold. The goal before every true Sunday school teacher is Christ for all

his unconverted pupils, and greater likeness to Christ for all the rest. And as soon as they "become Christians" the duty of a public confession should be wisely and tenderly urged.

The noble work done by these agencies, and especially by the Sunday schools, is attested by a great cloud of witnesses.

Truro says: "The young in this way become better acquainted with the Word of God and the Plan of Salvation; most of those received into the full communion of the Church come from their ranks."

The Presbytery of *Lanark and Renfrew*, in its summing up of those "helpful ways," may be regarded as fittingly voicing the conclusions of not less than forty other Presbyteries: "The ways in which Sabbath schools and Young People's Societies have been most helpful may be summed up under the following heads—faithful and systematic study of God's Word; deepening sense of responsibility; personal dealing; exerting influence in inducing others to attend service; the cultivation of the missionary spirit; visiting the sick; friendliness to strangers; pastors have been greatly helped; the spiritual life of the congregation increased; while many through these agencies have been turned to a more serious view of things."

Guelph Sessions speak warmly of "personal dealing" and unite in thanking God "for the interest the Sabbath school teachers, and members of our Young People's Societies have shown in such hand-to-hand work."

There is practically a unanimity of sentiment in Presbyterian reports when speaking of Sabbath schools. With regard to the Christian Endeavor, the praise bestowed, though generally profuse and cordial, is not invariably so. A *Paris* Session says: "We have not found our Young People's Society so helpful during the past year as the Bible Classes we held, the system of Bible study in it is not edifying." One or two others speak cautiously or doubtfully of the Christian Endeavor, but the vast majority represent its work as specially helpful and inspiring."

The Spiritual life of the Church depends upon that of each congregation, and that again upon the condition of each individual, so that the practical question is a personal one.

Church Notes and Notices.

Please send prompt notices of Calls, Inductions, etc.

CALLS.

From Rosedale, Man., to Mr. Isaac N. Guthrie.

From Kildonan, to Mr. J. H. Cameron, of Russell, Man. Accepted.

From Hyde Park, Ont., to Mr. Wylie, of Waubauskene.

From Centre and North Dawn to Mr. Cowan.

From St. And. Carleton Pla., to Mr. G. A. Woodside, of Chalk River, accepted, induction, 5 August.

INDUCTIONS.

Mr. E. C. Gallup, ordained and inducted at S. Edmonton, Alta., 29 June.

Mr. W. M. Reid, into Leaskdale and Zephyr, 13 July.

Mr. Archibald Williamson, into Clyde and Barrington, N.S., 24 June.

Mr. E. Mason, to be ordained and inducted at Douglas, Brandon Pres., 27 July.

Mr. J. W. McIntosh, to be ordained and inducted at Centreville, 26 August.

Mr. D. J. Graham, ordained and inducted at White Lake, Ont., 20 July.

RESIGNATIONS.

Mr. J. J. Cochrane, of Sundridge, Ont.

Mr. Wylie, of Waubauskene, Ont.

OBITUARIES.

Rev. John Burton was born in Hailsham, Sussex, England, 10 Nov., 1834, and came to Canada early in life. He took his degree in Arts in McGill University, and his Theological course at Knox College, Toronto. He was settled at Lynn, Prescott, and in Knox Church, Belleville. From 1879 to 1893 he was minister of the Northern Congregational Church, Toronto, and for the last three years was settled in the Presbyterian Congregation at Gravenhurst. He was taken down with typhoid fever, and after a very brief illness passed away on the 6th of July.

STATED COLLECTIONS FOR THE SCHEMES.

French Evangelization, 4th Sab. July.

Home Missions, 4th Sab. Aug.

Colleges, 3rd Sab. September.

Widows' and Orphans' Fund, 3rd Sab. Oct.

Assembly Fund, 3rd Sab. November.

Manitoba College, 3rd Sab. December.

Augmentation Fund, 3rd Sab. January.

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

Foreign Missions, 3rd Sab. March.

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

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney.
2. Inverness.
3. P.E.I., Charlton, Zion, 3 August.
4. Pictou, N. Glasgow, Jas., 7 Sep., 9.30 p.m.
5. Wallace, Pugwash, 3 Aug., 11 a.m.
6. Truro, Milford, 21 Sep., 11 a.m., bi-mon.
7. Halifax, Hx., Chal. Hall, 3 Aug., 10 a.m.
8. Lun. and Shel.
9. St. John, St. John, St.A., 19 'Oct.
10. Miramichi, Chat., 28 Sept., 10 a.m., stand.

Synod of Montreal and Ottawa.

11. Quebec, Richmond, 14 Sep., 5 p.m.
13. Montreal, Mon., Knox, 21' Sep., 10 a.m.
13. Glengarry, Alexandria, 13 July, 11.30 a.m.
14. Ottawa., Otta., Bank St., 3 Aug., 10 a.m.
15. Lan. Ren., Carl. Pl., Zion, 15 Sep., 10.30 a.m.
- 16 Brockville.

Synod of Toronto and Kingston

17. Kingston, Kingst., St A., 21 'Sept., 2 p.m.
18. Peterboro, Pt. Hope, Mill St., 21 Sept.
19. Whitby, Bowmanville, St.P. 20 July, 10a.m.
20. Lindsay, Fen. Falls, 21 Sept., 11 a.m.
21. Toronto, Tor., Knox, 1 Tu ev. mo.
22. Orangeville, Orange., 13 July, 10.30 a.m.
23. Barrie, Elmvale, 28 Sep.
24. Algoma, Sault St. Marie, 22 Sep., 7.30 p.m.
25. Owen Sd., O. Sd., Knox., 27 July, 10 a.m.
26. Saugeen, Harrison, 13 July, 10 a.m.
27. Guelph, Guelph, St. And., 20 July, 10 a.m.

Synod of Hamilton and London.

28. Hamilton, Ham., Knox, 20 July.
29. Paris, Woodstk., Knox, 21 Sep., 11 a.m.
30. London, Lon., 1st 2nd Tu. Sep., 11 a.m.
31. Chatham, Chatm., 1st, 13 July, 10.30 a.m.
32. Stratford, Strat., Knox, 14 Sep., 10.30a.m.
33. Huron, Clinton, 14 Sep., 10.30 a.m.
34. Maitland, Wingham, 21 Sep., 10 a.m.
35. Bruce, Paisley, 13 July, 10 a.m.
36. Sarnia, Sarnia, St And., 13 July, 11 a.m.

Synod of Manitoba and the North West.

37. Superior, Keewatin, 8 Sep., 2 p.m.
38. Win., Man. Coll., 2 Tu. Sep., bi-mon.
39. Rock Lake, Miami, 13 July, 8 p.m.
40. Glenboro, Treherne, 13 July, 3 p.m.
41. Portage la P., P. la P., 15 Sep., 7.30 p.m.
42. Brandon, Brandon, 13 July, 10 a.m.
43. Minnedosa, Birtle, 6 July, 8 p.m.
44. Melita, Carnduff, 6 July.
45. Regina, Indian Head, 14 July.

Synod of British Columbia.

46. Calgary, Lethbridge, Alberta, 8 Sep.
47. Edmonton, S. Edmonton, 7 Sep., 10 a.m.
48. Kamloops, Enderby, 7 Sep., 1030 a.m.
49. Westminster, Vancr., St. A., 2 p.m.
50. Victoria.

Our Foreign Missions.

SHALL WE RETREAT.

BY REV. NORMAN H. RUSSELL.

This is the real question that faces our Church in regard to her work in Central India. Or to forego metaphors: are we to shirk our responsibility, neglect divine commands, and break our contract to evangelise Central India?

When the Church entered on this work twenty years ago she did it deliberately, prayerfully, and, as we believe, under Divine guidance.

It was begun in the face of many difficulties—open opposition from native rulers, a freezing coldness from the British officials, and stolid indifference on the part of the people. These difficulties were as walls of brass, but they were met and overcome by the faith and prayers of the whole Church.

By these prayers also new stations were opened and men and women found to man them. Step by step has this advance been made, prayerfully and deliberately, till now we, as a Church, occupy a territory extending over the larger half of Central India and comprising a population roughly estimated at about six millions of souls.

This territory has been occupied by us in such a way that no other body has offered to enter in, nor could they, without infringing on those principles of comity which have become the unwritten law of mission work the world over. So that by the united Protestant churches of the world we are recognized as in possession of and responsible for the Evangelization of this territory.

But our responsibility is not measured by our occupation alone, it has ten times increased by our twenty years of labor. Central India is not what it was when we entered it, nor if we withdrew to-day could we leave it as we found it. We have for these twenty years been conducting a crusade against Hinduism which has resulted in the unsettling of the faith of many thousands in their religion. These thousands, including probably a large proportion of the educated classes, are in a state of unrest for which they blame—and can we say wrongly—our Church's missionaries. Again and again we are met with the rebuke, "you tell us enough to destroy our faith in Hinduism, but you do not tell us enough to enable us to understand Christianity."

Moreover, this very state of unrest is our opportunity. We have long been praying that indifference should be broken down. This is our answer. These many thousands are being prepared for something higher and better, the gospel of Christianity. Nor are evidences wanting that many of them feel the only hope of India to be Jesus Christ; again and again both in the native press and in public and private

speech is Christ being set forth as the great need of India.

THE MANY OPEN DOORS.

Time was when we prayed for openings, while our missionaries struggled for a foothold. The long contest in Indore, Mr. Campbell living for months through the most inclement season, in a native house in the heart of a native city, that he might win a way for the Gospel. Dr. Buchanan's weary struggle for land in Ujjain.

Now all this is changed. Our prayers have been heard and more doors have been opened than even double our number could enter and occupy. Nor have these openings been made in any uncertain way. Native princes and native ministers have invited us to begin work in their States and Capitals.

Not only have we open doors, but open ears. Never perhaps in the history of our work in Central India have we had such a ready hearing as during the past year. One example will suffice.

The first time we went to Maheshwar, a large and important town on the Nerbudda, we were refused a hearing, insulted on the streets, and even our lives threatened, the police not only refusing help, but abetting our assailants. This year we gathered in the same town, on the market square, and in front of the police barracks, a crowd of one thousand people, who listened for over an hour to the preaching of the Gospel.

Nor should we forget another fact. While we neglect the opportunities offered in the condition of the people and the open doors, the forces opposing Christianity are not idle. Different movements for the renovation of Hinduism, all the more subtle because they appear in Christian dress, were never more active than they are to-day. Their preachers follow us into the bazaars and villages, and their tracts and books are scattered broadcast throughout the land.

God's voice, in this important crisis in our mission's history, has been most clearly given in the signal success which has marked our latest efforts at advance—the opening of Dhar and work among the Bheels. Concerning the former the testimony of an Indian paper was "The opening of Dhar was phenomenal. Few such records can be shown in the history of missions. Sites were granted, buildings started, and almost every branch of the work established, within six weeks of the first arrival of the missionary in the station." Concerning the latter it is the expectation of both missionaries and officials that it shall be the privilege of some future historian to chronicle an experience even more unparalleled in the history of missions in India.

Open doors, open ears, the condition of the people, the encouragement of God, all point forward. The command to advance is as plainly written on the circumstances of our Indian mission to-day as though it

were trumpeted by a voice from heaven.

What then has been the answer of the Church to this crisis? Last year when our hearts were full with the blessedness of answered prayer and hope for the future, word came to us to "retrench," that we must cut down expenses 25 per cent. This meant not only the frustration of our hopes for advancement, but the closing of some of the work already begun. The staff had to be reduced, schools crippled or closed, and some of the native preachers dismissed.

The missionaries and native Christians came to the rescue and saved all they could, the latter giving nobly, in spite of famine having doubled prices. We hoped that it would be only for a year, and that the Church would come to our aid and redeem the lost ground.

What, then, was our disappointment to receive word this year that there must be a further retreat, more schools closed, more preachers dismissed. Nothing could be more discouraging than the sad news received weekly from the field of the results of this renewed order to retrench.

Nor is this all, the Committee tell us that unless a vigorous effort is made the calamitous alternative will have to be presented to the Church of *recalling some of her missionaries.*

Can it be that the Church realizes the fatal step she is taking in thus retreating from her God-given duties, fatal not only to the work abroad but also to the Church's life at home.

Can we afford to retreat? Are the men and means that have been invested in Central India to be lost? Has the blood of those martyrs, Mr. and Mrs. Murray, Mr. Builder and Miss Harris been shed in vain? Have the health and strength of many others been given to India for naught? And are we, in the face of these open doors, these crowds of eager listeners, these many enquirers ripening to harvest, to lower the standard of Christ and sound a retreat?

Dare we, as a Christian Church, retreat? We have plied the axe for twenty years to the roots of Hinduism, the old tree is tottering to its fall. There is not a district in our field where Hinduism has not been shaken and where its ranks have not been broken. For that shaken faith, for those broken ranks, we are responsible. I say again, dare we retreat? "There is a tide in the affairs of men." The flood of India's tide is now. Never were the doors so open, never hearts so responsive, never opportunities so vast, so pregnant of possibility for the advancement of the Kingdom.

"Desaix never taught me a retreat," said the drummer boy to his commander, "but I can beat a charge that will make the dead fall into line." And over dead and wounded, over fallen guns and broken gun carriages, he led the way to victory. Let us unlearn that word retreat. Our Captain by a thousand signs sounds a charge. Let

the Church rally with her means, let the tottering standard be again firmly planted, let the already broken breastwork of the enemy be scaled, and by the grace of God and in His strength the victory is ours.

GLIMPSSES OF FAMINE IN INDIA.

A VIVID PICTURE BY REV. J. WILKIE.

Our missionary, Mr. Wilkie, writing about the first of June, of a trip through the famine district, some 200 miles north-east of our Central Indian mission, tells of sad scenes:—

The scenes were over again those described in my former trip. In going along the main road of the town a man was seen lying dead, and every morning 10 or 11 men were picked up dead. Not a hundred yards from the Rest House and in the heart of the town one of the Christians found a woman and child—the last of a family of six that about two weeks before had come there—apparently dying, who had not tasted food or water for three days. The mother we succeeded in bringing round, but the baby died the next day. In going through the town thousands were to be met with hunting in the dust heaps and garbage for any stray grain or refuse that could stave off the terrible craving for food.

About a year and a half ago the British officers there started a subscription and opened a Relief Camp, where about 500 were daily fed. All this time the native officials knew of no famine. When the number coming for relief became too great, Col. Masters brought the matter to the notice of Maharajah Scindia, who at once gave Rs.75,000 for this purpose, ordered Relief Camps to be opened and all arrangements to be made for the relief of the sufferers; but he had to depend on his native assistants, and so his good intentions were by no means properly carried out.

Those able to come, get help that will tend to prolong life; but those not able to come are dying by thousands all over that sad country. Col. Masters, of the C. I. Horse, has ordered his cavalrymen to patrol the roads leading into Coona and to bring in all not able to go further, and so now the native police have been led to make a similar move on a small scale, but not at all on the scale needed to meet the difficulty.

The Relief Camp at Coona consists of an enclosure about 300 yards square, surrounded by a rough hedge of dried thorns. On one side are a number of huts made of grass, open at both ends and in shape like a triangle. Their condition must be a very trying one in the rains, and there is sure to be a heavy mortality. Each is supposed to get twice a day enough to keep life in; but in many cases it is just prolonged misery till death does its work.

In the Relief Camps several things strike one:—

1st. What a large proportion are of the professional begging class and how few of

the poor villagers. It is not hard to distinguish between the impudent, brazen-face and long drawn-out whine of the professional, and the hopeless, silent, sad look of the poor villager.

2nd. How few of the boys and girls of from 10 to 18 are to be seen there. I did not see one single girl between these ages. When you know that girls are constantly being shipped from there by the Hindu and Mohammedan residents of Agra and Delhi it is easily understood.

3rd. How much more wasted are the women than the men and the children than either. The weakest go to the wall first, and one of the sad features of the famine is the way it destroys in so many all human feelings and relations.

The Maharajah had forbidden the removal of any children from the Relief Camps and his officials tried to hinder us from taking them even when found outside; but to this we paid no attention and gathered together in a few days 32.

One blind boy came to us one day, and after his first good meal begged to be allowed to go to hunt for his sister. About noon the next day he came back in triumph leading the wee tot of about three. Their history was the history of many others. Father and mother with their two children left their home for Coona, when all at home was eaten. The parents both died and left these two to battle a little longer. They had become separated, and so for a whole day the wee girlie of about three had managed for herself. Had we not found them in all probability in a few days more they would have afforded a meal for the jackal's that to-day are enjoying a rich harvest. Two of our Christians have gone back again and will, I hope, bring back a larger number.

We were forced to leave sooner than we intended on account of the interference of the vile characters that watched for a chance to get hold of our girls—some of whom were over ten years old. Women would complain to the officials that we had carried away their children, and only when there was no doubt of it would they give up their howling and lying. The so-called Holy men tried to frighten the children by saying we were appointed by the Government to gather these children that they might be made a sacrifice to the Queen this year; or that a number of children were needed to put under a new railway bridge; and when we stopped on a railway bridge on our journey here the children began crying out with fear as they supposed we had stopped to throw them over.

It was so hot that I could not do much except in the morning and evening, but I had with me two of our new Christians, who agreeably surprised me by their faithful, patient, kind care of these poor children—a marked contrast to the inhuman conduct of the Hindus and Mohammedans about them.

It is said that the Government of the Central Provinces is about to close their orphanages. The Hindus and Mohammedans will be given the first choice, but the missionaries do not expect them to do much, and so it is probable that all the missionaries will have large numbers of children offered to them. I am glad the friends at home have subscribed so liberally that we shall be able to bear our share when opportunity presents itself. What grand possibilities are involved in it?

The famine is going to be a very powerful agent to overthrow Hinduism. Children in thousands are being taken out of that fold; the love and sympathy of Christians is strikingly made manifest and contrasted with the inhuman conduct of so many of the old religions; caste distinctions are being in many cases destroyed—for though some will rather die than eat what to them is unclean, in a far greater number the craving for food overcomes all prejudices and considerations; and in not a few cases they are led to think about God and eternity with an earnestness not before seen. May Christians be worthy of the opportunity.

NATIVE PREACHERS IN HONAN.

LETTER FROM REV. J. GOFORTH.

Chang Te Fu, Honan, May, 1897.

Dear Mr. Scott.

I enclose you the translation of a letter written by Mr. Wang. It gives an account of several days' preaching by Mr. Wang and Ho I. The letter runs as follows:

To the South-East of this city, about twenty-five li (8 miles, Ed.), there is a village of three hundred families, called Kuan Chuang. Nearly two-thirds of the people belong to the Sheng-ti sect, a holy sect among the Buddhists.

In the village there is a man named Wang I, who owns three hundred acres of land. He has for some time believed in the Lord and rejoices greatly. He said that God has heard his prayers and granted him many favors.

He has also persuaded the leader of the sect, a man named Wang Yung, as well as another man named Chou Kun, to believe in the Lord. Chou Kun is the owner of over one hundred acres of land.

While we were there the annual theatrical was held in the village. Ho I and I preached the gospel right in front of the theatre platform. A great number of men heard and seemed unwilling to go away. They nodded assent, saying, "This doctrine is true." Besides, there were four women who listened for a long time, not even once turning their faces in the direction of the play. This surprised me greatly.

In the evening some came to us saying, "We believe this doctrine you have preach-

ed. Please tell us more." Then Ho I began at the 13th verse of the 15th chapter of Matt.: "Every plant, etc," and talked for about two hours. I also exhorted them to forsake the false and embrace the true and they would certainly be saved.

Our hearers, who kept on increasing, heard the Word with great gladness, but when it grew late Wang I requested all to separate to their homes that we might rest.

After all were gone, I closed the door and went to bed and was just asleep when Wang I knocked at the door, saying, "I want to come back and have prayer with you." A little later Wang Yung also returned and said that he too wanted to have prayer with us. We were pleased beyond measure and with our whole hearts thanked God.

On the afternoon of Wednesday a woman named Sung came and invited us to go to her home and preach the gospel. Ho I went and preached twice and was invited to have supper with the family.

There are three named Sung who are interested. They are sisters, and in the Buddhist sect were regarded as the most zealous devotees. They are vegetarians and for the last fifty years have kept a lamp ever burning before the household gods as well as offering up the usual offering. In vain have they spent much money.

As they listened to the gospel they became convinced that the idols were false and suddenly getting up they blew out the lamp that had not been out for fifty years, at the same time saying, "We now know that this is false and will no longer burn incense and be a vegetarian. They believed in God and learned to pray.

There was also another one, a poor man named I Pang-Tzu. His mother, who is over sixty, invited us twice to go to her home to preach, and in the evening prepared supper for us. These interested ones had all been in the Sheng-Te sect.

It has been the custom in the village, after the annual theatrical, for all to meet and appoint some one to manage it for the following year. This year they met for three days but came to no agreement. Wang I said "I won't manage it. Let the god of war, if he has the power, destroy me and our family of twenty persons, but we won't help to give him another theatrical." The others said, "Well, if Wang I won't manage the theatrical, much less will we." This indeed is the grace of God.

Wang I says he hopes to persuade many families during this year to embrace Christianity. Wang Yung, the leader of the sect, said that he had four hundred disciples and hoped to lead many of them to trust in the Lord. I Pang-Tzu and Liang Chuen Yu said "We fear not reproach and will certainly testify for the Lord." There are many in the village who imitate Nichodemus; nevertheless, there is great hope of the church in that place. For their sakes let us remember Phil 1: 3, 4.

This letter is for the leaders of the church in Canada, that they may pray for the people of Kuan Chuang, besides the thousands of others who in Chang Te Fu and neighbouring villages, belong to the same sect.

A Brother,
Wang Feung Ho.

Mr. Goforth continues:—

The work in Kuan Chuang was started by the Christians in some of the neighboring villages.

One of these Christians pitied Liang Chian Yu, whose name is mentioned above, Liang was then an opium sot and gambler, but this Christian brought him here and kept him here at his own expense while he broke off opium.

We all admired the Christ-like spirit shown by Mr. Hsiao in eating with and sleeping with him while he kept Liang from opium, but we did not think that he had any result for his pains. He didn't seem to have learned much nor did it seem certain that he had left off opium. He seemed such an unpromising case that we advised him to go home.

But it seems that we were mistaken. He went home a changed man. We could not notice the change but his own family and neighbours could. He scarcely opened his mouth while here, but he went back and testified in his native village. He had the reputation of being the worst man in the neighborhood, but now the transformation was so striking that many were convinced that the evil stories circulated about us could not be true.

When Mr. Wang and Mr. Ho went there to preach, Liang Chian Yu's people received them in a most friendly fashion and all vied with each other in waiting on them.

His father, an old man of about eighty, said, "I know that your God is true because he has saved my boy. He has squandered more than one hundred acres of land, but I don't think of that now when I see him so changed."

Liang's son, when asked if he believed in the gospel, replied, "How can I help believing when I see the change wrought in my father?"

One family in the village that was much opposed to Christianity sent one of its members here to the city to see and hear for himself, so that all might be convinced whether the doctrine was true or false.

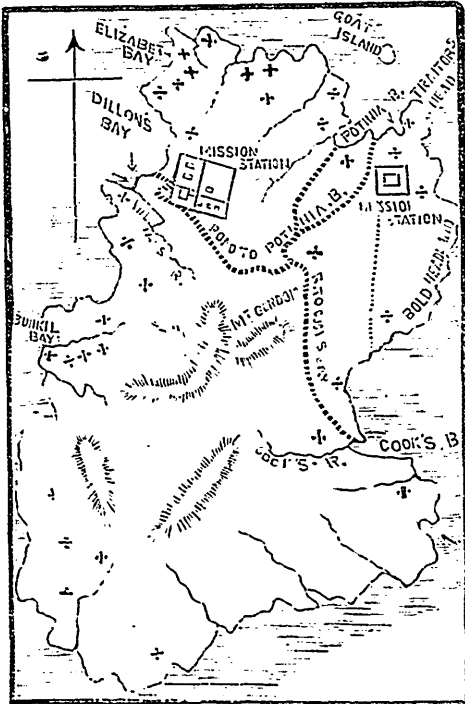
He stayed here for a couple of days with Wang Mei, his brother-in-law, one of our most hopeful Christians. We have heard that since going home he has openly declared to the villagers that all that we say and do is right.

Since commencing to write this letter, Wang Yung, the leader of the sect, and another enquirer have come to see me. They seem enthusiastic over what God is going to do for the people of their district.

TWENTY-FOUR YEARS ON ERROMANGA.

BY REV. H. A. ROBERTSON.

Twenty-four years! How easily spoken! How short seems the time since that last winter which our three New Hebrides missionaries, Mackenzie, Annand and Robertson, spent in the Presbyterian College, Halifax! How short since the following spring when they went away! But how long if we measure all that it means to live and labor among the heathen!



Island of Erromanga.

Mr. Robertson reports to the New Hebrides Mission Synod of the past year on Erromanga as follows:—

This report of our work, etc., on this island makes the twenty-fourth since our settlement, June 27th, 1872—a day which Mr. and Mrs. Milne, Mr. Watt and Mr. and Mrs. Macdonald remember well, and which we ourselves will never forget.

I need not point out to the older members of the Synod the great and blessed change that has taken place on this island since that, to us, memorable day; and from mission books, addresses, as well as from their own knowledge of the various foreign mission fields, the younger members of Synod must have a good idea of the dark state of Erromanga at the time of our settlement and for years afterwards.

But although a great and happy change has taken place since the seventies here, O how often we have had too abundant proof of the truthfulness of one of Mr. Copeland's terse sayings in writing to us soon after our settlement:—"Heathenism is bred in the bone and hard to extract." And yet we do not observe amongst the generation born in the midst of Christian surroundings that quiet, child-like Christian trust and beautiful simplicity of Christian character that appeared always so strong in many of the old converts direct from their long night of heathen cruelty and darkness. Such were some of those brought in under the devoted labors of the sainted Gordons, McNair and others, some who came in during our first ten years' toil here—men like the line of chiefs—all brothers—in Cook's Bay; all long since gone to their Saviour, whom they so fondly loved and served.

VISITATION.

In July we visited some of the Northern districts and in September and October I visited (altogether on foot) all the South and S.E. parts of the island. In December, January and February, I visited frequently all the districts, and held services in all the school houses in and around Cook's Bay and Portinia Bay, and in August of this year I hope to overtake the Northern districts, which we had arranged to visit in the month of January, but the heavy rains prevented us. On the 23rd November last we went to Port Narevin, our East Central station, and I remained there until the 11th March, when we returned to Dillon's Bay. Later, I crossed over the mountains to Port Narevin to complete some repairs. I remained three weeks and as the weather was exceedingly wet and I worked very hard in order to get home and to my work at Dillon's Bay, I brought on a slight attack of fever, the first for five years.

CLASSES.

I have taught a Bible Class every Sunday afternoon when at home, while Mrs. Robertson and Nellie taught in the general Sunday-school.

Our daughter Nellie assisted the teacher and his wife at Dillon's Bay up to the time we went round to Port Narevin, in the class-vided for children. This was held in the forenoons, four days in the week. As soon as we got settled at Port Narevin, Nellie began a class for boys and girls gathered in from the surrounding districts and a few even from the south end of the island. There were 35 children. Both girls and boys attended very regularly. Very few of them could read and several did not even know the letters except by rote.

This class was continued until within a week of our leaving, except one full week of holiday at Christmas, and as it was

taught with regularity and during five forenoons each week and the children were beginning to like it and to improve, we were all sorry when we had to break it up in order to return home.

XMAS GATHERING, ETC.

On Xmas day we had a large gathering of people from nearly all parts of the island. The Fort Narevin people and the villagers near gave the native food, and we supplied the European food. We had some games in the afternoon and fireworks at night, and closed with three cheers for the Queen and indeed for almost everybody else. It was

Supper was dispensed, for the first time, at South River, Unepang; for long, as most of the brethren know, the most savage and determined stronghold of heathenism on the entire island. The very name, "Unepang," struck terror into the hearts of the people in and around Dillons' Bay.

It was not till November, 1889, I dare visit that district, and ever after I had a longing to see the day when I might be privileged of God to dispense the Supper of their Saviour and mine to that people in their own district and to join with them and their once deadly foes, in remembering Christ's death for us all.



Rev. H. A. Robertson and a party of Natives.

a most enjoyable day and seemed to cheer the whole gathering of people and to C. good.

I took advantage of this gathering to have several meetings with the teachers and leading old men and to submit and talk over my plans for 1897, and to arrange about visitation and holding the Sacrament at Elizabeth Bay in July. We also gave a little feast and a few garments to the children at breaking up their class both at Dillon's Bay and Port Narevin.

THE FIRST COMMUNION IN A HEATHEN DISTRICT.

On the 25th September, 1896, the Lord's

Well, that longing and prayer has now been gratified. A large number of infants and little children and a few adults were baptised on that Communion morning.

THE QUEENSLAND LABOR TRAFFIC.

We suffered from the labor traffic very much last year, especially by the action of those in two vessels in September and October, which carried away from Cook's Bay and Portinia Bay alone 31 people, including three women; leaving Port Narevin with just three young men, and clearing out altogether the scholars of one small school

where the teacher has only been two years settled.

Not one of those taken from me was a heathen and fully one-half were church members, and among the latter there went away the young chief of Port Narevin, leaving his wife and child.

In 1895 we spent some time at that station and had gathered in a good number of young people to school, and we were encouraged by their interest in gaining more knowledge and we had also left the station and everything tidy and the church in good repair and looked forward to teaching a large class of those same young men again when we should go there (as we did) in the end of 1896.

But fancy my sorrow when I arrived there, as I was returning home to Dillon's Bay by the way of East from the Sacramento in October, to find nearly all the young men taken away by those two vessels; one school closed and everything almost as discouraging and dreary as it was possible to be.

Immediately on arriving there again with my family in the end of November last, I visited, by arrangement, the districts within Cook's Bay, from one of which schools all the young men were taken, and managed to get the people of the three districts to plant their school houses in such a way that two teachers might do all the work the three were formerly doing.

Many of the captains and Queensland government agents have been most kind and obliging to us personally, and we have always shews all the kindness in our power to them; but the traffic itself has been a great injury to Erromanga, in that it has, year after year, taken away nearly every young lad just when he is beginning to show some advance in his education, or becoming helpful to his parents, or, as in many cases, able to return a little of the great care of his poor, old, widowed mother, who for years carried him on her side as she dug and planted that he might eat and live.

This traffic, too, has all along been the most powerful factor in the decreasing of the population of this island; a more potent cause of that decrease than all other causes put together, however much some or all of these lesser causes may have hastened the decay of the race.

I sometimes feel that much of my time is wasted in trying to do anything for the youth of Erromanga, so long as this Queensland traffic, which is by far the very best of all the labor traffics in these seas, is allowed to continue.

Any young man guilty of some grave offence and whom the chiefs desire to reprove or punish, is soon found out by some labor vessel, or he goes to the boat and the chiefs must not interfere if the young man wishes to go himself. Can anything be more unjust and oppressive to any race of people, civilized or uncivilized, than this?

It is equally degrading to the injured people and to the entire colony of Queensland.

A MURDERER AND HIS FATE.

On the night of Sabbath, September 25th, while the teachers and people were nearly all at the Sacramento, a man, after travelling some miles, went to the door of his brother's hut and shot him dead.

He then entered another hut belonging to his brother, stole his gun and some powder and tobacco and took to the bush. The murderer was a heathen, but frequently attended church and lived with Lifu Ukina, who is a teacher, and with whom he came to Dillon's Bay about two months previous to the murder.

As this outlaw was at large the people were not a little anxious lest he should shoot some of themselves, as he had tried after the murder to steal a young girl at midnight and had only fled when she began to scream, and had been tracked to plantations from which he carried off food at night.

The murderer, who had a wife of his own, next threatened the life of his own chief and of two elders unless he got this girl whom he tried to steal, and he had actually followed Ukina for a whole day. He next entered his chief's premises, fired upon but failed to shoot him. He then rushed upon him with his battle axe and struck him in the side. The chief, in returning the blow, while he cut his enemy in the shoulder blade, broke his axe handle over his shoulder. The murderer now had the chief, as he said, in his power, for again rushing forward he said, "Now I've got you, your axe handle is broken," but in the struggle the chief took the axe from him and was about to strike, then said, "No, I won't kill you. You have wounded me and I have in turn wounded you, go to your home."

He did so, and while his wound was being washed by a friend, two of the chief's young men, finding their chief bleeding and thinking him mortally wounded, rushed on to the other man's premises, ordered the man who was washing his wounds, to stand to one side, and immediately shot him dead.

This murderer had a few years ago tomahawked his own sister. She was not a good woman, but there are hundreds now in the New Hebrides, guilty as she was, but have not been punished so dreadfully as she.

MANUAL LABOR.

All New Hebridean missionaries have far too much of it to do to require any one man to tell them how incessant and wearing this form of enforced labor is in this rough mission field where there is no division of labor and where the moisture is so great that gates, thatching and all outside work stand only for a very brief period.

We repaired much, thatched a good many buildings, and besides all the necessary roadmaking and clearing, we prepared and shipped to Glasgow 3,000 lbs of arrow-rot.

My old boat, given me by my church and the Pictou Kirk in 1878 at a cost of £50, was much damaged by M. and the natives in boating copra and oranges while we were absent in Sydney, and would not float when I tried to go off to the steamer to bring the missionaries on shore, as they were on the way to Synod last year.

With the help of Awang I spent a fortnight repairing her and put four new planks, and a number of timbers in her, and so well did we succeed in these extensive repairs, that it now takes three of the crew

teachers. Some even said they would go back to heathenism and others threatened to leave in labor vessels and so on, and as my special plan was a Sunday collection in the afternoon many stayed away from that service.

But Yomot, Usuo, and some other good men stood by me, and we began at Port Narevin and Dillon's Bay in May and June to take up a collection at the Sunday afternoon service, and I sent to Dr. Cosh in Australia for £5 in pennies and three-penny pieces that the people might get small change. Since then we have got £30 in cash altogether from those two leading stations and from other district schools that have been taking up this Sunday collection towards the support of teachers. Of this



Christians of Dillon's Bay, Erromanga, and two Native Helpers.

constantly bailing her out, to keep the other three from drowning.

CONTRIBUTIONS.

In May last and again in September, I urged the leading people of the island in their duty to help at least to support some of the teachers and relieve to that extent the Canadian Church. From Yomot and Usui I received much help and sympathy, but not a few, including teachers and church members, regarded it and spoke of my scheme as an unjust tax and as paying to go to church! and there was much talk and murmuring, and many said they would leave the church and schools to myself and the

amount Port Narevin gave £12 10s 0d., and Dillon's Bay £11 4s 0d.

Anxious to come to the help of my church and knowing my people, outside the teachers, have almost no money except what they get from us for work, or food or curiosities, I in the beginning of this year began to charge a marriage fee of 10s, wherever the happy groom had, or could easily earn that amount. I do not press for the fee, but stated that I would be glad to get it from all who were able and willing to give it in helping on mission work among themselves. Putting it in that mild and easy way, only the willing ones have responded: those who are able, but of small, mean

mind, give nothing. So far, or in four months, I have received £4 for marriage fees, which I paid over to teachers who got little or nothing in 1896.

Since May last, therefore, up to the present time, I have received, in all from Sunday collection, £30, towards the support of teachers, and £4 marriage fees, towards the same object.

Then personal friends in Toronto, whose little son, now deceased, became deeply interested in Foreign Missions while I was with them and whose parents afterwards, with his own earnest wish, had devoted him to that work, sent me, through Dr. Cosh last year £12 for the support of one of my teachers for 1896 and 1897. Besides these sums I receive annually from £5 to £5 10s 0d interest on the Talbot Fund, for the support of one teacher. So that from Erromanga and from other outside sources I received £51, which enabled me to pay the 10 teachers unprovided for by my church and thus tided over 1896, but it is impossible to forecast how far I shall succeed for the present year for any number of teachers I may have beyond the 30 for whom the Canadian Church provides.

If I except the large numbers of men and youths taken away by labor vessels, and the high death rate on the island during 1896-97, I do think the year, covered by my report, may be regarded as highly encouraging.

In February of this year, the chief and people of Sufu (only two miles north of Dillon's Bay), gave up heathenism formally, and have come to live at Dillon's Bay. Sufu, as a village, though many of the young people joined the Christian party, stubbornly held out since the days of the Gordons. At last, however, they have come in of their own accord.

Then last year the Christian people prepared the largest quantity of arrow-root ever prepared by them in any one year.

Statistics.

Missionaries..	1
Elders..	14
Teachers..	40
Principal Stations..	2
Out stations or district schools	38
Church members, about.. . . .	300
Marriages..	25
Contributions, in cash, Teachers'	
Fund	£34
Contributions in arrow-root	3,000 lbs.

Manual labor, cleaning of mountain road, cutting 4 miles of new bridle track, thatching and repairing thatching, keeping the Martyr's graves clear and the roads in Dillon's Bay; putting on and removing storm-rigging of mission building, etc.

H. A. ROBERTSON,
Missionary.

LOCUSTS IN FORMOSA.

Of a remarkable illustration of some of the Bible pictures, which he saw recently in Formosa, Dr. Mackay writes as follows:

"On the 27th ult., when travelling inland, indistinct sounds were heard far ahead. These grew louder as we approached. Looking towards the east was seen in appearance a perfect snowstorm advancing rapidly westward. We halted on the pathway, and with a rushing noise swarms of locusts on the wing flew ten feet over our heads. On and on with the wind the insect army pressed forward, until the air was thickened and the sun darkened. In a moment they settled on the waving rice fields of green, and with great rapidity that color gave way to a brownish hue.

Crowds of farmers, their wives and children, were wild with excitement, and were jumping, running, yelling, and cursing the destroyers. What accurate observers the inspired naturalists were! Bamboo groves have been stripped of their leaves and left standing like saplings after a rapid bush fire. Rice crops have been made to resemble oat fields in Canada after the army worm has marched through. And grass has been devoured, so that the bare ground appeared as if burned. Hence the name locust."

What accurate descriptions are the following: "And when it was morning the east winds brought the locust." "All thy trees shall the locusts consume." "The locusts have no king, yet they go forth all of them by bands." "The land is as the Garden of Eden before them, and behind them a desolate wilderness."

As there are countless numbers in the larval condition, and as eggs are being deposited in the ground, it is to be feared these dreadful armies may next year invade and devastate vast regions in North Formosa. As this is their first appearance here the natives are amazed and alarmed. Many declare there are letters on their wings and are a scourge somehow connected with the coming of the Japanese, and many have burned incense sticks and invited the locusts to leave Formosa and go elsewhere. Christians declare they understand better than ever one of the plagues of Egypt.

In a crowded schoolroom one very warm afternoon a visitor was talking to the children. "Can you tell me what peace children do?" he asked.

One said, "Love your enemies"; another, "When others strike one cheek, turn the other"; a third, "Overcome evil with good."

At length a little girl in the middle of a seat, looking very uncomfortable—she was so crowded that she could not move her elbows—said in a plaintive tone: "Peace children don't hunch when others crowd."—*Ex.*

Young People's Societies.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY REV. R. D. FRASER, CONVENER.

The Monthly Topics for 1897 consist of a general survey, and are adapted to all the various sorts of young people's societies. The second weekly meeting of the month is to be devoted to them; and attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E.'s is for sale by the *Endeavor Herald Co.*, Toronto, at 60c. per hundred. It is issued by arrangement with the Assembly's Committee, and embraces the Monthly Topics of the Plan of Study.

Topic for week beginning September 12th.

MANY STREAMS, ONE RIVER; THE STORY OF THE UNIONS AND THE PRESENT STRENGTH OF: THE CHURCH.

Eph. 4: 1-16.

LITERATURE.

The article by Principal Grant and Professor Gregg's "Short History of the Presbyterian Church in Canada," gives in brief form all the information necessary for the clear tracing of the various streams which go to make up the great river. Those who have a turn for figures may refer also to Dr. R. Torrance's voluminous statistical reports presented year by year to the General Assembly and to be found in the Minutes of Assembly.

Much information of an interesting sort may be found in the Life of Rev. Dr. James McGregor, By Rev. George Patterson, D.D.; Life of Rev. Dr. Geddie, by same author; Rev. Dr. R. F. Burns' life of his father, Robert Burns, D.D.; Mr. James Croil's Life of Rev. Dr. Matheson; Miss Marchar's life of her father, Rev. Dr. Machar, of Kingston; Rev. Dr. Smellie's Life of Rev. Dr. Hague; Rev. D. J. Macdonnell's Life, just published, and *The Man and the Book*, being Life of Rev. John Ross, of Brucefield, just published.

POINTS FOR THE PROGRAMME.

The teaching of Scripture as to Unity.

A descriptive paper on each of the seven Unions.

The gains of Union as shown in the deepening and development of the spiritual life.

In wider brotherliness;
In economy of forces;
In the extension of the Church in the Home and Foreign fields;

In the standing of our Church among the other Canadian Churches;

Descriptions and reminiscences by ministers or elders who have had part in the Unions.

PARAGRAPHS.

Some Missionary Dates.

The following figures from Prof. Gregg's "Short History," show the beginnings of several departments of our church work.

1841. French Mission, by Church of Scotland Synod.
1846. Mission to New Hebrides, by the Synod of Nova Scotia.
1848. Buxton Mission in Western Peninsula, among negro slaves escaped from the United States, by Free Church of Canada.
1851. Mission to Red River, by Free Church.
1856. Mission to India, by the Free Church of Canada.
1856. Indian Orphanage Mission, by the Church of Scotland Synod in Canada.
1859. Mission to Jews, by Church of Scotland Synod.
1861. Mission to British Columbia.
1863. Kankakee College, adopted by Canada Presbyterian Church.
1866. Mission to Cree Indians.
1868. Mission to Lumbermen, by Church of Scotland Synod in Canada.
1868. Mission to Trinidad.
1871. Mission to Formosa.
1873. Lady Missionaries sent to India.
1875. Beginning of General French Evangelization Scheme.
1876. Mission to Central India.
1876. Woman's Foreign Missionary Society organized.
1884. Mission to Demarara.
1887. Mission to Honan, China.
1891. Missionary to Chinese in British Columbia appointed.
1891. Missionary to Jews in Palestine appointed.
1894. Missionary appointed to Chinese in Montreal and Eastern Canada.

THE UNION OF 1875.

This final Union was consummated on the 15th June, 1875, in Victoria Hall, in the city of Montreal, in the presence of an immense concourse of people. The four negotiating churches met separately early in the day, and concluded their business. They then repaired to the appointed meeting place to consummate the Union. "The proceedings," says Prof. Gregg, in his Short History, "were commenced by the singing of part of the Hundredth Psalm, given out by Rev. Geo. M. Grant, now Principal Grant, moderator of the Synod of the Maritime Provinces, and the reading of portions of Scripture by Rev. Principal Snodgrass, moderator of the Synod of the Presbyterian Church in Can-

ada, in connection with the Church of Scotland; and the offering of prayer by Rev. Principal Caven, moderator of the Assembly of the Canada Presbyterian Church.

The minutes adopted by the Supreme Courts, agreeing to consummate the Union, were then read by Rev. William Fraser, now Dr. Fraser, one of the clerks of the Canada Presbyterian Church; Rev. Professor MacKerras, clerk of the Presbyterian Church of Canada in connection with the Church of Scotland; Rev. Alexander Falconer, clerk of the Synod of the Lower Provinces; and Rev. William McMillan, clerk of the Synod of the Maritime Provinces.

Rev. William Reid, now Dr. Reid, one of the clerks of the Canada Presbyterian Church, then read the Articles of Union, consisting of Preamble, Basis, and accompanying resolution. These were subscribed by the four Moderators, who gave to each other the right hand of fellowship. The Moderator of the Synod of the Lower Provinces then solemnly declared that the four churches were now united and formed one Church, to be designated and known as the Presbyterian Church in Canada."

Dr. Gregg wrote in 1892, and since that time some of the honored fathers mentioned have ended their labors and entered into rest.

AFTER 20 YEARS.

The following extract from Dr. Torrance's statistical report will show the progress of the church under the last union.

At that time there were 33 Presbyteries, but from 3 of these no returns had been received, and the same must be said of Congregations or Mission Stations in each of the others. Altogether 745 Congregations had reported. In these Presbyteries there were 706 Congregations, with 120 vacancies, with 1,135 Stations supplied in regular charge, and 130 not in regular charge. The number of Ministers was 579, of Families 54,132, and of Communicants 88,222, of Elders 3,412, which gave an average of about 16 Families and 26 Members in full Communion to each, and 4,970 other office-bearers. At week-day meetings the attendance was 1,056, with 30 reported as held occasionally, the attendance not given. In Sabbath Schools there were 62,105, and in Bible Classes 17,099, making together 79,204, under 7,139 Teachers, an average of 11 scholars to each. The number of sittings, in the places of worship occupied was 249,953, with 313 Manses and 35 Rented Houses. The Sacrament of Baptism was administered to 3,989 children and 561 adults.

According to the returns for 1896, twenty years after the one referred to, there are 50 Presbyteries in the 6 Synods embraced in the Church in the Dominion, extending as it does from the Island of Newfoundland in the Atlantic to the shores of the Pacific, not to speak of those lying outside of Can-

ada. In these Presbyteries or Synods there are, including Mission Stations, 2,738 Churches or Stations supplied, of which 2,432 are in connection with stated pastoral charges, with 56,829 sittings, an increase of 318,338; with 106,604 families, an increase of 52,472; communicants, 202,247, an increase of 114,019. In the Eldership there were 7,138, and increase of 3,726, allowing an average of 15 families and 28 Communicants to each, while the other office-bearers numbered 11,305, an increase of 6,335. The attendance at week-day prayer meetings was 67,006, and in Sabbath Schools and Bible Classes 160,460, under 18,707 Teachers and others engaged in Sabbath School work, giving to each about 8 scholars. The increase in the attendance has been 81,256, and in Teachers, 11,568. The number of Manses was 682, increase 369; and of Rented Houses 60, increase 25. Baptism was administered to 10,806 infants and 1,359 adults, an aggregate of 12,165, giving an increase in the former of 1,817, in the latter of 798; in both of 2,615.

Taking next the Financial Statements the following results present themselves in 1875-76 and 1896: The stipend promised from all sources in the former year was \$442,894.21, while in 1896 it was \$986,028, an increase of \$543,133.79; and the same paid by Congregations alone was \$405,192.25 and \$893,033, an increase of \$487,840.75. Payments for all Congregational purposes amounted at the former date to \$835,668.09, and at the latter to \$1,781,560, increase \$945,891.90. It might be interesting to run our comparison through the different Schemes of the Church, but it must be confined to the total payments, which were: in 1875-6, \$93,610.62, and in 1896, \$292,513, increase \$198,902.38. The total contributions for all purposes according to the earlier report were \$982,671.81; according to the later, \$2,180,390, increase \$1,187,718.18.

These form a new element, so far at least as oversight by the Assembly is concerned. In the second report of the Standing Committee on Young People's societies presented to the Assembly at Winnipeg, statistics of 919 such societies are given, 818 of which are C. E. societies. The total membership is 31,615, an average of 42 for each society. The total sum raised by these societies was \$34,181, an average of \$38.

The young people seem to recognize, as the Presbytery of Brockville's report puts it, "that a society, like an individual, cannot thrive on a selfish policy." As last year, their moneys have been mostly expended outside themselves. In a total of \$34,181 for all purposes, only \$6,510, or 19 per cent., went for running expenses. Congregational objects received \$8,158, or 23 per cent., the Schemes of the Church, \$13,487, or 40 per cent., and other objects, \$6,225, or 18 per cent. The "other objects" include the large amounts given for the Armenian Relief and the India Famine Funds.

Every scheme received something, Home Missions leading with \$5,911, followed by \$5,463 for the foreign work. A knowledge of all the schemes of the Church, on the part of the young people, sympathy with them all, and contributions, however small, towards them all—no blanks—is the Committee's ideal. To follow this persistently for ten years, by which time the present generation of "young people" will have matured and have become largely responsible for the working of the congregations, will be to solve the difficult problems of the less popular schemes.

MANY STREAMS, ONE RIVER. OR THE STORY OF THE UNIONS AND THE PRESENT STRENGTH OF THE CHURCH.

BY REV. PRINCIPAL GRANT, D.D.

The Church, from the days of Abram, has been, and it always must be, a society. Its simplest definition is the promise of Jesus, "Where two or three are gathered together in my name, there am I in the midst of them." The Living God manifests Himself to the living soul, but only as the individual communes with others does his religious life become clear, strong, and fruitful. "It is certain," says Carlyle, "that my belief gains quite infinitely the moment I can convince another mind thereof." Not till then can we rightly claim and realize the promise of the Master.

Every society of believers, if based on Jesus Christ and governed in accordance with His Word, is entitled to the name of Church, irrespective of the simplicity or elaborateness, the antiquity or the recent origin of the organization. Unity is also presented in Scripture as the ideal to which the Church must seek to attain, a unity like unto that existing between the Father and the Son. Schism is a sin, whereas to pray and labor for unity is a privilege and duty. As it is only in society that the individual is understood, we shall not see the noblest men until the highest form of society is reached. So, we shall not see the noblest Christians until the Church comprehends, in a sublime unity, the whole family of humanity.

It is the glory of our Church that it is emphatically a union Church. Canada has already attained a measure of unity greater than is to be found either in Britain or in the United States; and this success should stimulate us to further efforts in the same direction. We should lay to heart the language of Calvin, that he "would not think it lawful to decline any labors or trouble to accomplish a union on Scriptural principles of churches widely different."

We should lay to heart the spirit and acts of our British forefathers, who drew up our subordinate Standards. In order to attain to unity, Scottish churchmen set

aside former Confessions and agreed with the leaders of English religious thought upon a basis expressing the highest views of truth which it was possible to attain unto in the 17th century. The history of the Church in Canada, the necessities of our country and of our time, and the blessings that have already come to us through union, should inspire to greater efforts along the same line.

I have at present before me a "Short History of the Presbyterian Church in the Dominion of Canada," by Professor Gregg, which I cordially recommend to every one who desires to have a detailed, accurate and sympathetic account of our unions, from the first of them in 1817 to the great one in 1875. This short history extends over two or three hundred pages. I am asked to tell the story in this article.

Fifty years ago the Presbyterians of the Maritime Provinces existed as five distinct bodies. Besides these, there were some adherents of the Reformed Presbyterian Church, who were commonly called Covenanters, as they held themselves to a certain extent bound by the old National Covenant of Scotland and the subsequent Solemn League and Covenant of the United Kingdom. There are still Covenanters in the Maritime Provinces, but the five larger bodies now constitute a Synod of the Presbyterian Church in Canada.

The largest of the five, known as the Presbyterian Church of Nova Scotia, had been formed by a union in 1817 of the "Burgher Presbytery" and the "Anti-Burgher Presbytery." For an explanation of these terms and for an interesting story of the conditions of those early days in the Maritime Provinces, I refer my readers to the life of the late Rev. Dr. McGregor, by the Rev. Dr. George Patterson, of New Glasgow, N.S.

Though sympathizing, as the names of its component Presbyteries show, with Scottish Dissenting Churches, this body based itself, by its official title, on natural soil; and it became a strong political, educational, missionary, social, and spiritual force in the Province. It sent out, in the person of John Geddie, the first foreign missionary commissioned by any Canadian Church to any part of the heathen world.

The wise and heroic labors of Geddie and of his devoted wife, especially on the Island of Aneityum, of the New Hebrides group, in the South Seas, gave a new inspiration, not only to the body to which he belonged, but to sister churches also. He aroused respect and affection for his church in circles where previously, on account of sharp contentions and divisions, very different feelings had prevailed; and he thus contributed, indirectly but powerfully, to the unions which subsequently took place.

We may be sure that all true unions are to be brought about in the future only in the same way; that is, by the Spirit of

God so blessing the churches that their differences shall appear in their true insignificance in the light of the glorious work committed by Christ to His people and the fundamental oneness of all who believe His Gospel. That Church shall be the greatest instrument of union, which manifests so much of His Spirit and such holy, loving zeal in observing His commands, that its sisters shall be constrained to love it for His sake.

The second of the five bodies, in point of numbers, was the one formed in 1844, on the disruption of a Synod which had been organized in Nova Scotia in 1833, "in connection with the Church of Scotland." This body, though having close relations with the Scottish Free Church, from its beginning, and by the name which it adopted in 1848, soon rivalled the old Presbyterian Church of Nova Scotia in home and foreign mission activity and in the sacrifices it made to train a native ministry. It resembled the Free Church of Scotland in that spirit of Christian zeal which counted nothing impossible that it deemed right.

Such a body could not possibly keep separate from the old Presbyterian Church of Nova Scotia, though at first the differences between the two were vehemently declared to involve momentous principles and therefore to be insurmountable. The two Synods accordingly agreed, after a not unreasonable delay, to unite and form a "Synod of the Lower Provinces." On the 4th of October, 1860, the union was consummated in the town of Pictou, in the presence of upwards of two thousand deeply interested persons, the largest assembly that, up to that time, had ever been gathered under cover in Nova Scotia.

This union soon led to the absorption of another of the five bodies. In 1845, three ministers in New Brunswick, sympathizing with the Free Church of Scotland, had formed themselves into "the Synod of New Brunswick," adhering to the Westminster Standards." The three gradually increased to eighteen, and as about a third of these came from the Free Church of Scotland, and another third from the Presbyterian Church of Ireland, the little Synod was accustomed to make collections in aid of the Jewish and Foreign Missions of those churches, instead of establishing independent external missions. After full consultation, it agreed to unite with the larger body, whose field lay chiefly in Nova Scotia and Prince Edward Island. The union was consummated in St. John, N.B., on the 2nd of July, 1866.

This, like the previous union, was immediately signalized by increased activity at home and abroad. In 1867, it was determined to establish a mission among the coolies or Asiatic laborers—chiefly Hindoos—who work on the large estates of Trinidad and Demerara, under indentures for five years, and many of whom remain thereafter

as landholders and permanent settlers. None of our foreign missions has a better record for wise and successful educational and evangelistic labor than this one.

Reference has already been made to the fact that in 1833, a "Synod in connection with the Church of Scotland" had been formed in Nova Scotia. When the movement in sympathy with the Free Church took place in 1844, it carried with it so many of the members that only four ministers resolved to adhere to the old name. These, however, would not give up the ship, and after some years the Synod was reorganized and liberally aided by the parent Church.

In 1833, a "Synod in connection with the Church of Scotland" had been formed in New Brunswick, but its progress was retarded by the split which took place in 1845 and by the difficulties of the field. Its continuity, however, remained unbroken, and on the second Dominion Day, 1st July, 1868, another union took place in the town of Pictou, this time between the two Synods that claimed connection with the same old mother. The united church took the name of "The Synod of the Presbyterian Church of the Maritime Provinces of British North America, in connection with the Church of Scotland." And thus, in consequence of the unions of 1860, 1866, and 1868, the five bodies became two.

From this review it is manifest that our divisions in the Maritime Provinces were largely of Scottish origin and simply reflected Scottish divisions. It may seem strange to us that able and good men, who saw clearly the spiritual needs of the new land to which they had come, should have divided and thus largely paralyzed their strength, because of mere academic differences; but it must be remembered that the great majority of the people, as well as of the ministers, had emigrated from Scotland, and to them the questions at issue stirred sacred memories and affected their deepest feelings and convictions. They believed that they would have been untrue to themselves and to the Head of the Church had they not given practical testimony at every cost in favor of the cause they espoused. Whatever we may think of the wisdom of their course, we must admire and always seek to be inspired with their high spirit.

In Old Canada, or the Provinces now known as Quebec and Ontario, ecclesiastical divisions took place very much along the same lines as those indicated above. In 1840, the "United Synod of Upper Canada" joined the "Synod of the Presbyterian Church of Canada in Connection with the Church of Scotland." In 1844, this united Synod, at its meeting in Kingston, broke into two bodies. The smaller of the two, which sympathized with the Free Church, soon became the larger; and in 1861, it formed a union in the city of Montreal with a "Missionary Synod" which, in 1847, had

taken the name of "The Synod of the United Presbyterian Church of Canada." Thereafter, there were only two Synods in the Upper Provinces, as there were only two in the Maritime Provinces after 1868.

Negotiations for union between the four Synods soon followed. These extended over five years, and then the four churches came together, by their Supreme Courts, in the city of Montreal, on the 15th of June, 1875, to form "The Presbyterian Church in Canada."

No one who was present on that occasion will ever forget the impressive scene. More than one of those who took part pledged himself privately to God, to labor in the cause of union as long as he lived in order to obtain for Canada the unspeakable blessing of a united Christian and Apostolic Church.

The first work undertaken by the General Assembly of the new body was the appointment of a committee to raise the money required to erect a building for Manitoba College in the city of Winnipeg. There has never been any Presbyterian disunion in the North-West. The Canada Presbyterian Church organized the Presbytery of Manitoba in 1870, and in 1872 the Church of Scotland in Canada sent a missionary to take part in the work of the College which had been established in 1871. Co-operation thus preceded union, but the union of 1875 has been productive of signal benefit on a large scale to Manitoba, the North-West Territories and British Columbia.

Over that vast region, which Canada is developing in spite of formidable difficulties at an enormous expenditure, in faith that the future greatness of the country will repay her, the Church has been able to keep pace with the increase of population. We are establishing hundreds of mission stations among settlers scattered over almost half a continent, and at the same time working energetically to evangelize the old sons of the soil and the new immigrants from China.

Our Church is the result of at least seven unions. It represents not only British and Irish Presbyterianism, but American, German, French, and other elements as well, while it is distinctly and resolutely Canadian. Every section of which it is composed has added something to its religious strength and the richness and fulness of its life. This should indicate to us what would be the necessary result of future unions of all who love the Lord Jesus Christ. Only through union with them can we understand and appropriate their peculiar excellencies. As long as we stand aloof we misjudge them and impoverish ourselves. As the country has united, the Church of Christ should unite, or both country and Church must suffer. Why should not Canada set an example to the world in this matter of high and common concern.

As to the present strength of our Church,

is not that set forth in every statistical report made to the General Assembly, as well as in the decennial census of the Dominion? There are now 800,000 Presbyterians in Canada; more than 106,000 families, more than 160,000 Sunday school scholars, and more than 202,000 communicants reported as being in connection with the Church.

The families have doubled and the communicants more than doubled since 1875. The rolls of the Presbyteries which united in 1875 contained the names of 623 ministers, of whom 21 did not enter the union. The 602 have increased to more than a thousand, while the 21 have decreased to less than half the number. Our organized congregations are 2,432, officered by 7,000 ordained elders and nearly 19,000 Sunday School teachers.

The Church raised last year for all purposes \$2,180,390, of which \$292,513 were for its schemes or missions. In 1875-6, our total revenue was less than one million, of which the sum given for missions was a very much smaller proportion than now. Our University and our Colleges have steadily grown in efficiency, as regards staff, students, endowments, buildings, libraries, and other equipment. To those who remember the day of small things, all this is gratifying.

But the strength of a Church can no more be estimated by statistics than the strength of a nation by the number of its people. A church, like an individual, is known by its fruit, but who shall estimate aright spiritual fruit? None but the Unerring Judge can do that. It is ours to humbly ask forgiveness for duties undone, opportunities neglected, trusts betrayed, sins committed; and from these confessions to rise to higher things. At the same time, we must neither deny nor forget what God hath wrought. Give to Him hearty thanks for our progress, prosperity, and peace. Give thanks that we belong to a Church built on the foundation of the Apostles and Prophets, Jesus Christ, the chief corner stone; a church which has proved its fitness to be national, but which claims to be, not merely Scottish, but acumenical in faith and polity; blessed with a long roll of martyrs, prophets and statesmen; with rich memories of the far distant past and possessing in the dew of its youth the promise of a more glorious future. We are the inheritors of its traditions and its achievements. Great things have been done for us, and from those to whom much is given, much is required.

Other men have labored and we have entered into their labors. Stimulated by their example, let us be faithful to the trust committed to us. Profiting by their mistakes let us seek with our larger opportunity, to do even better work in winning our country and the world for truth and right.

The World Field.

Glasgow has 275 Presbyterian churches.

In Great Britain there are 2924 Baptist churches.

The number of Indian Church members in the United States is 28,663.

The French have been seeking to subdue the natives of Raiatea, South Pacific.

Mr. Gladstone says that Continental Protestantism is very broad, very cold, and inactive.

An exchange says that there are more than 17,000 prisons in the United States and nearly as many lunatic asylums.

The latest returns give the number of communicants in the Episcopal Church in England at 1,840,351.

The extraordinary popularity of Mr. Spurgeon's sermons continues, though 11 years have passed since the same began.

Anglican Roman Catholics are said to have had much to do with the rejection of Anglican orders by the Pope.

On the Loyalty Islands there are 10,000 Protestants and 13,000 Roman Catholics, and French officials are more favorable now to Protestantism.

Roman Catholics teach that, in case of necessity, when there is danger of an infant dying, any man or woman, even an infidel or heretic, may administer baptism.

Deaths by suicide last year in the U. S. A., 6,520; murders, 10,652! Something left, surely, for the twentieth century to do.—*Golden Rule.*

Belgium's revenue from the drink habit has grown in forty years from 4,000,000 dollars to 33,000,000 francs, crime increasing 200 per cent.

The Spanish Government expends \$8,000,000 a year for the church, and only \$200,000 for education in public schools, the communities being expected to do the rest.

Ballington Booth makes the announcement that he shall ordain all his officers, and that in the future, the Lord's Supper will be celebrated at the first monthly meeting of the "Volunteers."

In the North of Ireland, where popery has not blighted the intellect and blasted the energies of the people, you can discover the true worth of an Irishman.—*Primitive Catholic.*

The Congregational Union statistics show 4,607 churches and mission stations in England and Wales, 187 churches in Scotland, and 27 in Ireland, with 96 evangelistic stations.

At the beginning of this century the Bible could be studied by only one-fifth of the earth's population. Now it is translated into languages that make it accessible to nine-tenths of the world's inhabitants.

The largest church in great Britain is the Metropolitan Tabernacle, (Spurgeon's), which has a membership of 4,708. There are 28 Sunday schools connected with it, which have 718 teachers and 8,800 scholars.

The Christian Endeavor, of San Francisco, states that three millions of people in the United States labor every Sabbath, as on other days, and that the "majority of church-members are either indifferent to this fact, and to the interests of Sunday reform, or are, as is too often the case, themselves Sabbath desecrators."

A missionary of Tung-Cho thinks that thousands of the Chinese will be brought to Christ because they have no clocks! They come to the hospital to be treated in great numbers, and, not knowing the time, come often an hour or more before the hospital is open, and while they are waiting, the Bible-women talk with them.—*Golden Rule.*

According to a statement from Teheran, the fortune left by the late Shah, Nasr-ed-Din, amounts to a milliard of francs, or £40,000,000 sterling. The gold and silver treasures alone valued at 40,000,000 francs (£16,000,000). It is said that the new Shah intends to devote £4,000,000 of his inherited wealth to public and civilizing purposes.

The Wesleyans have forty-two missionaries in the foreign field who are ladies, the London Missionary Society sixty-five, the Baptists thirty-five, the Presbyterians twenty-one, and the Moravians twelve. The Church Missionary Society has 192 lady missionaries, and the Church of England Zenana Society 180. The Zenana Bible and Medical Society employs seventy-eight ladies."

No missionary work in India is more imperative than work among the educated classes. There are in India no fewer than 30,000 college students, besides at least 70,000 students in the two highest classes of the high schools, as well as tens of thousands of young men who have spent some time in college. Moreover, this large proportion of students is a proportion that is constantly increasing.—*Ex.*

HOW BODIES INFLUENCE SOULS.

The time has gone by when anyone can scoff at muscular Christianity, because the world is learning that to obtain the best spiritual results the body must be brought to the highest point of physical perfection.

The body carries within it the elements of destruction, and such is its power over the soul that it can destroy it. This lesson shows that Daniel and his friends were kept in a better state of physical health by abstaining from wine and luxuries than those who were fed upon dainties from the king's table. Daniel did not refuse the wine, because of what we would call temperance principles, but rather on religious grounds, because the wine and the meat had been offered to idols, therefore he would have none of it, but that did not alter the effect of his abstinence.

The law of abstinence is one which it is well for all to obey, because it is only by the most rigid watchfulness that the life can be kept clean and pure. When one begins to yield to the temptations which are continually arising, and when one begins to take pleasure in the wine cup, it is well to call a halt and look the danger in the face. The strength of evil habits is immense and they bind with chains of steel.

The one who drinks not only injures himself but he also injures others by his influence. One of the solemn thoughts of life is that no man liveth to himself, but the influence, even of the most unimportant one, is continually reaching out and touching others.

Paul's advice to Timothy, "Take heed to thyself," is the same that might be applied to many a young man who is starting out in life with bright prospects before him, which he is already beginning to dim by his want of self-control, for nothing of worth either in life or character can stand before this fatal habit of intemperance.

The one who would keep his soul pure must have a pure body. He must withstand all temptations and keep himself as rigorously in the way of right as though he were in training for one of those races which required that every faculty and every muscle be in perfect condition that the contestant might run well. In this constant struggle between the high and the lower nature, the flesh will come off conqueror unless the appetite is controlled and the body is kept clean—a fitting habitation in which the soul may dwell.

Bible References:—Matt. 13:19, 24, 25; 16:1; Luke 4:13; John 16:33; 2 Cor. 11:3; 12:7; 1 Thess. 3:4, 5; 1 Tim. 6:9; Heb. 5:1, 2; Jas. 1:12; 1 Peter 1:6, 7; 5:8, 9; Matt. 12:1820; 13:36-43; 22:44; John 12:30, 31; 14:30; 16:33; 1 Cor. 15:25, 26; 2 Cor. 2:14; Eph. 1:19-23; Phil. 2:9-11; 2 Tim. 1:10; 2:1; Heb. 12:1, 2; 1 John 4:4; Rev. 6:2; 12:10, 11; 13:17; 17:14; 19:11-16; 21:7.

BAZAARS: A TALK BY PANSY.

Dear! dear! I have said so much in the past about "fairs, festivals, fancy bazaars," and the like, as a means of raising money for the church or for missions, that it hardly seems as if there was anything left for me to say. Yet I am entreated by a dozen different people to give my opinion.

Well, here it is, I do not like those ways. I believe there is a better way. What more can be said?

Why don't I like them? O, the answers to that would take at least an hour. Let me think what I can say in brief.

1. Experience, that expensive teacher, has taught me that all these devices are consumers of valuable time; that, as a rule, not only lessons, but prayer meetings and home duties, suffer because of them.

2. They are expensive. From the "fancy sale" of manufactured trifles down to the "fancy dress parade" for the benefit of the church, (!), they often consume, in actual money, to say nothing of time, more than the net results. I know, this sounds improbable; but, dear friends, consider how much is spent for cakes and candies and creams that, because they are "donated," are never counted in the expenses; yet did they not cost money? I know all about that fallacious argument that people are induced to give in this way who would never give outright for the church; but, besides believing that in nine cases out of ten those very persons would give something if intelligently approached and courteously and at stated periods asked, experience again has taught me that the largest givers are those who do the most of the work, and the larger share of the buying afterwards at fancy prices.

3. Did you ever know of any of these devices for money-raising that did not have connected with them at least one heart-burning period; some sister whose feelings were "hurt," if not hopelessly torn to shreds? So continual has been this experience that I think many earnest workers have come to realize that Satan finds a very fruitful field for labor among the overwrought nerves and overtaxed bodies that preparation for even the mildest church festival entails.

4. But this is not considering the question "in brief." Will you not study it, dear friends, in the light of your own and others' experience, and decide whether these spasmodic efforts and haphazard results are really, in this dawn of the twentieth century, the best ways yet known for furnishing money for the work of the Lord? If they are not, shall we not have the best?—*Golden Rule.*

Last year nearly seventeen thousand tons of freight were transferred over the railway between Jaffa and Jerusalem. Commercial travellers even now visit Jerusalem.

SELF OR JESUS CHRIST.

BY REV. THEODORE L. CUYLER.

The continual conflict with every Christian is between self and Jesus Christ. Self is the old owner who does not like to be dislodged, and disputes the right of Jesus to be enthroned in the heart. Self sets up its own will and tries to have its own way. Self has abundant uses for the purse, and "cannot afford" to give money away that might buy a fine equipage and rare pictures, and other creature-comforts that make life agreeable. It keeps a sharp eye on the cheque-book, to see that too much is not bestowed on objects of charity, and it whispers artfully, "remember how our expenses are increasing and charity begins at home." Self watches the weather on Sunday morning—the one day in all the week when health is of paramount importance—and hesitates about the risk of wet feet or sitting in damp clothing. Self comes home late and mutters, "I am too tired for prayer-meeting to-night"; although it is never too tired for a party, a concert or the opera. And so smooth-tongued self has an oily plea always ready; and if Christ's sentinel, a living conscience, is not there to challenge and silence the cunning seducer, self carries the day.

But the slighted and defrauded Saviour seemeth to say—what meaneth all this? Did I not die to redeem thee? Did I not purchase thy salvation with My precious blood? "Thou art Mine." All thy possessions are but loans for which thou must give account. Thou art not thine own; *thou art Mine!* I will put thee where it seemeth best to Me, and where it is most for thy soul's good; it may be on a bed of sickness, or in straitened quarters, or under a cloud of disappointment, or in a house of mourning. Thou art My child and I appoint thee lessons; thou art My vine, and I may use the pruning-knife if it will make the clusters more abundant. Be thou faithful unto death and I will give thee the crown of eternal life!

What a different idea of life this gives us! Nothing else will put down and keep down the accursed spirit of selfishness, but the constant sense of Christ's ownership of us. "Oh, honorable Jesus," exclaimed that king of Christians, John Bunyan, "Oh, thou loving Jesus! Thou hast wrested me from my old master the Devil. Thou deservest to have me, for Thou hast bought me with Thy blood; Thou deservest to have all of me. Thou hast paid for me ten thousand times more than I am worth; for Thou wast slain, and hast redeemed me with Thy blood; Thou hast saved me from death and hell."

When Jesus Christ says to you or me "thou art mine," that establishes a clear right to the whole of us. Our tongues must speak for Him, and our hands work for Him. If our brain forges a good thought, His image must be stamped on it. Our influence be-

longs to Jesus; how dare we surrender it to the demands of Fashion? Christ redeemed us to be a "peculiar people"—peculiar in hating sin, peculiar in standing for the right, peculiar in doing business squarely, peculiar in giving generously of our substance, peculiar in obeying only one Master, peculiar in seeking to save souls, and peculiar in having well-springs of joy that never run dry. The more that we live as if Jesus Christ owned us the more people we will draw to Christ. A half-way Christian never makes any converts. Consecration to Jesus is the first step to conversions to Jesus.

There is a very sweet and soul-cheering side to this truth of Christ's ownership of us. If we are Christ's, then He is pledged to take care of us. No one shall pluck us out of His hands. He will give us bread to eat that the world knoweth not of, and draughts from a well that never fails. If our income of money is small, then the incoming of our King into our souls makes us rich. A hard bed lies softer, when conscience smiles, and Jesus Christ makes His love to be our pillow. By-and-bye when death comes with spade and pall and the narrow house, then He who hath redeemed us will draw our deathless spirit closely to Himself and say—"Fear not! *Thou art mine!* Where I am, thou shalt be with me and for evermore!.."

"ROUNDERS."

There are not a few in our day who flit from church to church; who go wherever they can hear the last new preacher or the last new soprano; who crowd the aisles of one church or one Sunday, of another church on the next Sunday, and are possibly on their bicycles or reading the last sensational Sunday newspaper at home on the third Sunday. If they are not given the best seats in the sanctuary they grumble at the inhospitality of the churches; if a contribution box is passed they drop a penny in, and wonder that the churches are always begging; and they go away from the church flattering themselves that they have rendered a distinguished service to the church and its preacher by honoring the one with their presence and the other with their attention. Such Christians grow as little as a plant that should be transplanted into a new pot every week. The soul is not like the aerial moss which thrives on the moisture in the air, and grows as it travels on the wings of the wind. It must be rooted if it is to build up.—*Presbyterian Banner.*

Silence is sometimes more significant and sublime than the most noble and most expressive eloquence, and is on many occasions the indication of a great mind.—*Addison.*

A PARTING WORD.

The late Dr. A. J. Gordon concluded his last pastoral letter to his church with these words :

"Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service. Therefore :

"Ask yourself daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether he would have you go yourself to the heathen if you have the youth and fitness required for the work. Or, if you cannot go in person :

"Inquire diligently what blood mortgage there is upon your property in the interest of foreign missions—how much you owe to the heathen, because of what you owe to Christ for redeeming you with his precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you if he finds your wealth invested in superfluous luxuries or hoarded up in needless accumulations instead of being sacrificially devoted to giving the Gospel to the lost.

"But remember that consecrated giving will be impossible unless there be first a consecrated giver. Therefore I counsel you to seek the special grace and anointing of the Holy Spirit, that he may work in you that consecration of heart and life on which so much depends. Yours in Christ."

MANAGING CHURCH FINANCE.

A writer in the *Presbyterian* proposes what he calls the "Redstone" plan. For enabling those who manage the Finances of the Church to do so on business principles :—

On a given day two cards are placed in the hands of each member of the congregation, on which he is requested to write his subscription to each Church Scheme for the ensuing year and return one card in the envelope on the next Sabbath, keeping the other. The treasurer transmits these various sums to the session who in turn sends them to the Presbytery at its spring meeting. The Stated Clerk of the Presbytery takes the sum of the pledges made by the sessions and forwards them to the Assembly; the Assembly in turn makes a report of the pledges of the Presbyteries to the Committees. Pledges from the various societies are sent up through the same channel.

Thus it will be seen that the members and societies stand pledged to the session, the session to the Presbytery, the Presbytery to the Assembly and the Assembly to the Boards.

Nothing could be more simple and easily operated when the system is adopted. One beauty of it is that it is a very quiet way of giving and as secret as possible.

The pastor preaches his sermon upon the subject of giving, distributes his documents to each family and sees that every one receives his card, and payment is made to the collector or treasurer or in any other manner deemed most efficient. The various Committees know how much they have to depend upon during the year and plan accordingly.

MOODY'S REPLY TO A CHALLENGE

A few weeks ago, Mr. Moody, who has during the present winter been carrying on a great work in New York and Boston, was invited by the infidel club in New York, to debate the merits of Christianity with two leading secularists. His reply was as follows :—

"Your letter of December 5th reached me on Monday. I cannot accept your invitation to debate with leading secularists for many reasons, of which I shall only refer here to two. In the first place, my mind is made up on the question proposed—namely, the relative merits of Christianity and infidelity, under whatever other name it appears.

"Somebody once asked Charles Sumner to hear the other side of slavery. 'Hear the other side?' he replied; 'there is no other side.'

"I would as soon discuss the relative merits of Christianity and infidelity. Nobody who studies history need hesitate in answering the question.

"And I know what Jesus Christ has done for me during the last forty years since I have trusted Him. Let the members of your club accept Christ as their personal Saviour, and they need not waste time discussing such a question. If I had a remedy that never failed to cure disease for forty years, I should not stop to compare its merits with another remedy.

"My other reason is that the times call for action, not for discussion. Hundreds and thousands of men and women are dropping into drunkards' and harlots' graves every year right here in New York. Now let us all join hands and try to save them. I will try to reach them with the Gospel. I will tell them of a Saviour who came to seek that which was lost, who died a cruel death on the Cross in order that their sins might be blotted out in His precious blood.

If there is any merit in infidelity, let your members likewise put it into practice. Let them reach out a helping hand to those unfortunates who are sunk in vice and misery. Then, when they are restored to purity of life, we shall have time to turn aside to discussion. Yours very truly, D. L. Moody."

THE VALUE OF CHARACTER.

Goodness is greatness. The best people are the noblest people. God counts quality. We are not strong by what we do, but by what we are. The inner graces constitute the worth and beauty of the soul. They are to the man what harmony is to music—what form and color are to art. The individual who has conquered himself is more worthy of admiration than he who, by his armies, has placed nations under his feet. Even genius is nothing beside goodness.

True, this is not the world's estimate. The world regards men by their wealth, their social position, the number of their friends, and by their influence upon others. Those who live in palaces, dress in broadcloth and satin, ride in luxurious equipages, have culture and refinement, are possessed of distinguished talent, attract by their wit, charm by their eloquence, astonish by their learning—these are the great of the earth before whom we bow down.

But the judgment of the world is by no means always the judgment of God. Only true manhood counts with him.

See here, young people! Not all can gain high position, or great wealth, or social influence, or wide reputation. But all—may have that which is better than position, and wealth, and social influence, and reputation—all may possess a pure heart and a clean life. An upright, unselfish life spent amid poverty and obscurity is a larger life than that lived by a king or queen who knows not God and righteousness.—*Epicworth*

HOW I PREPARE MY SERMONS.

BY DAVID JAMES BURRELL, D.D.

I took with me from Union Seminary in 1870 the commonly accepted views of homiletics. For ten years my sermons were constructed along those lines. I preached the Gospel as well as I could, in the bondage of a manuscript. The sermons prepared at this time rest placidly in three drawers, which lie open at this moment before me.

But there came a Sunday when, as I stood before my congregation, I felt like an athlete, bound and hampered by my elaborate equipment, beating the air. That was the last.

I said, What is preaching? And wherein does the preacher differ from an advocate? Is it not jury-pleading in highest form? The Lord Christ is my client; the congregation (twelve or twelve hundred, it matters not) is my jury; my case is, "This Jesus is the Christ"; and the business in hand is persuasion.

So I put away those precious manuscripts, the work of ten earnest, prayerful years, and there, like the mummies of the Pharaohs, they "lie in glory, everyone in his own place."

A new method of sermon-preparation was

the result. Given: the Gospel, a commission, and a waiting-congregation; the only question is, how to bring these people to Christ and into the closest relations with Him.

First: By way of premise, it means hard work. The man who preaches "extemporaneously" merely to save himself the trouble of writing will fail as certainly as other sluggards do. To preach successfully without "the non-conducting parchment" requires a very considerable addition to the usual work of preparation.

Second: There must be a clear outline. A written sermon may be constructed on the essay plan; but the man who expects to face his congregation, eye to eye, must know his proposition, his progressive steps of approach, his illustrations by the way, and his conclusion. He must know all these by heart. The first thing is to know where he is going, all the rest is to get there.

Third: There must be a perfect "line of discourse." Continuity is the straight path to conviction. No branching off into tangential or collateral lines of thought. Straight on to the Q. E. D.! Let everything be put under contribution to this end. No illustrations for any purpose but illustration. No anecdotes at all; the time-limit of the sermon is too brief. It may be that we shall never face this jury again; we have a case to make; our business to make it.

Fourth: It is wise to write. "Writing maketh an exact man." The great danger in face-to-face preaching is that one will be tempted from the straight path of his purpose. I have not preached two sermons in fifteen years without writing them out.

Fifth: It is unwise to commit to memory. The train of thought is the important matter; the consecution, the chain of argument, the progressive approach to the desired end. An attempt to memorize will certainly prevent a concentration of the speaker's mind on the matter in hand. To look into the air with absent eyes in the effort to re-call a written sentence is preaching from a manuscript as really as if the manuscript were before us. What is the advantage? Let memory busy itself with the path of reason. Let every faculty be free and eager. Room, freedom, abandon is what the preacher wants when he faces souls. Let him lay aside every weight and run the race set before him.

Sixth: "By My Spirit, saith the Lord." When a preacher has made his best preparation, prayerfully and laboriously, he is justified (and not otherwise) in leaving all props behind him, as he enters his pulpit, and throwing himself wholly, unreservedly, absolutely on the promised help of God. It is under such circumstances that the promise holds good: "Whatsoever shall be given you in that hour speak ye: for it is not ye that speak, but the Holy Ghost."—*Homiletic Review*.

International S. S. Lessons,

GENTILES GIVING FOR JEWISH CHRISTIANS,

5th September,

Les. 2 Cor. 9: 1-11. Gol. Text, 2 Cor. 8:9.
Mem. vs. Catechism Q. 91.

Time and Place.—Written during Paul's journey through Macedonia (probably at Philippi) late in A.D. 57.

The Duty of Generous Giving. vs. 1-5.
The Manner of Right Giving. vs. 6, 7.
The Reward of Liberal Giving. vs. 8-11.

HOME READINGS.

M. 2 Cor. 8: 1-12. . . *Christ though rich became poor.*
T. 2 Cor. 8: 13-14. . . *We should supply others' wants.*
W. 2 Cor. 9: 1-15. . . *Gentiles giving for Jewish Christians*
Th. 1 John 3: 1-24. . . *"Whoso . . . seeth his brother have need."*
F. Psa. 112: 1-110. . . *"A good man showeth favor."*
S. Matt. 21: 25-46. . . *"Hungered and ye gave me meat."*
Phil. 2: 1-16. . . *"Let this mind be in you."*

In his first letter to the Corinthians (Ch. 16: 1-4) Paul had given instructions as to a collection for the church at Jerusalem, then suffering from poverty. The collection, it seems, had been promptly undertaken. In the meantime Paul had mentioned to the Macedonian church the zeal which the Corinthians had shown in the matter. Apparently, the Corinthians had been slow in gathering the promised money, and Paul, now fearful lest after his boasting of their zeal, their performance should fall short of their promise, again urges the matter on their attention.

In our lesson he appeals to them not to put him and themselves to shame by falling behind the Macedonians in a matter in which the Macedonians were but following their lead. So anxious was he that their promise should bear full fruit in performance, he sent Titus and others to see that the money was ready when he should come for it. He appeals to them to exercise true liberality and describes its blessings.

1. Those who have plenty should give to those who lack.
2. Liberality in one influences others to be liberal.
3. We should give with love, cheerfully, thoughtfully.
4. God will give to those who are generous to others.
5. Spiritual blessing is given to minister to the wants of others.

CHRISTIAN LIVING.

12th September.

Les. Rom. 12: 9-21. Gol Text. Rom. 12: 21.
Mem. vs. 16-18. Catechism Q. 92, 93.

Time and Place.—Written at Corinth, early in A.D. 58.

1. The Spirit of Love. vs. 9-12.
2. The Spirit of Sympathy. vs. 13-17.
3. The Spirit of Forgiveness. vs. 18-21.

M. Rom. 12: 1-21. . . *Christian Living.*
T. Heb 13: 1-25. . . *"Let Brotherly Love Continue."*
W. Rom. 13: 1-14. . . *"Put ye on the Lord Jesus."*
Th. 2 Pet. 1: 1-21. . . *Godliness, Brotherly Kindness, Charity.*
F. Phil. 4: 1-13. . . *"Rejoice in the Lord Alway."*
S. Luke 6: 27-35. . . *"Do good to them which hate you."*
S. John 17: 1-26. . . *In the world but not of it*

In chapters 1-11 of his Epistle to the Romans, Paul clearly shows the sinfulness and consequent hopeless condition of man in his natural state, and God's grace and mercy in Christ by which the guilty are accepted, saved, and cleansed.

He then goes on in chapter 12 to make plain the duties of those who are thus saved. In verses 1-8 is set forth the Christian's duty of practical consecration to his Saviour.

Then follows our lesson, which is devoted to an exhortation to practically apply Christian principles in all life's relations. We are shown that Christians must exercise and cultivate sincere love; purity of life, hating the evil and seeking the good; kindly courtesy and consideration; joyful hope; patient endurance; real, persevering prayer; unselfishness and benevolence; meekness, sympathy with our fellows; humility, avoiding all pride and self-conceit; strict honesty in all dealings; peaceableness; and a loving and forgiving spirit toward enemies. Such is the Apostle's measure of Christian living.

1. Our love should be sincere, generous, full of kindness.
2. We should be diligent in all business, earnest, energetic, and reverent.
3. We should be always ready to minister to those in need.
4. We should be sympathetic, entering into others' joy or sorrow.
5. We should never be quarrelsome, but should return good for evil.

PAUL'S ADDRESS TO THE EPHESIAN ELDERS.

19th September.

Les. Acts 20: 22-35. Gol Text, Acts 20: 35.
Mem. vs. 20-24. Catechism Q. 94.

Time.—Spring, A.D. 58.

Place.—Miletus, a seaport 36 miles from Ephesus.

1. A Tender Farewell. vs. 22-27.
2. A Solemn Charge. vs. 28-30.
3. A Faithful Ministry. vs. 31-35.

M. Acts 20: 1-16. . . *Paul's Journey to Miletus.*
T. Acts 20: 17-38. . . *Paul's Address to the Ephesian Elders.*
W. Eph. 1: 1-23. . . *"To the Saints which are at Ephesus."*
Th. Heb. 9: 1-28. . . *"The Power of Christ's Blood."*
F. Mark 13: 19-37. . . *"Warning against false Prophets."*
S. 1 Pet. 1: 1-25. . . *"An Inheritance Incorruptible and Undefiled."*
S. Luke 6: 37-49. . . *"Give, and it shall be given unto you."*

At the end of his second visit to Corinth (see "Hints and Helps," Lesson IX), Paul planned to sail from Cenchrea for Jerusalem; but the discovery of a plot to kill him led him to go by land through Macedonia. Sailing from Philippi he came to Troas. Here he stayed seven days. On the first day of the week he celebrated the Lord's Supper with the disciples and preached to them. A boy in his audience was killed by falling from a window while asleep. Paul restored him to life. The next day Paul walked to Assos, whence he sailed. Passing by Ephesus for want of time, he came to Miletus. Here, in a day or two, the elders of the Ephesian church met him at his request, and he delivered an address to them, the concluding part of which we study to-day. The words of Christ quoted in verse 35 are not recorded in any of the gospels.

1. We should be ready for whatever lies before us.
2. We should have only one desire, to be faithful to Christ.
3. All about us are enemies, like wolves watching to destroy us.
4. We need first of all to take heed to ourselves.
5. The strong should help the weak.

REVIEW IN ACTS AND EPISTLES.

26th September.

Les. Review in Acts Gol. Text, Matt. 5: 16. and Epistles. Catechism Review.

HOME READINGS.

M. Acts 15: 36-16: 40 Lessons I, II.
 T. Acts 17: 1-34 Lessons III, IV.
 W. Acts 18: 1-28 Lesson V.
 Th. 1 Thess. 4: 1-18 Lesson VI.
 F. 1 Cor. 8: 1-13; 13; 1-13 Lessons VII, VIII.
 S. Acts 19: 1-20: 38 Lessons IX, XII.
 S. 7 2 Cor. 9: 1-15; Rom. 12: 1-21 Lessons X, XI.

REVIEW EXAMINATION.

After the conference at Jerusalem, where did Paul and Barnabas go?
 What did Paul now propose to Barnabas?
 What dispute arose between them?
 Who accompanied Paul?
 What happened to Paul at Troas?
 Where was the gospel first proclaimed in Europe?
 Who was the first convert?
 What miracle did Paul perform at Philippi?
 What was done to Paul and Silas on account of it?
 How did they spend their time in prison?
 What happened at midnight?
 Who was converted at this time?

Where did Paul and Silas next go?
 How long were they there?
 What was the result of their labors?
 What did the Thessalonian Jews do?
 Where did the church send Paul and Silas?
 What is said of the Jews at Berea?
 Where did Paul go from Berea?
 What aroused his indignation at Athens?
 Before whom did he make an address?
 How were his words received?
 Where did he next go?
 With whom did he live there?
 How did he support himself?
 To whom did he first preach at Corinth?
 What did he do when they rejected his teachings?
 How did the Lord encourage Paul at Corinth?
 How long did he labor there?
 What was the result?
 What letters did Paul write from Corinth during this period?
 What are the teachings of our lesson this quarter from his first letter?
 Where did Paul go from Corinth?
 Who accompanied him?
 Where did he then go?
 Upon what did he start from Antioch?
 After visiting the churches of Galatia and Phrygia where did he go?
 How long did he labor there?
 With what result?
 Who stirred up the Ephesians against him?
 What letter did Paul write from Ephesus?
 What are we cautioned against in our lesson on I. Cor. 8?
 What are we exhorted to do for others' sake?
 What is the meaning of "charity" as used in I. Cor. 13?
 How is the necessity for such charity shown?
 What are some of its works?
 What are the three great virtues?
 Which is the chief?
 Why is it the chief?
 Among what churches did Paul next make a tour?
 What letter did he write while upon this tour?
 Lesson X.
 Why did he write it?
 Where did Paul go from Macedonia?
 How long did he stay?
 What letter did he write from Corinth?
 What was the subject of the portion of this letter which we studied this quarter?
 Mention some of the things he names as necessary to Christian living.
 Where did Paul go from Corinth?
 Describe his visit to Miletus.
 Whom did he call to meet him there?
 Where did he say he was going?
 What did he say awaited him there?
 What sad announcement did he make?
 Of what did he warn them?
 To what did he exhort them?
 What were his last words to them?
 What then happened?

Receipts.

For the month of April, by Rev. Robt. H. Warden, D.D., Agent of the Church, Address Presbyterian Offices, Toronto.

KNOX COLLEGE FUND

Table listing receipts for Knox College Fund, including reported amounts and various donors like Rev J L Murray, R M Hamilton, T Scouler, J McNair, Dr McDonald, etc.

QUEEN'S COLLEGE FUND.

Table listing receipts for Queen's College Fund, including reported amounts and donors like W Williams, Elmvale, Waterloo, etc.

MONTREAL COLLEGE FUND.

Table listing receipts for Montreal College Fund, including reported amounts and donors like Waterloo, etc.

MANITOBA COLLEGE FUND.

Table listing receipts for Manitoba College Fund, including reported amounts and donors like Kelo Scotland, Paisley Knox, etc.

HOME MISSION FUND.

Table listing receipts for Home Mission Fund, including reported amounts and donors like Greenock St Mich, U P, Kelo Scotland, etc.

Table listing receipts for Indian Famine Fund, including reported amounts and donors like Galt Knox, Lansdowne, Aylmer, etc.

AUGMENTATION FUND.

Table listing receipts for Augmentation Fund, including reported amounts and donors like Paisley Knox, Bayfield Road, etc.

FOREIGN MISSION FUND.

Table listing receipts for Foreign Mission Fund, including reported amounts and donors like Paisley Knox, Streetsville, etc.

WIDOWS' AND ORPHANS' FUND.

Table listing receipts for Widows' and Orphans' Fund, including reported amounts and donors like Waterloo, etc.

Table listing receipts for Indian Famine Fund (continued), including reported amounts and donors like Paisley Knox, Anon, etc.

INDIAN FAMINE FUND.

Table listing receipts for Indian Famine Fund (continued), including reported amounts and donors like Rocky Point, Friend Rocky Pt, etc.

WIDOWS' AND ORPHANS' FUND.

Table listing receipts for Widows' and Orphans' Fund, including reported amounts and donors like Waterloo, etc.

MINISTERS' RATES.

Table listing Ministers' Rates, including reported amounts and donors like Reported, A Henderson, M Turnbull, etc.

Table listing receipts for Knox College, including reported amounts and donors like Tor West, Sutherland, Springfield, etc.

MINISTERS' RATES.

Table listing Ministers' Rates, including reported amounts and donors like Reported, M Morrison, D M, etc.

ASSEMBLY FUND.

Table listing receipts for Assembly Fund, including reported amounts and donors like Reported, Whycoomagh, St Peter's, etc.

FRENCH EVANGELIZATION.

Table listing receipts for French Evangelization, including reported amounts and donors like Reported, A J Ross, Nairn, etc.

MINISTERS' RATES.

Table listing Ministers' Rates, including reported amounts and donors like Reported, A Henderson, M Turnbull, etc.

KNOX COLLEGE, Stud. Miss. Society.

Paisley, Knox ss 12 45 BIBLE HOSPITAL AND ORPHANAGES.

Hx F Massey bel \$10 00 Mrs W P Yulte, Montreal 100 00 Mrs D Yulte, Mon 50 00

JEWISH MISSION.

Eliza Hay, Ingr 1 \$25 00

UNAPPORTIONAL CONTRIBUTIONS.

Apdin 50 00 Tait's Corner 3 35 Tor, Floor st 400 00

Total \$484 95

Receipts.

For the Month of April, by Rev. P. M. Morrison, D. M., Agent of the Church, Address 39 Duke street. Halifax.

FOREIGN MISSIONS.

Table listing receipts for Foreign Missions, including reported amounts and donors like Reported, Hx St John's, Dartmouth, etc.

HOME MISSIONS.

Table listing receipts for Home Missions, including reported amounts and donors like Reported, Hx St John's, Dartmouth, etc.

NORTH WEST.

"A & A C." 20 00

Total \$521 67

AUGMENTATION FUND.

Table listing receipts for Augmentation Fund, including reported amounts and donors like Reported, W Gape, Camp, etc.

COLLEGE FUND.

Table listing receipts for College Fund, including reported amounts and donors like Reported, Div Jk, Mont., etc.

Thorburn, S Riv. 13 00	Int A McIntosh. 50 00	Rev G A Leck.... 3 75	COLLEGE LIBRARY FUND.	WIDOWS' & ORPHANS' FUND.
West Riv. & Hill. 25 00	Stellarton..... 20 00	Total.....\$20 75	Div Can Bk of Com\$3 50	Reported.....\$15 00
Int Mrs E Cameron 36 00	Int Mrs E Chipman 84 73	Grand Total...\$343 90	Total.....\$3 50	2, Lake Ainslie. 2 00
" W G King..... 36 00	Canard..... 6 03	—	—	Total.....\$17 00
" Alex Thompson 72 00	Int Jas Morell..... 18 00	—	FRENCH EVANGELIZATION.	—
Coup Moncton Gas 15 00	Mabou..... 5 50	—	Ordinary Fund.	—
Int C Saulnier... 6 00	Port Hood..... 1 00	—	Reported.....\$9 70	Reported.....\$13 00
" Amasa Durkee 30 00	Mrs W McCulloch 5 00	BURSARY FUND.	Stellarton..... 18 10	Mabou..... 3 00
Tabusintac, B Ch. 6 61	—	Reported.....\$5 00	Total.....\$27 80	Port Hood..... 1 00
Total.....\$658 56	Total.....\$323 15	Coup St John..... 29 75	Total.....\$27 80	Total.....\$17 00
AGED MINISTERS' FUND.	Rates.	Coup Lousbg scl. 36 00	—	—
Int. and Collections.	—	Total.....\$70 75	—	—
Reported... \$292 92	Reported.....\$17 00	—	—	—

A young man, the son of a Hindoo physician, who visited the World's Fair, has become converted to Christianity. "Don't make a fool of yourself," said his father. "Missionaries are the only people who profess to believe in Christianity, and they do so from self-interest. I have been in England and the United States, and there is not one in a thousand who believes in the Christian religion." When the father found his son was in earnest, he caused a letter to be sent to him, urging him to return home at once, for his father was very sick. His answer was, "After baptism." He returned home a baptized Christian, and his father's entreaties and threats were unable to move him, though he was entirely cut off from his inheritance and left without any support.

SHEWING THE WAY.

A poor little boy stood some time ago at the corner of one of the busy streets in Glasgow, selling matches. As he stood there a gentleman approached him and asked him the way to a certain street. The way to that particular street was very tortuous, but the little fellow directed him very minutely.

When he had finished his directions, the gentleman said, "Now, if you will tell me the way to Heaven as correctly, I'll give you a sixpence." The boy considered for a moment, then suddenly remembering a text he had learned in Sunday-school, he replied, "Christ is the Way, the Truth, and the Life, sir."

The gentleman at once handed him the promised sixpence, and left him visibly affected. The child thought this an easy way to make money, and going along the street he met a companion of his father's, whom he stopped and to whom he said, "If you will give me a sixpence I'll tell you the way to heaven." The man was surprised, but from curiosity he handed the boy a sixpence and was told, "Christ is the Way, the Truth, and the Life." "Ah," said the man, "I have been looking for the Way in saloons these many years, but I believe you are right. It was my mother's way."

In after years it was his privilege to tell it to the heathen, for the little fellow saved

a child from being run over one day, and, from gratitude, he was educated by the child's father, and to-day he is a foreign missionary, showing to others the way to Heaven.—*Sci.*

THE KING'S WORD.

It is related that when William, Prince of Orange, was invited to come to England to become its king, he gave pledges in writing to certain of his friends that he would appoint them to office.

When he was about to hand such a promise to one man, who was to hold one of the highest positions, the man declined it, saying, "Your majesty's word is sufficient. I would not serve a king if I could not trust his word."

The word of our King is worthy of our highest confidence. His word made the world's, and His promises are more enduring than the solid rock. We may rely upon Him for the fulfillment of every promise He has left us.

Spurgeon, though dead, is yet speaking. Very lately one of his sermons, translated into the Hindustani tongue, was sent forth to preach to the millions of India. Others are to follow.

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