

# THE PRESBYTERIAN REVIEW

"I am in the place where I am demanded of Conscience to speak the truth, and therefore the truth I speak, impugn it who list."—JOHN KNOX.

Vol. XI.

Toronto, November 15, 1894.

No. 19

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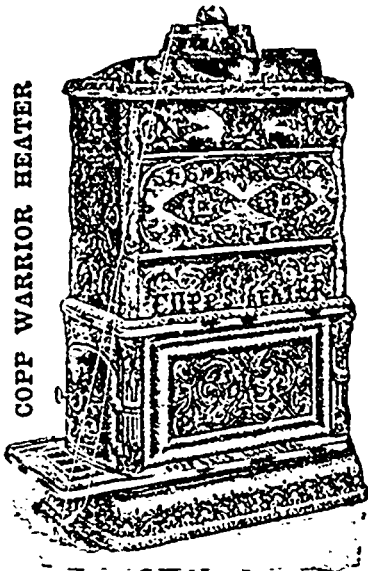
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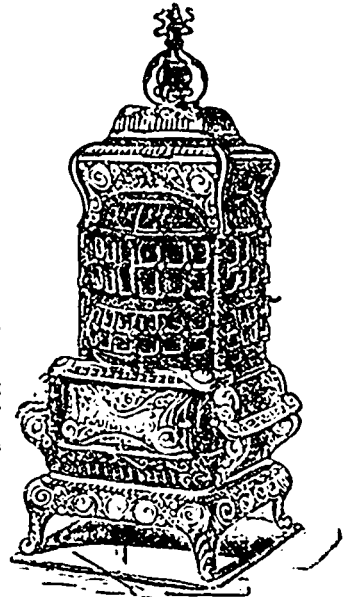
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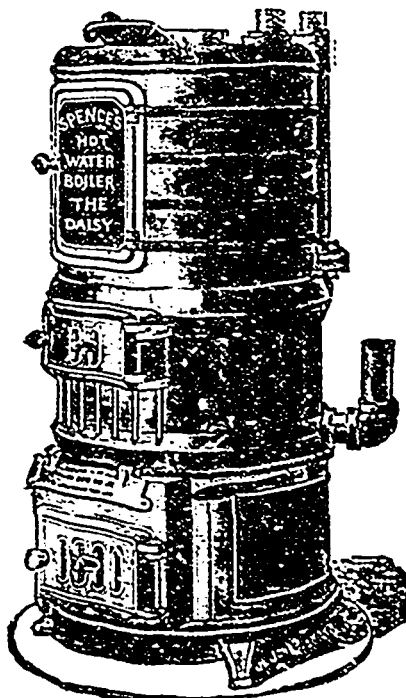
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**"Kiss Me, Jack, And Let Me Go."**

ONCE, long ago, I was witness to a duel in California. The two men had been bosom friends, but had quarrelled about (of course) a woman. Splendid fellows both—young, brainy, and ambitious. As they stood in a clear space among the pine trees near Sacramento, pale as lilies, steady as rocks, weapons in hand waiting for the word, the rising sun shining athwart the line of vision, they presented a picture too often seen in 1856. The pistols cracked almost simultaneously. One man stood erect, evidently untouched; the other fell upon his back and lay straight and still. Seconds, surgeons, and spectators rushed to his side. He was "all there," mind as well as body. "No, don't disturb me," he said coolly to the doctor. "I'm shot fatally and shall die in five minutes. Call Jack and be quick." Pistol still in hand, his antagonist came and bent over his erstwhile chum. The excitement among the crowd was intense; the dying man alone was calm. "Jack, my darling old boy," he said, "forgive me and forgive her. Kiss me and let me go." A minute more and he was dead, with Jack lying across his body, crying like a baby.

After I have told you another and very different story, I'll show wherein they teach the same lesson.

There is no tragedy in this one; nevertheless it is of wider human interest than the other. A woman had been ill more or less all her life. The details are commonplace enough, and yet they will appeal to millions who care nothing for the jealousies of young men in love.

"At times," she says, "I suffered from pain at the back of the head, and a sense of weight and felt tired and weary, yet it was not from work only. I had a strange feeling, too, of something hanging over me, as of some evil or danger that I could not explain or define."

"My appetite was variable; sometimes I could eat anything and again I could not touch any food at all. But I was never laid up, as it were."

Please note the last sentence. It may seem like the weakest but really is the strongest point in this lady's statement. We will tell you why in a moment.

She goes on: "Still I was often in misery, but got along fairly well until August, 1890, when I had a severe attack of rheumatism. First the great toe of my right foot and the thumb of my right hand grew hot and painful. After a time the trouble extended to my back and hips. I could not straighten myself; I was almost bent double. Month after month I was like this, getting little or no sleep at night. Medical treatment proved of no benefit to me. In December, 1891, the pain almost drove me mad. My face was swollen to nearly twice its natural size and my eyes were so covered by the enlarged lids that I could scarcely see. There was a constant ringing in my ears, and the doctor said I had erysipelas."

For days and days I could not walk across the floor, and for some time I was able to move about only by taking hold of the furniture or other objects. When all other means had been tried and had failed Mother Seigel's Curative Syrup was recommended to me. A single bottle did me a deal of good. I kept on with it, and soon was stronger and in better health than for forty years previously. I still take an occasional dose and continue in good health notwithstanding my age (49) and the 'change of life.' I tell everyone what the Syrup has done for me, and give you permission to publish what I have said. Yours truly (Signed), (Mrs.) MARY JANE MILNES, 18, Walker's Buildings, Brewery Lane, Thornhill Lea, near Dawabury, Yorkshire, October 12th, 1892."

Now for the lesson of both these incidents; what is it? This: that it is not people in desperate extremities who suffer most. Pain is proportioned to the resistance to disease. Those who surrender, who are in despair, who give up, have present punishment largely remitted. Dying persons are the most comfortable of all. Hopelessness and dissolution administer their own antidotes. Those who are not laid up, who are ill, and yet work and struggle, need pity and help. This lady was



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one, and to such Mother Seigel always proves a friend.

The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.  
—GEORGE DANA BOARDMAN.

LOVERS of the beautiful should not fail to attend the Chrysanthemum Show, Horticultural Pavilion, on Tuesday and the three succeeding days of next week. The exhibition is under the auspices of the Toronto Gardeners and Florists Association and will be well worth a visit.

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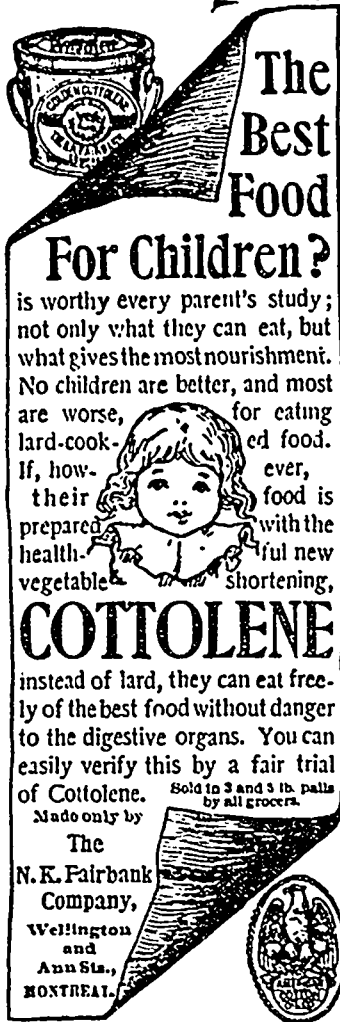
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LITERARY NOTES.

The "Progress of the World" department of the *Review of Reviews* for November, besides covering a wide range of political, administrative, and constitutional topics of timely interest to Americans in view of the approaching elections, has some pertinent notes on European politics and editorial tributes to the memory of Dr. Oliver Wendell Holmes and Professor David Swing, of Chicago.

Switzerland, France, Belgium, England, Germany and Italy have been admitted to the benefits of the new international copyright law. For an American citizen to secure copyright in Great Britain, the title must be entered at Stationers' Hall, London, the fee for which is five shillings sterling, and the work must be published in Great Britain simultaneously with its publication in the United States, and five copies of the publication are required. A foreigner may secure copyright in France by depositing two copies of the publication at the Ministry of the Interior in Paris. In Germany a foreigner must enter his work in the general registry book of copyrights at Leipzig, and have it published by a firm having its place of business within the German Empire. The Librarian of Congress at Washington cannot make arrangements about copyrights with other countries.—November *Ladies' Home Journal*.

A Colored frontispiece entitled "A Rest On The Way," is a feature of the November issue of the *English Illustrated Magazine*. Stanley Lane-Poole has an interesting article, "Caged In China," treating of this mode of imprisonment.—past and present. "Malachi," by Gilbert Parker, is a very interesting story. "The Life and History of Lord Russell of Killowen," the present Lord Chief Justice of England, is told by Katherine Tynan. Stanley J. Weyman contributes a second story, "From The Memoirs Of A Minister Of France—The Tennis Balls." "A Handful of Gems," by E. L. Cutts, appear in the November issue.



W. H. Ward.

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# The Presbyterian Review.

Vol. XI.—No. 19.

TORONTO, NOVEMBER 15, 1894.

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## PROMOTING LOVE FOR THE BIBLE.

WE have received the following letter, whose reverent and earnest spirit deserves the most helpful response that can be given :

"I was not converted until middle life, about seven years ago. I know that I am a child of God, though He had to send severe chastisement before I would submit to His will. I have one great trouble, I do not love to read and meditate in the Bible as I should. I really cannot take pleasure in planning and practicing a course of reading each day. I love the Psalms, and there are portions of the New Testament that seem like gold to me, so forcibly have they come to my help when in some spiritual darkness or trouble. But the Old Testament as a whole, I do not enjoy. I have many cares that I cannot throw off. Do you think an earlier conversion is more favorable for Bible study? Please tell me how to become interested in it."

The Bible is not one book, but many. These appeared at different times through twenty-five centuries. In the periods in which and for the purposes for which they were given they were of the greatest importance to God's people. Some treat of matters whose value to the present age is to show how the different dispensations prepare the way for and support each other until the perfect revelation in Christ recorded in the New Testament. No person, therefore, unless a professional student, can be equally interested in all parts of the Bible. What the Jews in the time of Moses were allowed or forbidden to eat is not of importance to us as a rule of life; and this is true of a thousand details in every stage of Jewish history. The instruments, weapons and utensils used in those days come under the same head. Even in spiritual things different passages will attract one disciple more than the same passages will interest another equally spiritually-minded. Some are reached chiefly through the reason, others through the feelings, others most powerfully impressed through the imagination.

Parts of the Bible are as dry as the driest dust that ever blew across the deserts of Arabia. There are Psalms and parts of Psalms that Mr. Wesley excluded from the prayer book that he prepared, on the ground that they "are not suited to the mouths of a Christian congregation." But we believe that every part of the Holy Scriptures has been preserved for some purpose by direction of God. Even the driest parts of the Bible are interesting when one first perceives the purpose which the writer had in view.

Consider the Bible as a library of sixty-six books composed under the order of God, preserved by His providence; all important in their time, and of value still for the particular object of their preservation, but do not try to become equally interested in the whole library. To attempt this will result in self-deception or in the loss of sensibility.

Nevertheless, it is desirable that you should acquire a general familiarity with the whole of the Bible. These hints may aid you: First, you need a good commentary. Jamieson, Fausset, and Brown's is such. A new edition of the Annotated Paragraph Bible, of the American Tract Society, is just out. Whedon's *Commentary*, published by the Methodist Book Concern, is excellent. Read each book of the Bible once. When you cannot understand consult the commentary.

It would require only fifty-six hours to read the Bible through aloud. Were you to give an average of fifteen minutes a day to it, you would go through the whole in less than eight months. It will help you in becoming acquainted with several of the books to read each one of them at a sitting, especially the shortest. You will come to many beautiful spiritual remarks, promises of God suited to trouble; for He is the same through every age, and the wants of a devout soul are the same. Mark those passages. If you use a Bible with marginal references, be particular when you find in the Old Testament a reference to the New Testament to look at that. Having once gone through the Bible in this way, you will have a general knowledge of it.

We would *not* advise this kind of reading in connection with private devotions.

Whenever you hear a sermon preached, as soon as possible turn to the text and read the chapter containing it. If the lessons of the day are peculiarly interesting, and you are not familiar with them, do the same. Always endeavor to find passages that will be useful in your devotions. Copy these into a book. In reading such a collection as the Psalms it is not necessary to do this, but only in perusing those books that seem most devoid of interest. An example from Nahum—not a promising book for comforting words—may show what diamonds are to be found in unexpected streams of inspiration: "The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him" (chapter i, 7). The Book of Zephaniah is one of the least known and least read, but in it are four of the most beautiful and touching passages ever inspired by God into the human soul; enough, if the rest of the Scriptures were lost, to furnish a rule for life, and consolation for every trial. Your little book will grow more valuable to you each year.

While reading for devotion, you should look for passages according with your spiritual needs. A person might as wisely go into a restaurant without regard to his appetite, and call for articles of food at random, or tell the waiter to bring anything he pleases; or into the drug store and drink from the first medicine bottle, as to use the Bible for devotional purposes in the way that many do. They know that they ought to read the Bible, and without thought they read either by course or at random. Far better would it be to spend the time searching for what the soul feels the need of, if it were only one verse, than to read thirty merely for the purpose of going through so much Bible. Observe these things, and there will be no dullness of spirit in prayer; the dead formula that you may have been in the habit of repeating will give place to living supplication, supported by a promise that meets the longings of your spirit. If you have not been in the habit of formality the new promise searched out, or the new direction complied with, will give new life, fervency, and therefore effectuality to prayer.—*Christian Advocate.*

## The Presbyterian Review.

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Toronto, November 15, 1894.

### Triumph for Morality.

OUR readers are aware that we do not tempt Providence by straying into the forbidden field of politics, but when a tribute has to be paid to the courage and indomitable perseverance of a Presbyterian minister it may be given even though a political fact must be noticed. The Republican victory owed almost everything, so far as New York city was concerned, to the exposure of venal corruption, unparalleled in the annals even of United States corruption, made before the Lexow Commission of Enquiry. And the honor of that exposure belongs chiefly to Rev. Dr. Parkhurst, of Madison Square Presbyterian Church, New York. When he began his crusade by taking very bold measures to unearth fostered evils, there were very few indeed who thought well of his methods and as was supposed mistaken zeal. Now he is a hero. Is it because he has succeeded? Probably. For success is most seductive, though it be an unsound criterion of right or wrong. Yet success in such a cause goes far to justify methods otherwise to be eschewed; and it is fairly questionable whether less sensational means would have fired the torpid heart of a community like that of New York to the necessary temper. But in Dr. Parkhurst's success we have better things than means of procedure. We have the fact of what one determined man, fighting in a holy cause, sustained by faith, can do. The value of this ought to be incalculable. The voice of one crying in the wilderness it may be, but if the cry be right, if trust in God fail not, the little one may become a thousand and the erstwhile pity or contempt give place to approval and honor. As with Dr. Parkhurst why not with other faithful servants of God in battling with sin. His course points to the old truth that not in numbers, not in popularity, nor the approval of our fellows does the warrant of duty always lie. "There is no king saved by the multitude of an host, and many a one has to stand alone for what according to his or her light is the plain path of duty. Perseverance, vigilance and a receptive mind are doubly needed in such cases, when not the contumely of open foes, but the grief of friends is the harder to bear.

An example of the treatment meted out to Dr. Parkhurst is furnished by that experienced by Mrs. Ormiston Chant and the ladies prominently associated with her in the campaign against the immoralities connected with the London music halls. To go through the dictionary of billingsgate would be extremely nauseating, but to show how people who pass among the cultured and respectable classes can descend in defence of vice when it has a commercial value, this summing

up by the *Christian Commonwealth*, will afford food for thought:—"The abuse piled on Mrs. Chant and her colleagues is both ludicrous and lamentable. It is the raving of moral impotence, which is always ridiculous. A weak cause always compiles for its own use a big lexicon of vituperative adjectives. The vile promenades and pictures which Lady Henry Somerset described with withering scorn are actually praised by a few hardened apologists as innocent and necessary. These pretenders to a simple and child-like idea of the things that lead to quick perdition and plunge many souls into the vortex of every vice, turn quickly to pick up handfuls of weeds with which to bespatter the ladies who denounce impurity and its preliminary temptation. The columns of *The Daily Telegraph* have been for a fortnight a study in vilification of good women as a fine art. These ladies are prowling prudes. They are canting humbugs of the Social Purity gang. They are moral undergrovelers. They are faddists, saints, and goodies. Their words are but the screechings of a handful of loud-mouthed specimens of the genus Stiggins. They are cranks and mawworms of the Praise-God-Barebodes sort. They are unco' guid. They are self-constituted Dianas of chastity. They are hypocritical specimens of the shrieking sisterhood. But indeed the hailstones of epithets which these lady-Puritans have brought on their heads by their courage is so furious that these euphemisms give only a small idea of its terrors. This blizzard is, however, not a novelty. The same thing has happened whenever, what some are pleased to call Puritanism, has spoken plainly. It always will occur when effrontery and shamelessness are fearlessly and openly rebuked."

The source of the epithets if not of the inspiration noticeable in at least one of the Toronto dailies, dealing with the obscene pictures displayed in the city, may probably be found here. But Dr. Galbraith, Mr. Boustead and others who are doing their duty by the city will not be dismayed by the delirious rage of moral weaklings. As the *Commonwealth* adds, "The public house, the turf, and the theatre, are all on the side of the devil. This is the simple truth. These institutions may be apologized for at any length by cold-blooded and unemotional people who know how to seek out their pleasures and to escape their fatal dangers. But for every one who escapes several are doomed. The weak are more numerous than the strong. Those who do not admit this are either ignorant, or careless, or affected."

### The Revised Hymnal.

The copy of the proposed hymnal sent down by the Committee of the General Assembly has been receiving careful attention, and if our information be correct, is meeting with very general approval throughout the Church. And it must be admitted that both the arrangement and the selection, the two great lines of work, the former including the classification, show extreme care and no small skill. Now remains the important question of music. It may be supposed that this part of the duty of the Committee has not been allowed to stand although naturally up to this time the Church has not heard so much about it as about the hymns. But it must not be supposed that a light task confronts the Committee in the matter of selecting the tunes. Recognizing this fact the *Presbyterian Witness*

in its last issue make the following sensible remark: "It is felt to be very important that the Hymns in the new Hymnal should be set to suitable serviceable music. Excellent Hymns have had their usefulness marred if not wholly nullified by being wedded to dull tunes. A sub-committee of the Hymnal Committee is earnestly engaged in the selection of suitable tunes. The convener of the sub-committee is Rev. Alex. McMillan. Mimico, Toronto. Many of our ministers are blessed with good taste, skill and knowledge in regard to Hymnals and hymn music. They may know of hymns that have been rendered useless by the music attached to them. They may be able to suggest better music, and afford various hints that will be of much value to the Committee. Communicate your ideas to Rev. Mr. McMillan, and do so at as early a day as you can. We may add that Presbyteries engaged in reviewing the draft Hymnal—the "Book of Praise" would be rendering very valuable service to the Church as a whole by suggesting Hymns new or old which they can heartily recommend. In this way the new book may be rendered more useful and acceptable. It is well worth while striving earnestly to have in the hands of our people a collection worthy of a place beside the very best in existence. We can do it, and we ought to do it."

#### French Evangelization.

The terms of the appeal issued on behalf of the French Evangelization Committee are characterized by right down directness. There is no mincing of words. There is a present deficit of eight thousand dollars, which ought to be wiped out by the *Thanksgiving Day* collection. The committee has taken the people into its confidence, frankly stated the shortage and now it rests with the people to meet the needs of the case with a willingness that will not only place the funds on a level with the requirements, but will also throw more life into the hearts of those who are bravely and constantly engaging in the most difficult work of spreading the good news among our fellow citizens, fellow Canadians in Quebec. The appeal strikes a hopeful tone. How joyful a document it will prove to many who have laid this great and important work on their hearts and consciences! Here is the appeal:

There is a present deficit in the Ordinary French Evangelization and Pointe-aux-Trembles Funds of eight thousand dollars.

The Executive of the Board has accordingly resolved to appeal to the congregations of the Church for a special collection on *Thanksgiving Day* (Nov. 22).

The work of the past half year presents many encouraging features. Colporteurs report a growing desire among the people to listen to and speak about the things of the Gospel, although forbidden to read it and warned against those who sell it by their Church.

There has been a good attendance at the mission day-schools, about one-half of the pupils being Roman Catholic.

The Pointe-aux-Trembles school opened on October 16th. There are already over one hundred and fifty pupils in attendance.

The missionaries and their work are being more appreciated. While rejoicing over conversions in the face of difficulties and opposition known only to those in the field, they deplore in many quarters a recognition

of the truth without the conviction necessary to its acceptance or rejection. The needs and condition of the work call for the utmost liberality consistent with other missionary claims.

Once more we would impress on our readers the great importance of work among the French. The energies of the Church ought to go out with ever increasing strength toward those habitants who are at our very door, needing the light of a pure gospel. How long shall we regard this sacred field of labor with a passing interest merely? May Dr. MacVicar have the power of a MacDuff to arouse the Church to a proper sense of her duty to the benighted of our sister province.

"*Made Sermons.*" "There are two many made sermons," is the opinion of Dr. Monro Gibson. "Sermons," he says, "should not come out of the factory, but out of the life; not out of the head, but out of the soul. Everything put into a sermon which has nothing to do with the object of the sermon weakens it, and makes the people think the preacher is only half in earnest."

*Scottish Church* Referring to the recent Church Conferences held in Scotland Dr. John MacLeod of Govan, son of the "High Priest of Morven" and cousin of the prospective Moderator of the "Auld Kirk," said that a disposition had been shown by some speakers at the Protestant Conference to make capital out of the demonstration for the purpose of furthering the disestablishment of the National Churches, but if Disestablishment took place it would be a most serious disaster to the cause of Protestantism. In his opinion, while testifying against the Romish Church, we would do well to consider our own shortcomings—the endless disputes, the coarse, and sometimes almost profane, wrangling that went on in our own Presbyterian Scotland; the unseemly proceedings of our Church Courts; our frequently semi-Rationalistic preaching; our careless administration of ordinances; our infrequent communion, and our shut churches. He then referred at length to the meeting of the Episcopal Church Council at Aberdeen, and urged that no agreement could be come to between the *Scottish Episcopal Church and the Presbyterian Church of Scotland* so long as their Episcopal brethren adopted its extreme attitude assumed at that Conference.

*Doing Good* by Rev. Newman Hall gave an interview the other day to a representative of a magazine named the *New Age*, on Mr. Gladstone which has been copied in almost all the leading papers of Britain and America, of the many interesting anecdotes the following is not the least worthy of reproduction:—"It was related to Dr. Newman Hall by Sir Francis Crossley: When Mr. Gladstone was Chancellor of the Exchequer he used to go to the Church of St. Martin's-in-the-Fields, which, as many people know, overlooks Trafalgar Square. One day Sir Francis was dining with the vicar, who had recently been to see a sick crossing-sweeper in the parish. The vicar asked the crossing-sweeper if anyone had lately visited him. "Yes, Mr. Gladstone," answered the invalid. "But how came he to see you?" asked the vicar. "Well," answered the crossing-sweeper, "he had always a nice word for me when he passed my crossing, and when I was not there he missed me. He asked my mate, who had taken my place, where I was, and when he heard I was ill he asked for my address, and when he was told he put it down on paper. So he called to see me." "And what did he do?" asked the vicar. "Why, he read some Bible to me and prayed," was the answer.

## Forms of Sabbath Desecration Prevalent.

The marked feature of our age is unresting activity. The race lives intensely. To keep pace with current events a man must know almost intuitively—must think swiftly—must act promptly, else he will soon be written a laggard, and be vastly outdistanced in the keen competition that prevails in everything and on every hand. Hence as men make haste to win wealth there is a powerful inducement to sacrifice the interests of others—and even their own best interests—in gratifying this ambition. Perhaps in no direction is this more keenly felt than in the insatiable greed that seizes some to get gold—to secure it at any cost—to gain it at any sacrifice.

It may fairly be questioned, I think, whether ever there was a period in the world's history when this characteristic held such dominant sway over the minds of men as it does in the present day. Against this spirit of our age, the temper of our time, the Church of God is solemnly bound to lift up her clarion voice. And this for two reasons. Because firstly, She is commissioned to safeguard in every possible way the best interests of men, and secondly, She is jealously to conserve the honor and glory of God. That both these are perilled by men yielding to this spirit of the age hardly needs proof.

On the one hand the tension and strain to which the human frame is subjected, in this ceaseless rush and nervous action of mind and body, will account for the number of lamentable suicides that continually shock society. It well explains the sudden break up and death, of not a few overwrought and overstrained business and professional men. Here also is to be found one at least of the motives that prompt men to violate the Sabbath law of a seventh days rest after a six days toil, the greed of gain impelling its devotee to rob God of His reserved seventh, and himself of absolutely necessary relaxation.

With folly that is consummate and imprudence that is both perilous and short-sighted, man, in his ignorance and stupidity, would first violate, then ignore, then defy and finally recast the divine law.

During the Reign of Terror in France God's seventh day was abrogated and a tenth day Sunday substituted. The result only demonstrated afresh the folly of man and the wisdom of God.

Having made man for His own glory the Lord made the Sabbath and ordained it for man's good, making it minister to his essential need, physical, mental, moral and spiritual. As the key is suited to the works of its lock, so the rest day of God fits into the very constitution of man's being, and opens the door that floods it with blessing.

Sightily, therefore, and righteously the Church is obligated to conserve for the race this most precious boon, a God-given Sabbath to guard with a holy jealousy against any and every infringement of its hallowed privileges, and to preserve the day in the integrity of the divine intent.

To the Christian Church as the custodian of God's sacred oracles, and to the Christian State as the divinely ordained instrument for preserving the social, civil and national liberties of His people, God has entrusted the responsibility of maintaining inviolate a seventh part of our time for reverent acts of divine worship, to both equally the command being given:—"Remember the Sabbath day to keep it holy." In the carrying out of this command, the Lord has been graciously pleased so to interweave interests with us that while, on the one hand, we are thereby promoting His glory, we are on the other subserving our own best interests both temporal and spiritual.

Now it is not affirming too much to say that both Church and State have been and are grievously remiss in the discharge of their obligations to this divine command, and there has been assigned to me to-day the unenviable duty of bringing a grave indictment against the Christian Church, against Christian society, and against the Christian State in this regard.

I address myself therefore to the duty of noting in the first place.

I. *Some of the forms of Sabbath Desecration that prevail within the Church itself.*

Under this heading I would name and with a deep sense of humiliation—

(1) *Star preaching and star singing* in the Lord's house on the Lord's day. To invite from a distance a preacher of brilliant talents and adding to the attraction a leading soprano of high culture, thereby drawing together a crowded audience for the purpose of excitement and money making to the detriment of neighboring congregations, is surely a profaning of the Sabbath,

and can scarcely be too severely characterized. One of our Presbyteries, in referring to this all too prevalent form of Sabbath desecration, justly remarks: "If it is sinful *per se* for railway companies to make money on the Sabbath, then it is worse to put up the Gospel for sale on Sunday and to make money out of the service of sacred song."

(2) *So called sacred Sunday concerts.*—Whether the object be to gratify the aesthetic taste, or to add to the church revenues, or to influence non-church goers to attend the means of grace, these can surely tend only in a greater or less degree to degrade God's day and destroy the sanctity of the Sabbath.

(3) *Church parades on Sabbath.*—These are usually held, though not always so, in the afternoon, when our Sabbath schools are or ought to be in session. Being duly advertised, the route of march is usually crowded with thousands of spectators—while the band discourses spirited, and may be sacred music—the pageant the display, the excitement, all combine to divert the attention of both old and young within measureable distance of the line of march, from the solemnity and sacredness of the Sabbath. It is much to be feared that the possible good accruing from such service for our militia, of whom we are justly proud, is purchased at too high a price.

(4) *Sabbath afternoon social teas.*—A most insidious and demoralizing form of Sabbath desecration this is that is finding its way into not a few professedly Christian homes. The telephone is called into liberal requisition to convene the impromptu party, if it has not been previously arranged for, and then not a few of those who have spent a most secular Sabbath afternoon, quiet their conscience by driving together in the evening to some popular place of worship in the neighborhood.

(5) *Sabbath funerals and Sabbath visiting.*—Happily these forms of Sabbath desecration are confined largely to rural districts, though sometimes practiced in the more populous centres, in all cases to the injury of the regular service of God's house, to the great discomfort and inconvenience of many Christian homes, and to robbing the Sabbath of its sanctity.

(6) *Church business meetings on Sabbath.*—In cases not a few sessions are called together. Sabbath school teachers meet, committees of Y. P. S. of C. E., missionary or other committees convene for the transaction of business on the Sabbath that in almost all cases should be relegated to a week day, the Church being bound to teach by her example that she holds the day in deepest reverence, should see to it that her example in this regard is not made a stumblingblock to others.

II. *Some forms of Sabbath Desecration that prevail in the Christian Community*—perhaps not so directly under the control of the church.

(1) *Secular reading on Sabbath in Christian homes.*—Very attractive Saturday-Sunday editions of our leading daily journals are regularly issued by a self-interested press. As works of art they are to be admired, as budgets of information they may be prized, but for Sabbath reading no devout Christian parent should peruse them himself or allow them to be placed within the reach of the members of his household on the Lord's day. Very decisive is this insidious method of cultivating the taste and paving the way for the Sunday newspaper for which already there is such a demand in some quarters. How anxiously we strive to guard the bodies of our children from the infection of certain virulent diseases. Ought we to be less anxious to guard their souls from a still worse infection?

(2) *Encroachments on the Sabbath.*—These occur when the toilers of the week conduct their business to such late hours on the Saturday night as that the hours of the Sabbath are invaded. When the outings of the Saturday so exhaust the pleasure seekers physically as that they must needs seek bodily rest in their homes on the Sabbath. When Christian men habitually set out from their homes on journeys of either business or pleasure on Sabbath evening and make choice of the Saturday night to return, and so rob God of the early hours of His day and unfit themselves for the sanctuary. I have often felt in this connection that the command "Remember the Sabbath day to keep it holy" is honored in the breach by our politicians in going and returning from their parliamentary duties.

(3) *Saturday evening parties.*—Whether these parties be for dancing, for card-playing, or for whatever purpose convened, they are usually arranged with the deliberate intent of taking from the hours of God's day time that they think they cannot afford from their own business, or dare not take from that of their employer.

(To be Continued.)



FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON VIII.—OPPOSITION TO CHRIST.—NOV. 25.

Mark iii: 22-35.

GOLDEN TEXT.—“He came unto his own and his own received him not.”—John i: 2

CENTRAL TRUTH.—Foes and Friends.

ANALYSIS.—The Scribes Blasphemy, 22-27. Sin Unpardonable, 28-30. Saviour's Relatives, 31-35.

HARMONY.—Matt. xii: 33-45, Luke viii: 19-22.

TIME AND PLACE.—Some weeks after the Sermon on the Mount (the autumn of A. D. 28,) in the city of Capernaum.

THE SCRIBES' BLASPHEMY, v. 22-27.—Since our last lesson Christ has performed several wonderful works; notably the raising of the widow's son at Nain, and the healing of the Centurion's servant. Having made a second extended tour of Galilee He returned to Capernaum, where the healing of the blind and dumb demoniac gave rise to the blasphemous charge on the part of the scribes, with which our lesson opens. These scribes were from Jerusalem, men of high position in the nation, undoubtedly alarmed at Christ's increasing popularity and their own consequent loss of power. Confronted by His miracles they invent the ridiculous explanation that He is leagued with the Arch-Demon, and through His power casts out his own subordinates. Christ divining the nature of the charge they are formulating, summons them to Him, and by two illustrations demonstrated their folly. “How,” He asks, “can a kingdom or an household stand unless it be united against its common foes? Can Satan then stand if he rise up against himself, and fall to present a firm front to the opposition of good. If I can thus drive from their dwelling place the servants, I must first have bound the strong man of the house, their master.” Christ did not only cast out demons; but His whole life was a determined, relentless war on the powers of evil; so that the charge was all the more unfounded.

THE SIN UNPARDONABLE, v. 28-30.—The teaching of God's word upon this awful subject is not very definite, but sufficient is said to lead us to the conclusion that the sin, or state of sinning referred to is unpardonable because it precludes the possibility of repentance. “All sins,” the Master says “shall be forgiven,” and He prefaces it with a “verily;” so no sinner who seeks pardon need doubt that he will receive it; for the one unforgiven sin remains so from the fact that the sinner is unrepentant and refuses to seek forgiveness, not because the mercy of God has failed. “This sin is further referred to in Heb. vi. 4-6, x. 26-31. xii: 15-17, 1 Jno. v: 16.

THE SAVIOUR'S RELATIVES, v. 31-35.—While the Master was thus speaking His mother and brethren arrived at the door, and passed the message forward to Him that they were there. They had come to take him away, (v. 21) fearing that He had become demented, since He was incurring the opposition of the scribes, preaching revolutionary doctrine, and failing to fulfill their expectations of the Messiah. But He does not allow His divine mission to be hindered by their short-sighted anxiety for His safety. Taking their message He makes use of it to impress a lesson on the hearts of His hearers. “Stretching forth his hands to His disciples,” (Matt. xii: 49) He says “Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother and sister and mother.” “And this is the will of God, even your sanctification,” 1 Th. iv: 3.

NOTES ON THE TEXT.—V. 22. *Beelzebub*.—“God of flies.” The Jews made the last syllable *but* meaning “God of filth,” and used it of the prince of demons. V. 27. *Strong man*.—Satan. V. 28. *Blaspheme*.—Reviling sacred things. V. 31. *His Brethren*.—Probably the sons of Mary. Some authorities say His cousins. Their names are James, Joseph, Simon and Judas.

Application and Illustration.

WHAT CAN I DO?

SHARE THE REPROACH OF CHRIST, v. 22.—“If the world hate you, ye know that it hated me before it hated you,” Jno. xv: 18. Thus spoke the Master to His disciples in his conversation with them before His death, and we have an evidence of the truth in His words in the opening verse of our lesson. Hatred of Christ led the scribes to make the libellous charge of affiliation with Satan and if we are Christ's followers we must expect the world to make such bitter charges and reproaches concerning us. So many Christians do things, and leave things undone just out of fear of what the world may say. “Oh, but people will think it so strange if we don't do this, or do that. We don't want to be peculiar.” Then you can't be Christ's, for His are a “peculiar people.” (Titus ii: 14.) “Let us go therefore unto Him, without the camp, bearing His reproach.” Heb. xiii: 13.

BIND THE STRONG MAN, v. 27.—The trouble with most men when they set out to defeat Satan in themselves or in the world, is that they waste their energies on Satan's house, cleaning out the filth, washing the windows, and using disinfectants. In the mean time the filthy owner of the house has escaped. That is, we spend too much time on the symptoms, such as what is read, and eaten, and drank, the games that are played, the words that are said, and the like. Go to the heart,—yours or any sinner's,—and let Christ bind the strong old man of sin that is there, and give Him His rightful place to reign and rule.—*Golden Rule*.

BE WARNED OF THE ETERNAL SIN, v. 29.—See notes on v. 28-30. —An aged minister fancied that he had committed this sin. At last, after much conflict, he submitted to what he mistakenly considered was the will of God, for him to be lost. Then something within him whispered, “Suppose there is a hell for you, what would you, with your disposition and habits, do there?” The quick answer was, “I would set up a prayer meeting,” and with the words came the light of God to show him the absurdity of it all. The fact that one fears that he has committed this sin is the sure proof that he has not. He who has committed it is spiritually paralyzed, he will never be forgiven because he will never repent.

KNOW GOD'S WILL, v. 35.—“Wherefore he ye not unwise, but understanding what the will of the Lord is,” Eph. vi. 17. How shall we know the will of God? 1. By the study of His Word We learn His will for our: ALIATION, Jno. vi. 40, Jas. i. 18, 2 Pet. iii. 9. SANCTIFICATION, 1 Th. iv. 3, Heb. x. 10. SUFFERING, 1 Pet. iii. 17, iv. 19. SERVICE, Heb. xiii. 21, 1 Pet. ii. 15-16. 2. By the guidance of His SPIRIT, Jno. xvi. 13. 3. By His PROVIDENCES.

The French monk, St. Cyran, was warned that if he continued his fidelity to Christ his life would pay the penalty. His reply is one of the noblest of the ages: “Sir, it is not necessary that I live, but it is necessary that I do the will of God.”

REALIZE MY RELATIONSHIP TO CHRIST, v. 35. Christ is not only our Saviour, but our brother, “born for adversity,” Pr. 17: 17. “For both he that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren,” Heb. 2: 11. Not ashamed to call us brethren, not ashamed to take upon Him our human nature, Heb. ii. 14, not ashamed to have in His genealogy such names as Rahab, and Tamar, and Bethsheba, Matt. i: 3, 5, 6; not ashamed to be baptized in the Jordan with those confessing their sins, Matt. iii. 15-16; not ashamed to let a sinful woman kiss His feet, Luke vi. 37, 38; not ashamed to be seen talking to an abandoned woman at the well, Jno. iv. 9-18; not ashamed to bear our sins upon the cross, Heb. xii: 2.

CHRISTIAN ENDEAVOR.

Daily Readings.

- First Day—A perilous thanksgiving—Dan. vi. 10-17.
- Second Day—Christ's thanksgiving—John xi. 39-46.
- Third Day—Paul's thanksgiving—1 Thess. ii. 13-20.
- Fourth Day—Thanksgiving in heaven—Rev. v. 9-14.
- Fifth Day—An ancient thanksgiving—Neh. xii. 31-43.
- Sixth Day—The great thanksgiving—2 Cor. ix. 6-15.
- Seventh Day—THANKSGIVING AND THANKS-GIVING. Eph. v. 15-20.

PRAYER MEETING TOPIC, Nov. 25.—“Thanksgiving and thanksgiving,” Eph. v. 15-20. Again, on the flight of time, we find ourselves at the season of Thanksgiving. Looking back over the year that is rapidly storing its riches in the treasure houses of the Past, there is much in the lives of each one of us to inspire to thanksgiving. We do not need to look for so called successes, or good fortunes to find cause for praise; but the very failures, disappointments and distresses of our lives, as they at the time appeared, if they would but be seen in the light of God's love and wisdom, would make our hearts leap with joy. But, the thanks that once a year finds expression in word and song is not of much worth if it does not manifest itself day by day in the life. Thanksgiving is the only evidence of genuine thanksgiving. If you are grateful to God for His love and mercy to you let your life bear witness to it. A grumbling Christian contradicts his name and profession continually. The Christians who give thanks and live thanks are they who realize.—

“That God is love and God is wise  
And what He sends though not their will  
Is better still!”

IN EVERYTHING GIVE THANKS.—Matt. xi. 25; Mark viii. 6; Luke xvii. 16; xxii. 17-19; Acts xxvii. 35; Rom. i. 8; 1 Cor. i. 4; 2 Cor. ii. 14; ix. 15; Eph. i. 16; v. 20; Phil. i. 3; iv. 6; Col. iii. 15; iv. 2; 1 Thess. v. 18; 2 Thess. ii. 13; 1 Tim. ii. 1.

JUNIOR TOPIC, Nov. 25.—“What are you grateful for, and how can you best show your gratitude?”

Echoes of the Work.

“Christian Endeavor is the common denominator of all denominations.”—REV. E. T. ROOR.  
Dovercourt Presbyterian church has recently formed a Christian Endeavor Society with eighteen active and three associate members. A week of Self-Denial for Endeavorers during December, to increase our subscriptions to missions for the year, is being talked of in some quarters. More of this next week.  
The annual meeting of the Toronto Christian Endeavor Union will be held on Dec. 6th, in one of our city churches. Great preparations are being made for what is expected to be the grandest Endeavor mass meeting ever held in this city. S. L. Mershon, secretary of the Missionary Extension Movement, a man eloquent in the cause of Christ, will be the speaker of the evening. Fuller particulars will be given later.

Influence is the shadow, which our life and example cast over others.  
To get up, we must first look up. He who keeps his eye fixed on himself, he may get too big for himself, but he will never get above himself.

## MISSION FIELD.

## Foreign Missions.

The Y.P.S.C.E. of the United States, gave for missions in the year 1890-92, \$13,353; in 1892-93 \$24,568; in 1893-94 \$29,200. They are asked this year to give \$100,000. That would be a great leap in one year, but if they were to adopt the two-cents-a-week policy they could give \$300,000. There are at present eleven hundred societies supporting missionaries by a co-operative plan.

The Christian Endeavor Missionary Extension Movement is an effort to provide a number of lecturers—good speakers and men of common sense—who can be secured at a low rate to visit any district for the purpose of arousing an interest in missions. The movement is likely to become popular.

A Chinaman who wanted to be baptized was asked where he had heard the Gospel. He said he had never heard it, but had seen it. A poor man in Ningpo who had been an opium smoker and a man of violent temper, had become a Christian and his whole life had been changed. He had given up his opium and had become loving and amiable. "So," said his neighbor, "I have seen the gospel and I want to be a Christian too."—*Christian Work*.

There is some prospect of the war coming to an end. China paying a war indemnity and also ceding Formosa to Japan. The war began in connection with reform in Corea, where the government is exceedingly corrupt, all government offices being made merchandise of. The Chinese and Japanese agreed twelve years ago that neither should send troops into Corea, but Japan did send soldiers in order to protect her own commercial interests, and against this China protested and declared war. Should the war close now, it will no doubt leave Corea under Japanese control, which will be for the good of the country, by the introduction of the liberal views that prevail in Japan. How will it affect our mission in Northern Formosa? Our confidence is not in armies or nations, but humanly speaking, it would seem to give promise of greater liberty of conscience and the introduction of the progressive policy of the Japanese government.

Progress is being made in the Establishment of a Medical Missionary College in New York. It is to be under the direction of a Board, representing the different Evangelical Denominations, and Dr. G. D. Dowkott is to be President. The building is to cost \$250,000, and will accommodate 130 students. It is expected that a full medical course can be given at moderate charges, and have special regard to the needs of the foreign field.

There is in Cairo a Mohammedan College with 10,000 students, and hundreds of teachers. The Mohammedan religion claims a population of over 200,000,000 scattered over the whole Eastern Hemisphere, from the Chinese wall on the north to the Cape of Good Hope on the south, and from the Straits of Gibraltar, east into the Islands of the sea. It is a great and stubborn obstacle to the progress of Christianity. But great changes have taken place. A religion that made its conquests by the sword, it has now lost all its political power, over one half the Mohammedan population of the world being subjects of Christian nations. The only Mohammedan powers that can now pretend to military power are Turkey, Persia, Afghanistan and Morocco, and they are of little consequence in the councils of the world. Then again the Bible is now translated into Arabic, the spoken language of 75,000,000, and as the language of the Koran is sacred to the Mohammedan.—*Missionary Review*.

The following titles tell the tale of Christian benevolence. "The milk and bread depot;" "the fresh air fund;" "fruit and flower mission;" "floating hospital." Who can estimate the number of ailing women and children who have been helped by these different organizations, and how pleasing such service is to Christ!

In India and China the hope of the Church is the native preacher. The native converts can adapt the thought of the Bible to the minds of their countrymen better than foreigners can ever hope to do. But the difficulty is in securing the right quality of men. Many of them are discouraging and disappointing. But there are glorious examples of natives filled with the Holy Ghost,

whose preaching is accompanied with power and the salvation of many souls. When we read Chinese characteristics, we wonder if it is possible to bring them up to the Christian standard, but when we see instances of Holy Ghost baptism and power, and the immediate transformations effected, we are assured that it is just as easy for the Holy Ghost to make Christians of a high type out of Chinese or Koreans or Mohammedans as out of Canadians.

Dr. Parkhurst says: "I have got past calling my church my field. It isn't my field it's my force."

Dr. Talmage says of his motive in taking his trip around the world: "I want to see what Christianity has accomplished; I want to see how the missionaries have been lied about as living in luxury and idleness; I want to know whether the heathen religions are really as tolerable and as commendable as they were represented by their adherents in the Parliament of Religions; I want to see whether Mohammedanism and Buddhism would be good things for transplantation to America as has again been argued; I want to hear the Brahmins pray."

At a Louisiana Baptist Convention there were congratulations over the fact that the white Baptists had passed the 30,000 mark. One good brother rose and said, "Yes, brethren we are very many but not very much." Of how many churches that may be said, judged by their standard of giving for the world's conversion to Christ?

Bishop Caldwell, for forty-two years a missionary in India, says that the only high caste Hindus converted have been through the educational institutions. It is true that they have not been very many but they are all that are. So much for educational work.

The *Buddhist Magazine of Japan* says: "The greatest movement of the twentieth century will not be a commercial one, not a military one, but the nations of the West will invade the East with great armies of Christian missionaries backed by the wealth of Christendom. We must arouse ourselves to meet them."

## Chinese Work, B.C.

The following interesting letter gives a clear idea of one phase of Chinese work in B.C., and of one important industry in which they are employed.

MY DEAR MR. MACKAY:— 214 Pandora Ave., Victoria, B.C.

On Tuesday evening I returned from my visit, of more than three weeks, to the salmon canneries on the Fraser River, and now hasten to give you some account of my trip.

As soon as the month of July came in we noticed that the attendance at our school fell off at once, so that the average, which had been forty-six for April and May, and thirty-two for June, fell to about twenty, thus making plain to us that many of our pupils, as well as great numbers of other Chinamen, were leaving the city for the canneries and other places, seeking work.

The Rev. James Buchanan, of Richmond church, Eburne, had invited Mr. Winchester to visit his parish to see if something could not be done for the Chinamen who work in the canneries during the summer months. Mr. Winchester asked me to go, so on the 13th of July I went to Vancouver, where I spent a few days helping in our school there. The school was suffering from the exodus of Chinamen, so that while there was plenty of teachers there were but few pupils, in consequence of which the teachers have since closed the school for two months.

The Rev. Jas. Buchanan has a nice church and congregation at Eburne, six miles from Vancouver by road, the Manse is just behind the church, and there, he and his good wife made me heartily welcome while I visited the four canneries within a radius of three or four miles from the Manse.

The packing of the salmon is a very interesting process, and the managers of the various canneries are very kind and polite in showing and explaining the different parts of the work.

For my work the best time to visit the canneries was in the evenings and on Sundays, when the Chinamen were not working, except as they washed and mended their clothes, or played games of chess, dominoes, cards and "sam-sam," or nine-men's morris. At almost every one of the twenty-four canneries that I visited, I found a large number of Chinamen who knew me, and not a few whom I knew as pupils of our schools in Victoria.

At Steveston, on Lulu Island, six miles from Eburne, there are ten canneries on a strip of the Fraser River bank not more than a mile and a quarter long. Here I stayed several days and had some good meetings, particularly on one evening when the two Methodist Chinese preachers came over from Vancouver and we all three invaded the Chinese quarter, and sang and preached for about an hour and a half. What a crowd of Chinamen, Indians and white men gathered round us! So much so that Mr. Ch'an said:—"Perhaps this may stir up some of the white men, even though they did not understand what we said."

At and about Ladner's Landing, I visited nine canneries, finding as before good audiences of attentive listeners. One morning I spent more than two hours talking to a crowd of Chinamen in a store; they thought that the teaching of Jesus was good, "But," said one, "you cannot make us believe that there are no demons (ghosts), we know there are, we have seen them, and though you should kill us we would still believe in them." Oh! the appalling ignorance and superstition there is brought to light by a two-hours conversation with a group of heathen Chinamen; could Christian people but realize it, surely they would obey our Master's command with more earnestness.

At New Westminster, the Chinese school is going on quietly with a few pupils and an earnest band of teachers.

Mr. Winchester came up to Eburne for a few days, and while we were there Mr. Buchanan suggested a plan whereby work may be carried on among the Chinamen in the canneries every summer and the expense of the missionary's board and lodging be met by his congregation. We spent half a day visiting among the members of Richmond church, explaining Mr. Buchanan's plan, and all expressed themselves as much pleased with the idea and promised to help carry it out.

On Tuesday evening, July 31st, a meeting preparatory to the Communion was held, at which Mr. Winchester and I tried to present the cause of Missions and the privilege of the servants of God to help in the work so near the heart of our Lord. After we had spoken, Mr. Buchanan explained his plan to the people. There were more than forty present, which we thought was a good congregation for a small country place in hay-making time.

There are about three thousand Chinamen engaged in the salmon canneries for about two months every summer, so that we can probably reach more there than anywhere else during that time.

There are also a large number of Japanese, Indians and foreigners from the various nations of Europe, engaged in the fishing business and we intend to try to do something for these too, by means of tracts and Christian literature, if friends of the work will provide the funds. I remain,  
Yours in the Master's service,  
C. A. Colman.

### Our Jewish Missions.

Dr. Reid has so far received very little money for our work amongst the Jews. The church is generally aware that Dr. Webster has settled and is at work in Haifa, a town of about 6,000 inhabitants,—1,500 of whom are Jews—and situated at the foot of Mount Carmel. It was after a great deal of careful enquiry that Dr. Webster and the Foreign Mission Committee decided to begin there. The question was discussed fully, whether it might not be better to co-operate with Mr. Ben Olliel in Jerusalem, and it was unanimously agreed that that would not be the best course. It is quite certain that if the entire discussion were made public, all would agree that the committee's decision is the right one. This I say because there are some who are advocating such co-operation and wondering why the Committee did not agree to it. It was also under consideration whether it might not be well to co-operate with the Mission of the Free Church of Scotland at Safed. That proposal is not finally disposed of yet. If the Church would only contribute enough to send out another man, to be associated with Dr. Webster, then such an alliance would be possible, continuing Dr. Webster at Haifa, and thus improving all Presbyterian Mission work in Galilee. A great deal of thought was also given to other points such as Aleppo in North Syria, where there is a large Jewish population, but after much correspondence and personal inspection Haifa was fixed upon, and Dr. Webster has his already full ministering to the Jews physically, and preparing himself to minister to them spiritually as well. We have also Mr. Newark employed amongst the Jews in Montreal, where there are about 6,000 Jews, over 1,000 of whom during the last year at one time or another attended Mr. Newark's meetings.

For both these missions \$3,000 only are asked this year. Last year less than \$1,000 were contributed by the Church. Unless the interest is increased this modest beginning must be curtailed or entirely discontinued. It is well known that many Presbyterians who are interested in the conversion of Jews are contributing to outside enterprises, whilst passing by the work of their own church. Would it not be better, at least, to sustain if not extend what we have undertaken? "I will bless them that bless thee." If there is a promise of blessing to them who bless the Lord's ancient people, ought we not to seek to place our own church in a position in which she can claim the fulfilment of this promise?—R. P. MACKAY.

### Letter from Dr. Buchanan.

Following letter was received by Mrs. A. J. Colvin, Galt, from her brother, Dr. Buchanan, Ujjain:—

Ujjain, August 21st, 1894.

For some months a Mahomedan ex-policeman had been going about the streets muttering such words as the following, 'The Mahomedans are a religion, the Hindoos are a religious sect but who are the English? God is!' Little attention was paid to him as he was supposed to be temporarily slightly deranged. As is the custom with many people here he carried a sword. About a month ago this man came marching through the whole city toward the European quarters just outside the gates. He passed by the new dispensary, where I was treating patients at the time, out of the gate and went straight to the telegraph office, which is the nearest building inhabited by Europeans. He rushed into the office, sword in hand, where Mr. and Mrs. Brooks, the telegraph master and his wife, were sitting at work. Mr. Brooks called to his wife to run

for a man was going to cut her. Both rose, the sword flashed, and Mr. Brooks fell back on the floor. His servant came rushing for me and in less than five minutes I was on hand. He was bleeding rather profusely from a gaping wound in the top of the head. On dressing him it was found that there was no fracture of the skull though the outer part of the bone was chipped. You have heard of the mango tree scare a few months ago, I did not think of this at the time, but have since. For as I was coming home from the telegraph office after doing all that was necessary for Mr. Brooks, I met the opium agent, an agnostic, in the way. He having heard of the affair his thoughts ran back to the mutiny. He was armed to the teeth, double-barrel rifle, belt on filled with cartridges, etc. Up to that time mutiny had never entered my mind. While there is little doubt but that there is a good deal of antipathy to the English, still to those who are not 'agnostics' or as Dr. Hastings, using the Latin word, prefers to put it not 'ignoramus' but beings conscious that their Almighty Father sits a king forever, there is not cause for alarm. This fanatical Mohammedan had probably been nursing some religious or national hatred until it got the better of him. He believed, or said he believed, that he had been sent by God to kill his victim, and but for the intervention of a kind Providence breaking the stroke upon the 'punka' that hung in the middle of the room, he would doubtless have succeeded.

If there is no cause for alarm how is it that Mr. Brooks, a Christian man, should be so wounded in the discharge of his duty, is a question that might be asked. We cannot always tell why God permits certain things to happen. Why were Mr. Builder, whose beautiful character and life is still so cherished, dear brother Murray and Mrs. Murray and Miss Harris all taken away from loved work in the very prime of life? The full answer to such questions cannot be given down here. But we do know that there is no chance no mistakes with God. Mr. Brooks was dwelling on this, 'Why is it that we should have so many troubles?' In May Mrs. Brooks took the smallpox, and now he has been laid aside by a blow from a fanatical man.

I felt surely the Lord had some special reason for these afflictions and I now see that he (Mr. Brooks) has been blessed spiritually. Hence this is a cause for him to thank God on his own behalf. But I believe there is much more coming out of it than that. Three widows from among one of the low castes were engaged as servants to work about the house, fan the patient, etc. The second day I went Mr. Brooks said that he would like me to talk to these women as he could not explain to them the matter in Hindi. From that time I began to use the opportunity God had given me. One Rama has seemed very deeply interested. While talking to them one day one of them made this sad remark, 'Oh, no one cares for us,' and I wondered if we had been showing our love for these poor, down-trodden people in such a way that they could understand it. I determined that by the Grace of God I would do more for these people than I had ever done before. I thought up to this time they belonged to the sweeper caste. A day or two later the way was made very plain. When just about to leave the dispensary Rama came and got down at my feet, crying and telling me that her son was in a very bad state, so sick he could hardly get his breath. Herbert and I went away to see the sick son of the widow. The man's disease, more troublesome than dangerous, turned out to be 'asthma.' The son, a cruel son to his widowed mother who had whipped her and turned her away from their wretched home, told me how his mother had come that morning and saw his distressed condition had wept over him. More certain than even the love of a mother's heart is the care which God has for His children. We called the people together, feeling that God had opened a door for us, Rama and one of the other widows turned up. They began to tell the people how I had been doctering the sahib that had been cut with the Mahomedan sword, and had come purposely to see the sick son. In a very short time we had a good crowd of what turned out to be not 'Mintars' but 'Mang' people. Men, women and children all gathered around the sick man's door as we told them the way of life. Not that they heard the story for the first time, for a good deal of effort has been put forth for them by one and another of the brethren. Some of them have been reckoned as enquirers. However now a fresh start has been made. To make a long story short a regular band of them turned out to our Sunday evening service in the new, unfinished dispensary. It was a joy to see them. May the Lord guide His servants to the ingathering of this harvest. In addition to what we may be able to do ourselves, we have appointed a brother to give himself for them. Him they knew before and honor by calling him 'our teacher.' May he reflect in word and life the Great Teacher who came from God.

### A Missionary's Return.

Rev. Dr. James Frazer Smith, of our Honan mission has been obliged on account of ill-health to give up his work for a time and return to Canada, and take up his residence in Hamilton. Last April he was prostrated with typhus fever. After a hard struggle he was on a fair way to recovery when he took a severe attack of pneumonia, and was obliged to go to Japan for the summer, but even there his recovery was so slow that he was advised to return to Canada.

What makes the home-coming still more sad is the fact that in the midst of their preparation for home, their three year old daughter, May Bell, took sick and after only a few days illness died. Both Dr. and Mrs. Smith have the sympathy of the whole Church in the loss of their child, and all will hope and pray that the Dr. will be restored to health and strength and be enabled after a period of rest to return to his beloved work in Honan.

## Church News.

### In Canada.

DR. COCHRANE has received for North-West Missions from Fort William Park church, Belfast, £34; Tay Square church, Dundee, £45; Lothian Road church, Edinburgh, £25.

THE annual praise and thank-offering meeting of the W.F.M.S., of Knox church, Woodstock, was held recently. It was a large and interesting meeting and the sum of \$96.75 was received.

OWING to Rev. Mr. Caruthers, pastor of the Waterloo Presbyterian church, being strongly opposed to dancing and card-playing, he was forced to resign his pastorate, some of the members not liking his way of talking.—Com.

THE congregation of Balmoral (Greenwood), has resolved to call the Rev. D. McLeod. Mr. McLeod is a graduate of the Glasgow Free Church College, and for nearly two years has been doing good work in the mission fields of the Regina and Winnipeg Presbyteries.

THE Rev. S. Polson, formerly Presbyterian minister of Forest River, North Dakota, is erecting a little church in the western part of the city of Winnipeg, near the C.P.R. workshops. It is to be independent in organization and will be called The People's Church. One of the chief aims is to reach the boys, of whom there are said to be a large number in the neighbourhood.

A TOUCHING incident in connection with the death of the Rev. J. A. Murray, of London, is reported. Among his congregation were several of the Chinese colony. They were greatly attached to the pastor, and attended the funeral in hacks. They were unaware of the request to omit flowers, and when they called at the manse, left a beautiful wreath. Nothing remained but to accept. It was the only floral emblem on the casket.

On the first of November, Mrs. G. Munro, of Harriston, president of the Saugeen Presbytery, accompanied by Mrs. Jamieson, of Mount Forest, secretary, organized an auxiliary of the W.F.M.S. in Dromore congregation, of which Rev. D. McVicar, B.A., is pastor. This auxiliary was organized under most favourable circumstances and gives good promise for the future.

REV. WM. MEIKLE, B.A., commenced a series of union meetings in Cornwall on 12th October, and continued to Tuesday, 6th inst. The evening meetings were held in the Methodist church and in Knox (Presbyterian) week about, and in the Baptist during the day. His addresses to men only Sabbath afternoons in the music hall were singularly effective. Much good was done by his visit.

THE services in connection with the reopening of the church at Alberton were conducted by Rev. Dr. Fraser, Hamilton. The congregations were large. A grand tea meeting followed on the Monday evening at which addresses were delivered by Rev. Dr. Fraser, Rev. C. W. Cosens, Rev. John Yorston and J. G. Cochrane. Mr. A. F. Pirie occupied the chair. The proceeds of the evening amounted to \$96.

REV. J. FRASER CAMPBELL, who 19 years ago was pastor of Grove church, Halifax, N.S., and has since been a successful missionary of the Presbyterian Church to Central India, addressed the students of Dalhousie College lately. He vividly pictured the spiritual destitution of the 10,000,000 inhabitants of Central India. There is not more than one missionary to each 1,000,000 of people, compared with one Presbyterian minister to each 700 or 800 people in Canada.

A COMMITTEE representing a large number of the members of the congregation of West River and Green Hill, waited on the Rev. Jas. Thompson at his residence, Rose Cottage, West River, N. S., and presented him with a very kindly address expressive of their high appreciation of his Christian kindness in visiting their sick and dying, etc., in the absence of a settled pastor. Kindly reference was made to Mrs. Thompson and best wishes expressed for their future welfare; to which the rev. gentleman made a suitable and feeling reply. A purse of \$67 accompanied the address.

DR. G. L. MCKAY, the Moderator of Assembly, has arrived from Scotland, where he has been visiting for two months, and is now the guest of his brother, Mr. A. S. McKay, East Zorra. He looks the better of his trip, and leaves for Goderich this week, where he will spend a few days, and from thence he goes to Mr. John Murray's at Kincardine. While there he will hold services in a number of churches in that vicinity.

THE manse at Chilliwack Valley, B.C., was the scene of a happy gathering in the shape of a surprise party. It is just two years since Rev. Mr. and Mrs. Logan came to Chilliwack, and the members of the congregation wished to show their appreciation of their pastor and his lady by a visit and sumptuous tea. So carefully were the arrangements made that the occupants of the manse were taken completely by surprise. Upwards of fifty persons were present who enjoyed a bountiful tea and spent a most delightful and enjoyable evening.

THE annual thank-offering meeting of the W.F.M.S. of Guthrie church was recently held at Harriston. The two thank-offering stories were read and were much appreciated. Mrs. Young, of Clifford, delivered an earnest address. The musical part of the programme was conducted by the young ladies of the choir. The pastor, Rev. G. Munro, and members of session were present at the close, and were much delighted with the many encouraging features of the meeting. Tea and cake was served to all present by members of the society. All felt that this was one of the best thank-offering services in the history of the society. The offering amounted to \$36.

REV. MR. MACRAE, Trinidad, had a short attack of fever, but we are thankful to say that he has recovered. The Church of England minister, living just across the street, was taken ill, and died on the 30th Sept. About fourteen priests and nuns of the R. C. Church have died of the fever. Three or four of these were from Quebec. The last who died was a priest from Montreal who was on a visit to Trinidad. Mr. Lal Bahari of our mission has been laid aside for several months. Miss Blackadder writes in excellent spirits. She is now nearly twenty years in Trinidad. All our Canadian missionaries, and Mr. McCurdy, whom we all regard as almost "one of them," are well.

THE fifth anniversary of Knox church, Belmont, was celebrated on October 28th and 29th. On Sabbath, the Rev. A. Blair, B.A., of Nassagaweya, preached morning and evening, and addressed a children's meeting. The sermons were clear, thoughtful and impressive. The attendance was unusually large, especially in the evening when the commodious church was filled to overflowing, many were unable to find standing room within hearing distance. The entertainment on Monday evening was also very successful. Mr. Blair and neighbouring ministers gave short and stirring addresses, while Mr. and Mrs. McDonald of Chatham, and Miss Gunn, of Toronto, entertained the large audience with their musical selections. Sabbath collections amounted to \$116, and proceeds of entertainment \$120.

THE monthly meeting of Toronto Auxiliary Canadian McCall Association was held on Thursday, Nov. 1st, in the Y.M.C.A. library, Toronto. Mrs. J. L. Brodie, first vice-president, occupied the chair, and led the religious exercises. Treasurer reported \$103.50 in the treasury. Miss Parsons read "The Twenty Second year of the Mission;" which proved to be interesting. Extracts from Dr. Greig's annual report were read telling of trials and retrenchments, but can also point to a heavy deficit almost paid off, and the treasurer's accounts duly audited show with what care and success the finances have been managed. Dr. McCall took a personal interest in the "Evangelistic Meetings" and these have remained what he made them. Though open air meetings are as a rule not tolerated, the McCall workers, after warning the district magistrate, made an attempt which has been very successful. At least one hundred and fifty people heard the Gospel that morning. The people crowd eagerly to the mission boat. How much of the interest roused will lead to permanent results they cannot yet say. A

solo "Hold Thou my hand," was very sweetly rendered by Miss Winnie Macdonald. Mrs. Jos. Henderson read from the Missionary Review an article on "Papacy in Europe." Mrs. O'Brien read from the London "Christian" extracts from an address given at the annual meeting of the Evangelical Alliance, speaking of McCall work. Mrs. Cowan closed the meeting with prayer. Next meeting will be the thank offering meeting. Mrs. Henderson and Miss Berthon are to make the necessary arrangements.

THE Presbytery of Hamilton met at Hagersville for the ordination and induction of Rev. C. H. Lowry. The Rev. Mr. MacLennan presided. Rev. J. S. Conning preached. Rev. Mr. Dey addressed the pastor, and the Rev. Mr. Robertson the people, the ordination prayer being offered by the Rev. Dr. Laing, of Dundas, an ex-Moderator of the General Assembly of the Presbyterian Church of Canada. At the close of this most solemn and interesting service, the Rev. Mr. Conning and Mr. R. W. Smith introduced the newly settled pastor to his people. After service a most sumptuous repast was provided by the ladies of the congregation in the basement of the church. Addresses were given by Revs. C. H. Lowry, J. A. Jackson, Dr. Laing, Mr. Dey and Mr. MacLennan. Both Mr. and Mrs. Lowry received words of kindly welcome and greeting.

THE annual anniversary services in connection with St. Paul's Presbyterian church, Athens, were held on the 21st ult. and were largely attended. Rev. W. Connery, of Winchester, preaching in the morning and evening, and Rev. Mr. Hagar (Methodist) in the afternoon. All the services were interesting and edifying, and were highly appreciated by the audiences. The song service by the choir was excellent. On the following Monday eve, the annual tea and entertainment were held and was a complete success. The tables were beautiful beyond description, the eatables being as regards quantity and quality all that one could desire. After supper all repaired to the auditorium where a large audience had assembled. Short and racy speeches were given by Rev. Messrs. Hagar, Athens; Wright, Mallorytown; Kennedy, Athens; interspersed by choice musical selections by the choir. Rev. J. J. Cameron, pastor, occupied the chair. Great praise is due to the ladies of this young and spirited congregation for the taste and energy they displayed on the occasion.

THE Rev. Alex. Hamilton, B.A., of Stone-wall, Man., returned last week with his bride to the new manse, which has been erected during the summer. A reception to welcome them was held in the church on the evening of Tuesday, the 6th inst. It was so largely attended that standing room was in active demand. Mr. Lewis occupied the chair and Mr. Alex. Matheson, in a short but evidently heart-felt speech, presented to Mr. and Mrs. Hamilton a purse of \$85, which was suitably acknowledged by Mr. Hamilton. The programme included speeches by the Rev. Messrs. Dransfield (Church of England), Davies (Baptist), Darwin (Methodist), and by Rev. C. W. Gordon and Prof. Baird, old school friends of Mr. Hamilton, and the Rev. D. McLeod, the minister of the neighbouring Presbyterian congregation. A letter of regret for absence was read from the Rev. James Lawrence, formerly pastor of the congregation. Abundant refreshments were provided by the ladies, and there was evidence on all hands that the work of the congregation is going on happily and prosperously.

WITH Sabbath, November 4th, the Rev. James Hamilton terminated his four years' pastorate of the congregations of Keady, Desboro and Peabody. He chose for the text of his farewell sermon 2 Thess. iii. 5, "And the Lord direct your hearts into the love of God and into the patience of Christ." The earnest words which were spoken in connection with this text were but a fitting close to the four years which have been so filled with faithful, zealous work for the Master. Those who have been closely associated with Mr. and Mrs. Hamilton in their work in the congregation feel a deep regret at parting with those who by their consistent daily lives have gained their

respect, and who by their gentle, generous and sympathetic dealings have won their love and esteem. Many look back with thankfulness on account of good received from the help and encouragement given by these consecrated Christian lives, and their prayer is that good seed of the kingdom so well and faithfully sown may bring forth fruit, and that the bread cast upon the waters may yet appear, though it may be after many days.

#### Presbytery of Toronto.

At the regular meeting of the Presbytery of Toronto, held on Tuesday, 6th November, with Rev. W. G. Wallace presiding, the most interesting subject discussed was that of Sabbath Observance. The discussion arose in connection with the presentation of certain resolutions appended to the report of the recent Conference on Sabbath Observance held in this city. The following resolutions were finally adopted as expressing the mind of the Presbytery: 1. That the Presbytery's Committee on Sabbath Observance take such steps as may be deemed necessary to awaken in the Church a deeper sense of her responsibility to arrest the present tendency to secularization of the Sabbath. 2. That, whereas it is apparent that further legislation is necessary for the purpose of securing and maintaining a better observance of the Sabbath in Canada, this Presbytery express disapproval of the opposition given the Lord's Day Bill in the Senate, and deepest sympathy with any legislation that will secure a better observance of the day of rest. 3. That the Presbytery's Committee be requested to arrange for another conference on Sabbath Observance and invite the co-operation of other religious bodies within the bounds of this Presbytery, and also invite, if practicable, the representatives of railway and other labour organizations interested in the maintenance of the Lord's day as a day of sacred rest. 4. That members of the Church be urged to take action in their capacity as citizens through Sabbath Observance Societies, or otherwise, with a view to secure from members of Parliament and candidates for Parliament, their support of legislation providing for a better observance of the Lord's day, and that the Presbytery's Committee be instructed to wait upon Sabbath Observance Societies and kindred organizations with a view to secure this end. 5. That the Presbytery's Committee be instructed to secure in some way the publication and dissemination of the papers read at the recent conference, and other literature bearing on the question of a due observance of the Sabbath. Presbytery's Committee on Augmentation presented a schedule of appropriations to the congregations within the bounds, of amount required from this Presbytery in support of this fund during the current year. A resolution expressing its sense of the loss sustained by itself and by the Church in the death of Mr. W. A. Shepard, one of its members, was adopted by Presbytery. A resolution expressing appreciation of the earnest labours of Rev. Alex. Wilson, who has been released, at his own request, from the charge of Fairbank and Fisherville, was cordially sustained by Presbytery. The petition of Mr. John Douglas, complaining of certain acts of the Parkdale session, was set aside because the time had passed in which a petition embodying a complaint could be presented. St. Paul's congregation, Toronto, asked permission to secure a site for building within certain limits, that a more suitable place of worship might be erected. The request was laid on the table till neighbouring sessions could be cited to appear in their interests. It was agreed to take up the consideration of Remits from Assembly in the following order: The amalgamation of certain standing committees at the December meeting of Presbytery. Remit one year's probation to be given before settlement of graduate or minister received from another Church, at the January meeting. That a special committee be appointed in respect to Jewish work, at the February meeting. That all ministers be compelled to pay into fund for aged and infirm ministers, at the March meeting. It was intended to discuss the hymnal remit at this meeting, but its consideration was deferred till the December meeting of Presbytery.—R. C. TIBB, Clerk.

#### Presbytery of Victoria.

THE Presbytery of Victoria held a *pro re nata* meeting in the First church, Victoria, on Monday, Oct. 29th, at 2 p.m., to take Mr. D. McIntyre, M.A., of Manitoba College, on probationary trials for license. Mr. McIntyre's trials were cordially sustained as highly satisfactorily, and arrangements were made for his ordination in the same place in the evening, when Dr. Campbell presided, Mr. Clay preached, Mr. Morrison addressed the minister, and the clerk the people. Mr. McIntyre takes charge of the congregation of Union Mines.—D. MACRAE, Clerk.

#### Presbytery of Whitby.

THIS Presbytery met at St. Andrew's church, Pickering, on Tuesday, the 6th inst., to induct the Rev. Alexander MacAuley, B.A., late of Woodville, into the pastoral charge of the Pickering and Brougham congregations. The day was a delightful one for the season, and afforded the people good opportunity for attending the services which they did in large numbers. Messrs. Chisholm, Smith, Eastman and Abraham discharged the solemn functions of the occasion in an appropriate and edifying manner. Mr. Abraham introduced Mr. MacAuley to the people at the close and got a warm welcome. In the evening the ladies held a reception for the new minister in the Sabbath school room and entertained pastor and friends at tea.

#### Presbytery of Owen Sound.

THE Presbytery held an adjourned meeting, Oct. 30th, in Division St. Hall, and was constituted by Rev. Dr. Waits, moderator. Mr. Acheson reported, regarding supply of Lake Charles, that the sum of \$150 would be paid, that a resolution expressing appreciation of Mr. McLean's services, and requesting the continuance of them, be passed. The report was received and Presbytery expressed its gratitude to Mr. McLean for the work done, and asked him to continue the supply till the December meeting of Presbytery. Mr. Acheson also reported that he had declared the pulpit vacant in Hepworth and that they were supplied half the time by probationers, the remaining time being in the hands of the session. Dr. Somerville reported attendance at the meeting of the Committee on Augmentation. That committee requests the Presbytery to put forth every effort to make the scheme successful this year. The Presbytery's committee was instructed to arrange for an exchange of pulpits throughout the Presbytery in order to bring the whole question of augmentation, fully before the congregation and to report at the December meeting. Mr. McLaren reported for the Committee on Home Missions, and arrangements were made for supply of fields. The conveners of the Augmentation and Home Mission Committees were appointed to allocate the sums to be raised for these funds, viz, \$1150 for Home Mission and \$400 for Augmentation on the several congregations. The Presbytery then took up the resignation of Mr. Hamilton. Representatives appeared from the various congregations, all expressing high appreciation of the character of Mr. Hamilton and his work. A joint meeting of the congregations had passed a resolution not to oppose the resignation. Mr. Hamilton was heard and pressed his resignation. The resignation was then accepted and Mr. P. McNabb appointed to declare the charge vacant on the 11th day of November, and to act as moderator during the vacancy and that it be reported to the probationers' committee for half supply. The following resolution was then unanimously passed; "In accepting the resignation of Mr. Hamilton the Presbytery does so with great reluctance, deeply regretting the adverse circumstances, in one of the congregations especially, rendering it expedient that the resignation should be accepted, circumstances for which in the judgment of the Presbytery Mr. Hamilton cannot fairly be held responsible, and recognizing as it does the faithful services he has rendered in these congregations during the past four years, would express its earnest hope that Mr. Hamilton may soon find a

field in which he may labor under circumstances more favorable to comfort and success. The Presbytery would also place on record its hearty appreciation of Mr. Hamilton's interest in the general work of the Presbytery and his willingness to bear at all times his full share of such work. The Presbytery would at the same time record its sincere hope and prayer that all parties in the congregation may cordially co-operate in securing a minister who may continue and extend the work of the Lord in that field." Mr. A. McNabb was appointed to conduct the opening devotional exercises at next meeting. The Presbytery then adjourned to meet on the third Tuesday in December (18), at 10 a. m., and was closed with the benediction.—J. SOMERVILLE, Clerk.

#### French Evangelization.

THERE is a present deficit in the Ordinary French Evangelization and Pointe-aux-Trembles Funds of eight thousand dollars.

The Executive of the Board has accordingly resolved to appeal to the congregations of the Church for a special collection on Thanksgiving Day (Nov. 22).

The work of the past half year presents many encouraging features. Colporteurs report a growing desire among the people to listen to and speak about the things of the Gospel, although forbidden to read it and warned against those who sell it by their Church.

There has been a good attendance at the mission day-schools, about one-half of the pupils being Roman Catholic.

The Pointe-aux-Trembles school opened on the 16th October. There are already over one hundred and fifty pupils in attendance.

The missionaries and their work are being more appreciated. While rejoicing over conversions in the face of difficulties and opposition known only to those in the field, they deplore in many quarters a recognition of the truth without the conviction necessary to its acceptance or rejection.

The needs and condition of the work call for the utmost liberality consistent with other missionary claims.

On behalf of the Executive of the Board of French Evangelization.

D. H. MACVICAR, D.D., LL.D., Chairman.

S. J. TAYLOR, Secretary.

Montreal, November, 1894.

N.B.—Contributions should be addressed, stating for which of the above funds intended, to the treasurer, REV. ROBT. H. WARDEN, D.D., Box 1839, Post Office, Montreal.

#### Obituary.

ONE of the old landmarks is gone from the township of Darling in the person of James McIlraith, who died on the 20th October after little more than a day's illness. Mr. McIlraith was born in Johnstone, Scotland, in 1816. He came to Canada in 1821 and settled, with his parents, on a farm in the third line of Lanark, where he spent his childhood and youth. He took part as a volunteer in the rebellion of 1837. After peace was restored he purchased the farm in Darling on which he lived until his death. He married Esther Stuart in 1840, who still survives him, having had a period of almost fifty-five years of married life. They had a family of fourteen children—six boys and eight girls—all of whom came to manhood and womanhood except a daughter, who died in infancy. The eldest son is the Rev. J. S. McIlraith, the respected minister of Balderson, and two, George and Stuart, elders in the church, the former at Darling and the latter at Lanark. Mr. McIlraith held the office of ruling elder in the church at Darling for many years, and was, at the time of his death, representative elder at the Presbytery. The new church in Darling, erected little over a year ago, was built largely through his instrumentality and generosity. He took a keen interest in the church's welfare and in everything that tended to advance the moral and spiritual interests of the community. He was present at church on the Sabbath preceding his death and assisted in dispensing the sacrament of the Lord's supper. His funeral was the largest ever witnessed in Darling.

## THE CHILDREN'S PAGE.

Interesting Letter on Water Carriers in India.

BY REV. NORMAN H. RUSSELL.

I send you this week two pictures of our Indian water carriers; they are different as you see in almost



MOHAMMEDAN WATER CARRIER

everything except their occupation, the reason of the difference will be apparent later on when I have told you who they are and for whom they labor.

India is a land of almost continual heat; the sun beats down with such force that an Englishman at least cannot go out at any time in the year between nine in the morning and four in the afternoon without some kind of protection for his head in the shape of a solar hat. Added to this there is for eight months of the year a high temperature ranging about the nineties and hundreds. With such heat India might well be called the thirsty land and such it is. In the bazaars, on the roadsides, in the railway stations, and at the great religious fairs the cry is "pani, pani" (water, water). Besides this India is largely dependent for her wealth and maintenance on the produce of her fields. To cultivate these or at least many of them irrigation is necessary. For her fields and her many millions of people India needs much water, the supply of which is no small problem. In some parts of India this water supply is drawn entirely from wells, in others from the rivers and streams. The men who draw and carry this water are called in India "bhists" or water-carriers. These water carriers do not of course water the fields; this work is done in many different ways in various parts of India. To describe all these would require a long story in itself so I will reserve this for some other time; suffice to say that in our part of India the water is drawn from wells, and delivered in big leathern bags, carried by bullocks.

The bhisti is the man who supplies our houses, stables and gardens with their daily quota of water. You will see from the pictures that the system is quite different with the two men. The man with the bullock is the one with whom we are best acquainted as he is the water-carrier in general use among the Sahib log or English people. He is usually a Mohammedan.

Mohammedan probably because of the general disinclination Hindus have to carrying or handling anything made of leather of which as you can see, this man's implements are composed. Most of them have a bullock or *bail* as it is called in the Hindu colloquial; over this are placed two leathern bags, one on either side with a hole at the top, by which to fill them, and a smaller one at the bottom kept fastened by means of a leather string, from which the water is drawn. Over his back you will see he has another bag made of the whole of a goat or sheep skin, which has but one opening likewise tied by a string; this is fastened over his shoulder by means of a stout leather strap. His only other implement is a small leather pail about the size of a workingman's dinner pail at home; with this he draws up the water from the well or dips it from the pond or stream. Having filled the two big bags on the bullocks back as well as the smaller one he himself carries he

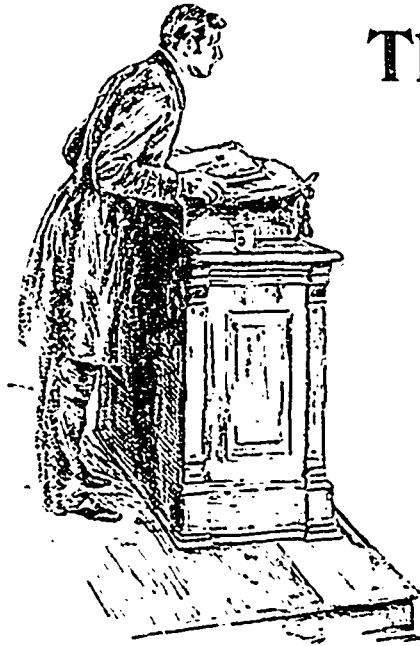
starts off on his rounds to supply his customers. As a rule the bhisti is employed like any other servant at a fixed salary varying at from two to three dollars a month according to the custom of the district; of course a poor man will pay less, perhaps not more than twenty to thirty cents a month as his needs are smaller and he belongs to a class that pays less for everything. This is one of the strange things about Indian life and trade that you have to pay twice as much again, or twice as much as other people, according to the class of society to which you belong:—first second or third; so that in every bazaar in India you are known and esteemed by the sum you are willing to give for what you buy. The water-carrier has a busy time of it especially in the hot season when more water is needed for all purposes, besides a large supply for the extra work of the *tatti*. This latter is a false door made of grass and fitted into the door frame; it is used only during the day and in the hot season, when it is kept continually wet with water; the hot wind passing through this becomes cool and the temperature of the house is thus kept bearable. As you can well understand the method of water supply by means of leather bags and especially in a hot country is by no means perfect: the bags are not often cleaned and especially when you know that the *bhisti* is not always very particular about whether he puts clean or dirty water into his bags it requires no very strong 19th century imagination to conjure up visions of microbes; often in fact, without the aid of a microscope, one can discern a varied tribe of animalculæ in the water he is offered to drink.

I have told you nothing as yet about the other picture. This man is a Hindu and instead of carrying his water in leather bags he uses earthen, brass, or copper pots. These are suspended one from either end of a long pole, slung across his shoulders, much in the same way as milk used to be carried round in some parts of Europe. The pole is usually made of a split bamboo and has therefore a good deal of spring in it; the pots are suspended by means of ropes, or as in the case of the man in the picture, by lengths of cane. In this way the water is not contaminated by touching leather, which to the Hindu and especially the Brahmin would make it too impure to drink. At the railway stations where the continual cry of the many passengers is "water, water," it is necessary to employ a Brahmin water-carrier so that all castes may have their prejudices regarded, for though all men may drink from the hands of a Brahmin none except one of his own caste may give him to drink.



HINDU WATER-CARRIER.

Many amusing scenes might be described in which the water-man figures as chief actor, especially in his attempts to satisfy the thirsty ones on a long railway journey; no one is of more importance, no one receives more adulation from the passengers than the humble water-man; it is "he maharaj! he maharaj!" or some such title of honor usually reserved for the great of the earth. And after all is it not so? What would we do without the water-man and who, especially in the hot weather, is of more importance? In the Oriental mind at least few pictures are more intensely vivid than "cold waters to the thirsty soul."



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Correspondence.

Brothren, yet not Brothron.  
 Editor PRESBYTERIAN REVIEW.  
 Sir,—The two representatives of McMaster Hall who spoke in Cooke's church at the Knox College Jubilee celebration, expressed their joy at what it had been enabled to do for the advancement of the cause of a common Lord, and their wishes for its continued prosperity. This was all most pleasing, but—here is something not quite in keeping with it. They would not unite with us, nor let us unite with them, in showing forth the death of that common Lord. They look on us as living in disobedience to a most important command of His. I refer to that fact in the most kindly spirit. OBSERVER.

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Sir Morell Mackenzie, M.D.

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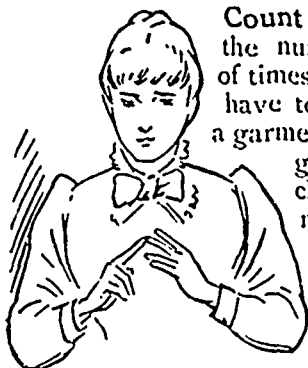
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**Meetings of Presbyteries.**

- ALGOMA—Bruce Mines, March 13th, 1895, 7 p.m.
- BARRIE—Barrie, Nov. 27th, 10.30 a.m.
- BROCKVILLE—Morrisburg, December 11th, 1 p.m.
- BRUCE—Paisley, Dec. 11th, 1.30 p.m.
- CHATHAM—Chatham, St. Andrew's church, Dec. 10th, at 7.30 p.m.
- GLENGARRY—Maxville, Dec. 18th.
- GUELPH—Chalmers' Church, Guelph, Nov. 20, at 10.30 a.m.
- HAMILTON—Hamilton, Knox church, Nov. 20th, at 9.30 a.m.; for conference Nov. 19th, at 2.30 p.m.
- KAMLOOPS—Revelstoke, Dec. 11th, 10.30 a.m.
- KINGSTON—Belleville, December 18th, 2 p.m.
- MAITLAND—Wingham, Nov. 20th, 11.30 a.m.
- MONTREAL—Montreal, Presbyterian College, January 7th, 2 p.m.
- OWEN SOUND—Owen Sound, Division St. Hall, for conference, December 17th, at 2 p.m.; for business December 18th, at 10 a.m.
- PARIS—Woodstock, Jan. 15th, 10.30.
- PETERBOROUGH—Peterborough, St. Paul's church, Dec. 15th, 9 a.m.
- REGINA—Wolsley March 15th, 1895.
- SARNIA—Sarnia, St. Andrew's church, Dec. 11th, 11 a.m.
- SAUGEE—Palmerston, Dec. 11th, at 10 a.m.
- TORONTO—Toronto, St. Andrew's church, first Tuesday of every month.
- VICTORIA—Victoria, First church, December 4th, 2 p.m.
- WESTMINSTER—Westminster Dec. 14th.
- WHITBY, Whitby, Jan. 17th.

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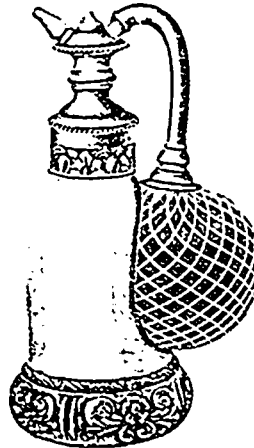
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