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The Presbyterian Record.

VOL. XVII.

SEPTEMBER, 1892.

No. 9.

A Century of Missions. This year is the centenary of Modern Christian Missions. One hundred years ago was formed the first missionary organization, the Baptist Missionary Society, and on this wise.

William Carey, poor, uneducated, was absorbed from early life with this one idea, that God wished the heathen to know the gospel, and that it was the duty of the Christian Church to give them that gospel, and to that idea he devoted his life. His thinking, his reading, his talking, his praying, and, later on, his preaching and writing, were all on that one theme, until he compelled others to think of it too.

At first he earned his bread by mending shoes, He never attained the rank of shoemaker. When at his bench he had ever near him his Bible and a map of the world, and at times learned as he could a little of other languages. At length he became a schoolmaster, and after a time was called to be minister of a small Baptist congregation, each step giving him better opportunities of ventilating his all absorbing theme.

By letters, pamphlets, sermons, addresses, he agitated his scheme. At length he succeeded in getting together a few good men who were in some measure in sympathy with his views, and asked them if any of them was ready to go and carry the glad news to the perishing heathen. None were willing. Then he said, "If I go down into the pit will you hold the rope?" "Yes." They there and then subscribed £13 2s 6d, and in this way was formed in the autumn of 1792, in the village of Kittering, England, the Baptist Missionary Society, the first of the more than one hundred organizations, that are now at work evangelizing the world.

He went to India, but was not allowed to work on British soil. At Serampore, where Denmark ruled, he landed and began the work of translating the Scriptures, and within twenty years, he and his co-workers had given the word of God in twenty-one of the languages of India.

International Missionary Union.

The multitudinous societies of the day are for the most part known by their initial letters, and it requires no little watchfulness to keep abreast of the times in this regard, and to decipher all the cabalistic titles that meet the eye. Among them are the letters I. M. U.

Nine years ago, several, who were, or had been, Foreign Missionaries, met at Niagara Falls, and spent a few days in conference on missionary matters. They felt that such a gathering annually would be helpful, and thus arose the I. M. U. The one qualification for membership is that one is, or has been, a foreign missionary. All, of every creed or name, are eligible. For several years the meetings were held at Thousand Island Park, for the last three years they have been at Clifton Springs, New York. At this delightful sanitarium many of the American and Canadian Missionaries who are on furlough, recruit at once their physical and spiritual strength as they exchange experiences with kindred spirits, and the knowledge of each becomes the property of all. The Union itself is a most impressive thought. Here are no theorists, but men and women from all parts of the world, who have toiled and suffered for the heathen and for Christ, some of them for half a century or more, and those of them who are able, ready to return to their loved work.

This year the meetings continued for a week. There were one hundred and three members present. Meeting at nine, a.m., an hour was spent in devotional exercises, then the rest of the day was devoted to papers and discussions on themes affecting their work. The evening meetings were of a more popular kind, with tidings, in the shape of short addresses, from all parts of the world. It must be of great value to the missionaries themselves, and if the Church of Christ could only sit and listen to that week of theme and story what a forward movement there would be in the evangelization of the world.

Sept '92

Sabbath at the World's Fair. The efforts of the Christian people of the United States to have their historic World's Fair, and their country in connection with that fair, freed from the disgrace of Sabbath desecration and rumselling, have been partly successful. The government has made its vote of ten million of dollars, conditional on the fair being closed on Sabbath, but liquor is not excluded from the grounds. There will be a fierce struggle on the part of the liquor men to defeat any attempt to exclude it, but it is hoped that right may yet triumph over greed. It would be a sorry picture for America to present to the world, on the four hundredth anniversary of its discovery, as a sample of four centuries of moral progress, a torn and tattered Sabbath and a bestialized, drunken humanity.

Prohibition in Manitoba. There is something refreshing as the prairie breeze, in the straightforward common sense way in which they do things out there. In responsible government the people are supposed to rule, and the representatives are chosen to do their will. In accordance therewith, as was natural, these people were asked what their will was, and, as is usual when a free people are left to their own judgment, unbiassed by fear or bribe, they indicated very decidedly by their recent vote, that they *will* what is for their good. And now, is our age and country to exhibit such an example of tyranny, that a free people will not have what laws they want? Let us hope for better things. Why should they not get Prohibition if they want it? Who has a right to inflict the liquor traffic upon them if they do not want it?

And why should not the people of the whole Dominion have an opportunity of saying whether they wish Prohibition? If the people are the rulers, why should they be hindered from expressing their will? "We fear that Prohibition cannot be enforced," say the wise men who have been chosen to make our laws. "The country is not ready for it." But why not give the country an opportunity of saying whether it is ready for it. The country is of age and able to think and judge for itself. If the sovereign people say "we want that traffic prohibited," the work of those whom they choose to carry out their will is simply to act accordingly, and to provide machinery for carrying it out. The trouble is that the people are not sovereign. Cherishing that fond conceit, they allow themselves to be quietly and blindly led, while, to a great extent, instead of the people, liquor is king. The result of the elections in Manitoba should stimulate every true lover of his country, his fellow man, and his God, to watch, work and pray until this evil traffic, only evil continually, is abolished from our land.

The world's progress. A simple item of news in one of the daily papers contains a most suggestive thought. It is to the effect that a descendant of Columbus is to start the machinery at the World's Fair. The aged man cannot undertake so long a journey, but, touching an electric button, which connects with one of the ocean cables, and that again with the immense machinery in the fair buildings at Chicago, the machinery will be set in motion. The first message that Cyrus Field cabled across the ocean was "What hath God wrought." And as we think of the long and trying voyage of Columbus to the wilds of the Western world, and now of one of his descendants from that same old land, with a touch of his finger, setting in motion such vast machinery far West in that New World, we may well echo "What hath God wrought."

Education in Manitoba. A great principle has been emphatically pronounced upon by the people of Manitoba in their recent election, viz.—that they want their future citizens educated together in the common school, and not trained in sectarian schools, surrounded by denominational walls. The duty of the state, which is merely men and women banded together in organized society for mutual advantage, is to perpetuate itself by fitting its future citizens for the duties that man owes to his fellow man in organized society. That fitness is two fold, first, they should have the knowledge that will enable them to take their part as members of that society, and secondly, they should have the moral training which will lead them to act justly and righteously towards all its other members. Then let the more specific religious education be given by each denomination to its own young people, through the agency of the family, the Sabbath School, and the Church.

A nation will always lack one strongest bond of unity that does not educate together in its one common school, its young people of all classes and creeds. Let them there learn their common life lessons, to love their common country, to know and love and trust each other, and a bond is formed that no other time or condition of life can form, and that no after surroundings can effectually destroy. It is to be hoped that the very clearly expressed will of a free people will not be thwarted by sectarian devices, but will become that people's law; and God speed the day when throughout Canada, the common school bell shall summon the children to their work.

Since the above was written, the Privy Council has sustained Manitoba's appeal, and declared that she has the power to control her own educational matters. And now the provinces on the extreme east and west of the Dominion, the Maritime Provinces, both by the Atlantic and the Pacific seas, and the central Province, that of the Prairie sea, rejoice in free public schools.

The "Record" in Every Family. In last issue a special offer was made to all who may wish next year to place the RECORD in every family of their congregation. To enable them to introduce it, it will be sent to all such for the last four months of this year at *five cents* per copy in parcels. This is but part of its cost, but it is done to aid those who are trying to increase the circulation.

There is a large number in every congregation who will not subscribe for any religious paper, but these are the ones who most need it, and there can be no doubt that the money expended in putting a copy of the RECORD into every family, whether the money be taken by collection, or voted from the church funds, would more than repay itself to the congregation in the added interest and support on the part of these more careless ones, while in addition there would be the benefit to themselves, their families, and the church at large. The General Assembly at its last meeting strongly urged upon all ministers, sessions, societies, or whoever may have charge of the RECORD, to try and place it, so far as is possible, in every family throughout the church. Thus, and thus only, can it fulfil its purpose by bringing before the whole church the whole work of the church.

Minutes of the General Assembly and Reports. The minutes and reports will soon be ready, and will be distributed as ordered by the Assembly, viz:—*Three* copies for each congregation, one for the pastor, one for the session, and one for the trustees or deacons. Additional copies that may have been ordered will be twenty-five cents, exclusive of postage.

Clerks of Presbyteries will oblige by sending the addresses of parties to whom minutes may be sent where there may be a vacancy.

W. REID.

TORONTO, 4th August, 1892.

The Presbyterian Council. July saw what was probably the largest Christian Convention ever assembled, that of the World's Christian Endeavorers, in New York. On September 21st another convention meets in Toronto, the triennial meeting of the World's Presbyterian Council. These two gatherings represent two distinct, we might almost say opposite, but not opposed, phases of religious life. The former, demonstrative, with its waving handkerchiefs, its badges and banners, its youthful fervor, its impulsive overflowing zeal and enthusiasm, its mirth and song, represents the new recruits in the army of the Lord, eager for the advance; the other, strong in high thought, lofty aim, deep earnest faith, and wide experience, veterans, the most of them, represent the Imperial Guard, valiant for truth.

That Hymnal. The U. P. Missionary Record says, "It is gratifying to learn that there is a prospect of a Joint Hymnal appearing under the auspices of the Free Church and our own. This would be a great advantage to both Churches, as the relations between them are being every day drawn closer." But why stop at the U. P. and Free Churches? Why confine the advantage to these? It would be a great advantage to have a "Presbyterian Hymnal" for the world. The highest excellence would in this way be obtained, which would be a great benefit. Then what a home feeling it would give the emigrant from the Old land, when he comes to the New, to hear and sing from the familiar book. The traveller too from the new world to the old, the young men and women from our own land in the United States, sailors from our homes and shores, in some Presbyterian church in a foreign port would listen with joy to familiar song, and be drawn nearer to home and heaven. Then it might help, in some measure to keep true to their own Church our young Presbyterian people who leave their own land. It would be a good work for the Presbyterian Council to undertake. The idea was broached in our own Assembly. It would be a helpful reality.

The Land we Live in. In the strife of pens and tongues one hears much of what man has done to curse our country; how selfishness and ambition have combined to despoil her fair name and devour her goodly heritage. But how little do we hear or think of what a kind Providence has done to bless our country and to bless us by giving us a place in it. Do we look at our climate, we have heat enough at times to make the cold a welcome variety, and vice versa, but a little south of us, sunstroke is at times almost a pestilence. Is there ever friction between employers and employed, we look abroad and see both in the old and new world, riot, anarchy and blood. Does a stray tornado, in its search for home, trail its skirt against us as it passes. It is but enough to remind us of our freedom from that scourge. Have we the poor with us, what of the famines, which, gaunt and stark, haunt other peoples. Does an epidemic sometimes look at us in passing, witness the plagues in other lands. Above all look at the religious liberty, the Sabbath, the Bible, the Gospel, over so much of our broad land, from the rising of the sun out of the Atlantic wave to where it has its going down behind the waters of the Pacific, and then, give thanks to God by seeking to make the humanity of the Dominion worthy the land in which God has placed it.

The truest gratitude is a good use of our blessings.

Our Home Work.

The Maritime College. In last RECORD mention was made of the seventy-five years that graced the history of the Presbyterian College, Halifax. A vigorous effort is now making to remove the debt of some five thousand dollars that rests upon it. Delegates from the College Board are visiting the different parts of the church, and when the Synod meets in October, the way will probably be clear for the appointment of an additional professor. It is hoped, too, that the canvass will have the effect of turning the minds of more of our young men in the Maritime Provinces to the advantages offered by their own Theological Hall.

The Summer Session. The arrangements for teaching in Manitoba College in its summer session of 1893, are as follows:—New Testament Exegesis and Biblical Theology, Principal King; Introduction and Church History, Prof. Baird; Systematic Theology, Professor McLaren, of Knox College; Apologetics, Prof. Thompson, of Knox College; Old Testament Exegesis, Prof. Scrimger, of Presbyterian College, Montreal; Homiletics and Church Government, Rev. P. Wright, of Portage la Prairie. Principal Grant may also give some lectures. The summer session is as yet an untried experiment, but if its success depends upon the number and quality of the professorial staff that success is assured.

Newfoundland. The world's sorest trials often call forth the world's best good. The great fire, with its want and suffering and the prompt response, almost suggests the way in which the Great Father answers prayer even "Before they call." Before swift winged ships could convey the tidings of sorrow to other lands the lightning had flashed its message under the seas, and those who had left the city in prosperity, would reach othershores to find that relief and help had gone to the sufferers. If men be thus touched at the suffering of fellow men, what must be the compassion for human suffering of Him whose name and nature is love. Our own congregation there has lost heavily. Its church, school and manse all burned. It is a congregation that has been a liberal one to the work of our church and now has its time of need. The buildings were pretty well insured, but the heaviest loss of the congregation is in the fact that a large number of its members have lost their all, and are unable to do much either for their church or for themselves. A fund called the St. Andrew's Fund has been started to give some relief to these, and any sums forwarded to Dr. Reid or Mr. Morrison, or to Rev. Messrs. Harvey or Graham, St. Johns, Nfld., for that fund, will be thankfully received.

Summer Temptations. There is one kind of Home work that is liable to be neglected at this season, especially by those in towns and cities who go to the country or seashore for a vacation, and that is, home family training. Too many families and people take a vacation in their religion as well as in their work. The Sabbath pleasuring that is so often seen at places of holiday resort familiarizes the young with Sabbath desecration. There is often no public religious worship, and where there is, there is liable to be the example of neglecting it. More than all the family instruction is liable to be neglected. Thus, while young and old may come back to study and work, strengthened in body, they are liable to have less of liking for religious worship and work. Watch and pray that ye enter not into temptation. He that *abideth* in Me and I in him, the same bringeth forth much fruit.

Our Craft is in Danger. An incident that savors not a little of the trouble at Ephesus in the long ago, comes to us from a part of our own Church. We need not give places or names. Let each one as did the disciples, turn the search light inward and ask "Lord, is it I." The incident is briefly as follows: A French missionary was appointed to a district where the people were largely French Catholics, but where there was also a settled English speaking Presbyterian congregation. Many of the French people were eager to hear the gospel and came in considerable numbers. The priest raised a disturbance and the English speaking people, let us hope for the credit of Presbyterianism there were but few of them responsible for it, decided that they could not allow the preacher, a regularly appointed missionary of our own church, to preach in their church in French, and he was invited to leave for another field. The French people, many of them, would have listened gladly, but some of the Protestants, for fear it would affect their worldly interests, refused their church and sent him away. Going to another field some twenty miles distant, the example set in the first field seems to have been but too faithfully followed in the second. True there may be times when instead of preaching the love of God in Christ, and salvation by faith in Christ, there is a needless introduction of controversy. This should be carefully guarded against by the missionary, but the people who refuse to let a missionary of their own denomination preach in their Church in French, to his fellow countrymen who wish to hear the gospel, must have themselves listened to that gospel to little purpose. "Into all the world," "to every creature," is the gospel commission, and he who has drunken deep of the Saviour's spirit, will want all, and especially his nearest friends, to know that Gospel.

Gore Bay. We have received a note from the Gore Bay Mission field, Algoma, which though short, brings good tidings. Welcome, all such! It says:—The Gore Bay Mission Field has six country stations connected with the town congregation. The membership in the whole field has *trebled* during the present year, increasing from 66 to about 200; in the town the membership has *doubled*. Finance matters have also improved; it is expected that \$100 less will be required from the H. M. Committee this year than last. The Women's Band of Workers and the Y. P. S. C. E. are both doing excellent work.

The Presbytery of Algoma. No matter how large the family, if it be a healthy, well ordered one, the entrance of a new member is usually hailed with joy. Our family of Presbyteries is large, but the new one of Algoma is welcome. It has no childhood except that of days. Few others equal its size, and, as is fitting, it has wisdom beyond its age. Its first meeting was held in Gore Bay, Manitoulin Island, July 20th and 21st. Rev. D. H. McLennan of Bruce Mines, preached and formed the roll. Rev. W. A. Duncan of Sault Ste. Marie was elected Moderator, Rev. J. K. MacGillivray of Gore Bay, clerk; and Rev. S. Rondeau of Sudbury, treasurer. Standing committees were appointed, a large amount of business was transacted, and a public meeting held in the evening of the second day. We wish the new Presbytery a useful and happy life, and would just hint to it that one way to promote the success of the great work they have in hand, is to place the RECORD in every family within their bounds.

CHICOUTIMI.

BY REV. J. R. MACLEOD.

IN Sept. of 1891, by instructions of the Presbytery of Quebec I visited the Upper Saguenay district. Arriving in Chicoutimi early in the morning I proceeded immediately after breakfast to look up and make the acquaintance of the few protestant families of that town. I made a from-house-to-house visitation. After few days I had found, (with the assistance of young Mr. Tanner a student of Morrin College), and visited, eleven (11) protestant families, the larger number of whom are in good positions.

After visiting the families in the town I turned my attention to the country in the neighborhood of Chicoutimi. Two or three families were found on farms within two miles of the town. These visited I proceeded across the river (Saguenay) and down the river, about seven miles to L'Anse au Foin, where two protestant families, and one young man, were found.

Having returned to Chicoutimi I proceeded next day, by horse and buck-board, over immense hills and through deep ravines, to Grand, or Ha!

Ha! Bay, a distance of fourteen miles (by road) from Chicoutimi, and situated on the same side of the Saguenay. Here several protestant families were found, all of whom were connected with lumber mills as in the other cases.

These scattered families, surrounded by a dense mass of Roman Catholics, have been for many years largely destitute of gospel ordinances. The nearest point where protestant services are regularly held is River du Loup—distant from 80 to 100 miles from Chicoutimi.

I came across one man, whose mother and wife were originally Roman Catholics, and in whose veins a large mixture of French blood flows, who before the days of steam navigation on the Saguenay went yearly in an open boat, down the Saguenay to Tadousac and across the mighty St. Lawrence to River du Loup in order to hear the Gospel, and worship God publicly for one Sabbath. The trip was fraught with much danger and occupied from 10 to 20 days according to wind and tide. To him the word and the house of God were precious.

This man's children—nine or ten in number—are all French protestants; and his grandchildren, the father or mother of which in every case is Roman Catholic, are following in the footsteps of their staunch and godly Scotch paternal ancestry.

In this whole locality there was no protestant School of any kind, Quebec, at a distance of 235 miles, being considered the nearest educational point, where indeed some of their children were at School. I found the people, without exception, most anxious for gospel ordinances and a protestant School.

An earnest petition from the people together with my report led the Presbytery of Quebec to take immediate steps to secure a suitable missionary for this destitute field. The appointment was offered to the Rev. J. D. Fergusson, B. A., then pastor of Windsor Mills, Que. To the great satisfaction of the Presbytery, Mr. Fergusson accepted and proceeded to the field by the last steamer of last season.

He entered heartily upon his work, an office being put at his disposal for a Church, and a part of a shop for a school-room. He has been preaching regularly at Chicoutimi and Ha! Ha! Bay. Immediately on entering the field he organized a school which he has since conducted. Eighteen pupils were at once enrolled, some of whom are the children of Roman Catholic fathers but protestant mothers, and among the descendants of the grand man referred to above.

For this work Mr. Fergusson is admirably suited. He delights in teaching and speaks English and French. The people highly appreciate his services, and very particularly the school, which has been a great boon.

J. M. MACLEOD.

THE POINTE-AUX-TREMBLES SCHOOLS.

BY REV. J. BOURGOIN, PRINCIPAL.

I AM glad to take this opportunity of expressing to the numerous friends and supporters of the Mission Schools at Pointe-aux-Trembles our sincere gratitude for the sacrifices they have made lately in order to render our schools more efficient and more attractive. But we feel that we could not thank you in a better way than by making the best possible use of the means you place in our hands for the progress of the truth, and it is what we shall always endeavour to do with the help of our Master.

Your increasing liberality in the direction of education is an evident proof that you realize more and more that the school is one of the first and most efficient instruments to be used in any mission work. If the rising generation is the hope of the country, it is also the hope of the Church, and the future of the nation is certainly, to a great extent, in the hands of the educators of the young.

The pupils gathered in our central mission schools come from every direction. During the four or five sessions they remain there they are under a Christian influence, and every day the Word of God is taught to them. Their errors, their superstitions and their prejudices, are gradually vanishing. The truth casts deep roots in their young hearts. The field of their intelligence is widening every day. They act under new principles. Higher aspirations prompt their activity, and when they go home with the Word of God in their hands and in their hearts, they become so many messengers of the good tidings of the Gospel.

In the country many people are very suspicious about colporteurs who visit them only from time to time, but they generally listen with pleasure to their children and they learn from them the way to a free salvation through faith in Jesus and gradually they are detached from the church which has deceived them.

Those young people, whether they become farmers, tradesmen, merchants, or men of profession, are a leaven in every village and in every town, and whenever you go if a former pupil of our mission schools has settled, there you will find the people around him more liberal, more accessible and perhaps a few reading the Bible.

The influence of our young people is plainly shown by the fact that half of our recruits of every year are brought to us through the efforts of our boys and girls. Within the past ten years the accommodation of the mission schools belonging to the various denominations has been nearly doubled, and the number of pupils has increased so rapidly that during the past winter they were about all full to their utmost capacity.

The young French Canadians are thirsting after education, and in spite of the innumerable difficulties they have to encounter, in spite of a lack

of material means, we see a great many of them going bravely forward, working and toiling hard during summer in order to be able to reopen their books when the vacation is over.

There are at present no less than twelve of those who were with us lately who are studying medicine, three or four are students in law, twelve want to be teachers, over twenty are studying for the ministry and some others are in various business colleges. And all of them pursue their studies at their own expense, and without any help from anybody.

More than ever before it has been our privilege to see during the past few years the blessed results of a sound education under the precious influence of the gospel, and I know I could encourage and gladden your hearts by many an interesting fact, but time will no more than permit to relate briefly a single one.

A young girl who, after having left the Church of Rome, had become a sincere Christian, went home to her parents full of hope that she would easily bring them to a knowledge of the truth she had found herself. To her great surprise, she had hardly said a few words, when the anger of her parents were aroused, and though she was over 21 years of age, she was locked up in their house, kept a prisoner and brutally struck because she refused to give up her Bible.

To this cruel treatment she opposed only her kindness and her usual devotion for those who had become her persecutors.

Delivered from their hands by a Protestant friend, she came again to us and continued to write home from time to time.

Two months ago her father came to Pointe-aux-Trembles on foot and from a long distance. He said to me:—"You must be surprised to see me here, Sir, after what has taken place a year ago, but I hope you will not refuse me the privilege of seeing my daughter.

She has changed her faith and has become a Protestant, but after all she is the best of our children." And tears were flowing from his eyes. His heart was broken and the light of the truth was beginning to penetrate in his soul.

So the conversion of one pupil is generally followed by the conversion of a whole family.

In the pursuit of this grand work of educating the young people of this province we meet frequently with this objection:—"Are there not schools all over the country?" Yes, there are many indeed, but we must not forget that they are almost entirely under the control of the clergy of the Church of Rome. And as you know, the Church of Rome has never favored education amongst the masses of the people.

Has she not through all ages and in every land kept faithful to her proverb? "Ignorance is the mother of devotion!"

If you see Roman Catholic school houses everywhere, you must remember that many of them are there simply to occupy the place of Protes-

tant ones. Close our mission schools at Pointe-aux-Trembles, at Grand Ligne, and here in the city, and at the same time you close hundreds of Roman Catholic schools which are standing there simply because some people threatened the priests to send us their children. Close our mission schools and you will see the priests jubilant about the return of what they call "the good old time."

If you desire to know what is the degree of popular education in the province of Quebec you have only to compare the wretched hut of the school master with the palace of the priest. Compare the salary of hundreds of school teachers who receive from \$76 to \$80 a year, with the tithes paid to the priest and you will see what the clergy of this province think about popular education.

It is not necessary to insist on the meagre programme of those rural schools, and I shall not speak to you of their degrading discipline, of their silly methods of teaching, of the hatred inspired among the children against citizens of another race and another creed.

And let me say, that it is only after some years that intelligent children attending their schools can read fluently, and a few years after many of them have forgotten all about it. Why? Because the books and papers they are allowed to read would lead them to such an intellectual atrophy that the idea of looking for anything better and more interesting would not occur to them.

It is not surprising if we find in the country hundreds of young men who say:—"I could read at 12, but I have forgotten all about it." But such men are handy voters in the hands of the clergy who impose their will without having to fear any resistance.

It is true that there are in this Province better and higher schools, convents, and colleges, but it is only for the elected of the clergy, for the rich class, for those who shall be some day the devoted supporters of the clerical authority, who in return shall help them to make good business. And those two classes of men bound together by temporal interest shall share the spoil of the toilers of the soil.

What kind of an education has Rome given to those countries where her power has not been counterbalanced by a Protestant influence? What kind of an education has she given to Italy, to Spain, to Mexico, to Brazil, to Peru? In all those countries from 70 to 90 per cent. are unable to read.

Here in Quebec, the proportion is not the same it is true but in reality things are just as bad, because it is merely a sham primary education which is given in the Roman Catholic schools. Many children can read but that is all, there is often no instruction in that but it serves as a mask to the deepest ignorance.

After the statistics of 1890, there are no less than 30,000 children between 7 and 14 who are not going to any school in the province of Quebec.

Is it because the French Canadians do not desire to educate their children? No, the fact that they send hundreds of them to our mission schools is a proof that they are not indifferent towards education.

It is only those who know what an amount of courage and of determination it requires from them for placing their children under our care, who can see how they are longing for education. Showers of anathemas fall upon them gratuitously (it is the only free gift of Rome). The sacraments are refused to them, their parents and friends are detached from them, and they are looked upon as the scum of the land. But in spite of such a persecution we had among our scholars last winter 97 boys and girls whose parents still adhere to the Church of Rome.

A great many people in the country who cannot see the spiritual object we have in view, imagine that we work in the interest of a political society, others say that we form a society of speculators and that a large sum of money is paid to us for every soul that we are perverting. The priests point to us not only as the most dangerous enemies of their creed but also of the French nationality, and they arouse the most bitter feelings of their people when they say that we want to educate their children in order to make them Protestants, and that we make them Protestants in order to make them English. So a French-Canadian who becomes a Protestant is not only an apostate in the eyes of his neighbors, but also a coward and a traitor to his nationality.

Our faith, our language, our nationality, that is the materials of the lofty wall by which the priests have encircled this province and by which they want to shut it to all outside influence.

Their faith! Is really their religion one of faith? No, sir, it is one of fear, one of terror, one of fanaticism, one of cupidity. The most cruel ostracism is directed against anyone who dares to make an effort towards his liberty and the number of the poor victims who have been crushed by the power of their domineering clergy fills up the pages of the Canadian history and keeps silent the lions of the nation.

Our language! Have we ever made an effort in order to put an end to the French language? What is the language of our missionaries? What language is spoken in our churches? What is the language mainly taught in our schools? What is the language of our cercles? Is it not the French, the tongue of our ancestors? We study it, we teach it, and we honor those who speak it with talent. So it is a slander to accuse this Assembly of aiming at the destruction of the French language.

Our nationality! We are accused of destroying patriotic sentiments. I would easily understand such an accusation if we were Jesuits. That

would be right if we belonged to that class of teachers who boast of having nothing; no home, no family, no country, and for whom every land is one of exile; those men whose activity, whose interest, whose heart (if that can be called so), is entirely turned towards Rome. The patriotism of the disciples of Loyola has been so highly appreciated by the various States of Europe that 40 times they have been compelled to cross the frontier, and it is those men who pretend to teach patriotism to the youth of Canada.

And the Priests? I am sure that when you hear them speaking about French nationality you imagine that there is in them a deep attachment for their mother country. Well you are mistaken, France is for them a lost paradise, lost forever, a paradise changed into a purgatory. And they far prefer to see the Province of Quebec in the hands of a heretic queen who keeps the *status quo* than within reach of the wind which has passed over France and which would sweep away all their medieval institutions and it is those men who are accusing you of working against French nationality!

French nationality for them is a lure, there is only one nationality for them: the Romish nationality. If they call that patriotism we must say that we do not teach it in the same way,

We desire to cultivate in our young people a deep love for Canada. We desire to see them learning her history and her resources. They must have faith in her future. They must work for her prosperity and her glory. They must consider every citizen as a brother whether he be born or implanted in this land; and we believe that Canada shall never enjoy real peace, power, and prosperity, as long as all those divergencies of nationality shall not be melted together to form the Canadian people.

That spirit of union, where shall we find it? In the separate schools? In the spirit of popery? In coercive measures? No, never! We believe that the principle of union which can cement for ever all our provinces together can be found only in an education which has the Gospel at its foundation, an education which is elevating the morals of men, which is spreading a spirit of solidarity and tolerance, and makes of citizens brothers ready to help each other, and not enemies working at their mutual destruction.

It is prompted by feelings of a Christian love that we endeavour to place the Gospel of Jesus in the hands of every French Canadian. It is through love that we endeavour to bring them to our liberty and to a knowledge of a free salvation, and if sometimes we are compelled to denounce a clergy which is dragging this province to a moral and material ruin, if we attack errors and superstitions dear to many, we do it with the deepest love and sympathy for the blinded victims of a deceiving system. In spite of the calumnies the priests have piled up

against us many of their people understand that our work is a friendly one, and many are questioning why the priests do not try to convince us of our error instead of throwing stones at us, why they do not spread good Bibles if ours are bad, why they forbid to think, to question about their religion, if really it is good, if it is infallible. In spite of all the efforts of the clergy, our work is progressing and we are perhaps not very far from an era of emancipation and liberty.

Two years ago the Liberty of conscience claiming her rights has erected at the very door of the Vatican a statue to Giordano Bruno, who was burnt by the inquisitors in 1590, because he pretended he had a right of using the reasoning powers which God had given him.

At a few paces from the place where fell Admiral Coligny, assassinated in the night of the St. Bartholomew, has just been erected a statue to that brave defender of the truth. The inquisitors are banished and their victims rehabilitated. It has taken a few centuries of sad experiences before the people in those countries understood their error and tried to blot out their blunders.

Well, Mr. Moderator, just a little over 50 years have passed away since our mission work has been started against this bulwark of Roman Catholicism. Before a century be gone the day will come when the French Canadians shall build monuments to those they have persecuted, to those brave pioneers who first brought them the Gospel. On that day this Province shall lift up her head, she will shake away all her humiliations, all her hatred; she will stretch one hand to her sister provinces in the East, another to those in the West and twenty millions of voices shall shout: Hail Concord! Honour to the Truth! Respect to Conscience!

Let us work with faith and courage. If we have not the pleasure of seeing that grand day, we shall close our eyes to the light of this world with the satisfaction of having done our duty and of having prepared better times for our country.

J. BOURGOIN.

— :: —
A little one shall become a thousand, and a small one a strong nation, I the Lord will hasten it in His time.

—
The people that sat in darkness have seen a great light, and to them that sat in the region and shadow of death the light is sprung up.

—
Arise, shine, for thy light is come, the glory of the Lord is risen upon thee.

—
Gentiles shall come to thy light and kings to the brightness of thy rising.

Our Foreign Missions.

The Foreign Mission Debt.

On another page will be found the appeal of the Foreign Mission Committee, E. D. The Christian people of the Maritime Provinces never turn a deaf ear to such calls and this one will not we trust prove an exception. Not only was the expenditure thought wise by the missionaries and the Committee before it was made, but it has proved itself wise, since it was made. It has given a standing and stimulus to our work there that it could not otherwise have had, and, as with nearly all the expenditure we have ever made in Trinidad has been the means of calling forth dollar for dollar in the island itself. The enlarging work, receives there steadily increasing support.

A Missionary for Formosa.

Formosa is to have an addition to its Mission staff in the person of Mr. William Gauld, who was ordained by the Presbytery of London, at St. Andrew's Church, Westminster, on the 21st of July. The Mission has been one of marvellous success, and Mr. Gauld enters upon his work with both the results of the past, and the Master's promise, to inspire with hope and confidence for the future.

A Missionary for Palestine.

On the evening of July 28th, Dr. Webster, missionary elect to the Jews in Palestine, was ordained in Central Church, Hamilton, and will soon proceed to his work. It is not yet settled whether his field will be in Judea or Galilea; whether in Jerusalem or near Tiberias. It seems strange that there, but recent western wilds, should be sending the gospel to the cradle of Christianity. Dr. Webster is a medical missionary, and his work will be more closely allied to that of Him who ministered both to the bodies and to the souls of men.

Another Missionary for Honan.

On July 26th, Stratford Presbytery, ordained, in Knox Church, St. Mary's, Mr. W. H. Grant, who goes as missionary to Honan. The breaking of ground there has been difficult. It has been one of the most hostile and difficult of access of any of the provinces of China, but the obstacles have thus far, been overcome, the indomitable perseverance and faithfulness of our missionaries has been rewarded. A foothold has been gained, even the first fruits have been gathered, of, we trust, a rapidly nearing abundant harvest. It is a rare occurrence that a father has the privilege of ordaining his own son as a missionary to the Foreign Field, but this was the happy lot of Rev. A. Grant, of Knox Church, St. Marys, on this occasion.

The Mission to the Jews.

This Mission has been undertaken for two special reasons, in addition to the general one, of sending the gospel to every creature. First, a sum of money was entrusted to the care of the Foreign Mission Committee, and could be used in no other way, secondly, in our own, as in almost every other church, there are those who take a special interest in the Jews, some for what the Jews have been, some for what they expect the Jews yet to be, and offerings were from time to time received for Jewish work, which had to be passed over to some other church that was carrying on such work. It was therefore deemed desirable, to have, within our own church, a field for these gifts. One point, which we trust the friends of Jews will now bear in mind is, that while in the mean time under the control of the Foreign Mission Committee, this work should not be a tax on the Foreign Mission Fund. The demands of our foreign work are rapidly increasing, and the Jewish Mission should be fully maintained without in any way interfering with the ordinary contributions to Foreign Missions.

In the Heart of Heathenism.

India and China are the strongholds of the world's heathenism. The former, with two hundred and fifty millions, and the latter, with its four hundred millions, contain within themselves more than half the heathen population of the world, and, strangely enough, our own church is the one that has established itself in the centre of both these great Empires. "Central India." is a familiar name. There are our different stations, and there a population of some ten millions await our coming to them with the gospel. Other churches have been at work in other parts of India, some of them for many years. Central India has been left for us.

"Honan" too, with its eighteen millions, is about the central province of China. Other provinces have been occupied for a long time by other societies, but Honan, in the centre, one of the bitterest and most hostile, has been reserved by our Leader for us.

Among the Highland clans there was always a rivalry for the post of trust and danger. God has honored our church, by permitting her in the first instance to be the first British Colonial Church to send a missionary to the heathen, and now, by entrusting to her, the capture of these two centres or citadels of the two greatest heathen Empires on earth. And, though this special feature of our trust may seem but a fancy, let us as did the clansmen, but with a holier aim, seek to shew ourselves worthy of the trust.

The work is the Lord's. The Lord commands it. The Lord gives strength for it. The Lord prepares the way for it. The Lord has promised success in it. And the day is coming when Central India, and Central China, where Satan's Seat is, shall be centres of light and truth amid the Christian millions of the East.

FOREIGN MISSION ARREARS.

To the members and adherents of the Presbyterian Church in Canada, within the Synod of the Maritime Provinces :

DEAR BRETHREN,—At a meeting of the Foreign Mission Committee (E. D.), held in Truro, June 28th last, it was unanimously agreed to authorize the Secretary to prepare a statement setting forth the special causes of the deficiency of over \$7,000 in the Foreign Mission Fund, and have the same published in the *Presbyterian Record and Witness*, and also printed as a circular to be distributed among the Presbyteries.

It was also agreed to appoint several brethren, as deputies of the committee, to appear before the Presbyteries at their meeting in September and present the circular to them with an oral statement of the facts of the case, so that the whole matter may be fully before the Church previous to the meeting of the Synod in October.

It was further resolved to request the Synod to devote the whole of the sederunt on the second evening of its meeting to the consideration of Foreign Mission matters, and to aid the committee in a plan for the liquidation of the debt.

The following deputies were appointed: A. Maclean to the Presbyteries of Sydney and Inverness; A. Falconer to Pictou; E. Smith and J. K. Blair to Truro and Wallace; D. M. Gordon and P. M. Morrison to Halifax and Lunenburg and Shelburne; L. G. Macneil to St. John; Geo. Fisher to Miramichi; D. Sutherland to P. E. Island, and J. McMillan to Newfoundland.

In pursuance of the above action, the following statement is respectfully presented for your consideration:

In Trinidad in 1890 and 1891, the sphere of our missionaries' labours was greatly enlarged, and the cost of the work much increased over that of previous years.

The enlargement produced increase of expenditure in a two-fold way. *First*, by requiring the erection of a number of new school-houses, and *secondly*, by necessitating the employment of an increased number of native agents to carry forward the new work undertaken.

1. *The new School-buildings.*—Our Church began the work of educating and christianizing the Indian immigrants to Trinidad nearly twenty-five years ago, when there were but twenty thousand of them there, and when they were in the deepest ignorance, degradation and heathenism. From the first, the proprietors of estates, seeing the wisdom and zeal with which our missionaries conducted their work, and the benefit to the country that must follow their labors among the Indian people, gave encouragement and help; sometimes by a free grant of land for a school-house or church, sometimes in other ways; and for a number of years before 1891 the government of the country assisted the schools by the regular payment of "result fees." That is, the missionaries built school-houses of a required grade, gathered the children and taught them, and for every child that was able to pass an examination at the time of the inspector's semi-annual visit, a stipulated sum was paid by the government.

In the year 1890, however, the government passed a new School Ordinance, to come into operation at the beginning of 1891, which provided that any denomination of christians, Catholic or Protestant that would open up a school of a certain prescribed standard, might apply to have it taken on the list of government assisted schools; and, if so taken on, would receive for its support three-fourths of the whole running

expenses of the school, including three-fourths of the rental of the buildings; but that no help from government be obtained in any other way.

This ordinance, by prescribing a high standard for the houses of assisted schools, made the erection of new buildings in many districts necessary. Heretofore, in some sections rented buildings, not quite suitable, but better than none, were used. New buildings must now be secured in their place. Then, in all the new districts where schools had to be opened, new houses had to be provided. There were a number of such cases. They could not be put off. If we had held back from the work of erecting houses and providing schools, it would have been to the injury of the mission which we had undertaken.

Under these circumstances there was no alternative, if progress was to be kept in view. The schools must be opened; and to do so suitable houses must be provided, or the government would not grant its aid. Our missionaries very carefully considered the number of new school buildings absolutely necessary, and ascertained that \$10,000 would be needed to build them.

The list of these schools and the cost of them were laid before the F. M. Committee, and the committee, after long consideration and after writing to the missionaries to obtain fuller particulars than were at first sent, came to the same conclusion as the missionaries, and agreed to grant \$10,000 to erect these necessary houses. But where was the money to come from? The committee had \$5,000 on hand, the accumulation of several legacies, and it agreed to pay the first half of the \$10,000 out of this money, and to state to the Church, as it did in the report presented to Assembly in 1891, the whole case, and ask that the remaining \$5,000 be given by the people, as soon as possible. It is to be regretted that, as yet, this has not been done. Here we find the cause of \$5,000 of the debt now on the fund.

2. *Increase of staff.*—New schools meant additional teachers; new districts occupied, meant the employment of more catechists to work them; and competition created by some other work meant a small increase of the salary of native agents. This combination made it necessary to expend \$2,000 more in 1891 than in 1890, in carrying on the regular work. Besides this, Mr. Thompson, as our fifth missionary, commenced work then, and his salary additional had to be provided. Thus we see how the remaining \$2,000 of the debt have been accumulated; so that we are now carrying a total indebtedness of \$7,000.

At the present time we have 5 missionaries, 4 Canadian lady teachers, 3 native preachers, 46 catechists, 56 schools with nearly 3,000 scholars, and a college for training catechists and preachers, with over 30 students, and a flourishing mission in St. Lucia, under the charge of four natives; and all at an annual cost to our Church of about £5,000, which is about half the total cost of the mission—the remainder being given by the native Church, the proprietors, and the government.

Is it too much to ask that the debt shall very soon be extinguished, and the \$21,000 necessary to carry on the work for the present year be contributed in full?

The following appeal was issued by the missionaries at the beginning of 1891, and is here with produced as confirmatory of the above statement, and as a cogent reason for prompt and increased liberality in this work.

P. M. MORRISON,

Sec'y F. M. Committee.

APPEAL FROM TRINIDAD.

San Fernando, Jan. 7th, 1891.

The writers were appointed at the meeting of Council yesterday, to address an appeal to the F. M. Committee (E. D.) and through it to the Presbyterian Church in the Maritime Provinces.

The past year has been one of great labor and anxiety to your agents. To prevent the results of past labor from being snatched from us, we have been obliged to press forward in filling up the wide field before us. One of our brethren, with the full concurrence of the Council, has incurred expenditure which leaves a considerable deficit on 1890. All our estimates for 1891 have had to be very considerably increased.

To avail ourselves of the advantages of the new school ordinance, a large sum has had to be spent by us for new buildings, and more is needed. This the accounts and estimates herewith forwarded very clearly show. The government will pay three-fourths of all the expenses of the schools, including the rental of our buildings and we will be free to use them for religious services on Sunday. These buildings are therefore absolutely necessary for purely missionary work, as well as for our schools.

We are here at the front doing your work. We have boldly adopted heroic measures, calling for a large increase of funds for a few years, and for ourselves and brethren, we appeal to your committee, to the fathers and brethren and to the membership of the church to rise to the demands of the occasion, and adequately support this mission in this time of special need and special opportunity. One of the writers after twenty-three years of service has virtually re-enlisted and is prepared to share in all the burdens of pecuniary responsibility arising out of this forward movement. The other, the youngest in the field, is fully convinced that much of the future success of this mission will depend on the way in which the present emergency is met. All your agents are overburdened with work. We therefore earnestly appeal to the men and women who remain at home to lighten as much as possible our pecuniary responsibility.

F. J. COFFIN, *Chairman, Mission.*
JOHN MORTON, *Secretary, Council.*

Our Many Missions. Our Church has undertaken a good many missions. We have a mission to the two hundred and forty millions of our fellow-countrymen in India, and a mission to the people of India removed from caste influence, in Trinidad. We have a mission to the four hundred millions of China and a mission to the few thousands of Chinese who have come to our own land. We have a mission to the rude pagan tribes of our far North-West, and one to the once ruder tribes of the South Sea Islands; one to the Jews in Palestine and a tentative one to the Jews in one of our own great cities, and one to the French Canadians.

All who have had favorite fields or pet schemes have their field and schemes taken up. We have traversed almost the whole field of missionary enterprise.

What now remains? Togo forward. Extension has been the order of the day. What is now wanted is intension. Cords have been long drawn out, let the stakes be driven deep and strong. In this direction there is unlimited scope for all our energies.

THE FOREIGN MISSION COMMITTEE W. D.

BY REV. R. P. MACKAY, SECRETARY.

THE Foreign Mission Committee met in the Board Room, Knox College, July 19th and 20th. A minute was adopted expressing gratification at the appointment of Rev. R. P. MacKay as Foreign Mission Secretary, and at his acceptance of the call extended to him by the church.

Dr. Caven gave a full and exceedingly interesting account of the state of missions in Palestine. In Jerusalem there are about 40,000 Jews, amongst whom the representatives of the Church Missionary Society, London Jewish Society, and others are laboring. It is estimated that in the whole land there are not less than 80,000 Jews, but the greater part of missionary efforts is expended in the South. Dr. Caven, therefore, thought that our church could work in the North with more hope of success.

After hearing Dr. Caven's statement, it was decided that Dr. Webster be sent out, without any definite appointment, as to *place*—until he see the field and report his own impressions. It is probable that he will settle somewhere near Tiberias, in which the Free Church of Scotland has established a mission. It was reported by the Montreal Presbytery that Mr. Newmark, a converted Jew, is doing excellent work amongst his fellow countrymen in that city, and that according to the recommendation of the General Assembly, he has been certified to the Montreal College. The Committee expressed their sympathy with Mr. Newmark, and agreed to give him such assistance as may be deemed desirable.

On account of the number of missionaries who have failed in health in recent years, and on the recommendation of medical missionaries, it was decided by the committee that in the future, the missionaries be allowed to return on furlough at the end of six years instead of seven, as in the past.

Upon the recommendation of Mr. Winchester, Mr. Coleman was appointed as assistant in the Chinese Mission at Victoria. Mr. Coleman speaks fluently the Cantonese language, which is spoken by all Chinese in the Dominion, and so will be an invaluable helper to Mr. Winchester in this unusually discouraging field of labor.

The ordination of Mr. Gauld who goes to Formosa is arranged for by the London Presbytery, to take place at Westminster on the 21st inst.; of Mr. Grant, who goes to Honan at St. Mary's by the Stratford Presbytery on the 26th inst.; of Dr. Webster at Hamilton by the Hamilton Presbytery on Thursday the 23rd inst.

The designation of the following ladies who have been appointed will be arranged for in the near future. Miss Graham goes to Honan, Miss Duncan, Dr. Turnbull and Miss Calder who go to India.

A minute was adopted with regard to the late Rev. Thomas Lowry, for many years secretary of the Committee, expressive of their high appreciation of his character and work.

RUTLAM, CENTRAL INDIA.

BY REV. J. FRASER CAMPBELL.

F the work in Rutlam for 1891, Mr. Campbell says that it has gone on with little change.

The services have been: On Sabbath, two in the vernacular in the city; attendance about 70 or 80 in the evening and 50 or 60 in the afternoon; and one in English. On other days, in the vernacular daily at the dispensary, and generally at the mission house; weekly on Wednesday evening at the dispensary; special, for Christians, applicants for baptism, etc.; also in Mohullas, etc.

Sabbath Schools, latterly six, average attendance about 120.

Boys' School.—The same small vernacular school, and for a short time a second among the Naiks till the season came at which the scholars had to go to the jungle to cut grass, wood, etc. Besides the daily religious instruction in Sunday School the boys of the former attend the Sabbath services. The number has ranged from about 20 to 35. So much, and the opportunity of giving them religious instruction seven days a week, has cost the mission, say, \$30 for the year.

The Girls' School.—During the last year the attendance of the children has been unsatisfactory. The monthly average number on roll has been about 24. Some of the girls have done well for the time they have been under instruction, five reading in the 2nd Hindi book and one in the 3rd. We feel it a great matter when they get into the 2nd book, as after that they have the means of acquiring knowledge for themselves, even if they are taken away from the school. Arithmetic and geography have also been taught, but only as far as multiplication in the former, and some simple questions from maps in the latter. Two of our Christian girls, the one who was reading in the 3rd book and one of those in the 2nd book, we have sent to the boarding school at Indore.

There have been causes which we think sufficiently account for the unsatisfactoriness of the school for the past year, so that we do not feel discouraged, but hope for better things in the coming year.

The house-to-house visitation has been very encouraging. Lakshmibai and Chinnabai visit five afternoons in the week. Eighty-five houses have been open to them during the past year, including Brahmins and other Hindu castes, Mussulmans, etc. In addition to these are four Brahmin houses visited by Mrs. Campbell alone, making a total of 89 houses; in most of which a warm welcome and willing listeners are found.

Medical Work.—Ahmad Shah has continued to give much satisfaction. In addition to his medical work he has edited the Urdu portion of "Gyan Patrika," and has otherwise aided me. He reports:—

| | |
|--------------------|-------|
| New Cases— | |
| In-patients | 64 |
| Out-patients | 4,358 |
| Total | 4,422 |

| | |
|--------------------|--------|
| Treatment— | |
| In-patients | 854 |
| Out-patients | 12,731 |
| Visits | 751 |
| Total | 14,330 |

| | |
|-------------|-----|
| Operations— | |
| Major | 25 |
| Minor | 132 |
| Total | 157 |

Daily average at Bible Reading..... 32

| | |
|----------------------------------|--------|
| Of the out-patients there were:— | |
| Hindoos | 7,155 |
| Mohamedans | 4,918 |
| Christians | 651 |
| Total | 12,734 |

| | |
|----------------|--------|
| Men | 6,738 |
| Women | 3,235 |
| Children | 3,701 |
| Total | 12,734 |

Of the in-patients two or three gave hopes that the love of Christ had conquered their hearts. These hopes have so far proved disappointing, but we sow in faith beside all waters.

In connection with this may be mentioned *work among famine people*, to which, for two or three months, especially, a good deal of our own as well as his attention and that of other helpers, was given. The continued drought in Rajputana caused multitudes to migrate to more favored districts. Many from that and other parts of India came here for work on the new railway. And numbers of these died of starvation or of disease bred by insufficient and unwholesome food, bad water and exposure. Weak and dispirited, those most in need of help had often to be sought for on the roadsides, in the fields and groves around the city.

The political agents showed a warm interest in the matter, and the Raja of Rutlam, in addition to what he had previously given, established a temporary hospital for the sick and exhausted. Even then we found it necessary to continue, as we had been, receiving some into our little hospital, and others into our own compound, and treating others whenever we found them. Succour came too late to save some, and others wept as they told how perhaps only a fourth remained alive of the little family party.

Tract Distribution.—Large numbers of tracts (mostly 4 page) have been given away at the railway station, at meals, on railway journeys, etc.

Sales of Books, etc., amounted to Rs. 86.6.8.

Itinerancy has, to my disappointment, received but little time this year. Jairam and Bapu have made short tours, but I have succeeded only in going once to Jaora and once to Sailana.

Neighboring villages and melas, the railway station, a Sarai frequented by Pilgrims, and a sort of wood market just outside of the city where large numbers of Bheels gather from day to day, during part of the year, have been visited as formerly.

Among those who have professed faith was a Mohammedan, who for a long time earnestly pressed for baptism but was kept back—perhaps through excessive caution—was employed on the new railway and is said to be now at a distance from Rutlam; another Mohammedan, a Hindu and a Bheel have drawn back more or less completely; others are still kept on probation and under instruction.

Communicants received on profession of faith (besides the two above mentioned and one of our own orphan boys who has for years professed faith but first was admitted to the Lord's table while in school at Indore) have been two—Lakhshimibai's son, Vithal, baptized in Mhow some nine years ago, and John, a blind lad, who tells me he had before communicated in the Methodist Church, but who brought no certificate. He seems a genuine believer, is learning to read nicely the books prepared for the blind, and is already useful as a helper.

Our fellow laborers, Mr. O'Brien and the native helpers, have our full confidence and warm regard, and have been a great comfort.

REV. NORMAN RUSSEL'S WORKS IN MHOW.

My first report is hardly capable of as great interest as I hope the subsequent ones may prove to be.

My year of preparation was spent almost entirely in Indore, with occasional visits to most of the other stations. Though feeling it my first duty to conquer the language, I did what little I could to help Mr. Wilkie with his many duties, and I may say I found the former made much easier by my attempts at the latter. I spent three, and for a while four, hours a day in the College with a bright eager class of young Hindoos, men whom I have learned not only to admire but to esteem, and if my brief experience is worthy consideration, it must be to add another testimony to the benefit to our cause from such intellectual and religious contact with the more promising class of India's youth.

Another work I was exceedingly interested in was that among the children of Indore city and neighbourhood. The little band of native workers at Indore are fully alive to the importance of this work, and are lending their aid to its fullest development.

Before going on to speak of Mhow, I feel it not only my duty but a privilege to acknowledge the unremitted kindness of all the friends at Indore, and more particularly of Mr. and Mrs. Wilkie,

during my stay among them. Their consideration and thoughtfulness made what is usually the most trying period of a missionary's experience a time of the greatest pleasure and profit. I was sorry to leave Indore for several reasons; principally in that it left Mr. Wilkie with a burden of work one man cannot possibly overtake; a matter however which I trust the Church will soon see its way to remedy.

I was appointed to Mhow by resolution of the Council and Presbytery at their meeting in November, and took over charge in the beginning of December, and if it does not seem paradoxical after the foregoing statement I cannot but rejoice in the appointment and in the promise of much and fruitful work which the field affords. My co-workers here are Miss Ross and Miss Dr. Fraser, and I think we all feel that in coming to Mhow we have come to ground well prepared for us. More particularly in this true of the girl's schools in Mhow, Pensionpura and Kisanpura, whose good standing and efficiency are no little credit to their former teachers. But I need write nothing about the work of the ladies, which will be fully reported on by themselves, except to say that the zeal with which each of them is developing her own sphere, though it augurs well for the work, will, I am afraid, be too great a strain on their powers of endurance, and I hope that next fall will see the way open to another lady worker being sent to help us in Mhow.

My own special work is of three kinds—school, preaching, and congregational work.

School Work.—The Bazaar School, with Harbhajan and Anand (the latter supported by West End Bible Class, Toronto) for teachers, I found in good condition. Its numbers have steadily increased since December, the roll now being seventy-five. The fact that the Parsees carry on a large school work in Mhow, backed by a heavy money grant from the cantonment, diminishes considerably our hopes of speedy development. However, as they do not teach the Bible nor in fact give any moral instruction, we cannot give up the fight to them. We have great hopes of our own school being a success; by far the larger proportion of children in Mhow go to no school, and from these we hope to add considerably to our numbers. We have added to our forces a teacher in Marathi—Salaram. I also take the Bible class myself and examine the classes occasionally in other subjects. I aim to bring the school at present up to middle school standard, from which the step to high school will be comparatively easy.

We have opened a new school in Guzar Khara, a village about a mile from Mhow; it is in charge of Walaji, and is at present very promising. The number on the roll is 25, all of whom pay fees and buy their own books. They learn the Bible daily. On Sunday the school numbers at times 60 to 75. We have also opened a school among

the poor people in Cochapura, a village on the other side of Mhow, with Raoji for teacher. The present attendance is 23. The people here seem quiet, eager to learn and very proud of their school.

We have invitations from several of the larger villages around us to open schools, but can do nothing at present for lack of teachers. We hope, however, soon to be able to supply the want, as we find nothing gives us better standing in, or claim on, a village than the establishing of schools.

Preaching.—There are about 60 villages within a radius of eight miles of Mhow, to all of which we are at present trying to give regular preaching. Raghu is the only worker who devotes his whole time to preaching. But he goes faithfully morning and evening to his round of villages. The rest of us, Bhagaji, Anand, Waliji, Salaram, Raoji and myself go out in the evenings. The people listen as a rule very faithfully, and are especially fond of the hymns. A small organ for our work would prove of great service. We have also been out as frequently as possible (generally twice in the week) with the magic lantern. This, the gift of two friends of St. James' Square Church, Toronto, is doing noble service. Large crowds, even to 200, will gather to see our pictures, and hear the Bible stories. We are, however, very much in need of some new slides illustrating Gospel scenes.

We have not developed our work as yet beyond the eight mile radius. But a number of larger villages and cities beyond we hope to report on a year from now.

Congregational Work.—Since my arrival the congregation has received no additions by baptism, though we have several enquirers. We meet twice in the week, Sunday afternoon and Thursday evening. The Sunday services I usually conduct myself. But for the Thursday evening prayer-meetings we have drawn up a programme of subjects reaching over some two months to be taken up by the men in turn. The services are regularly attended by the Christians but not so well by the outsiders, probably on account of our building being out of the regular line of native travel. The new site will however remedy this.

Sunday School Work.—The whole congregation meets also on Sunday morning, in the school-house, for Sunday school. The attendance, principally of children from our camp schools, is about 200. Bhagaji is superintendent. Besides the camp schools, we have lately opened five new Sunday schools in the surrounding villages; these are well attended, quite beyond our expectations.

Bible Study.—Besides my Bible class on Sunday morning, for all comers, I have a class five days during the week for the workers. Two days we study "Romans," two days a brief course in Theology and on Saturday the Sunday school lesson for Sunday. I find the classes a great pleasure.

Prospective.—I can say but little by way of prospective. I have almost no plans. I try to follow the work rather than make it follow me.

There is no doubt Hinduism is losing its hold; but the masses seem very slow in facing the question of a new religion. As ever the name of Christ is a stumbling block, hated and feared by the people of sin. But I have had a good many encouraging interviews with those who believe and love Him, though they lack the faith to face the dangers of acknowledging Him. We have much to hope for from the coming generation, for India's children are familiar with the name of Jesus. The Lord hath given into our hands India. We can wait for the walls to fall.

FROM MISS DR. FRASER, MHOW.

AT the meeting of Council held in Neemuch, November 16th, I was appointed to Mhow. I moved here about the first of December.

As I had to secure quarters for my dispensary, and have the house made ready for my work, I was not able to open it until December 13th. Since that date the number of patients has steadily increased. The number for the first six days being 77, that for the last six being 210. For the dispensary work I have a native woman, whom I am training as medical assistant. She is bright and intelligent and will soon be very useful.

I employ two Bible women, who after singing and reading with the patients in the morning, visit from house to house giving instruction. They report on the week's work every Saturday, the number of visits required from them each week being twenty. The senior English department in the Camp School is in my charge. There I have a valuable assistant, and only teach two and a half hours daily myself. The scholars are Parsees, Portuguese and a few English. We fear that ere this year is out we may lose many of our brightest scholars, for the Portuguese are Roman Catholics, and Father Pius, their priest, is about to open a convent, and no doubt he will gather in his stray lambs.

The eight months previous to my appointment I spent in Indore studying the language.

I cannot speak too highly of the kindness of the missionaries there, nor of the valuable help I received from Miss Oliver, who took much pains to give me an insight into medical work in India. The Indore Mission Hospital affords every facility for enabling the new comer to get a clear view of the diseases common to this land and also for learning the vernacular terms used for diseases among the women, of which you can glean little or no idea from books. I have often been asked in Mhow, and even in the remote villages surrounding the city, if I came from the "Doctor Miss Sahibs" at Indore, and when I was able to say "yes," I found an open road to the hearts of the people, showing how widely spread and how much valued is the grand work done by our medical ladies in the past few years.

The language is not at all difficult, and no one need feel anxious at the prospect of having to learn it.

It was with feelings of joy that we welcomed Dr. O'Hara and Miss McWilliams. We long for the day when you can send two such missionaries to Mhow. We cannot grudge them to Indore, knowing as we do the great need there, but when can you send some one to us?

From December 13, 1891, to January 28, 1892:—

| | |
|---|------|
| Number of patients treated in dispensary. | 1116 |
| Visits to patients in their houses. | 23 |
| Patients treated in villages. | 52 |
| Non-professional zenana visits | 21 |
| Total number of patients treated | 1191 |
| Visits to villages | 10 |

MISS ROSS' WORK IN MHOW.

WHEN I returned to Indore I went into the dirty, dusty city, and was warmly welcomed by many an old friend.

I opened a school, and although the number on the roll soon reached fifty-five it was difficult to induce half that number to attend regularly. As the heat increased we found the small place we used as a school-room very uncomfortable. But we feared that on leaving it the owner, because of the loss of the rent, would tell the children not to come to our school again. They have much power over each other in that way. Fortunately for me I got so ill one day with the heat that I had to close school and go home. The people then said, no, I could not teach there, and cheerfully allowed me to go to better quarters which I had just secured.

We began work here on the first of December. I am very glad to be associated with Miss Dr. Fraser, whose zeal and energy is an inspiration.

The Misses Stockbridge have done nobly, and the fruit of their labors is seen in many ways. They have opened three hundred houses in Mhow and the surrounding villages.

I have charge of three schools. In the one in Mhow there is a daily attendance of one hundred and forty. In Pensionpura thirty-five, and Kisanpura seventeen. In the large school English, Gujarati, Marathi and Hindi are taught. This is necessary as the children wish to learn to read in their mother tongue. Dr. Fraser has in addition to her medical work taken charge of the senior English division, which is a great relief to me, as the vernacular classes require so much attention.

I have paid over seventy visits since we came here, and we have gone together in the evenings to several villages with medicine for the sick and news of eternal salvation through Jesus Christ. But alas! many are slow to hear and slow to think of the priceless value of eternal life.

We were delighted to welcome Miss McWilliams and Dr. O'Hara.

UJJAIN, BY REV. DR. BUCHANAN.

WHEN in March, 1891, the weather became too hot for us to live longer in tents, Mrs. Buchanan took our little boy and went to Mhow. I rented a native house in the city until the close of school, only running down to Mhow from time to time. Going back and forward between Mhow and Ujjain on a pass given by the R. R., I distributed a great number of Hindi and Urdu tracts. After the rains we got started to build the long wished for and much needed bungalow, and when the cold weather again returned we once more took up our abode here in tents. The bungalow work has gone on satisfactorily. The first storey is of stone and is very substantial. Though stone here, as elsewhere, is much more expensive than brick, still I have pleasure to report that owing to two or three good opportunities I expect to put up the building for less than the cost of a brick one. We are having it larger than would be otherwise necessary, in order that Mrs. Buchanan may have a nice large room for a dispensary in the bungalow.

Services have been held in the vernacular on Thursdays, Saturdays and Sundays in the mission school, and during the cold weather we had an English service in our tents each Sunday.

Preaching in the mohallas and in the villages has been carried on more or less regularly without any difficulties or interference by any persons. With five stations already opened up and only five men here to fill them we have been

compelled to give up the idea of going to the Bheels.

Sunday School.—Practically all the pupils of the whole school, Anglo-Vernacular, Middle and High School, come regularly to the Sunday School. The course of study has been the international lessons. Through the kindness of Mr. Fotheringham, Convenor of the Committee on Higher Religious Instruction, our students were allowed to appear for examination. Three appeared in English and three others in their vernaculars. Three of the Christian teachers also took the examination. When once, though late, the idea got hold of them that they were really going to write on papers set for boys in Canada we had a splendid stimulus for work. The pupils of our school get up the daily Bible lessons as a regular task, but the Sunday School lessons have always been much less carefully studied. The committee therefore have our sincerest thanks for giving us what is proving to be an effectual lever in the accomplishment of these weekly lessons. Our head master has been interesting the school in a little fellow in Ceylon, whose expenses at school are partly paid by our school. The boys bring their cowries and some of them their pice, and though the whole giving in this direction is a trifle, still it is one way of practically teaching Hindoos and Mahomedans that divine love which is broader than castes or tribes and nations.

The ordinary school work has gone on much the same as last year. The school now includes all the grades from lowest form vernaculars and English to the entrance examination.

A number of our boys and men theoretically know the way of salvation, seem fully persuaded of the truth of Christianity, and, at times, almost persuaded to be Christians. The irresolute, affectionate Hindoo finds it especially difficult to take a step that will cut him off from his relatives and friends. Hence Satan fills their minds with, to them, very valid excuses, for *not now* becoming out-and-out followers of Jesus. One of them yesterday, after a somewhat extensive tour over India with an aged relative visiting Hindoo sacred shrines, told me that he found that "only ignorant persons visit these shrines."

In August, 1890, Mr. McKelvie sent an orphan boy to us to be trained in our school, and also sent from friends of Mrs. Builder, money for his clothing, books, food, &c. The work then begun has almost unwittingly grown, and this year we have had as many as seven boys at a time. Their support, except for teachers, which they enjoy in common with other boys, has not been charged to the mission. All of them are either orphans or are so poor as not to be able to get any help whatever from their homes. One of them was supported last year by the Kilgour Brothers, of Toronto, and four of them to the end of December, 1891, were supported by Mr. McKelvie and the Misses Stockbridge. Two poor boys, the children of Hindoo parents, were taken in on the understanding that they could be taken out at any time the parents wished. The elder of the two, Gangadhur, a lad of about ten years, paid very noticeable attention to religious instruction, and declared himself to be a Christian. He was not baptized, but shortly after, during the cholera epidemic, he took the disease. As with cholera patients generally his mind remained clear and active to the end. When his little body was racked by pain and cramps one of the native Christians told him not to be afraid. His sweet, trustful reply was, "No, I will not be afraid, Jesus is my friend." After a few hours illness, reconciled as we fully believe to God, he passed away to be forever with his new and tried Friend.

The Medical Work has been somewhat more interesting than in former years. The house in which I was living has a number of rooms, and when some patients came that needed more careful treatment, we put them in there. As it was situated just beside the dispensary and school it was very convenient for the work. And though we did not dignify it with the name—hospital—still it has filled to some extent the lack of a hospital. We had in it to end of February six patients. Some of these cases were very interesting. A young Brahmin, who has been more or less with us for the last two years, while engaged in his duty of night watch at our tents, took suddenly ill with cholera. Many a talk I had had with him about Jesus the only Saviour, and he had told me in conversation that he did not any more worship idols, and said that he would be a Christian. His request was that we, his Christian ministers for Christ's sake, should pray for him. As we prayed his voice joined with ours, and he asked pardon, mercy and blessing of Him who said to the dying thief upon the cross, "To-day shalt thou be with me in paradise." The same evening he died.

While I have asked the Council for the permission from them to collect money in India for a hospital, I should be very glad, and consider that valuable time would be saved, if a little help were given in this way from home. I do not ask a grand building to attract the eye, but simply long narrow buildings that will give suitable protection and plenty of air. Fifteen hundred dollars would be ample for the needs of years.

9,062 treatments were given to 4,861 patients, of whom 411 were females. 167 minor and 3 major operations were performed.

WOMAN'S WORK.

During the stay in tents last cold season Mrs. Buchanan gave as much time as she could to the work in Ujjain, and when in March she went to live at Mhow she took up the medical work that had been carried on in a simple way for years by Miss Minnie Stockbridge. The first two or three weeks the people did not come in large numbers; first, because they did not know the place; and second, because they did not know the doctor. But after that she had more patients than she could well attend to. Miss Minnie Stockbridge's medical work had been chiefly among the people of the villages; and Mrs. Buchanan found among these simple folk an interesting and encouraging work. One part of our bungalow became so well known as the "*Mem sahib's daru khana*" that the people persisted in coming for some time after all our medicines had been handed over to Miss Dr. Fraser by order of Council in December. On one of my trips to Mhow I did an operation for cataract on a woman, which, as it was perhaps the first operation of any moment in connection with woman's work in Mhow, we were especially glad was a complete success.

The medical work in Ujjain has been carried on chiefly by Rachelbai. The register shows the number of patients treated to be 2,124, and the number of treatments given 4,619. When the room set apart for dispensary in the new house is ready we hope it may be a centre of bodily and spiritual blessing to the villagers around Ujjain.

The work in the girls school has been fairly successful. Hattibai has been teaching last half-year, and the attendance is about the same as formerly. A few of the girls still attend, and several read in the third book. Mrs. Buchanan has not been able to look after it, and I have not visited it as often as I could wish. By the blessing of God I hope we may be able to report greater progress in the coming year.

MEDICAL WORK IN INDORE.

BY MISS OLIVER, M.D.

LAST year, at the time of writing our annual report, we were watching the walls of the new hospital building growing daily higher; now we have been eight months at work in it. There was no formal opening, chiefly because Miss Beatty, through ill health, was compelled to go on furlough just as the hospital, for which she had so long waited and prayed, was nearing completion. Miss McKellar took her place and has been my faithful yoke-fellow throughout the year.

We celebrated Dominion Day by beginning work in the new building. Very soon we had three of our five wards full, and as one patient goes out there is another poor sufferer ready to take her place. During the past eight months we have had in all 116 patients.

What gain is the hospital to us? The physician in India, whose efforts are often rendered useless by even the most intelligent patients treated in their own homes, is at no loss for an answer to this question. The faithful servant of Christ can even more readily make reply, "Great gain." How could we have a better opportunity to tell the old story than by the sick bed of those who have put themselves under our care? Our prayer needs not to be for opportunities to preach Christ, but for guidance and faithfulness in using the many which the hospital is the means of bringing to us. My heart was made glad a few days ago by hearing an old patient, who was nearly three months in the hospital, bravely confessing her trust in Christ, and in Him alone, before her whole household.

Every evening we have a short service, or rather Bible class, for the in-patients and servants. On Sunday afternoons we review what has been taught during the week. We have also lately begun a Sunday morning class.

The dispensary in Ranipuri—a division of Indore city—in connection with the native house used by us as a hospital has had rather an interrupted career since September last. We moved the in-patients up to the new building, and encouraged all the out-patients who live on the south side of the city to attend the hospital dispensary. During my absence in October Miss McKellar fell ill and it had to be closed, so we have given up the building.

Of visiting of patients in their own homes we have been able to do little more than pay the necessary visits to those who were too ill to come to us. The outlying villages, in which we were able to do a good deal of visiting last year, have been sadly neglected this year. We have, however, made a fresh start lately, and hope to be able to continue regular visits. We regret much having to let work once begun drop, but believe that the opportunities given us in the hospital are those which should receive our first attention.

Our staff of helpers is small, but we are fortunate in those we have. We began the year with a class of two Christian girls to be trained in compounding, nursing, and the treatment of ordinary diseases. One of the two yielded to a stronger attraction, and in August became the wife of one of our Christian young men. The other, Janebai, is with us and is making very satisfactory progress.

We have no hospital matron, but Susanbai, the wife of a native Christian, who holds a good position under one of our Central India princes, has for the past five months undertaken the matron's duties.

We are pleased to be able to report that all the money for the cots, bedding and other furnish-

ings required in the hospital has been raised here chiefly by small contributions of ten or fifteen rupees from the husbands of some of our grateful patients. Rs. 347 of the money thus raised went towards the furnishings. The remaining Rs. 200 we handed over to Mr. Wilkie to help in the sinking of a well on the hospital compound. Some months ago, Gandilal, one of our Indore merchants, gave Rs. 500 for the support of a charity cot, and a few weeks ago, Nanak Chand, another resident of Indore, sent Rs. 200 to be used in the same way. We would also take this opportunity of thanking the friends at home who sent us such an abundant supply of comfortable quilts and flannel jackets for use in the hospital.

Throughout the year we had:—

| | | |
|---------------------------------------|--------|-------|
| Attendances of out-patients..... | 18,884 | |
| In-patients | 171 | |
| Patients visited in their homes..... | 239 | |
| Number of visits made..... | 1,301 | |
| | Rs. | a. p. |
| Money received as fees..... | 465 | 0 0 |
| Money received from medicine sold.. | 168 | 10 6 |
| Contributions to furnishing hospital. | 547 | 0 0 |
| Donations..... | 700 | 0 0 |
| Total..... | 1,880 | 10 6 |

THE GIRLS' SCHOOLS AT INDORE.

BY MISS SINCLAIR.

(The Boarding School.)

HAVING been temporarily appointed by the Mission Council to carry on the work in the stead of Miss Harris, it becomes my duty to write the report for 1891.

The girls were then in Neemuch in the rented building where Miss Harris had carried on the work. I went up to Neemuch and a week later moved the school down to Indore. There are at present fourteen (14) girls in the school. Of these, two belong to Rutlam, six to Mhow and six to Indore. The day's programme is as follows:—

In the morning the girls roll up their bedding according to native fashion, sweep the dormitories, school room and verandahs, scour the brass plate and cup; from eight to a quarter to nine I have prayers and a Bible lesson with the children. At nine they eat their morning meal. From 10 a.m. to 2 p.m. the classes are held—one of the teachers from the Mission High School giving me two hours' help daily. After fifteen minutes recess we have an hour's sewing. From four to five is study hour. At five they eat the second and largest meal of the day, and after that are free for play. At seven we have evening prayers. There is a woman cook; but the girls take their turn at helping her. They also make the most of their own clothes, which consist of a skirt and jacket with the chaddar to be worn over the head when they go out. They look very nice when they go to church; there are print skirts of many colors, but all the chadders are white.

I have not had any matron, so the work has been rather heavy; but from the 1st of March I expect a helper, who will relieve me of much that I now have to attend to, and so leave me free to more thoroughly supervise the city school work as well as to develop this. We must look to this school for our future workers, and they will be, too, the women of our Native Christian Church. The friends at home cannot too fully sympathize with it nor too freely support it.

The Girls School.

In general the year just past has been like any other, but still it has had its own little ups and downs and bright days.

The attendance has been very regular, throughout the whole year, which is most important in work among the children. They are so apt to come a few days or weeks, and if not at once promoted, or if a doll is not forthcoming, they slip away before one has time to win them. The great majority of the people are proud to have their children taught to read, and very often young lads come to school to ask me to take their little sisters in. This in itself is a most hopeful sign, and surely it is not a small matter that we have nearly a hundred children under the influences of the Gospel, and regularly taught six days out of the week during a period of their lives when there are no deep-seated prejudices to uproot. From the time Miss Rodger went home I kept her school open, but having no satisfactory teacher to put into it, thought it best to close it in September.

While taking a holiday in South India in October last I visited many of the finest girls' schools in this country, and came home with many new ideas. Press of work, however, has prevented me carrying out much that I had hoped to do.

The year's zenana work has not amounted to much. In the hot season when the city school was closed, I visited in several houses in the camp. Throughout the cold season I have been called again and again to houses in the city, but much to my regret have been quite unable to overtake this work.

Since Miss Ross' appointment to Mhow the Hindi girls' school in the city has been kept open by Mrs. Wilkie. In connection with this school also there is a Sunday School. We need helpers, and much of the work that waits to be done can be best done by trained native agents.

WORK OF MISS A. JAMIESON, NEEMUCH.

ALTHOUGH my work was interrupted at the beginning of the cold season, yet I can gratefully report fair progress in the schools, and the opening of many more zenanas.

I regret having been unable to resume work among the low-caste people where I had so much encouragement last year. But with teaching in two schools and zenana visiting, I found it impossible to do. Until girls' schools have been some years established among these conservative people, and while native helpers are untried, the lady missionary requires to do most of the teaching herself.

During the year thirty five families have been visited, some of them a week and others less regularly. Since the first of January last twelve new houses have opened their doors to us, among these the house of the Suba of Neemuch city. We have ten pupils learning to read, six are doing fancy work. In every house the Bible is taught.

At New Year I received from the ladies of Chalmers' Church, Quebec, a box of exceedingly useful articles for distribution among my pupils. I was able to give Mrs. Wilson what she required for the native Christians and her school girls, and there remains abundance for next "Bara Din." I most heartily thank the kind friends who in addition to sending a share to the W. E. M. B. have so generously supplied me.

Bless the Lord oh my soul, and all that is within me bless His holy name.

Church Notes and Notices.

CALLS.

Mr. J. A. Bloodworth to Milbrood and Garden, Pres. of Peterborough.

Mr. John Rose of Whycocomagh, C.B., to Ashfield, Ont.

Mr. A. E. Driscoll to Souris, Man. Accepted.

Mr. J. A. McLean to Carberry, Man. Accepted.

Mr. John Young of Drummondhill and Chipewa, to St. Enoch's, Toronto. Accepted.

Mr. Wm. McNicol of New Jersey, to Upper Londonderry, N.S.

ORDINATIONS AND INDUCTIONS.

Mr. Geo. Millar, licensed and ordained to mission fields on the Restigouche, N.B., July 12.

Mr. A. D. Gunn, inducted at Stewiacke, N.S., July 19.

Mr. M. S. Oxley, inducted at Westminster Church, Montreal, July 19.

Mr. Wm. Gault, ordained as missionary to Formosa at Westminster, July 21.

Mr. Wm. H. Grant, ordained as missionary to Honan, at Stratford, July 26th.

Mr. W. H. Anderson, ordained and inducted as Missionary at Quoddy, N.S.

Mr. F. C. Simpson, inducted at Bridgewater, N.S., July 26.

Mr. James Fitzpatrick, inducted at Underwood and Centre Bruce, July 26.

Mr. J. B. Elliott, inducted at E. Williams, July 26.

Mr. T. S. Davidson, ordained and inducted into Knox, St. Vin, and St. Pauls, Sydenham, July 29.

RESIGNATIONS.

Mr. J. McDonald, of McGregor, Man.

Mr. Beamer, of Petrolia.

Mr. A. Boyd, of Glenelg, &c., N.S., Aug. 28.

Mr. W. K. McCulloch, of Dalhousie, Snow Road and North Sherbrooke.

Mr. Hop. F. Ross, of Morris, Manitoba.

Mr. G. R. Caswell, of Windham Centre, &c.

Mr. H. Currie, of Penetanguishene and Waybridge.

MISCELLANEA.

The annual meeting of the W. F. M. S. Society will be held in Moncton, N.B., Sept. 14th and 15th,

PRESBYTERY MEETINGS

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

Barrie, Sept. 7, 11 a.m.

Brandon, Brandon, Sept. 6, 8.30 p.m.

Bruce, Walkerton, Knox, Sept. 13, 1 p.m.

Chatham, Chat. St. A., Sept. 13, 10 a.m.

Guelph, Knox, Guelph, Sept. 20, 10 a.m.

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

Huron, Brucefield, Sept. 13, 10 a.m.

Kingston, Gananoque, Sept. 20.

Lanark & Ren., Renfrew, Aug. 22, 7.30 p.m.

Lindsay, Sunderland, Aug. 30, 11 a.m.

London, St. Thomas, Knox, Sept. 12, 2 p.m. for

conference, and Sept. 13, 9 a.m. for business.

Maitland, Wingham, Sept. 13, 11.15 a.m.

Miramichi, Newcastle, Sept. 8, 10 a.m.

Montreal, Pres. Coll., Sept. 6, 10 a.m.

Orangeville, Orangeville, Sept. 13, 10.30 a.m.

Ottawa, Ott. Knox, Aug. 2.

Owen Sound, Owen Sound, Sept. 27, 10 a.m.

Paris, Paris, Oct. 11.

Peterboro, Port Hope, 1st Ch., Sept. 20, 9 a.m.

Pictou, New Glasgow, Sept. 6, 9.30 a.m.

Quebec, Richmond, Chal., Aug. 20, 4 p.m.

Regina, Regina, Sept. 14.

Saugeen, Mount Forest, Sept. 13, 10 a.m.

Stratford, Strat. Knox, Sept. 13, 10 a.m.

Toronto, St. And. Ch. West, Aug. 2, 10 a.m.

Truro, Truro, Sept. 13, 11 a.m.

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

LITERARY NOTICES.

Pledge Books, Exercises on Temperance for Sabbath Schools, Pledge Cards, and, Constitution and Bye-laws for Temperance organizations, can be obtained from Rev. D. S. Fraser, Stewiacke, Nova Scotia, Convener of the Assembly's Temperance Committee. Samples have been sent us. They are nicely gotten up, but best of all is the principle they contain.

Appleton's Canadian Guide Book; Vol. I, by Prof. Charles Roberts, of King's College, Nova Scotia, and Vol. II, by Ernest Ingersol, formerly naturalist with the Hayden Survey in the West. The volumes each contain about 265 pages. Beautifully printed on good paper and containing in good shape, for easy reference, nearly everything that the traveller wishes to know. Vol. I deals with Eastern Canada, from Toronto to the Atlantic, describing the scenery, scenes, historic points and routes in Eastern Ontario, Quebec, New Brunswick, Nova Scotia, P. E. Island and Newfoundland. Vol. II reaches from Toronto to the Pacific. Maps and illustrations in plenty, add to its attractiveness. To the traveller, whether for a longer or shorter distance, it must richly repay its cost, and many times over if he travels far. Vols. sold separately, price \$1.50 each. Drysdale & Co., Montreal.

Conduct is the great profession; behaviour is perpetually revealing us; what a man does tells us what he is.

Fifty years ago there was not a native Christian in the Fiji Islands; now there is not a heathen. Recently fifteen missionaries were required for dangerous and unhealthy work in New Guinea, and forty volunteers responded.

An old martyr once said in the face of threatening persecutors:—"You cannot confiscate my possessions, for I have laid up my treasures in heaven. You cannot banish me, for my Lord hath said, 'Lo, I am with you always,' and when he is with me I am always at home. You cannot kill me, for I have been dead these forty years, and my life is hid with Christ in God."

A minister was recovering of a dangerous illness when one of his friends addressed him thus:—"Sir, though God seems to be bringing you up from the gates of death yet it will be a long time before you will sufficiently retrieve your strength, and regain vigor enough of mind to preach as usual." The good man answered:—"You are mistaken, my friend; for this six week's illness has taught me more divinity than all my past studies and all my ten years' ministry put together."

Other Churches and their Work.

Eighteen of the London theatres are occupied for divine services on the Sabbath.

The Baptist Missionary Society, the oldest Missionary Society in the world, which, this year celebrates its centenary is aiming to raise a special fund of \$500,000 for missions, and to increase its annual work by a similar amount.

"It is stated that the Jews in Hungary are to have legislation in their favor. They are to be placed on a footing of equality with the different Christian creeds, while the existing prohibition of unions between Jews and Christians will be abrogated."

Nine new languages have, during the last year, been added to the Bible Society's lists of editions of the Scriptures. It is significant that four of these belong to Africa, of the others one is for the West Indies, one for China, one for the New Hebrides, and two for the Russian Empire.

The London Missionary Society are starting a grand forward movement and are aiming to add one hundred additional missionaries by the time their centenary is reached in 1895. The cost of carrying out the object aimed at will be \$125,000 additional to their present work but in faith they are going forward.

"North India is the scene of a stirring and powerful religious interest. It began last year and shows no abatement. It is largely among the lower caste, but though the converts are from this caste, they are said to be 'both physically and intellectually the equals of the members of the higher castes.'"

The *Missionary Review* computes that Protestant Foreign Missions from the United States, Great Britain, and the Continent maintain 8,048 stations and out-stations, with 5,594 missionaries, and 35,343 native helpers, and that the communicants number 681,503. The money given last year was about \$11,420,500.

The statistics of the Presbyterian Church in the United States, as presented at Portland, show the number of ministers to be 6,266, an increase of 43; licentiates, 411, an increase of 37; churches 7,076, an increase of 6; communicants 816,427, an increase of 8,631; contributions to home missions \$995,934, an increase of \$309, to foreign missions \$812,622, an increase of \$28,217.

"Sweden, by statistical exhibit, is shown to be thoroughly Protestant. Out of a population of 1,774,499, only 810 are Roman Catholics, or 16 out of every 100,000; and next to it in this respect is Norway, which is under the same sovereign, and has only 512 Roman Catholics out of 1,818,853 inhabitants, or 27 out of every 100,000. In both of these countries the mass of the population adheres to the Lutheran Church."

The U. P. Church in Scotland has 571 congregations, with 185,298 members, 12,134 Sabbath School teachers, giving instruction to 103,760 scholars, and last year its contributions were £335,733; over £80,000, or about \$400,000 of which went to missionary or benevolent purposes. In 1897 it celebrates its jubilee, being, under its present name, four years younger than the Free Church.

Twenty-seven years ago there was hardly a college bred negro living; now there are 1,000 college-bred ministers in the Southern States. Then there were two newspapers edited by

colored men; now there are 151. In 1865 there were two negro attorneys; now there are 250. Then there were three colored physicians; there are now 749. To-day there are 247 colored students in the universities of Europe."—*Phil. Pres.*

"It has only been a few years since it was unsafe for one to be found with a copy of the Bible in Rome, but now in Rome and all through Italy the Bible is freely sold, and in many places gladly welcomed. The report for the year 1891 shows the sale of 7,509 full copies, 16,827 copies of the New Testament, and 143,212 copies of portions of the Scriptures, an increase of 13,778 over the year 1890. Dr. A. Meille writes: 'I feel justified in reporting that no book is so largely bought or finds so many readers in Italy at present as the Bible.'"

When Lady Dufferin began her scheme for the improvement of the physical condition of the women in India, seven years ago, it was hardly expected that in so short a time such striking results would be achieved. Last year 466,000 women received treatment. The staff now consists of nine women doctors and thirty-one assistants, and the number of native and Eurasian women under instruction steadily increases. Last year there were 207. The fund has at present an income £5,000 a year, after having erected hospitals and dispensaries at a cost of £120,000.

"Rev. Dr. Newman Hall, of London, has retired from active duty after a pastorate of fifty years. On July 10th he preached a sermon marking that event, and on the evening of July 12th he was presented with testimonials and an illuminated address in the presence of an immense congregation. Dr. Hall's retirement is the close of a remarkable career, during which many thousands of souls have been brought to a knowledge of the truth through his preaching and writings. His famous tract, 'Come to Jesus,' has been translated into forty languages, and three million copies have been issued."

"A native preacher working under Mr. Thomson of Amoy, one of the missionaries of the Presbyterian Church of England, gave him lately some interesting indications of the breaking up of idolatry in China. He said, for example, that in one of the temples in the district where he was laboring there were ten large idols, which had been objects of much veneration. But one day the temple took fire, and all the idols were burned to charcoal. It was a market day, and there were crowds in the town, who made very light of the loss of the idols, saying, 'They couldn't run away or call any one to save them. Why, they were less able to take care of themselves than rats, or chickens, or dogs!'"

Curious facts are revealed by the census regard the religions of India. Out of the total population of 287 millions, "Hindooism" claims 207½ millions, but this is a loose term—meaning, it has been said, "any religion which is not Mahometan." Nature worship is very common among the ruder tribes. Mohammedism counts for 57 millions, Buddhism 7, and Christianity only for 24 millions. There are 17,180 Jews, and the Parsees amount in all to 89,887. The Theists, Agnostics, Atheists, and the like are only 289 all told. Brahmos or professors, a reformed Hindooism, count only for 4,301, of whom nearly all are in Bengal. The newly-founded title of Aryan is borne by nearly 40,000 chiefly in the Punjab and the North-West provinces. The significant result is that Hindooism is as strong as ever.—*Belfast Witness.*

The Family Circle.

KEEP THE HOME PURE.

A TEMPERANCE STORY.

I WAS a guest once at a beautiful home in one of the Eastern States. Nothing that wealth and taste could provide was wanting to beautify and adorn it. The father was a man of business and immersed in its cares; the mother was a refined and cultured lady, who moved in the first circles of society. They had two children, one a young girl of some fifteen years of years, and the other a young man of more than eighteen years, who was attending the college in the town, and whom his fond parents designed for the profession of the law.

The home was a hospitable one, and its hospitality had been conducted on the old fashioned lines of what was called polite society. No entertainments were more elegant, no table more daintily supplied, and none had costlier wines than were to be found in this home of this foremost business man. The latter were used to no excess in the private life of the family, and were dispensed with refined hospitality to the family guests. Father and mother, daughter and son, drank of them with their guests, and, so far as could be seen, drank of them sparingly and prudently.

Once or twice the young man had been noticed to fill his glass more than once, but neither father or mother dreamed that excess would ever mark his conduct. He was brought up to use wine as a gentleman, and would never so far forget himself as to allow it to master his self control. So thought father and mother, if ever the matter became a subject of thought.

But who can answer for consequences when once the subtle spirit of drink and the warm blood of youth are mingled. The fact unseen by all was that the wine cup had already fatal charms for the youth. Often, when no eye saw him, did he quaff the extra glass, or take the half empty bottle to his chamber. And often when his father and mother thought him with his student companions, busy at work, was he to be found with companions, not at work, but playing the exciting game and drinking the still more exciting draught.

I had arisen early, and was reading in the pleasant little library, when an anxious, hurried step was heard in the dining room, and through the half open door I caught the quick tones of a woman's voice, saying: "Where's Tom; his bed has not been touched last night, where can he be?" It was Mrs. A's voice. To it replied the slower, more careless words of the husband, "Do not be anxious dear; Tom's all right. He has likely gone home with one of his friends; he will turn up presently."

We sat down to breakfast, but the whole atmosphere was disquieted. I could notice the listening ear and the glancing eye of that stately mother as each step sounded near, or a form pass the window. But no Tom came.

Breakfast had just ended when a servant brought in a note and handed it to Mr. A. He quickly opened it, turned as quickly pale, and then with a hurried, anxious look at his wife, left the room, followed by the frightened mother. A half hour later I learned it all. Tom had been arrested the night before and taken to the lock-up, and the note was from the kindly keeper who wished to spare the respected family the disgrace of a public trial.

I shall never forget the face of that mother. Pride, shame and love chased each other over it in varying light and shade, but love conquered and lightened it up with a sad pitying, merciful glow.

It was settled that she should go to the lock-up and that I should accompany her. We alighted at the forbidding door, we entered the still more forbidding passage-way, and were conducted to Tom's cell. With a cry of unutterable love and mingled bitterness the mother flung her arms about the neck of the boy whom she had nurtured so delicately, and wept hot tears of shame and pity. "Oh Tom, my son, how could you disgrace me so?" she uttered between her sobs.

The answer came, slowly, bitterly, almost defiantly, cutting into the conscience of that mother with the sharp remorseless edge of retribution. "Mother, oh my mother, why did you teach me to drink? But for the wine on your own table, curse it, I should never have been here. It crept into my blood, fastened upon my will, and chained me fast. What I did last night I know not. I was mad drunk. Oh! if you had but kept it from me years ago."

The mother's face is before me now. Pale as death, agonized beyond possibility of description, every line of reproach for the wayward boy turned into a deepening furrow of self-reproach. She spoke but once. "Forgive me, my boy, I see it all now. And may God forgive me."

Tom was taken home. The disgrace was not suffered to become an open one. That night a lengthy and solemn conference took place between the proud mother and the wealthy father. And the next day no vestige of strong drink was to be found in the princely home. The evil spirit was cast out, but, alas! not before it well nigh possessed the only son of those who had so thoughtlessly harboured it.

I have visited this house since. Wealth and refinement mark all its appointments as of old, hospitality reigns as royally, but the lesson of chastening is to be read in the absence of all that can intoxicate, and in the tender care and constant prayer that the Heavenly parent may repair the error well nigh irrevocably wrought by the loving earthly parents.

Yes, dear reader, keep it out of the home. Have no deceitful ally within, working hand in hand with the guileful confederate without. Keep it out of your kitchen, away from your table, make the family circle secure.

It may be that some member of your family will fall a victim to the terrible power of the drink appetite, but what a pitiable and almost unendurable thought it would be to haunt you forever, if your conscience accused you of making it easy for the first step to be taken. If the lightning must strike your home, don't for pity's sake prepare the rod which draws the destroying bolt upon you.

Cider, beer, wine, may sound and seem harmless, but all these contain the subtle spirit of destruction, the fatal alcohol. They are the easy steps, the alphabet; once allow them to be learned, and you cannot stop the going forth and forward toward destruction.

Make your home pure. It is the cradle of youth, the refuge of middle life, the asylum of the aged. Whatever may be the temptations and the dangers without, give no place for them within.

Keep the drink out of the home.

The stately homes of Canada,
Long may they proudly stand,
Begirt with kindly temperance,
The glory of the land.

—Woman's Temperance League.

GROWING RICH BY GIVING.

BY REV. THEODORE L. CUYLER.

Whoever would become rich in spiritual treasures must *give away bountifully*. "There is that scattereth and yet increaseth." This is one of the truest of paradoxes in Christian economy. He that saves for self only loses; he that loses for Christ's sake is sure to save. Would you become rich towards God? Then learn to give. God loveth a cheerful giver.

Nor should we limit this only to the donations of the purse. The gift of gold is only a part of Christian benevolence—though by no means an unimportant part. I have often wished that I were the possessor of the wealth of a Lenox, or a Dodge, or a Frederick Marquand, provided that I should be sure of the wealth of heart which those princely men had. But a rich *soul* can be always giving; as the noonday sun overflows his golden urn of ceaseless radiance, and is yet none the poorer in warmth and glory when a whole universe has been flooded with his beams.

We must freely give of everything that we have freely received. If we have the heart to pray with faith, let us give of our prayers. No legacy that a millionaire father could have left me would compare in value with my widowed mother's prayers for me at the mercy-seat. You that have acquired the wisdom which age or experience confers can give those hints and timely counsels which are apples of gold in baskets of silver to the young, the inexperienced and the unfortunate. Give your personal labours, too, for Jesus Christ. Many a rich man seeks to compound with his conscience by bestowing bank-checks in lieu of his own presence in the mission-school, the prayer-meetings or the abodes of suffering. Oh, man of wealth, God gave thee that very leisure thou enjoyest in order to do the work of charity which thy poorer, hard-toiling neighbor has no time to perform. Those that have no money or counsel or charitable deeds to bestow, can afford at least a godly example. And so a Christly life may, from first to last, be a constant expenditure: just as the Temple lamps consumed themselves away in giving light. What were rich-hearted Christians given to the world for but to be reservoirs of blessings?

Happy is the person who can bring the very atmosphere of heaven with him whenever he approaches us!—who acts upon our spirits as the May breezes act upon the early shoots of the tulip and the violets! He is a bountiful giver. He confers on us light; he beams goodness into our souls; he teaches us patience; he showers on us brotherly-kindness; he illustrates for us faith; he exhibits the beauty of meekness; he kindles hope by his very presence, and his unflinching bravery has often been an inspiration of valor to our faint or failing hearts. Next to Christ Himself there is no blessing to the community like a Christ-like Christian.

My good reader, covet earnestly the best gifts, and then enlarge them by expenditure. Ask of God, who giveth liberally, that ye all may be rich—rich in faith, rich in good works, rich in revenues of joy and rich in holiness and the love of Jesus. And then, although your raiment may be coarse, your soul shall be enfolded in the beauty of Christ's righteousness. Though your dwelling-place be humble, yet your heaven-seeking affections may be at home in the celestial courts. Although your purse may be scanty, your heart will be a palace whose chambers are filled with all "pleasant and all precious riches." There will be great treasure laid up for you in heaven when you become partaker of the inheritance of the saints in light.

AN IMMORTAL BOOK.

Few books live long. Many books are published which create a great sensation. They are read by hundreds of thousands, talked of in every circle where the least degree of literary interest exists, and their contents discussed in every important periodical. But in a few years they are almost forgotten. Three years ago a book appeared which immediately achieved immense popularity. From the interest it awakened one might have supposed it had a fine prospect of immortality. Already it has become a drug in the market and lost its hold on the popular mind. Soon it will be forgotten.

Books which have come down to us from the beginning of our era are interesting as relics of antiquity, but utterly destitute of vitality. We read them to acquire a knowledge of the language in which they were originally written and of the thought of those times, but not to find opinions and doctrines suited to our times. They have been left behind in the march of events and ideas. They are not living books.

The writings of Confucius, which have existed for many centuries, do indeed exert an influence on the Chinese of to-day, but this is because China is a stagnant nation. If China had made progress in arts, sciences, culture, civilization, as Western nations have, the doctrines of Confucius would have lost their hold on the Chinese mind long ago.

But the Bible, which is one of the oldest books in the world, possesses more vitality than any modern book. It is the leading book in the most advanced and cultivated nations of modern times. It is the most potent factor in modern thought and modern civilization. No book in the world has so strong a hold on the minds of men in Europe and America. No book exerts so wide an influence, and effects such remarkable and wholesome changes in the character and conduct of individuals and in the customs of society.—*Christian Advocate*.

BEGIN NOW.

It was said of Alfred DeVigny that he proposed making a great poem, and he had the capacity and genius to make it; but he spent all his life in gathering materials for the poem. Sometimes his friends used to say to him, "Why don't you begin? You are getting on in life, and after a while you will be too old to write the poem." And he would keep saying, "To-morrow I will begin." One morning the papers in Paris announced his death—his work all undone, he lay dead amid the magnificent materials he had with which to begin the poem.

And some of you, dear readers, have been projecting a grand Christian life; you have a great many bright plans and expectations gathered about you. When are you going to begin that life? You say, "To-morrow." But I fear that death will break in before you have begun, and your breath will be stopped, and your heart will be stunned, and forever the great poem of your Christian life will be unwritten, and the song of grace unsung, and your immortal soul unpardoned. Then the goodness of God will become his wrath, and the sunlight will become a storm, and the welcome will become an anathema; and instead of a life-time of God-given opportunities, there will remain nothing but an eternity of wild overthrow. Oh, that God would by his goodness lead us all to repentance.—*Dr. Talmage*.

THE INFIDEL AND THE MINISTER.

A very learned minister preached a series of sermons on infidelity for the benefit of a very learned man in his church. There were some seven sermons, and he rendered them to his entire satisfaction. Soon after he got through the infidel came to him, said he was a Christian and accepted the Lord Jesus Christ. He was very much gratified. He took all the credit to himself. After it was all talked over, he said :

"Now, my dear friend, will you tell me which of my lectures it was that convinced you?"

He said: "Sir, it was not any of your lectures. It was that poor, hobbling, colored woman, who, when she came out, would mutter among her tears, 'O, my precious Savior, my precious Savior, I could not live without you!' and I watched that woman and saw that it came right straight from her heart. I did not hear all that you said, but I was deeply attracted by what she said, and convinced."—*Christian Alliance*.

WHEN AND WHAT TO READ.

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little strong-headed, go to see Moses.

If you are getting weak-kneed, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land.—*Golden Censer*.

A BRAHMIN AND THE BIBLE.

A LEARNED Brahmin recently said in the presence of some two hundred Brahmins, official students, and others:—"I have watched the missionaries, and seen what they are. What have they come here for? What tempts them to leave parents, friends and country and come to this, for them, unhealthy clime? Is it for gain or profit they come? Some of us country clerks in the Government offices receive larger salaries than they. Is it for an easy life? See how they work, and then tell me. Look at the missionary. He came here a few years ago, leaving all, for our good. He was met with cold looks and suspicious glances. He was not discouraged; he opened a dispensary, and we said, 'Let the Pariahs' (lowest caste people) take his medicine, we won't; but in the time of our sickness and our fear we were glad to go to him, and he welcomed us. Has he made any money by it? Even the cost of the medicine he gave us has not been returned to him. What leads him to do all this for us? *It is the Bible!* I have looked into it a good deal, in different languages I chance to know; it is the same in all languages. The Bible! there is nothing to compare with it in all our sacred books for goodness, and purity, and holiness, and love, and for motives of action. Where do the English people get their intelligence and energy and cleverness and power? It is their Bible that gives it to them; and they now bring it to us and say, 'This is what raised us; take it, and raise yourselves.' They do not force it upon us, as did the Mohammedans with their Koran, but they bring it in love and say, 'look at it, read it, examine it, and see if it is not good.'"—*Helping Hand*.

THE INWARD BATTLE.

Happy for every man that the battle between the spirit and the flesh should begin in him again and again, as long as his flesh is not subdued to his spirit. If he be wrong, the greatest blessing which can happen to him is that he should find himself in the wrong. If he has been deceiving himself, the greatest blessing is that God should anoint his eyes that he may see—see himself as he is; see his own inbred corruption; see the sin that doth so easily beset him, whatever it may be. Whatever anguish of mind if may cost him, it is a light price to pay for the inestimable treasure which true repentance and amendment brings; the fine gold of solid self-knowledge, tried in the fire of bitter experience; the white raiment of a pure and simple heart; the eye-salve of honest self-condemnation and noble shame.

If he have but these—and these God will give him in answer to prayer, the prayer of a broken and contrite heart—then he will be able to carry on the battle against the corrupt flesh and its affections and lusts, in hope, in the assured hope of final victory: "For greater is He that is with us than he that is against us." He that is against us is ourself; our selfish self our animal nature; and He that is with us is God—God and none other; and who can pluck us out of His hand?—*The Rev. Charles Kingsley*.

THE BROWNS OF HADDINGTON.

WE quote the following from an article in the *Speaker* by Principal Fairbairn, of Mansfield College, Oxford. We heartily commend it to the study of our young readers:—

For four generations their name has been honored. The founder of the family was a shepherd boy who learned to read his New Testament in the original while herding sheep on the braes of Abernethy. One day he went to St. Andrews to buy a Greek New Testament. In the shop stood a professor who, surprised at the boy's request, offered him one if he could read it. He read and obtained the book, which is still a treasured heirloom in the family. He became burgher minister of Haddington, was "passing rich on forty pounds a year," and reared for the ministry a race of sons, one of whom, Ebenezer, became famous as a preacher.

Brougham is said to have praised his eloquence and the story is told that once in Edinburgh, in the climax of a very dramatic sermon, he stood still, looked down the aisle, and said: "Here comes a man from Tarsus, and he cries, make mention of me"—the immense congregation leapt to its feet, expecting to see the man from Tarsus in bodily presence there.

The eldest son, the second John Brown, became minister of a church which stands high up in one of the wildest moorland districts in Scotland, where his name still lingers as a household word.

His son, the third John Brown, was the most scholarly theologian and one of the most gracious and picturesque figures in Edinburgh of his day. While his son, the fourth John Brown, of loved memory, quaint, tender, imaginative, was the friend of all good men, and of all dogs, good and otherwise, to whom we owe "Rab and his Friends" and many another page of exquisite grace and charm.—*Principal Fairbairn*.

"If you are very busy, think and pray all the more, or your work will wear you and drag you away from God. For your work's sake break away from it and give the soul a breathing time."

THE LATE CYRUS W. FIELD.

BY HENRY M. FIELD, D. D.

ONE of the world's benefactors, a great and good man has just passed away. It was he who projected and carried out the idea of an Atlantic telegraph cable. During the last few years he has had sore, sore, family trouble, but now he rests. The following is from the pen of his brother, Henry M. Field, editor of the New York *Evangelist*, and written at the urgent request of the editor of the *Independent* for that paper. Many of our readers who know something of his name and work will read with pleasure this beautiful tribute to his memory :

To the Editor of the Independent :

You have asked me to give you a brief sketch of my brother whose life has just closed. At first, as you know, I refused. I could not do it. The ties were too tender. We were rocked in the same cradle ; we slept in the same bird's nest of a room, with the same sweet mother's face bending over each little bed for the good-night kiss. Together we trotted off to school. Thus in childhood and boyhood we were inseparable. This close association made me shrink from speaking of what was so personal and sacred ; but on second thought, this very nearness to one who was gone from the world seemed to impose an obligation, and perhaps I owed it to his memory to give a glimpse of those early years, in which the boy was truly father of the man.

Never were two children of the same parents more unlike. I was a sober little chap, fond of books, while he had a preternatural activity, which found vent in out-door exercises—riding on horseback, running a race, skating on the ice, and in all sorts of sports and games. Thus we grew up together, till I, at the mature age of twelve, entered Williams' College ; while he, being older and wiser (he was almost fifteen), came to New York and entered the store of the late A. T. Stewart, with the munificent salary of fifty dollars a year ! Thus he began at the lowest round of the ladder which he was to climb to the top. The young clerks observed that he was a bright little fellow, fond of a boyish prank now and then, but always at his post and prompt in every duty. From that time I saw him but once in the year, when he came home for a week's vacation in the summer. Then our young heads were full of dreams ; but wild as his may have been, they could not have equaled the reality of what was to come. Six years later he set up in business for himself, and was married ! Well do I remember the day (December 2, 1840) that I rode over the hills to the wedding in Guilford, Conn., where began that happy married life which was to continue for half a century ; for they lived to celebrate their golden wedding.

In 1854 I came to New York, and we were immediately thrown together again. It was the year in which he first became interested in the project of an ocean telegraph. As we met every day, I knew the history of the enterprise from the beginning, and followed it in all its stages, from the first impulse of eager hope and expectation, through the long delays, followed by bitter disappointments. I was with him in the midst of the struggle, which continued twelve long years, when he was at times almost in despair. Yet even in the worst extremity, in the face of utter ruin, he would not surrender, but rose up from one disappointment after another to renew the attempt. In spite of disaster and defeat,

something within him said that it could be done, and that he could not die until it was accomplished.

It is a thrilling story, but too long to tell here. The older readers of the *Independent* will remember the attempt in 1857, which failed ; and the first in 1858, which also failed ; and the second, which had a brief success, followed by another failure, which to many seemed decisive that the undertaking was beyond the power of man ! The clouds shut down all around the horizon, and the prospect was darker than ever before.

This was the moment to test the courage of the projector. He had to hope against hope ; and to keep up a brave heart against the ill-suppressed sneers of skeptics. Again and again he crossed the ocean to keep alive the interest in the great enterprise. It was in England that he found his best support, for his resolution had captured the English heart. The English admire the courage and persistency which have made them so mighty among the races of the world, and he became immensely popular. I have been surprised when in England to see how John Bright and Mr. Gladstone spoke of him, with the warmth of personal friendship and admiration for his indomitable will. It was this unique personality which gave him influence alike with statesmen and capitalists, and prepared the way for the final success.

Hardly had our Civil War closed before the attempt was renewed to lay a cable across the Atlantic, with the advantage of having the monarch of the seas, the "Great Eastern," to carry the burden of twenty thousand tons of iron coiled in her mighty bosom safely across the deep. An attempt on such a scale *ought* to succeed ; and it did *almost*, for twelve hundred miles were laid when the cord snapped again, and all was over for another year. One more battle was to be fought, before God gave them the victory. In 1866 the cable was stretched from shore to shore. But even that was not enough ; for hardly was it landed before the great ship swung her head to the sea to search for the lost cable of the year before. "Or one month she dragged the bed of the ocean at a depth of two miles, till the lost treasure was reclaimed, and dragged away like a captive in the chariot wheels. One day that summer a message came to me at my home among the hills, which startled me by its date :—" On board the Great Eastern," for I knew she was still at sea, so that the message must have crossed the ocean *twice*, back to Ireland on the cable which she bore, and then from Ireland to America. The message ran :—

"We are now within a hundred miles of Newfoundland, and expect to land the cable to-morrow."

The next day saw it done, and when the gallant English sailors drew it up the sandy beach of Trinity Bay, there were many who felt somewhat as Columbus must have felt when he had discovered a new world, for next to the discovery of a new hemisphere was that triumph of science and human skill whereby two hemispheres were united together ; so that there was a degree of truth in the splendid tribute which John Bright soon after paid to "his friend Cyrus Field," when he spoke of him as "the Columbus of modern times, who by his cable had moored the New World alongside the Old !"

Such an achievement is enough for any man, and should not be obscured by the recent sadness and gloom. It seems a strange and inexplicable mystery that the last months of a life so honored and so useful to mankind should be overcast by domestic sorrow. But so has it been in the lives

of many of the greatest benefactors of their race:—

“Clouds in the evening sky more darkly gather,
And shattered wrecks lie thicker on the strand”

But for all this he has had all there was in life of success, honor and fame. We must not complain if he had also his bitter experience, on which as a dark background all the brightness of such a career stands out in greater relief.

And now we have brought him away from the great city where he passed his busy life, back to quiet valley where he was born, and laid him down in the shadow of the encircling hills. “Bury me there,” he said, “by the side of my beloved wife, and by my father and mother!” The grave has closed over him, and in that place of rest all his sorrows are buried. Only the work that he has done remains. That is enough. The hemispheres that he has “moored side by side” will never be separated. Thereby distant nations and races are brought nearer together—a service to commerce and civilization, and to the brotherhood of man, which the world will not willingly let die.

TALK UP THAT PASTOR.

“I do not remember ever to have heard in my father's home one disrespectful or unkind word concerning a minister.” That is what we overheard a young woman say not long ago. She paid to her parents a very high compliment, and described a condition of things which should find a counterpart in every Christian home in the land.

Ministers are men. They are not perfect. There are flaws in character and inconsistencies in life. But many persons magnify molehill infirmities into mountains of real badness. The reckless handling of ministerial reputation is one of the flagrant sins of our times. Poisoned arrows are shot from a thousand bows. A minister's reputation is his capital. It is everything. You might a hundred times better burn his home than unjustly assail his good name. As well waylay him and stab him to the heart as break down public confidence in his integrity and religious character. A bad man should not be excused or shielded because he carries the shepherd's crook. But the fact that he carries the crook should not subject a man to unjust and malignant criticism. We plead for fair play.

Christians should be outspoken and true-blue in loyalty to their minister. Are some against him? They should be for him with emphasis. Are some talking him down? They should talk him up, up. Suppose he does not just suit you. He cannot suit everybody, and he is an ideal pastor in the estimation of a good many people who know almost as much as you do. Kind words count. Speak them often. Allow no one to speak disparagingly of the minister in your presence. Give the faithful man a lift every little while. Talk him up, in the church, in the home, in society, on the street, in the shop, on the cars, everywhere. He will take courage. Will preach better sermons. Will put increased enthusiasm into all his multiplied duties. Will win gloriously. And you will have the great joy of knowing that your bracing words proved a real tonic and helped him to conquests he never could have achieved while struggling alone.—*Epworth Herald*.

The Wesleyan Missionary Society received the past year £3,057 more than the previous year; nevertheless the expenditure was £4,000 more than the income.

A few earnest men and women have gone to the Foreign field with no salary, or a very small one, trusting to getting their living among the natives, and living in a measure as natives, claiming apostolic precept and example, and have often shortened their lives by the unaccustomed privation. Rev. Donald McGillivray of Honan, writing recently upon the folly of such a course, while disclaiming utterly the honor of any such self-denial on his own part, more than any other missionaries, goes on to say:—The servants of God ought to be heroes in the strife, but in this hero-worshipping age, it is to be feared the heroic ideals of many well-meaning and enthusiastic Christians would fail of approval by the standards of the wisdom of God. Let us gladly die to-morrow in the cause, if God clearly says, It is duty. But a solely self-appointed death is never duty. Let us, therefore, gladly live to-morrow, if it be the will of God, that we may glorify Him a little longer on the earth.

TO GET PEACE.

To get peace, if you do want it, make for yourselves nests of pleasant thoughts. Do you know what fairy palaces you may build of beautiful thoughts, proof against all adversity? Bright fancies, satisfied memories, noble histories, faithful savings, treasure houses of precious and restful thoughts which care cannot disturb, nor pain make gloomy, nor covetous talk away from us; houses built without hands for our souls to live in. You cannot think that the bucking on of the knight's armour by his lady's hand was a mere caprice of romantic fashion. It is the type of an eternal truth that the soul's armor is never well set to the heart unless a woman's hand has braced it, and it is only when she braces it loosely that the honour of manhood fails.

“The Bible Stand at the Crystal Palace has had a long and remarkable career. Its work commenced nearly thirty years ago; and more than 2,000,000 of separate Gospels, including many Bibles and Testaments, and 11,000,000 Scripture cards and leaflets, have been disposed of to the present time—in all, over 23,000,000. The total distribution during the last two years, free and on sale, has been 1,694,267. A large proportion of what is issued from the stand is circulated in London and in various parts of the United Kingdom; but liberal quantities are distributed gratuitously to many of the missions situated at principal ports abroad.”

“It is necessary,” said the late Principal Cairns, a few minutes before he passed away, “that all good men should identify themselves with the cause and fight for it. If this were done, the battle might be great, but the victory would be certain, and would be glorious; otherwise, all will be confusion.” Asked “What cause?” he replied, “The cause of righteousness, the cause of the Lord of Hosts, God in Christ is the leader. I have stated the question, and I leave it with you to take it up. I leave it with you.”

The income of the Church of Scotland last year for foreign missions was £35,531; for work among the Jews, £6,636; for the work of the ladies' Association for foreign missions, £10,684.

Sabbath School Lessons.

Sept. 11. PHILIP AND THE ETHIOPIAN.

Lesson, Acts 8 : 26-40. Golden Text, John 3 : 36. Memory vs. 32, 33. Catechism Q. 94-95.

It was the early summer of 37 A.D. Seven years had passed since Christ ascended and the Spirit descended. The Christian Church was seven years old. The Gospel had been preached in Samaria, some 40 miles north of Jerusalem, but the apostles had as yet gone no further. Philip who had first carried it there, was in this lesson directed away about 50 miles southward to meet one single inquirer from a foreign land.

I. Studying the word, vs. 26-33.

II. Inquiring, vs. 34-35.

III. Believing, vs. 36-38.

IV. Rejoicing, vs. 39-40.

I. vs. 26-33. *Angel-Spake*.—We know not how. *Philip*—The Evangelist, Acts 6 : 5. *Gaza*—One of the oldest cities of the world. It now contains about 16,000. *Desert*—i.e., the way was desert. The minister and teacher will often find people most accessible in the lonely desert places of life. *Went*—Probably not knowing why. It was a trial of faith to an earnest man to go to the desert from such a promising field as Samaria. *Behold*—How strangely Providence brings His ways to pass. *Ethiopia*—Parts of Africa lying south and west of Egypt. Probably a Gentile convert to Judaism and had come to Jerusalem to worship. *Candace*—The name of the dynasty or royal family, as the Egyptian king was called Pharaoh, or a Roman Emperor, Caesar. *Read Ezaias*—The Greek form of the Hebrew Isaiah. He was seeking more light about the true religion. *Understandest*—Dost thou know who is thus led as a lamb? *Guide me*—An important work of teachers yet.

II. vs. 34-35. *Of Whom*—A question hard for even Jews to understand. They could not think of the Saviour as a sufferer. *Preached Jesus*—The facts of Christ's life and death are the key to prophecy.

III. vs. 36-38. *Certain water*—Now unknown, a small stream running across the way. *With all thine heart*—A different belief from Simon the Sorcerer. *I believe*—The universal profession of the Christian faith. *Both into the water*—One as far as the other. Having no vessel at hand to take up the water, they both stepped into the streamlet, and Philip, taking up the water with his hand, as our ministers now do from a baptismal bowl, he poured it upon his head and thus baptized him.

IV. vs. 39-40. *Out of the water*—Out of the stream. Where they were both standing when the baptism took place. *Caught away Philip*—A mysterious disappearance that would tend to impress the emunch. Never would he forget his baptism. *Rejoicing*—What a glad place that desert had proved to him.

1. God sends Philip far out of his way to preach to one soul.

2. No opportunity is small where a soul is concerned.

3. We may not be able to preach to multitudes but all can do as Philip did speak of Christ to one.

4. How wonderfully God's providences work together to accomplish His ends.

5. If we study our Bibles God will lead us to a deeper knowledge of its truths.

6. The acceptance and confession of Christ gives peace and joy.

Sept. 18. REVIEW OF STUDIES IN ACTS.

Peloubet says :—"A good review is one of the most difficult, but also one of the most profitable, effective, and interesting lessons of the quarter. The leading dates, the chief landmarks, the general trend of the history should be learned by heart, and repeated in concert even by the older scholars. DRILL, DRILL, till every scholar knows these things by heart."

Lesson, Acts, the first eight chapters.

I. When? The time. Seven years of the first of the Christian church from the ascension of Christ, May 18th, A.D., 30, to the conversion of the Ethiopian, May, A.D., 37.

II. Where? The history centres chiefly in Jerusalem, but extends towards the end, to Samaria and the road to Gaza.

III. Who? The persons are easily named.

IV. What? Recall the events.

Or the review might take the form of a study of the first seven years of early christianity, e.g., its beginning, by a poured out Spirit; its numbers and progress; the character and work of these early Christians, their good and ill, their trials and helps; their dangers and growth. A thorough study of the eight chapters by each teacher, and the grouping of the whole into one with its lessons is the only way to success.

THE LORD'S SUPPER PROFANED.

September 25.

Lesson, 1 Cor. 11 : 20-34. Golden Text, 1 Cor. 11:28 Memory vs. 23-25. Catechism, Q. 96.

This lesson is intended as the "quarterly temperance lesson," though it is rather a lesson on the Lord's Supper.

The Greeks had guilds and clubs, which sometimes had a public meal together to show their unity and equality, the rich bringing the food and sharing with the poor. The church at Corinth adopted this custom, taking their common meal first, and at its close, the Lord's Supper. As the ungodly got into the church this "love feast" became a mere form. The rich kept by themselves, ate and drank what they brought. The poor had nothing to bring and got nothing. When the time came to take the Lord's Supper, some were hungry, others were drunken and few were fit to observe it.

I. Profaning the Lord's Supper, vs. 20-22.

II. Authority for observing it, vs. 23-26.

III. How to observe it, vs. 27-34.

I. vs. 20-22. *This is not to eat*—It is not possible to eat. *Every one taketh*—Eateth what he has brought and neglects all others. It is a scene of selfish gluttony and drunkenness.

II. vs. 23-26. *Received*—Probably revealed to Paul by the Spirit after his conversion. *Delivered*—Paul had received it to deliver to the churches. *This is my body*—i.e., this represents my body. *This do*—It is a command of Christ, and binding upon his followers. *In remembrance*—To keep in memory what he did for us.

III. vs. 27. *Examine himself*—Of his knowledge, heart, thoughts, aims, life—by the standard of God's word, aided by God's Spirit. See Catechism, Q. 97. *Unworthily*—Christians often observe it unworthily. The greater part of the unworthy partaking is on the part of Christians, because of their neglect of preparation. *Damnation*—Not eternal damnation, but judgment. *First*—What they miss of good, is a judgment upon them for their neglect, and *secondly*, there is the guilt of slighting a holy ordinance.

Oct. 2. SAUL OF TARSUS CONVERTED.

Lesson, Acts 9 : 1-20.
Memory vs. 15-18.Golden Text, John 3 : 3
Catechism, Q. 97.

The time of this lesson was the summer of 37 A.D., shortly after the visit of Philip to Samaria and to the Gaza road. The story is told by Paul himself in Acts 22 : 6-11, 26 : 12-19, and Gal. 1 : 13-24. Read these carefully. The persecution that arose on the death of Stephen, was continued with bitterness. Paul was foremost in it, even to distant Damascus. But his persecuting course was run as we are told in this lesson.

I. Saul pursuing the Christians, vs. 1-2.

II. Saul meeting Christ, vs. 3-9.

III. Saul visited by Ananias, vs. 10-17.

IV. Saul preaching the gospel, vs. 18-20.

I. *Saul*—Afterwards called Paul, was a Jew of the tribe of Benjamin, named perhaps after King Saul who was also a Benjamite. He was born, not in Palestine, but in Tarsus, in the province of Cilicia, Asia Minor, probably a year or two after Jesus was born in Bethlehem. His father, for some service to the Romans, was a free Roman citizen, Acts 22 : 28, which descended to Saul and gave him certain privileges. In Tarsus, Athens, and Alexandria, were the three great universities of the heathen world at that time, but most of Saul's learning was obtained in Jerusalem where he was sent at ten years old. As every Jewish child was taught a trade, Paul learned tent making. Both at home and at Jerusalem he was very strictly trained, and was a zealous Jew, Phil. 3-5. His bitterest hate against the Christians seems to have been just before his conversion. Perhaps he was impressed by Stephen's death and was fighting against the Spirit. *Letters*—Officials letters. There was method in his madness, which made him all the more dreaded. *Damascus*—About 140 miles N.E. of Jerusalem, the oldest city in the world. The Romans did not interfere with the Jews in religious matters and consequently the latter were allowed a measure of authority, e.g., they were allowed to put Christ to death on religious grounds.

II. vs. 3-9. *Great light*—Far brighter than the sun. Acts 26 : 13. In the light and glory was Christ, seen by Saul. 1 Cor. 15 : 8. Then blindness for some days, that the vision of Christ might not be erased from his mind. How deeply it would be impressed! *Fell*—Awed, they all fell prostrate, Ch. 26 : 1. *Persecuted*—ME—What a thought for those who scoff at Christianity! What comfort for those who are persecuted for Christ's sake, Christ is with them. Their cause is His. *Pricks*—The prick or goad was a stout stick, some ten feet long, with a nail in one end, and was held by the ploughman in one hand, while he held the handle of the small plough in the other. He thus goaded his team from behind and if the ox kicked, it would but drive the goad more deeply into itself. Paul was kicking against Christ, His Spirit, His Kingdom, but he would only hurt himself. *Trembling*—How different his attitude, *Have me to do*—This should be the question of every life, *Saul arose*—The others at first fell to the ground, then arose, and stood speechless, hearing the sound, not understanding the voice or words. *Saw no man*—He was blinded for a time. Perhaps never wholly recovered. This may have been the thorn in the flesh. See Gal 4 : 14-15, and 6 : 17. *Three days*—Of such intense mental conflict.

III. vs. 10-18. *Ananias*—Hebrew, Hananiah. The Christians at Damascus knew all about Paul and his dreaded visit, vs. 13-14. *Must suffer*—See Acts 20 : 23, also 2 Cor. 11 : 23-27. *Brother Saul*—What a contrast to.

Oct. 9. DORCAS RAISED TO LIFE.

Lesson, Acts 9 : 32-43.
Memory verses, 40-42.Golden Text, Acts 9 : 26
Catechism, Q. 98.

Three years have passed since last lesson. Paul, after his conversion, spent three years in Arabia, Gal. 1 : 17-18, three silent years, alone with God, in training for his life work. He then returned to Jerusalem and began to preach, and this lesson took place shortly afterward.

The verse before the lesson, v. 31, tells that persecution has ceased for a time. "Then had the churches rest, etc." History tells that at this time the Governor of Syria tried to set up a statue of the Roman Emperor in the temple at Jerusalem. The Jews were very much excited over it and had little time or thought to give to persecuting the Christians.

I. Healing the sick, vs. 32-35.

II. Raising the dead, vs. 36-43.

I. vs. 32-35. *Peter passed*—The Apostles were now actively spreading the Gospel on every hand. *Lydda*—On the plain of Sharon, ten miles from Joppa and the Mediterranean. *Eight years*—There could be no deception about the cure. *Palsy*—Or Paralysis; a term used by the ancients with a much wider meaning than now. *Makeh thee whole*—All the honor to Christ just as with the healing of the lame man, Acts 3 : 16. *Turned to the Lord*; i.e., that there was a very general belief that the religion which Peter preached was true. Thus we see the benefit of miracles in these early days. They were one of the means by which the Gospel was spread. The miracles of the Gospel to-day are no less real, though of a different kind. Jesus Christ can make whole the greatest sinner.

II. 36-43. *Joppa*—On the sea coast, ten miles west of Lydda; it has been the seaport of Jerusalem since Solomon's time. *Tabitha*—This was her name in the corrupted Hebrew. The Greek meaning of it was Dorcas. The English is Gazelle. *Full of good works*—This is one of the highest ideals of a Christian life. *Sent to Joppa*—They had heard that Peter was at Lydda and had cured Eneas. And they knew not what help he might give. *Widows shrouded*—Some think that the widows were pointing to the clothing on themselves which she had made for them. *Prayed*—Perhaps to know the Lord's will. *Saints and widows*—Those who were gathered at the house, v. 39. *Alive*—She did not go on exhibition. She simply went to work once more among the widows. *Known throughout Joppa*—Here again the miracle in this centre helped to spread the Gospel.

1. Only Christ can heal from sin.

2. We should give Christ all the glory of any work we may do.

3. Woman's work. How has the world been blessed through her ministries.

4. The best monument to leave behind is what we have done to lessen the sum of human ill.

How the Lord has honored the common ministries of life, the widow's mite, the woman Dorcas, &c.

Whatsoever thine hand findeth to do, do it with thy might.

Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto me.

Acknowledgments.

Received by the Rev. Wm. Reid, D. D., Agent of the Church at Toronto, Office 170 Yonge St., Post Office Drawer 2507.

ASSEMBLY FUND.

| | |
|-----------------------|----------|
| Rec'd to 5th July '92 | \$172 22 |
| Tara | 5 00 |
| Cavendish & N G | 4 00 |
| Teeswater | 16 00 |
| Truro, St A. | 5 00 |
| Ethel | 2 00 |
| Percy | 5 00 |

\$209 22

HOME MISSION FUND.

| | |
|-------------------------|------------|
| Rec'd to 5th July | \$4,581 03 |
| Franktown | 7 00 |
| Central Bank | 8 83 |
| Tara | 23 00 |
| Carlingford | 23 00 |
| Duart & Highgate | 10 00 |
| Pt Severn ss. | 2 30 |
| Norwich | 32 33 |
| Pt William, W H M S. | 8 00 |
| Orillia, W H M S. | 50 00 |
| Friend to miss. | 100 00 |
| N Luther, sub. | 3 00 |
| Mont, sub. | 2 00 |
| Chicoutimi | 11 00 |
| Friend, Clinton | 9 00 |
| Motherwell | 6 00 |
| Avonbank | 9 00 |
| Newtonville | 12 00 |
| Nassagaweya | 30 00 |
| Honetown &c. | 10 00 |
| J. W. G. | 10 00 |
| Strabano | 36 00 |
| Kilbride | 6 00 |
| Arthur | 5 00 |
| Preceptor Sx | 4 00 |
| S Westminster | 45 00 |
| Tor, St A, W H M S aux. | 60 00 |
| Oneida | 39 75 |
| Neil Campbell | 1 00 |
| Ethel | 10 00 |
| Osgoode Line | 9 00 |
| Friends, Tilbury E. | 5 00 |
| Caledon, Mel. | 5 00 |
| Eramosa, 1st ch | 20 00 |

\$5,194 20

STIPEND AUGMENTATION FUND

| | |
|----------------------|----------|
| Received to 5th July | \$734 52 |
| Franktown | 15 00 |
| Russell | 15 00 |
| Tara | 5 00 |
| Kenyon | 11 00 |
| Duart & Highgate | 16 00 |
| Pt Wm, W H M S | 8 00 |
| Newtonville | 5 87 |
| Seaford, 1st ch. | 10 00 |
| Westport & Newboro. | 16 00 |
| Guelph, St A | 49 00 |
| English sett. | 27 00 |
| Fithel | 3 00 |
| Hill's Green | 2 73 |

\$943 62

FOREIGN MISSION FUND.

| | |
|-------------------|-------------|
| Rec'd to 5th July | \$14,955 19 |
| Per Mrs Jamieson | 50 00 |
| Orillia | 20 00 |
| Tara | 25 00 |
| Kenyon | 35 00 |
| Carlingford | 11 00 |
| Duart & Highgate | 10 00 |
| Ashburn | 13 50 |
| Esquussing, Union | 10 00 |
| Lancaster | 37 91 |
| J MacKenzie | 4 00 |
| N Luther, M B | 4 00 |
| Monk, M B | 4 00 |
| Nassagaweya | 12 00 |
| Friends | 10 00 |
| Avonton | 35 00 |
| Preceptor | 2 00 |
| Guelph, St A | 50 00 |
| Oneida | 21 25 |

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| Wiarton | 2 00 |
| West Campbell | 1 00 |
| Ethel | 3 00 |
| Eganville & S, Bush | 13 00 |
| Mandaurin s.s. | 5 00 |
| Caledon, Mel. | 5 00 |
| Eramosa, 1st ch. | 20 00 |
| Montreal, Crescent | 100 00 |

\$15,541 85

KNOX COLLEGE FUND.

| | |
|-----------|--------|
| Tara | \$5 00 |
| Teeswater | 7 76 |
| Brooke | 2 00 |
| Ethel | 1 60 |

QUEEN'S COLLEGE FUND.

| | |
|-------------|--------|
| Teeswater | \$7 67 |
| Lancaster | 5 91 |
| Westminster | 5 00 |

MONTREAL COLLEGE FUND:

| | |
|-----------|--------|
| Teeswater | \$7 66 |
| Brooke | 2 00 |

MANITOBA COLLEGE FUND.

| | |
|----------------|--------|
| Tara | \$2 00 |
| Lethbridge | 19 00 |
| Preceptor Seno | 2 00 |
| Guelph, St A | 20 00 |
| Hills Green | 2 72 |

KNOX COLLEGE ENDOWMENT FUND.

| | |
|----------------|--------|
| John Stothart | \$3 00 |
| John Henderson | 3 33 |
| Elora | 10 00 |
| Glenallan | 13 50 |
| M Forest | 23 00 |

WIDOWS & ORPHANS FUND.

| | |
|----------------------|----------|
| Received to 5th July | \$115 32 |
| Brucefield | 20 00 |
| Tara | 5 00 |
| Kenyon | 20 00 |
| Ashburn | 4 75 |
| Teeswater | 23 00 |
| Palmerston | 15 00 |
| Wroxeter | 6 96 |
| Strabano | 9 00 |
| Brooke | 2 00 |
| Ethel | 2 00 |
| Percy | 7 00 |

\$230 03

WIDOWS & ORPHANS FUND. Ministers Rates.

| | |
|----------------------|----------|
| Received to 5th July | \$224 00 |
| Rev G Cameron | 3 00 |
| " J Ross | 8 00 |
| " J W Rae (2 yrs) | 16 00 |
| " M Barr (2 yrs) | 16 00 |
| " J Morrison | 8 00 |
| " W Robinson | 24 00 |

\$304 00

AGED & INFIRM MINISTERS FUND.

| | |
|----------------------|-----------|
| Received to 5th July | \$1468 32 |
| Tara | 5 01 |
| G N Cowan, Galt | 25 00 |
| Ashburn | 3 75 |
| Palmerston | 15 00 |
| Strabano | 9 00 |
| Kilbride | 1 00 |
| Preceptor | 4 00 |
| S Westminster | 12 00 |
| Ethel | 2 00 |
| Percy | 7 60 |

\$1552 07

Ministers Rates.

| | |
|-----------------------|----------|
| Received to July 5th. | \$193 25 |
| Rev J Ross | 5 00 |
| " J Baikie | 57 15 |
| " J Morrison | 4 00 |

\$250 40

A. & I. MINISTERS ENDOWMENT FUND.

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|------|---------|
| Galt | \$43 00 |
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| | |
|------------------|-------|
| John McD Harris | 43 75 |
| J M Alexander | 83 00 |
| Rev R Hamilton | 25 00 |
| Andrew Jeffrey | 33 00 |
| Louis Krybs | 2 00 |
| James E Bullic | 33 00 |
| William Ferguson | 50 00 |
| Hon G W Ross | 10 00 |
| Thamesford | 32 00 |
| Geo McLellan | 2 00 |

JEWISH MISSION.

| | |
|--------------------------|-------|
| Rev J Robertson, Hope H. | 10 00 |
| Tara | 2 00 |

HIGHER RELIGIOUS INSTRUCTION.

| | |
|------------|--------|
| Winchester | \$2 00 |
|------------|--------|

LUMBERMANS MISSION.

| | |
|---------|--------|
| Friends | \$5 00 |
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ST. JOHN'S (Nfld) SUFFERERS

| | |
|------------------|---------|
| Madoc, St Peters | \$20 00 |
|------------------|---------|

TEMPERANCE FUND.

| | |
|-------------------------|-------|
| Hx. St John's | 10 00 |
| Pt Elgin | 3 60 |
| Friend, Belleville | 2 00 |
| Atwood | 5 00 |
| Blackville | 2 00 |
| Lit Har, & F Grant | 5 00 |
| Duart & Highgate | 3 00 |
| Windsor, St John's | 10 00 |
| Mrs Shortreed | 2 00 |
| Teeswater | 14 00 |
| Annan | 2 95 |
| Leith | 50 00 |
| Caledonia | 6 00 |
| Keuble & Sar | 6 60 |
| Brussels, Mel. | 8 50 |
| Manotick & S. Glos. | 5 00 |
| Meaford | 4 00 |
| Hopewell | 5 00 |
| John Movat | 2 00 |
| Kinloss & Riv | 2 62 |
| Glencoc | 5 00 |
| Tara | 5 00 |
| Renfrew | 15 00 |
| Chatham, St A | 8 75 |
| W Guilimh, 1st | 2 00 |
| Wallace, Knox | 4 00 |
| Weldford &c | 1 00 |
| Arnprior | 10 00 |
| A Vidal | 10 00 |
| Bracebridge | 5 00 |
| Rev W Bennett | 5 00 |
| Tor, St John's | 3 00 |
| A Duff | 1 00 |
| Ham, S, John's | 15 00 |
| Carleton Pla, St John's | 2 00 |
| Black River &c | 2 00 |
| Newbury | 1 00 |
| Newburgh s.c.o | 2 00 |
| Annie McCallum | 2 00 |
| Strathroy B of H | 5 00 |
| West River &c. | 4 70 |
| Rev J McFarland | 2 00 |
| Ham, Kn-x | 5 00 |
| Rayfield Road | 2 00 |
| N Williamsburgh | 3 00 |
| Alexandria | 4 00 |
| Lucknow | 5 00 |
| Mitchell | 2 00 |
| Proof Line | 2 00 |
| Bobbygaon | 3 00 |
| Simcoo | 5 00 |
| Nassagaweya | 2 00 |
| Anon. | 2 00 |
| Dartmouth, St J | 11 00 |
| Pastinch, Duff | 5 00 |
| Hx, St Matt | 5 00 |
| Hx, Erskine | 5 00 |
| Thorburn | 2 00 |
| J G Cameron | 3 01 |
| J. W. G. | 5 00 |
| Glenarm | 3 00 |
| Brussels, Knox | 3 00 |
| Campbellford | 5 00 |
| Whitby | 5 60 |
| Rev James Wilson | 5 00 |
| A Friend | 5 00 |
| Durham | 6 50 |

| | |
|---------------------|-------|
| Castleford | 5 00 |
| Lynden | 3 23 |
| Alliston | 2 00 |
| Carluke | 1 00 |
| St Cath, Knox | 5 00 |
| Strabane | 4 00 |
| Kilbride | 3 50 |
| Arthur | 4 00 |
| Buckingham | 4 00 |
| Pertth, Knox | 26 50 |
| Batany | 2 50 |
| Richmond | 4 00 |
| Eramosa, 1st | 4 00 |
| Eden Mills | 3 00 |
| Landon, 1st | 18 50 |
| Fairbank & Fish | 3 15 |
| Indian Head | 4 00 |
| Pictou, Knox | 5 00 |
| Kemptville & O M. | 7 11 |
| St Stephen, St Ste. | 7 00 |
| Truro, St And. | 5 00 |
| Inroquois | 2 90 |
| Mrs J Walker | 2 00 |
| Winchester | 6 00 |
| Summerside | 7 00 |
| Almonte, St J. | 10 00 |
| Gore & Ken. | 3 76 |
| Kinnears Mills | 20 65 |
| Whitewood | 3 60 |
| W Flamboro | 5 00 |
| Indian Lands | 4 00 |
| Chesley | 25 00 |
| Kilsyth | 50 00 |
| Derby | 2 50 |
| Binbrook & Salt | 2 00 |
| Watford | 4 00 |
| Avonmore | 6 00 |
| Glassville | 2 60 |
| Up Steviacke | 1 30 |
| Ivy | 1 00 |
| Percy | 2 50 |
| Mynooth | 2 00 |
| Lancaster | 3 00 |
| Maxville | 9 00 |
| Bristol | 10 90 |
| Es. Townline | 1 00 |
| Cookstown | 4 10 |
| S Falls, St Paul's | 3 00 |
| Pictou, Prince St. | 5 60 |
| Montague Bridge | 2 00 |
| Centerville | 5 00 |
| Tilbury, E Fletch | 5 00 |
| M Killop | 3 00 |
| Winthrop | 4 00 |
| Kendal | 1 25 |
| St Sylvester &c. | 4 00 |
| Ashburn | 3 00 |
| Woodland | 4 75 |
| Cobourg | 5 20 |
| Tatamagouche | 3 00 |
| Coldstream | 5 80 |

\$637 43

Received during July by Rev. P. M. Morrison, Agent at Halifax, Office 39 Duke Street, P. O. Box 338.

FOREIGN MISSIONS.

| | |
|---------------------|-----------|
| Previously ack. | \$2044 47 |
| Elmsdale ss. | 3 10 |
| L. Musquodoboit | 8 75 |
| Henry McKenzie | 5 00 |
| Wolfville &c. | 5 75 |
| Bathurst, Youghall | 3 00 |
| Amgonish, W M S | 10 10 |
| Brookfield | 6 10 |
| Rich. Bay E. | 16 50 |
| Beq J Scott | 25 00 |
| Summerside | 75 01 |
| Cow Bay, W M S | 70 01 |
| St Johns, St Davss. | 35 00 |
| Clifton | 35 00 |
| A Maclean, U S A. | 2 00 |

\$2345 57

HOME MISSIONS.

| | |
|----------------------|----------|
| Previously ack. | \$514 47 |
| Bedford and Wav | 2 00 |
| L. Musquodoboit | 7 00 |
| L Selma | 1 65 |
| Wolfville and L Hor. | 5 75 |
| Bath, St Lukes | 10 12 |
| Bath, Youghall | 3 80 |
| Escomiac | 6 50 |

| | | | |
|-----------------------------|----------|---------------------|------------|
| Mulgrave..... | 3 40 | J Clark, Taxes..... | 4 20 |
| Brookfield..... | 6 00 | | 2 40 |
| Rich Bay E..... | 7 00 | Coup, Hfx Deb..... | 21 41 |
| Beq J Scott..... | 25 09 | Int Wm. Jones..... | 69 22 |
| Summerside..... | 19 45 | J A Clark, Int..... | 62 87 |
| <i>For North West.</i> | | | |
| Summerside..... | 25 01 | | \$23 23 30 |
| AGED MINISTERS FUND. | | | |
| Previously ack..... | \$386 33 | | |
| Gore and Ken..... | 6 57 | | |
| Bath, Youghall..... | 2 00 | | |
| Rich Bay E..... | 2 50 | | |
| Summerside..... | 5 00 | | |
| St And. Truro, Int..... | 125 00 | | |
| J N Gardner, Int..... | 33 00 | | |
| Coup Hx Water Deb..... | 13 38 | | |
| <i>Ministers Rates.</i> | | | |
| Rev Dr Morton..... | 7 30 | | |
| " K J Grant..... | 7 30 | | |
| " W L Macrae..... | 7 30 | | |
| " F J Coffin..... | 7 30 | | |
| " Rev A W Thompson..... | 7 30 | | |
| " W J Fowler..... | 3 50 | | |
| BURSARY FUND. | | | |
| Previously ack..... | \$613 75 | | |
| BURSARY FUND. | | | |
| Previously ack..... | \$146 00 | | |

| | |
|---------------------|----------|
| Int Jas Walker..... | 0 25 |
| | \$146 25 |

| | |
|-------------------------|-------|
| Rich Bay, E Lot 14. PET | 8 00 |
| Henry Dool..... | 1 00 |
| Russel..... | 6 10 |
| Kenyon..... | 20 00 |
| Escuminac..... | 7 61 |

Received by Rev. Robt. H. Warden, D. D., Treasurer of the Board of French Evangelization, Dominion Square, Montreal, to Aug. 1st, 1892.

FRENCH EVANGELIZATION.

| | |
|----------------------------|-------|
| Mrs Gibson, Oakville..... | 6 00 |
| A friend, Seaford..... | 5 00 |
| Guelph, St Aw's Ch..... | 20 00 |
| Kenyon Pres ss No. 4..... | 3 00 |
| Monkton..... | 2 13 |
| Chalk Riv & Pt Alex'r..... | 5 57 |
| Percy, Ont..... | 23 00 |
| Dunwich, Chalmers Ch..... | 3 63 |
| Moore Line, Ont..... | 15 00 |

POINTE AUX TREMBLES SCHOOLS.

| | |
|-----------------------------|-------|
| Brussels, Mel Ch ss..... | 25 00 |
| Watford Pres ss..... | 12 50 |
| Miss J B Archibald, Trur 1 | 00 |
| Hull, Que., Zion Ch ss..... | 8 00 |
| Paisley, Knox ss..... | 9 00 |
| Mrs Duncan, Tor., per | |
| Mrs Anna Ross..... | 1 00 |
| Lewis & Stanley Duncan | |
| per Mrs Anna Ross..... | 25 |
| Collingwood Pres ss..... | 59 00 |
| Halifax, Park St ss..... | 59 00 |

COLIGNY COLLEGE.

| | |
|--------------------|-------|
| Henry Dool..... | 1 00 |
| Judge Pringle..... | 10 00 |

The ninth Annual Meeting of the International Missionary Union met at Clifton Springs, N. Y., from June 5-8. Over 100 missionaries and workers from foreign lands were present, representing thirteen different churches and societies. Some of them were over eighty years of age, had been upwards of half a century in the foreign field, and the aggregate actual foreign service represented by the gathering was over two thousand years.

The drift in the Church of England is thus expressed in the English *Presbyterian*: "If any one is not yet convinced that the Church of England has become the great nursery for Rome, let him read the accounts in the papers of the English Church Union meetings last week. The particular object in view on which most stress was laid was the celebration of mass at such an early hour in all places of worship that the recipient might partake in it fasting. The Archbishop of Canterbury, on the other hand, has been expressing his opinion that Mohammedanism and Hinduism are not wicked, though wickedness may be connected with them as with Christianity. God would not have permitted these great religions to continue so long unless they had been the result of man's highest and best aspirations. How mistaken were the ancient prophets in their denunciations of idolatry and its frightful abominations! Even Paul was a poor ignorant bigot compared with His Grace of Canterbury."

"Revelations concerning the slave trade in Northern and Central Africa make it clear that the civilized nations who have taken possession of that country have a difficult task before them. The Arabs are the chief offenders, and they are showing at the present time a revival of savage energy in slave-hunting which shows that they are determined not to abandon the traffic unless compelled to do so. The cruelties perpetrated by these demons are almost beyond belief. The caravan route from Tripoli may be traced for hundreds of miles by the bleaching skeletons of slaves, victims of thirst and slaughter. The greatest enormity appear to be perpetrated in that part of Africa which is under German influence. In Central Africa the British Commissioner has been striking heavy blows at the slave-traffic, and if he is supported as he ought to be by the home Government, will probably extirpate slavery in that region."

British Methodists are moving for "sixty of tenure" in the pulpit. There are exceptions now for London, Liverpool, Glasgow, Manchester and Birmingham. Six years are proposed as the available term.

COLIGNY COLLEGE, OTTAWA

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EDITOR: REV. E. SCOTT. Offices, Dominion Square, Montreal.