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The

Presbyterian

Record.

Vol. XXI.

DECEMBER, 1896.

No. 12.

THE PRESBYTERIAN RECORD FOR 1897.

The Record is to be enlarged with the New Year, and it is hoped that next year will see an increase, not only in the number of its pages but of its readers as well.

The "hard times" of the past three years have had their effect here as elsewhere; but if the "times" improve, may we not hope to share in the good by getting larger orders?

The thanks of the Church are due to the many who so faithfully carry on this line of Christian Work, distributing the Record and collecting and forwarding its price. Fellow-workers, be not weary in well-doing. At that end will you not try for a wider circulation, and at this end we will try and make the Record more worthy of your faithful and loyal help.

THE CHILDREN'S RECORD FOR 1897.

With the New Year the *Children's Record* is to be increased in size, and at the same time reduced in price from fifteen cents per year to twelve cents, or only one cent per month, in parcels.

This is a reduction in price of nearly one-fourth, giving five Records for the price now paid for four; fifty for the price now paid for forty, or one hundred and twenty-five for the price now paid for one hundred; and this reduction, with the larger size of the paper, should lead to quite an increase in the circulation.

If our young people are to take an interest in our mission work, they must read about it: and if they are to be interested in it when they grow up, they must be trained to it when young: and the *Children's Record* is the only paper for the young that will

tell them anything about our own mission fields.

Further, it is published by our Church for its own young people, and should for this reason be loyally supported.

If you wish a paper oftener than once a month, take the *Children's Record* for one week of the month, and some other paper for another week, you will then have our own Church paper, and have variety as well.

The *Children's Record* should be in every Presbyterian home in Canada. If there are no young people in the house, it will keep the older ones in sympathy and touch with the young.

Many thanks for the helpers in this field also, who distribute it from month to month.

For the many kind words that have been spoken and written about both Records, we are deeply grateful. Such words give cheer and help, more than the writers of them know.

An Historic Spot.

Time makes place historic, and events that seemed common to the actors are of note in after years. Thus it comes that Little Bras d'Or, C.B., has a unique place in ecclesiastical history. On 12th September was opened there a fine new church, where fifty-three years before, Sept., 1843, was dedicated the first "Free Church" in Canada, in America, in the world; just after the "Disruption" in 1843, and before the completion of any "Free Church" in Scotland. What changes these years have brought to Presbyterianism in Canada; in the extension of its different branches; in their happy union; and in the progress of the reunited family for the last score of years.

THE SCHOOLS QUESTION.

It is not yet settled, but is shifting from Manitoba to Quebec.

In the Prairie Province it is practically a dead issue. The hierarchy may rage, and a well known Archbishop imagine such a vain thing as the control of education once more in his hands. He may establish a few separate schools, as has been already done; but the people, both Protestant and Catholic, who want their children fitted for life, can now laugh at this puny attempt to stay their progress, and echo Sir John's oft quoted "you cannot check Manitoba."

But the schools question is not at rest. Its storm centre is coming East. A few months since some good people feared that if Protestants insisted upon equal rights in Manitoba, the Catholics would take revenge by increasing the disabilities of Protestants in Quebec.

The Manitoba question has certainly had its effect in Quebec, but in an opposite direction. The campaign of education in connection with the Manitoba Schools has increased the dissatisfaction of the French with their own schools, and emboldened them to give expression to that dissatisfaction as never before. They are beginning to agitate, not against Protestants, but for some of the liberties which Protestants claim as their right; and here too, as in Manitoba, the question will not rest until it rests in right, and a free people have control of the education of their young, and of all else to which free men have a right, and the priesthood take their proper place, not as lords over the people in things temporal and spiritual, but as advisers and helpers and examples to win them to truth and goodness.

A New Departure.

On Thanksgiving morning, a leading Montreal Daily, came in, and eyes opened wide with wonder and pleasure. Across the top of the first page, in large but tasteful headlines was,—“Enter His gates with thanksgiving and into His courts with praise;” while the first article, nearly filling the first column of the first page was the 104th Psalm, a meditation on the Majesty and Providence of God. There was no pietistic cant, but a simple, plain acknowledgement of God, to which Jew and Gentile, Catholic and Protestant, could alike say, Amen.

The prophet tells of a good time coming when upon the bells of the horses shall be “Holiness to the Lord;” life's work and joy telling of Him and making music to His will. Such tokens, in so far as they indicate any change in the aims and character of a secular press, are to be hailed with thankfulness as signs of a better day.

Our Home Work.

At Grand Mere, on the St. Maurice River, north of Three Rivers, P.Q., where there are large pulp mills, the English Protestants have worshipped in an upper room. A few weeks since a neat little church was opened; another monument to the benefit of Home Missions; and another beacon light in the Province of Quebec. May it shine.

The “Gratitude” Brotherhood.

Rev. P. M. Morrison, of Halifax, acknowledges a gift of \$200 from “Gratitude,” his other name unknown, for Home Missions. A great many of us should belong to the Gratitude family, for our mercies are legion, and the best family badge is that which shews itself by works.

The Funds, East.

The Receipts to 1st December, as compared with the corresponding date last year, are as follows:—

	1 to 30 Nov. 1895.	To 30 Nov. 1896.
For Missions.. . . .	\$11,279	\$13,735
Home Missions... . .	2,511	4,169
Augmentation	856	1,083
College..	4,652	4,775
Bursary..	456	382
Col. Library..	71	94
Aged Minister's.	1,533	1,218

More self-supporting Congregations.

From the very interesting statement on another page, it will be seen that twenty congregations, in the Western Section of the Church, that have been receiving aid from the Augmentation Fund, became self supporting last year, enabling the Augmentation Committee to take up twenty new fields and nurse them to self-support; while the twenty that have just graduated not only cease to get aid, but became helpers of the Church, both in Home and Foreign Work. In such a record of growth we have every encouragement to liberally and heartily support this Scheme.

More College Openings.

Our Theological Colleges open in pairs, except Manitoba, which with prairie freedom is a law unto itself, and runs in summer. Knox and Montreal opened 7th October, and Queen's and Halifax, on November, 2nd and 4th respectively.

Whether it is that the two former are more “advanced” by a month; or give, by so much, a fuller training; or whether the latter can put more work into shorter compass, deponent sayeth not. Nor is there need to say. All are doing so well that our young men can get as good a training at home as abroad. Like many a “poor but pious” family, there is no lack of teaching or learners, but a little larger income could well be used. The Colleges are doing well the work entrusted to them by our Church; let support be in keeping.



For Moderator of Assembly.

Rev. Dr. Campbell, of Renfrew, has been nominated by the Presbytery of Lanark and Renfrew, and Rev. J. C. Herdman of Calgary, by the Presbytery of Kamloops. No doubt there are more to follow before Assembly meets, for there are many worthy, and whom the Church would delight thus to honor, many more than the brief years of life have room for. But higher far than this "wel done" of the Church is the "well done" of the Master, which all who will may have.

SYNOD OF MANITOBA AND N. W.

From Tuesday to Friday, 10-13 Nov., the Synod of Manitoba and the North-West met in Knox Ch., Winnipeg, Rev. Joseph Hogg succeeding Rev. Alex. Matheson as Moderator.

Besides routine business, and many matters of lesser or local importance, the chief subjects before Synod were: Manitoba College, Home Missions, Augmentation, and Foreign Missions.

Principal King reported the best year the College has even known, both as to students and support. The summer session had 27 students in Theology. At present there are 161 registered in Arts, 20 more than this time last year, of whom 60 have the ministry in view. The income from the two Western Synods is over \$5,000, nearly twice as much as in any former year, paying off arrears and leaving a small balance on hand.

It was agreed that in future the collections asked from congregations in the West should be for both Arts and Theology, instead of the latter, as heretofore. Touching reference was made to the illness of Prof. Hart, who is kept this winter from his loved work.

Rev. C. W. Gordon reported 111 Home Mission fields within the bounds, with 440 preaching stations. Some sixty per cent of the whole cost of sending missionaries to these many fields is borne by the people themselves, so that in giving to Home Missions we help those who nobly help themselves.

As Home Mission and Augmentation Work are so closely allied in the North West, it was decided to amalgamate the two Committees.

The Branch of Foreign Missions, nearest home is that among the Indians. Prof. Baird reported that the work, though slow, is bearing fruit, and gave some touching incidents of its success.

After a very pleasant and successful meeting; they sang their

"Pray that Jerusalem may have Peace and felicity."

And parted, near and far, to meet again, those that are spared to meet, in Westminster Church, the second Tuesday of November, 1897.

SCHEMES OF THE CHURCH.

WESTERN SECTION, AMOUNTS NEEDED.

As the time is now approaching when congregations allocate their missionary money, we append herewith the estimated amount required for each of the several Schemes, Western Section, for the current year. This will be a guide in the distribution of money:—

Home Missions..	\$80,000 00
Augmentation of Stipends.. . . .	28,000 00
Foreign Missions..	78,600 00
French Evangelization (including Point-aux-Trembles Schools)	49,000 00
Colleges, viz: Knox (including deficit—\$6,576—from last year).	18,500 00
Queen's..	4,000 00
Montreal..	5,000 00
Manitoba (exclusive of amount from Synods of Manitoba and British Columbia)..	5,000 00
Ministers' Widows' and Orphans' Fund (over and above Ministers' Rates and Interest from Investments)..	10,500 00
Aged and Infirm Ministers' Fund (over and above Ministers' Rates and Interest from Investments)..	13,500 00
Assembly Fund..	6,000 00

The congregations in both Eastern and Western Sections of the Church contribute for French Evangelization, Manitoba College, and the Assembly Fund; the amounts named for the other schemes are for the Western Section alone.

The average sum required *per member* for each of the Schemes is as follows:—

Home Missions..	54 Cents.
Augmentation..	20 "
Foreign Missions..	53 "
French Evangelization..	30 "
Knox College..	13 "
Queen's " " " " " "	3 "
Montreal " " " " " "	3 1/2 "
Manitoba " " " " " "	3 "
Ministers W. & O..	7 "
Aged & Infirm..	9 "
Assembly Fund..	4 "

Thus an average contribution of \$2.00 per member would provide the total amount required for all the Schemes this year. Many congregations will, of course, greatly exceed this average. It is hoped that in every congregation an earnest effort will be made to reach the average of \$2.00 per member. Mission Stations, as well as congregations, are enjoined to contribute to the Schemes of the Church. With the increased price of wheat, and the more hopeful business prospect throughout the country, it ought to be a comparatively easy matter to raise the entire amount asked by the several Committees. This will assuredly be done if every minister and session give their people the opportunity of contributing to each of the Schemes.

Congregational Treasurers are earnestly requested to forward the amount for the several Schemes, without delay, to the General Agent of the Church.

HOME MISSION WORK WEST, 1896-97.

Brantford, 13th Nov., 1896.

My dear Sir,

As the time draws near when congregations, Missionary Associations and Young People's Societies send in their contributions to the Schemes of the Church, let me remind you of the pressing necessities of the Home Mission Fund for the present year.

The extent of the work is seen from the report presented to last General Assembly, which showed that there were under the care of the Committee, and assisted by it, 419 Ministers, Missionaries and Catechists; 354 mission fields, representing 1,044 preaching stations, and with which are connected 15,604 communicants and 11,633 families, with an average Sabbath attendance of 37,848.

As to the funds, last year closed with a small balance on hand. This was due to the help given us by the British churches, and to the fact that in order to keep at all within the expected revenue the Committee have been forced to refuse many new applications for aid, and in some cases reduce the grants given in former years. Several of the largest Presbyteries and congregations in the Church are now giving less than formerly, so that instead of expansion, retrenchment in Home Mission work will be absolutely necessary to keep out of debt.

The contributions for Home Mission work in the Presbyteries within the bounds of Quebec and Ontario last year ranged from forty-seven cents to nine cents a member; but the average is only twenty cents per member, as the following statement of the giving of each Presbytery shows:

Paris.. . . .	\$2,451	or 47	cts. per mem.
Quebec.. . . .	867	or 40	" "
Toronto.. . . .	6,148	or 38	" "
Glengarry.. . . .	1,239	or 33	" "
Ottawa.. . . .	1,859	or 32	" "
Lan. and Ren....	2,272	or 32	" "
London.. . . .	2,228	or 31	" "
Algoma.. . . .	447	or 30	" "
Guelph.. . . .	2,074	or 28	" "
Lindsay.. . . .	643	or 27	" "
Montreal.. . . .	2,533	or 26	" "
Barrie.. . . .	1,440	or 26	" "
Peterborough ...	1,246	or 25	" "
Whitby.. . . .	532	or 24	" "
Hamilton.. . . .	2,473	or 24	" "
Kingston.. . . .	1,088	or 23	" "
Huron.. . . .	1,035	or 23	" "
Sarnia.. . . .	752	or 21	" "
Bruce.. . . .	767	or 21	" "
Brockville.. . . .	632	or 20	" "
Saugeen.. . . .	699	or 20	" "
Stratford.. . . .	893	or 18	" "
Owen Sound.. . . .	500	or 16	" "
Chatham.. . . .	580	or 16	" "

If this rate is continued during the present year, then the Committee must take further steps to keep their expenditure within the amount placed at their disposal. This can only be done by reducing grants, or abandoning important fields now occupied, and refusing rigidly all new applications.

Is the church prepared for this? The Committee are slow to believe that the Church is prepared for such action. If Presbytery Clerks, members of the Home Mission Committee and Ministers will only state these facts to their several Presbyteries and congregations, the membership will respond. But unless individual Ministers do their part, and congregations endeavor conscientiously to reach the amount allocated to them by Presbyteries, the result will be disappointment and suffering to the hundreds of Missionaries and families under the care of the Committee, and disastrous to our cause in the vast North-West mission fields.

In name of the Committee,
WILLIAM COCHRANE,
Convener.

AUGMENTATION OF STIPENDS.

STATEMENT FROM THE CONVENER.—WEST.

At its late meeting the Western Section of the Augmentation Committee carefully looked over the whole field, arranged grants and faced the work of another year. If the reputed treasures of Rossland had been at our command, we might have reported the work as good as done; but as it is, we have to take pause and ask the Church to face the position along with us. I take leave therefore to furnish information on some points which may be interesting to our constituents, and help to an understanding and appreciation of what we are doing and of what they should help us to do.

The number of congregations on the list remains at about the average of the last five years, say 140. Let no one imagine, however, that these are just "the same old job lot." Last year over 20 Congregations became self-sustaining and many others made advances in self-help. Thus the way was opened for receiving an almost equal number, taken principally from the list of the Home Mission Committee. This illustrates the nature of our operations, and it may surely be hoped that our people will remember this donation of 20 self-sustaining congregations, to the strength of the Church, when next they are arranging their donations to the Augmentation Fund.

Very gratifying reports and messages come to us from many quarters. Dr. Kellock says: "These are changed days with us in the Presbytery of Quebec; there is not a vacancy within our bounds, Augmentation has done great things for us." "Not a vacancy in all our weak charges," is the report from Montreal; "Augmentation did it." "The whole Province of Quebec is manned as never before, and our Presbyterian people are rejoicing in the assurance that even in small and dwindling

communities, the means of Grace shall continue to be provided," where, "without the Augmentation Fund, many Church doors would have been closed."

Northern Ontario is opening up more and more to settlement, and sends messages which speak thankfully and hopefully of the condition of our work. North Bay, Parry Sound, Mattawa, and other far off fields have become self-sustaining, and help is being sought for the regions beyond. The honor of our Church is at stake, and the help has to be given. The Church will not fail to endorse such expenditure.

The Border and Western Presbyteries lessen their demands, and the relation between them and the Committee is becoming even more cordial. All along the line, it is believed, there is confidence in the Committee and approval of the careful methods of its operations.

Last of all comes the Great West. That gallant leader, Dr. Robertson, says: "Augmentation is all right, but tell us how we can get men, and solve the difficulty of bringing the men and the congregations together so that happy settlements may result." This appeal for men is surely worthy of the consideration of our young ministers, and the Committee will certainly give its attention to the other difficulty which hampers our work. Meantime, let it be said, that it is the policy of the Committee to deal generously with our Great Western field, and those far off Presbyteries may rest assured that it is our earnest desire to do the very best possible in their behalf.

Speaking of these matters suggests such questions as these. Is not the true solution of the winter supply difficulty likely to be found in the line of providing means and seeking out men, so that some 20 to 30 of our stronger Mission fields may be settled and transferred to the Augmentation list? Has not experience shown that permanence in the ministerial relationship gives the best results, and insures permanence and progress in the work? Does not the genius of Presbyterianism invite us to work in that direction? Would not the Church respond to an appeal on behalf of such a method of working? These questions are propounded for the purpose of drawing forth discussion, and it may be the result shall be action in the direction indicated.

What about funds? We need \$28,000 to get through the year comfortably and to make such advances as should be made. Almost everybody who knows the extent of our operations believes that we should have that amount and some more. The difficulty is with those who do not know, and what is most needed is a "campaign of education," through which we shall awaken the intelligence, and touch the consciences and hearts of our people. Then we shall reach the pockets of those who are well able to give us all we need. We rely on Presbyteries to take the matter up, and we should

find in our ministers about 1000 campaigners, who shall make it their business to let our people know.

Oh, but you forget that the times are hard! No man in the Church is less likely to forget than the Convener of the Augmentation Committee, brethren. But there are prospects of improvement, and one may hope that the improvement shall touch, perhaps even begin with, our long depressed finances. "But don't you always make ends meet?" Yes; but remember how time and again it has been done by deducting a percentage from our promised grants. Promised, but not paid, sounds badly in Presbyterian ears, does it not? 100,000 laying the liability on the shoulders of 140 does not seem fair. Let any one of you look at the matter and I believe he will say,—Hard times or no hard times, we must not let this happen again.

So I have faith in our ministers and our people, and make my appeal, which is not mine after all, but the appeal of the Church itself,—with good heart. With much misgiving and reluctance I entered on the work to which the Assembly called me,—I did it because it came to me at length as the Call of God, and always as I think of this call, there comes to me also the message to Joshua. "As I was with Moses so will I be with thee, I will not fail thee nor forsake thee, only be thou strong and ever courageous."

So trusting in God I have confidence in the Church and people of God, that they will provide adequately, and I believe even heartily, for the carrying on of the work.

Yours very truly,

R. CAMPBELL.

Renfrew, 6th Nov., 1896.

That year of Service.

In the Home Mission Field, as an imperative part of a student's course, before eligible for settlement in a congregation, keeps coming to the front. It is answered now one way, now another, but it will not lie. Those upon whom the needs of frontier Presbyteries press heavily usually urge it, and the difficulty of carrying it out bars the way. Kamloops Presbytery at its last meeting unanimously resolved: "That in view of the extreme difficulty experienced by the large missionary Presbyteries of the Church in securing adequate supply for the mission fields, especially during the winter months, agree — — — to recommend that the General Assembly require from all students one year's continuous service in the mission field either before or after graduation; and Presbyteries be instructed to refuse to ordain and induct graduates over self sustaining or augmented congregations until a certificate be presented from the Home Mission Committee that such service has been given, and that no graduate be eligible for a call until these conditions have been complied with."

JUBILEE AT PTE-AUX-TREMBLES.

Jolous jubilee services were held at Pte.-aux-Trembles, 24 Nov. Many friends were present. It was also the semi-jubilee of Rev. J. Bourgoïn's connection with the schools for which he has done so much. He and Mrs. Bourgoïn were lovingly remembered with suitable gifts. The following pappeal comes fittingly at such a time. These schools are doing a grand work, and are worthy of our heartiest support.

To the Friends and Supporters of the Pointe-aux-Trembles Mission School.

To-day is the Fiftieth Anniversary of the opening of our School.

We cannot let pass this memorable day without casting a retrospective view over those fifty years, without thinking of those five thousand pupils who have passed through our School, where so many have been born again and have heard for the first time the voice of the Master saying: "Go to thy friends and tell them how great things the Lord hath done for thee."

Hundreds of those young people who had come here ignorant, superstitious, full of prejudices against the Protestants and their Bible, have become ministers or missionaries, and have devoted their lives to the cause of Christ. Many have embraced liberal professions, others have become teachers, writers, journalists, etc., while the larger number have occupied more humble positions, but most of them have been faithful witnesses for the truth.

Those fifty years have brought to us many tokens of the approbation and love of our Heavenly Father who has provided for all our needs, who has blessed the labors of His servants, and has made of our Mission School a prominent object of interest, sympathy and sacrifice in our Church.

The history of those fifty years bears the seal of the faithfulness, of the generosity, of the constant solicitude of many a good old friend whose prayers and sympathy have sustained and encouraged us through all our difficulties. Well, we cannot let this day pass away without thinking of them, without presenting them with our hearty thanks, and without beseeching the Lord to bless and reward them as He alone can do it.

The steady progress of the past, the awakening of the Church to the duty of evangelizing our French countrymen, the growing desire for sound education among the latter, fill us with confidence for the future and gives a new impetus to our zeal. We enter the second half of a century, full of confidence that those who shall write the history of our School at its close will do it in presence of most unexpected progress and development.

We have re-opened our School for this Session three weeks ago, and we have already ninety-two boys and fifty girls, and new recruits come in every day.

A large number of those whose applications for admission were granted have not been able to come on account of the unusual scarcity of work during the past summer.

Twenty-five per cent. of those we had agreed to take have written that they were too poor to pay their travelling and other expenses.

Over half of our young people belong to Roman Catholic families. The others, with the exception of three, belong to parents who have received the gospel.

During the past vacation five of our pupils have done missionary work either as teachers or colporteurs. Four of them entered the Presbyterian College this fall with a view to the ministry of the Church, and a large proportion of our converted pupils who are still with us desire also to devote themselves to the evangelization of our Province.

Our boys and girls go forth carrying in their hearts the consciousness of their sacred duty to communicate the light of the gospel which they cherish to those who are in darkness, and most blessed results of their open work or of their quiet influence are to be found wherever they are living.

I think our staff of teachers has hardly ever been more efficient, more devoted, and more harmoniously working.

During the summer, a most important improvement has been very successfully accomplished. Since the foundation of the School one of the greatest drawbacks we had to overcome was the insufficiency of the means for bringing an abundance of good water into our houses. As the City of Montreal increased in population, the danger of using the water of the St. Lawrence became very much greater, as our Schools are only nine miles down the river from the city. To prevent disease, we have put up this summer, at a very large expense, a hot air engine and pump, along with an immense filter which purifies our river water and renders it as clear as the best of spring water. There is no doubt that this will contribute largely to the health of our scholars as well as to their comfort. We hope that all the friends of the School will help us in meeting the extra expenses necessitated by this indispensable improvement.

Let not your workers struggle for material wants, but place in their hands means corresponding with the difficulties of the work and its importance, and may all that we do be for the glory of the Saviour who has done everything for us.

J. J. BOURGOIN, *Principal.*

P. S.—Letters about pupils assigned to Sabbath-Schools and friends will soon follow.

All contributions must be forwarded to

Rev. Dr. R. H. Warden,
Confederation Life Building,
Toronto.

November 5th, 1896.

Our Foreign Missions.

On the 30th of November, 1846, fifty years ago, Dr. and Mrs. Geddie, our first missionaries, sailed from Halifax for the South Seas, to what island or group they knew not. Next issue of the RECORD will contain an article by Sir William Dawson, "Recollections of Dr. Geddie and the early history of the Mission." Sir William was a friend and fellow student of Dr. Geddie, and was a member of our F. M. Committee, half a century ago.

The Foreign Mission Committee, East and West, finds that the demands of the work which we have asked them to manage are greater than our gifts. It is the Lord's work. He honors us by allowing us to share it. Let this jubilee year of the sailing of our first missionaries be marked by more of their faith and self sacrifice, and by the end of the Church year, 1 May, there will be enough in the Treasury, East and West, to meet all claims.

Indian Schools at Regina.

One-half of the pupils go to school in the forenoon, and work at some industrial occupation in the afternoon. The other half do the same thing, but in the reverse order. The boys are taught carpentering, shoe-making, painting, printing, farming, and the care of cattle. The girls are taught household work, cooking, sewing, and laundry work. Baking is also taught. Regard is had to the taste and capacity of the pupil in assigning him the industrial work to which he chiefly gives himself. The teaching appears to be most effective. The missionary and Christian tone of the school is quite decided. Of the one hundred and forty pupils, boys and girls, in the institution, about thirty-one recently professed faith in Christ, and were received into the fellowship of the church. Such a school cannot fail to be a blessing to the Indians, both for this life and that which is to come.

Such is the brief but full and clear statement of Rev. Prof. McLaren, who recently visited this school.

THE OPPRESSED BHEELS.

BY REV. J. BUCHANAN, M.D.

Dear Mr. Scott:—

At this time, when reports are coming from India, of the ravages of famine, I wish to ask the united prayers of the Church on behalf of the Bheels of Central India.

While it is still true that the fertile plains, where our Mission has been working, "has never been known to suffer from drought or famine," two things should be remembered: (1) that lying, as these plains do, contiguous to the famine districts, the price of food is greatly increased to the poor; (2) that the Bheel country does not form a part

of that fertile region exempt from famine. Moreover, situated as they are, far from European observation, and governed as they are, by unsympathetic Hindu and Mahomedan despots, they may suffer to the greatest possible extent, and the world be all unconscious of their suffering.

Before leaving them, last March, it was painfully manifest that their crops had all but failed, and that when the avaricious money lenders got their portion, little or nothing would be left for the Bheel. Indeed the banias (money lenders) were everywhere out watching the prey, lest a potful should find its way before the families of the hungry tillers of the soil.

Many of your readers will be desirous of knowing more about these people, and what the Presbyterian Church in Canada is proposing to do for them.

In the wild jungle, and relatively barren hills and valleys leading up from the South and West to those fertile table lands, where our Church has been laboring in Central India, we have, situated within the bounds of our Church, as allotted by the comity of Missions,—a little over 800,000 of these people, known as "aboriginal."

The term as used is a relative one. From an ethnological point of view it is very incorrect and exceedingly misleading to apply the term "aboriginal" to the Bheel. In regard to its people, India is rather a continent than a country; its inhabitants being more diverse than those of Europe. Just contrast the Russian and the Italian, the Scotchman and the Spaniard, the Anglo-Saxon and the "unspeakable" Turk, and you will get a faint idea of the vast differences that obtain among the peoples of India.

In the midst of such an aggregation of diverse peoples, resulting in part from the rigid caste system in vogue, but much more the result of recurring immigrations, it will be readily seen how naturally the term "Aboriginal" would be misapplied.

Let me illustrate:—If it should ever happen that Canada were inundated by a great tide of immigration from, say, China, and that we Canadians were pushed back into some lonely mountainous district, while two hundred millions of Chinese occupied the plains, they might in time speak of us as the aboriginals of Canada, ignoring altogether *The Aboriginal*, viz: the North American Indian. It is equally erroneous to speak of the Bheel as "Aboriginal," though for the sake of convenience he is so classed even in government official papers.

The aboriginal of India (now almost extinct), is a very inferior type of humanity, small in stature as well as in intellectual capacity. He is a thick lipped, low browed, kinky curly haired, black savage, indolent and incapable.

The Bheels, on the other hand, are very different in every way. Though not tall, they are a strong, well built people, with some intellectual capacity. They have

prominent cheek bones, lips not so thick as the aboriginals, complexion not so dark as even the low caste Hindoo, a respectable forehead, and beautiful wavy black hair. They are alert of mind, active in body, and capable of great endurance.

As to their origin, it is reasonably supposed that they are a part of the Kolarian family, which came into India from the North East, and hence probably of Mongolian extraction. How long it is since that immigration took place it is impossible to say, but it must have been prior to the Dravidian immigration from the North West, which was itself long years before the Aryan invasion from the same direction.

It is interesting to note that, while the true Aboriginal has for the most part been absorbed into the great Hindoo family, the Bheels inhabiting the wild rough country, living a kind of freebooting life, very much after the former manner of the Highlanders of Scotland, have kept themselves a distinct people for all these thousands of years.

During the last half century, and especially the last ten or fifteen years, the British government, having a "Protectorate" over these native States, has been checking the Bheel raids and compelling the people to settle down. The result has not been unmixed good, as the new system has given the rulers, unscrupulous, wily Brahmins, the opportunity they are only too ready to take advantage of, to extort, in the form of taxes, bribes and forced labor, anything of value possessed by these ignorant and helpless people.

On two occasions the Bheels have rebelled, using their arrows to redress their wrongs. They had suffered great wrongs, which deserved to be redressed, but as they took the wrong method, the only method they knew, the British Government felt itself compelled to take the part of the native State, and send in an army to "bring the rebellious tribes to submission." Many of the Bheels have since experienced that submission to the grinding, tyrannical oppression and unbounded greed of these high caste heathen officials meant bitter want, and, too often, to themselves and their wives and little ones, starvation and death.

Mrs. Buchanan, and I have gladly given up our home, our hospital, and a work that has grown very dear to our hearts in Ujjain, that we might do something for the welfare of this interesting people; and by the blessing of God bring them to know Him concerning whom it is written: "He shall break in pieces the oppressor. . . He shall spare the poor and the needy and shall save the souls of the needy. He shall redeem their soul from deceit and violence, and precious shall their blood be in His sight."

To establish this work, we require a hospital for men and women, a boarding school for boys, a boarding school for girls, and a house for the missionary, the combined

total cost of which, built in a very plain, simple style, has been figured down with scrupulous care to five thousand dollars.

Concerning this matter, the Foreign Mission Committee, upon the unanimous and hearty recommendation of the missionaries in India, who see the needs and recognize the urgency, have resolved as follows:—

"Moved by Dr. MacLaren, seconded by Principal Grant, and agreed to, that in view of the importance of securing suitable buildings for the new work, which it has been decided to commence among the Bheels in Central India, Dr. Buchanan be authorized to collect a sum of \$5,000, the amount considered necessary for the erection of a bungalow, hospital, and boarding schools, one for boys and another for girls."

A moment's thought will readily show what great service a hospital will be to those poor timid, uncared for multitudes of destitute sick of the jungles. And for the orphaned children, boys and girls,—and the famine will leave behind it many such,—simple Christian homes will be as the very gate of heaven.

After our appointment to this too long neglected work, we spent, before coming home, the four cold months touring among the Bheels, that we might get to know something of the people and the best way of meeting their needs.

It is impossible to tell with what yearning we beheld their need, physically, socially, mentally, and spiritually; with what indignant heart burning we saw with our own eyes the oppression under which they groaned.

Our experience among them has led us to a deep conviction that practical Christian love, such as the Samaritan gave to him that fell among thieves, is that which will, by the power of the Spirit of God, open their hearts to the gospel message of Redeeming Love.

We heard the call of God on their behalf, as really as did Moses on behalf of Israel. "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters, for I know their sorrows. . . . I have also seen the oppression wherewith the Egyptians oppress them, come now therefore and I will send thee, etc."

We do not purpose going begging for this \$5,000, as God touched our hearts to give ourselves, and all that we are, to His service; so we trust Him to speak to the hearts of His servants whom He would have to come to the help of the Lord against the mighty. If any person or any congregation desires to take up any part of this work, and wishes information, I will be glad to help by letter or otherwise as I may have opportunity.

Your very sincerely,
J. BUCHANAN.

Permanent address,
Box 42, Galt, Ont.

BALDEO, THE BRAHMAN PANDIT.

By REV. K. J. GRANT, D.D.

TRINIDAD, 6th Nov., 1896

Last week, Baldeo, a learned Brahman, who embraced Christianity about six years ago, and who served our mission faithfully as a catechist for quite four years, died after several months' illness.

He was known amongst us as the deaf pandit. In the class room he was dependent largely on the notes of his fellow-students; but his deafness was in a measure relieved by an instrument very kindly supplied him by a lady in Pictou, N. S.

His conversion was one of special interest. He came to Trinidad well furnished in the sacred literature of his country, but being of an enquiring disposition, and mentally keen, he readily accepted our Christian literature, and searched deeply. He read daily both Hindoo and Christian books.

For a dozen years he read, weighed, and in the latter years prayed. He saw the light but scarcely dared come to it. The Gospel, which is the power of God, captured one defence of the heart after another, until surrender was inevitable.

His old admirers, who had long been anxious, now became intensely agitated, and sought to turn away his mind by the offer of gifts. He, however, was firm, yet polite. His reply was substantially this: "I thank you for your kind offers; but if the acceptance of earthly gifts involves the surrender of the treasure I have found, I must decline them." Other methods were resorted to, but with no effect.

As long as strength enabled him, he sought, publicly, and from house to house, to bring his countrymen to the Saviour, who was precious to himself. Probably, however, his quiet submission, patient waiting, and prayerfulness during his illness of several months did as much to commend the Gospel as active service.

He spoke of his approaching change without any indication of fear. "I know whom I have believed." He just communed with a living personal Friend, whom he was anxious to meet face to face.

In his last moments several of his Christian countrymen had been kneeling in prayer, and when they rose up they thought that he had ceased to breathe. As they gazed, he opened his eyes, and with countenance aglow said, "I'm going, Salam, Salam," and the spirit was gone.

A few hours thereafter, as he was borne to the grave, the whole village turned out, West Indians and East Indians, Christians and Hindoos.

We did our utmost to improve the occasion which we felt to be a rare and memorable one. The Rev. Lal Bihari sketched his life, his preparation at the feet of his Hindoo teacher in India, his conversion, strong faith, devotedness, steadfastness unto the end; and Brahmans and others reverently listened and acknowledged his worth.

WRECK OF THE "DAYSRING."

In the Providence of God, one phase of the Dayspring question has come to a sad and tragic end, in the total wreck of the Mission steamer about the 16th of October, on a sunken reef, North of New Caledonia.

She left Sydney, Australia, 6 October, for the New Hebrides, with the following cargo, exclusively for the Mission: 1468 pieces of timber, 5 casks flour, 12 packages biscuits, 12 sheets iron, 21 packages oilstoves, 10 packages tobacco, 12 cases kerosene, 1 ship's gig and gear, 1 whaleboat and gear, 5 oars, 1 bowsprit, 1 yard, 1 mast, 1 bag sails, 10 packages hardware, 6 tanks, 4 cases galvanized iron, 187 packages merchandise, and sundries.

About the 16th of October, she was passing to the north of New Caledonia, a French penal colony, a group lying some 200 miles S. W. of the New Hebrides, when suddenly those on board were startled by the vessel crashing on a sunken reef. The crew worked hard to save her, but the wind and sea arose, and she soon settled down and became a total wreck.

There were no passengers. The officers and crew, seventeen in all, took to the boats. The coast in the vicinity is studded with reefs, and landing was very difficult and dangerous. One boat with ten men, including the captain, mate, and chief engineer, was not long in making land, but the other, with seven men, had a hard experience, and, according to the latest reports, reached land after several days of great hardship and danger.

Hitherto the usual route has been, calling first at Aneityum, the most southerly island of the group and the nearest to Sydney; then going northward calling at the different stations, leaving letters and goods, until Santo, the most northerly, some 400 miles from Aneityum, was reached. Thence, calling again at the stations, getting letters, orders, etc., coming southward, and leaving Aneityum again for Sydney.

This time, a most exceptional thing, she was heading first for Santo, and sailed north of New Caledonia, instead of south as usual, and was in waters less familiar and more dangerous from sunken reefs, and met her fateful end.

The 'Dayspring' was new. Her work only began last January, and she had made three trips to the Islands. She was an auxiliary screw steamer of 160 tons measurement, and 340 tons gross carrying capacity.

Her total cost, delivered at Melbourne, was £8504, 14s. 7d., or about \$42,500. She was only insured for £2,000, (about \$10,000), so that the loss is over thirty thousand dollars. There was about £500, (\$2,000) of insurance on the cargo.

The needless loss of so much missionary money is a matter for regret; though neither our own Church, nor most of the other churches engaged on the Group, nor the

Dayspring Board, nor the New Hebrides Mission Synod, are responsible for it.

In one sense even the apparent loss is but seeming, for the missionaries have at their disposal a cheaper, better, and more frequent service by the vessels of the Australian New Hebrides Co.; a large ocean steamer running between the New Hebrides and Sydney, and a smaller one, connecting with her, and making regular trips every month or six weeks around the Group.

Since no lives were lost, we might, if so disposed, safely venture the statement, that, apart from the sentiment which always attaches to a shipwreck, as if it were the untimely death of some beautiful living thing, by cruel, relentless rock or sea,—the loss of her service to the mission will be mourned by few of those who are there at work, and therefore, we as a church need not feel that our missionaries are suffering in consequence any deprivation.

But it is better to let them speak for themselves. As a church we can have no better guide in the matter than the opinions of our own three missionaries, Robertson, Mackenzie, and Annand, who are now among the veterans of the Synod. They were settled there in 1872, 1872 and 1873 respectively, and have been longer in actual service on the Islands than any others, excepting Watt of Tanna, settled in 1869; Milne of Nguna, in 1870, and McDonald of Efate, in 1872, (Dr. Paton was settled earlier, in 1858, but since 1881, and for several years, at intervals, previously, has been employed, chiefly by the Victorian Church, as Mission Agent, in Australia, where he has done so much to deepen the interest in the New Hebrides Mission.

What then have our own missionaries to say in this matter.

Rev. H. A. Robertson, of Erromanga, in a letter published in April last, after speaking of the old "Dayspring," says:—

"The present one (not yet, and I hope never to be, our regular mission vessel) would suit well for an inter-island mission steamer, but she would be too expensive for that work alone, as we would still require to have the ocean service performed by some company. And to do all that, keeping a private craft of our own at a shameful cost for our little mission, and pay a company for extra work, would be simply a sinful waste of the Lord's money.

"If, then, the 'Dayspring' cannot, and she cannot, do all the work, inter-island and ocean, as we have been getting it done by the A. N. H. Co. steamers, and with equal comfort to the mission families; and if, besides all her weak service,—she will cost more than the present service, who would advocate such a state of things, and support this craze.

"I do trust our Canadian Church, through her F. M. Com., will disapprove of this N. H. mission steamer at your June Assembly."

Rev. J. W. Mackenzie, of Efate, in a letter published over a year ago, September, 1895, after the Synod of 1895, says:

"One of the most important subjects before us for consideration was the new 'Dayspring.' On one point we were almost unanimous, and that was, regret that the Foreign Missions Com. of Victoria had acted so hastily in ordering the vessel to be built. Before taking such a step, the Synod should have been consulted, especially as to have done so would only have caused a delay of a few months. Had the order to build not been sent to Scotland, the majority of us would have voted against having a vessel built."

In another letter published a few weeks ago, September, 1896, speaking of the Synod of 1896, he says:—

"Of course, the most important of all questions before us for deliberation was the acceptance or rejection of the new 'Dayspring.' The unanimous decision was that we give her a fair and sympathetic trial.

"It was felt that such a decision was necessary to maintain the harmony of the Mission. The vessel is to make at least four trips a year."

Rev. Joseph Annand, D.D., of Santo, in a letter received since last issue of the RECORD, says:—

"The 'Dayspring' is accepted, 'to give her a fair and sympathetic trial.' That was our only course of action to save a split in the mission. Her accommodations are as good as could reasonably be expected in a vessel of her size, some 340 tons gross. To carry all the goods and timber required will tax her to the utmost. She is slow, but can give us five trips in the year. Of course we do not anticipate with pleasure a voyage all the way to Sydney or Melbourne in her, when we might have had passage in a large steamer. The probability is that she will have to be given up after a year or two. We shall see."

In a letter to Rev. A. J. Mowatt, of Montreal, also received since last issue of the RECORD, Dr. Annand says of her:—

"The 'Dayspring' is a steamer of 340 tons gross and 160 tons nett measurement, which gives her nearly twice the carrying capacity of the last 'Dayspring.' Her accommodations are as good as could be reasonably expected for her size. She is a comfortable little vessel, but she is slow, can only average about five knots,—at least that was all she could do the month that we were with her.

"I am out and out opposed to running a steamer of our own. I believe that we will not have the 'Dayspring' many years. In the meantime, to avoid a split in our mission, we accept her and try to make the best of her."

Little did he dream that so soon and so sadly was her work for the mission to end.

EXPLORING AROUND SANTO.

LETTER FROM REV. DR. ANNAND.

On Board the "Dayspring,"
Off West Santo.
21st August, 1896.

My Dear Dr. Morrison,

The sea is rough to-day and our little steamer is rather too lively for writing with comfort; but I must try and give you a few lines, as this evening I expect to be landed at home and that the "Dayspring" will go on.

We are now returning from our voyage of exploration around Santo. This is the eighth day that I have been from home.

Our voyage has been a success in every respect. The weather was beautiful until last night when the wind and sea arose.

On Friday night of last week we left the mission station on N. W. Santo, and during the night we went round Cape Cumberland and down into the historic Bay of St. Philip and St. James. In the morning we were well into the port where Quiros and his company cast anchor two hundred and ninety years ago.

On both sides of the bay and in front of us lies a magnificent country, the supposed Great Southern continent that was in those days declared to exist.

Before going to the head of the bay where Quiros began to build the New Jerusalem we called at some settlements on the west side. We too were seeking to found a New Jerusalem to be ruled over by King Jesus. Providentially we in a short time came upon a place where every prospect pleased us. A young man lives here who had been with us for a year on the station at Tangoa. He was trembling with delight at meeting us, and he introduced us to the two most influential chiefs in the bay.

We had a grand reception at the high chief's house. A large yam with two painted cocoanuts as a pledge of peace were presented to us, a site for a mission station purchased, the deed drawn out and signed; all this in three hours' time.

This chief's house is the largest that I have seen in the New Hebrides. It consists of one room 81 feet long and 26 broad, ornamented with hundreds of circular tusks of boars.

The same afternoon, we steamed up to the head of the bay some six miles, and anchored by the mouth of the river Jordan. Here we remained till 2 a.m. on Monday. We went up the river by boat, half a mile, to the rapids, visited a village, and talked to the people. All appeared willing to receive a missionary.

Thence we proceeded to the east side of Santo around Cape Quiros. We passed a French priest's house at Port Olrey, from which he was driven last season by the natives after they had been punished for killing a French trader there.

Four years ago our mission bought a piece

of land for a station, a few miles distant. This we visited. The natives appeared wild, and well armed with rifles, with abundance of ammunition. However, after they knew who we were, we were well received. They are very willing to have an English missionary, but they do not want to have anything more to do with Frenchmen.

Here we noticed a peculiar style of dress not seen elsewhere in the group. It consists of a block of wood worn across the upper part of the hips, with a lot of fancy strings with beads stretched across the front and fastened to the ends of the block. I secured one for the Ethnological Museum in Toronto.

Going thence southward along the east coast we kept near the land to examine the coast with our glasses. Few signs of life were visible along that rugged shore for twenty miles. Then we passed in behind some islets and cast anchor.

At the first place of call we were coolly received; but the population is small there, and the French had already purchased the land.

At the second place of call we had a warm reception. Several young men from that place, called "Rauta," had been at school in Queensland, and are now very eager for a missionary.

It was too near night to secure land for a station, and as we could not afford another day we had to leave them with a promise to get them a missionary as soon as we could. When would we come again, we were asked; we replied, "Perhaps in nine moons." They charged us then not to be long in returning to them. It pained us to have to turn away from those thus eager for the light.

We had now shown Dr. Sandilands the three places on Santo in which we wish to place missionaries; and we called upon him to decide upon his parish,—Santo or Malekula; and if on Santo, at which of the three fields visited.

Surely many young ministers at home might envy the doctor in thus having the choice of four fields white to the harvest.

He decided on Bay of St. Philip, so our steamer's head was turned back towards Big Bay, as some call it. By eight o'clock Tuesday morning the boats were beginning to land the timber and goods for a new station at "Terebin" on the west side of the Bay of St. Philip.

In three days everything was landed,—tents and sheds erected and goods stored. Last evening we bade them, Dr. and Mrs. Sandilands and Mr. Mackenzie, carpenter, good-bye, and sailed homeward. This morning in a heavy sea Mr. and Mrs. J. N. Mackenzie were landed.

We want two more missionaries for this great island, and then we call for no more. Three more men ought now to complete our staff for this group.

Mrs. Annand is not with me, as she is a bad sailor. The "Dayspring" brought us

six men pupils for the Institution this trip, making in all now 28.

With warmest greetings I must close this difficult task of writing on this sea.

YOUNG WORKERS IN THE NEW HEBRIDES.

Early in the year the Convener of the Assembly's Committee on Young People's Societies wrote to missionaries in the various foreign fields, inquiring as to work among or by the Young People under their care. From a very interesting reply by Rev. Dr. Annand, Principal of the Training School for the new Hebrides group, we quote the following two sketches:—

So far as I am aware, there are yet no formal Societies of Christian Endeavor organized in this group. I use the word formal advisedly, as we endeavor to train all our converts here to work for Jesus. Our people are not yet sufficiently advanced to benefit much by societies of any kind.

I know that some of our missionary brethren require all their church members to go out as helpers in the work of evangelizing the heathen. To refuse to obey a call to help in the work of the Lord against the mighty is to render one's self liable to censure. Thus you see that we require of our converts active work.

Illustrative of the kind of work some of our young men do, I may mention yesterday's journey. Our teacher, with two of our pupils and a servant, left home before five o'clock in the morning (an hour before daylight), and travelled fourteen hours, excepting the time that they were holding their services with the bush tribes. They travelled about thirty miles in all over very bad paths, and a good part of the way was over mountains and across deep ravines.

Evangelistic work here is laborious. These lads work thus cheerfully and get no money remuneration. The Lord rewards them.

THE N. H. TRAINING INSTITUTION

BY REV. J. ANNAND, D.D.

I am glad to be able to report that the work in our training institution is making fair progress.

Our pupils come to us with a very limited knowledge of the English language, so that we have a good deal of wearying work in bringing them on sufficiently to profit by our explanations of Bible truth. But notwithstanding this drawback we have great reason to work cheerfully. Our labors are not in vain.

A fair proportion of our students can now speak on a Bible theme and pray in English.

We have twenty-eight pupils in all. Most of them have their wives with them. Both men and women are kept pretty steadily at work. This is itself a good training for the New Hebrideans.

We go into school as soon as we can see to read at this season of the year (about ten

minutes past six now), and have a Bible lesson of one hour.

After breakfast, at 8 o'clock sharp, the bell rings for manual labor. Three days in the week this continues for two hours only. Then after a bath we have two hours more class work before dinner. In the afternoon and evening we have two hours more, making five hours of teaching three days a week.

Two other days we have but four hours teaching and four hours manual labor, Saturdays are devoted to cleaning up in the forenoon, and the afternoon is a holiday to the pupils. Saturday evening we have a short prayer meeting.

On Sabbath the services at the Institution are as follows: 6.30 a. m. prayer meeting for the students only; 9.30 a.m. service conducted by the principal;—sermon, etc. At 10 a.m. he also conducts a service in the Tangoan language for the Santo people and students combined. At 3 p.m. the Assistant has a Bible class with the students—boys, and his wife one for the women, while I have a second service for the Tangoans. At 6.30 p.m. we have a general meeting in which the students take the greater part of the exercises.

All our visitors—but they are not numerous—express themselves greatly pleased with the progress the pupils are making and with their satisfactory appearance. We trust and pray that God's blessing may continue to rest upon the work here.

The call for native laborers is loud and long in this group. Every missionary located on a heathen island requires more teachers than he can get. Some villages far inland here are now asking for teachers. They express a desire to hear about God and salvation. How sad to hear such calls and be unable to respond to them! Pray ye the Lord of the harvest that He send forth more laborers into His harvest.

We had cheering reports this year from nearly all the islands in the group. The Kingdom is advancing and the brethren are all hopeful and encouraged. The four young missionaries who joined us this year are a very valuable acquisition to our number.

We expect Mr. Bowie and his wife, the Free Church couple, to come to South Santo about the end of this year, to carry on the work that we are unable to overtake since we have charge of the Training Institution.

The curfew bell rang an hour ago, so I must close and retire.

Mrs. Annand joins with me in warmest greetings to your Committee and yourself.

Foreign Missions! Why, if there were nothing in foreign missions but the Zenana work, it would be worth to the future of the eastern millions manifold what it costs. If these missionary women did nothing but break the fetters off the wrists of their Eastern sisters, it would be a work worth dying for.—*The Interior.*

Young People's Societies.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY REV. R. DOUGLAS FRASER, M.A.,
CONVENOR.

By the courtesy of the Editor of the *Record*, this and the following page are to be devoted monthly to a discussion of the current topic in the Plan of Study, of the doctrine, polity and history of our own Church, issued by the Committee on Young People's Societies, by instruction of last General Assembly. They will contain an article on the topic by some specially qualified writer, together with such paragraphs, suggestions, and plans for meetings, as may be likely to be helpful to the societies in the discussion of the topic.

The Plan includes a question from the Shorter Catechism, to be recited in common at each meeting; followed by a short address or paper on some chief point in the question; the whole need not occupy more than five minutes. The Questions are the same as those taken up in the Sabbath School, and are, for January, 1897, Questions 82-86. Attention is called to the article on the Catechism in this number of the *Record* by Rev. Dr. Dickson, of Galt, and Professor Salmon's Primer is also recommended as a useful book of reference, price 45c., or in three small volumes 20c. per Vol., Volume 3 covering the questions set down for 1897.

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

With these explanations the Plan is offered to the young people, and with the earnest prayer that the study of their own Church, what it believes, how it carries on its work, what it has done, is doing, and may yet do for God and men will not only make them better Presbyterians, but better servants of Jesus Christ, the common Saviour and Lord of all who believe on His Name.

The Topic for the week beginning January, 10th, is—"Why are we Presbyterians." 1 Peter 3: 8-16.

Useful Literature on Topic for January.

"Presbyterianism," Rev. John McPherson, T. & T. Clark's Handbooks, 50c.; and by Presbyterian Board of Publication, Philadelphia, Rev. Dr. Roberts' "The Presbyterian System," 50c.; Rev. Dr. Herrick Johnson's, "Why I am a Presbyterian?"; Rev. Dr. Charles Hodge's "What is Presbyterianism?"; Rev. Dr. Breed's "Presbyterianism", 3c. each.

WHY ARE WE PRESBYTERIANS.

By REV. PROF. GORDON, D.D., PRES. COLL., HX.

Moderator of the General Assembly.

Why are we Presbyterians? For the most part, because our fathers were Presbyterians; and yet this Church of our fathers may well be, for many reasons, the Church of our choice, on whose behalf we gladly offer our prayers and gifts and service.

The name is taken from our form of Church government, but it stands also, in general use, for a system of Doctrine, the system connected more closely with the name of Calvin than with that of any other of the Reformers.

What are the special features of its teaching? Just what "the Scriptures principally teach;" for it gives special prominence to those truths that seem to be most prominently presented in Scripture. It exalts the Sovereignty of God, His Righteousness and Grace, His purpose and His Providence; man's ruin by sin and his entire dependence on God's Redeeming Love in Christ. It insists on the Scriptures as the one supreme authority, "the only infallible rule of faith and manners." It carries the open Bible wherever it goes, exalting the preaching of the Gospel above forms and sacraments. It claims for all men the right to read the Scriptures for themselves, and it demands that all teaching shall be tested by the Word of God.

When the Reformers broke with the Church of Rome they turned to the Bible, to learn, not only "what man is to believe concerning God and what duty God requires of man," but also to learn what lines had been laid down by Christ and His Apostles for the government of His Church and the result of that enquiry, among a large proportion of them, was Presbyterianism.

The common practice of the Apostles was to ordain elders over each congregation,—each separate, local church being modelled, it would seem, after the Jewish synagogue,—one or more of these elders being set apart, not only to rule but to teach. Those who were thus ordained were called presbyters or elders, bishops or overseers,—for in the New Testament these names are applied to the same office,—and it was their duty to administer the affairs of the congregation, to promote the edification, the benevolence, the spiritual well being of the members. While the local churches possessed a large measure of self-government, they were united as parts of the great body of believers, each recognizing its connection with the others, especially in matters of doctrine and practice.

Such is the interpretation put upon the simple New Testament practice by Presbyterians. It differs, on the one hand, from the view held by Episcopalians, in that it recognizes the equality of the clergy, making no distinction between bishop and presbyter; and, on the other hand, from the

view held by Congregationalists, in that it maintains the unity of the Christian household, the intimate and organic connection between all the congregations of the Church.

The ministers and elders of the Church assent, at their ordination, to the system of doctrine contained in the Confession of Faith, the substance of which is given in the Shorter Catechism, but there is no doctrinal test laid by our Church upon her members: she welcomes to her communion "all who love the Lord Jesus Christ in sincerity." She teaches in her standards that "the visible church, which is also Catholic or universal, under the Gospel, consists of all those throughout the world that profess the true religion, together with their children." Believing in Church unity as strongly as do the Episcopalians, and in local Church Government as strongly as do the Congregationalists, with the door of her membership open to all true disciples, the Presbyterian Church is ever ready to co-operate with other churches in advancing the Redeemer's Kingdom and in working towards the final re-union of all believers.

The Presbyterian Church has a history, marked not only by loyal acknowledgment of God's Sovereignty and allegiance to God's Word, but also by the unflinching assertion of human freedom. Amid the conflicts by which men have hammered out for themselves civil and religious liberty, nothing nobler has been recorded than the unyielding, self-sacrificing struggle, waged by the men of the Netherlands or by the Scottish Covenanters. Our gratitude to God for our Presbyterianism throbs with a stronger pulse when we stand by the graves of the Scottish martyrs. We recognize the same Calvinistic type of thought and life in French Huguenots and in Puritan Pilgrim Fathers, in Coligny, in William the Silent and in our English Cromwell.

Presbyterianism upon the continent of Europe did not achieve the same widespread triumphs that it won in Britain and America, partly because the persecutions endured by many of the Reformed Churches were so extreme as to be all but exterminating, partly because the direction and control of Church affairs was often in the hands of princes rather than of the people, and partly, too, because British Presbyterianism had room for expansion in the colonies: but we do well to remember the past heroic struggles of Continental Presbyterian Churches, and to recognize our union with them in doctrine and polity.

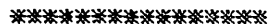
The Presbyterian Church, in its various branches, as represented in the Alliance, numbers about five million communicants, more than twenty million adherents, with over twenty-seven thousand ministers,—a goodly regiment, seeking in many quarters of the world to uphold, with the fidelity of their fathers, the banner of the Cross.

Side by side with the love of liberty has been the love of education, both naturally flowing from the recognition of Christ's authority and from the unfettered study of the Word of God. The Presbyterian Church has always stood for a high standard of education, not only for her ministers but for her people. Knox's work as a statesman, planning for the education of his people, was scarcely second to the work that he wrought as a religious reformer. He introduced the school system of Scotland, which for three centuries served her so well that her sons became among the best educated of the earth, and his plan was even larger and better than he was permitted to carry out. And, certainly, wherever Presbyterianism has made its way, the interests of education, both popular and ministerial, have been fostered, as witness many of the institutions of our own land.

We have sometimes been charged with narrowness, but perhaps we might say, as Lowell said of the Puritan founders of New England: "If they were narrow, it was as the sword of righteousness is narrow." There may have been lacking in our Church services much that makes appeal to refined Christian taste, though that reproach has been, and is being, more and more removed of recent years, for we recognize that we have large liberty in regard to all that may help to cultivate or to express devotion. But it has been our effort to be never lacking in the weightier matters of civil and religious freedom, of education, of the glad and grateful recognition of Christ's authority, and of loyal allegiance to the Word of God.

Nor have we been indifferent to the welfare of others. The Mission enterprises of our Presbyterian Churches, both at home and abroad, are marked by encouraging liberality; and many practical philanthropists can endorse the testimony of Moody, who says that when he wishes to raise any large sum for general Christian work, he expects to receive eighty per cent. of it from Presbyterians. But of these things we would not boast, for, though God has blessed us by quickening our liberality, there is still so much unemployed power and unconsecrated wealth among us, that it seems as if our resources had scarcely been tapped for Christ's service.

Yet we praise God for our membership in the Presbyterian Church; we pray for the peace and prosperity of our Zion; we love the flag that floats over this regiment in Christ's conquering army. And, because of our loyal attachment to our own battalion, we love none the less, but all the more, to learn of the victories won by other regiments all along the line; for while we are Presbyterians, we are, first of all, Christians, wishing to all believers, grace, mercy and peace from God our Father and Jesus Christ our Lord.



C. E. AND THE SHORTER CATECHISM

BY REV. DR. DICKSON, GALT.

The Shorter Catechism, agreed upon by the Assembly of Divines at Westminster, with the assistance of the Commissioners from the Church of Scotland, is a precious heirloom of the Presbyterian Church. It was approved by the General Assembly of the Church of Scotland in 1648, and since that time it has commanded the homage of all loyal Presbyterians, as an adequate and concise statement of the system of truth which our Church believes and teaches.

Dr. John Hall, of New York, tells that whenever one goes to him seeking help, on the ground of being a Presbyterian, he just touches him with the Ithuriel spear of a question out of the Catechism. That makes an instant discovery. This knowledge of the Catechism is a sure mark of sound Presbyterian training. And a most worthy and most honorable mark it is. Anyone may be proud to wear it. One of our noble Canadian judges told me one day that the learning of the Catechism had been to him a bitter pill, but that he had thanked God often since that, that he had mastered it.

It was prepared by the Assembly of Divines that met at Westminster, on June 12, 1643. They were called together by Parliament. The Assembly numbered 142 divines and 32 lay assessors. Among these were ten lords, twenty commoners; and the Scottish members, Alexander Henderson, of Edinburgh; George Gillespie, of Edinburgh; Samuel Rutherford, of St. Andrews; Robert Baillie, of Glasgow, ministers, and John, Lord Maitland; and Sir Archibald Johnston, of Warriston, Elders. Only sixty or eighty of these gave regular attendance.

They were among the most illustrious men in a time when great men abounded, men who stood on shining heights, intellectually and spiritually. There were giants on the earth in those days. It was a period of mighty intellectual activity and of far-seeing spiritual insight. They did their work in a stormy time, and they did it well.

They held 1163 sessions, covering 5 years, 6 months and 21 days. They sat for the first time, July 1, 1643, and continued to sit till February 22, 1649. They were not formally dissolved till March 25, 1652, when Oliver Cromwell dissolved the Long Parliament.

No one would imagine from their well reasoned, judicially calm and complete statements, that the world without was agitated like a seething caldron, and for the most part it was the same within Henry the Seventh's Chapel or the Jerusalem Chamber, where they met. But while they discussed, and reasoned, and deliberated, fully and fearlessly, they did so under solemn promise and vow "to maintain nothing in point of doctrine but what I believe to be agreeable to the Word of God; nor in point of discipline, but what I shall conceive to conduce most to the glory of God, and the good and peace of His Church."

While they sat they drew up "*A Solemn League and Covenant for the Reformation and Defence of Religion, etc.; A Directory for Public Worship; The Confession of Faith; The Larger and Shorter Catechisms.*" A monumental piece of work!

Their method of procedure was to appoint a committee to draw up an outline, in regular systematic order, for the consideration of the Assembly. This was then carefully and thoroughly gone over and adopted section by section.

There have always been Catechisms in the Church of Christ. Both Chrysostom and Augustine prepared Catechisms, so did Luther and Calvin and Craig. The middle of the sixteenth century was fruitful of them. Calvin's was perhaps the most influential, and gave birth to many others that were written.

Our Shorter Catechism is really the Confession of Faith cast into the form of question and answer. It was prepared before the Longer Catechism, which is just an expansion of it. Like the Confession of Faith it gives us the quintessence of the Scriptures. Taking the answer as the central light, how many proof passages we might arrange around it as rays flowing out from it. Try that, and see how large a Scripture illustration it will stand, and learn how intensely Scriptural it is. Our forefathers bowed in awe before the Holy Word of God.

Some may be curious to learn what particular head and hand outlined the Catechism. No one can tell. Alexander Henderson did outline a catechism for the Scottish Church before the meeting of the Assembly, but he was not one of the Committee according to one account, according to another he was, as well as the other Scotch ministers. That being so, his previous work would fit him for giving generous assistance.

Its outline, as Dr. C. A. Hodge gives it, is: *Introduction, Questions 1-3; What we are to believe, 4-38; What duty is required of us, 39-81; Failure of the Law because of sin, 82-84; Means and conditions of Salvation, 85-107.* He who gets a grip of it with clear thought will have an everlasting possession. He will not be a mean theologian.

It is a law well understood by educationists that in early youth, even in childhood, the memory is strong and exceedingly tenacious, and what is committed to it abides with it all through life; and so great pains have been taken to teach the Shorter Catechism to the children, not as something they understood, but as something that they would think about, and that experience would interpret for them in time to come.

Calvin was of opinion, that "the Church of God would never preserve itself without a Catechism, for it is like the seed to keep the good grain from dying out, and causing it to multiply from age to age."

Our Endeavorers will all be the stronger

for this iron in their blood. It will crystallize the Scriptures they read and repeat in beautiful form, and will give to many of them a deep and new meaning. It will make them gainers each time they come together, in getting hold of a definite and complete conception of truth. We trust that every Society will enter heartily and earnestly into the study of our most distinctive symbol—which has such wisdom and strength and beauty in it.

It has in the past ministered to millions of young people and made them clear-headed, large-hearted, noble workers in the Church. May it do so more and more. Do not suffer yourselves to be affrighted by the senseless cry against doctrine. Doctrine is the root and life, and character is the fruits. If we have no buds of doctrine on the tree, we shall have no bursting leaves, no opening blossoms, no golden fruit.

Published by authority of the General Assembly of the Presbyterian Church in Canada

The Presbyterian Record.

50c. yearly. In parcels of 5, or more, 25c.

The Children's Record.

25c. yearly. In parcels of 5, or more, 12c. Subscriptions, at a proportionate rate, may begin at any time, but must not run beyond December.

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EDITOR: REV. E. SCOTT.

Office, Y. M. C. A. Building, Montreal.

NOTE.—An error crept into last issue by which the price of the RECORD was made to appear 15 cents instead of 25 cents.

Church Notices.

INDUCTIONS.

Mr. And. Robertson, into St. Andrew's Ch., St. John's, Nfld., 17 Nov.

Mr. J. W. Penman, to be inducted into Little Harbor and Fisher's Grant, N. S., 8 Dec.

Mr. Orr Bennett, into Hawkesbury, Ottawa, 12 Nov.

Mr. J. A. Matheson, into Caledon and Alton, Orangeville Pres., 3 Nov.

Mr. Andrew Ross, ordained and inducted at Bearbrooke, Ottawa, Pres.

Mr. J. B. Sincennes, ordained as missionary at Montebello, Ottawa, Pres., 4 Nov.

Mr. J. D. Boyd, into Zion Ch., Kingston.

Mr. Wm. Meikle, into First Ch., Vancouver, 14 Oct.

Mr. A. Jamieson, ordained as missionary at Cloverdale, B.C., 28 Oct.

RESIGNATIONS.

Mr. McKay Owand, of Norman and Kewatin, Pres. of Superior.

Mr. M. A. Mackenzie, of Grand River, C.B.

PRESBYTERY MEETINGS.

Algoma, Thessalon, 3 Tues. Mar. 7.30 p.m.

Barrie, Orillia, 15 Dec., 2 p.m.

Brandon, Brandon, 1 Tues. Mar.

Brockville, Brock., 1st 8 Dec., 2 p.m.

Bruce, Paisley, 8 Dec., 1.30 p.m.

Chatham, Chat., 1st 8 Dec., 10 a.m.

Edmonton, Ed., 2 Mar., 10 a.m.

Glenboro, Glen., 2nd Mon. Mar., 7.30 p.m.

Huron, Blyth, 17 Jan., 11 a.m.

Kingston, Bellev., St. And., 15 Dec., 2 p.m.

Lindsay, Lind., 15 Dec., 2 p.m.

Melita, Mel., 1st week Mar.

Montreal, Mont., Knox, 15 Dec., 10 a.m.

Ottawa, Otta., Bank St., 1st Tu. Feb., 10 a.m.

Owen Sd., O. Sd., Div. St., 15 Dec., 10 a.m.

Paris, Woodstock, 8 Dec., 11 a.m.

P.E.I., C'rlott't'n., Zion, 1st Tu. Feb., 11 a.m.
P. la Prairie, Neepawa, 1st Tu. Mar., 4 p.m.
Peterboro, Pet., St. Paul's, 15 Dec., 9 a.m.
Quebec, Richmond, 15 Dec.

Regina, Reg., 9 Dec., 9 a.m.

Sarnia, Sar., St. And., 8 Dec.

Saugeen, Durham, 8 Dec., 10 a.m.

Stratford, Strat., Knox, 12 Jan., 10.30 a.m.

Superior, Sup., 1st Tu. Mar., 10 a.m.

Tor., Tor., St. And., 1st Tu. ev. mo.

Victoria, Union, St. Geo., 2 Dec.

MINISTERS CALLED HOME.

Rev. George Smellie, D.D., was born 11th June, 1811, in the manse of St. Andrew's, Orkney, Scotland, where his father was minister for fifty years. He entered the University of Edinburgh in 1827. In April, 1835, he was licensed by the Presbytery of Kirkwell. In 1836 he was ordained as assistant successor in Lady Parish, Orkney. In 1843, the year of the Disruption, he was married, and came to Canada under appointment of the Colonial Committee of the Ch. of Scotland. In Dec., 1843, he was inducted into the charge of St. Andrew's Ch., Fergus, Ont., where he remained the minister for nearly 50 years. In 1844, he and his congregation joined the Free Church. At that time his congregation covered all the country North as far as settlers were to be found, and his toilsome pastorate was faithfully fulfilled. His jubilee was celebrated in 1886. He resigned his charge in 1888, at the age of 77 years. Over two years ago, on the death of their daughter, Mrs. D. J. Macdonnell, Dr. and Mrs. Smellie removed to St. Andrew's Manse, Toronto, where he died suddenly, 14th Nov., aged 85 years.

It is proposed to celebrate the four hundredth anniversary of the birth of Philip Melancthon, which occurs February 16th, 1897, by establishing a Melancthon Museum in his native town of Bretten, Baden.

Around the World.

The McAll Mission has over fifty halls within the limits of Paris.

It is calculated that there are over one hundred and five million blacks in tropical Africa.

In Japan there are fifty-seven Christian Endeavor Societies with 1,500 members, in seven Christian denominations.—*The Missionary*.

There are eleven Protestant churches in the city of Rome. Thirty years ago no visitor was allowed to enter the Imperial City with a Bible.

It is proposed to celebrate the four hundredth anniversary of the birth of Philip Melancthon, which occurs February 16th, 1897, by establishing a Melancthon Museum in his native town of Bretten, Baden.

The young people of Mansfield, Ohio, by unanimous protest, defeated the efforts of the street-car magnates to hold "sacred concerts" at a near-by resort on Sunday afternoon for the purpose of increasing the travel over their lines.

The List of Missionaries leaving England this autumn in connection with the Church Missionary Society comprises forty-seven clergymen, seven doctors, sixteen laymen, twenty-six wives, and thirty-eight women workers, making a total of 134.

The annual report of the Maine Bible Society shows that 95 towns in the State have no place of worship, that of 20,000 families visited last year, 10,000 are outside Christian influences. The Society has distributed 5,400 copies of the Scriptures.

The French are not a colonizing people, hence they are finding great difficulty, after realizing their ambition to possess Madagascar, to find sufficient inhabitants for the country, of French extraction and sympathy, to remain in the island.—*Ex.*

The possession of Formosa is giving the Japanese much trouble. Meantime, reports come of cruel conduct on the part of the Japanese, showing that political advancement, electric light, telegraph and telephones will not alone raise the moral tone of a nation.—*Ex.*

One of the greatest educational centres of the world is Calcutta, India, which has more than twenty colleges and twice as many high schools. In the colleges are about 3,000 students, and in the senior classes of the high schools about 2,000 more. A fine field here for missionary activity.

"Every press and pulpit that believes it should ring forth with no uncertain sound the awful truth that there are 800,000,000 souls within our reach who never heard the Gospel, the great mass of whom will forever perish unless we give them at once the bread of life."

On the northeast limits of India, among the savage tribes that inhabit that mountainous country, the Calvinistic Methodists of Wales have a very successful mission which has gone on, through many struggles, ever since 1840, to its present remarkable success. It has founded 110 churches.

No church or society shows such a record as that of the Moravians. They have 150 mission stations, 400 missionaries, 234 day-schools, and 110 Sunday-schools. What makes these statistics so remarkable is, that they show the Church abroad to be three times the size of the Church at home.—*Free Church Monthly*.

Recent statistics show that there are 555 churches in New York City and 7,300 saloons. That is to say, there is one saloon for each 240 inhabitants and one church for each 8,430 inhabitants; and there were 4,600,000 barrels of beer consumed in the city last year, which was at the rate of two and a half barrels for each man, woman, and child.—*Ex.*

England has an unenviable distinction in the employment of bar maids, of whom it has no less than 90,000; Ireland has practically none; Scotland has very few; and the United States has only a small number. It is bad enough for a man to "tend" bar, but it is what should be insufferable to compel a woman to stand behind a bar, hand out drinks, and listen to the conversation for which such places are noted.—*Presbyterian Banner*.

Among the stumbling-blocks to missionary progress among the Hindoos are counted the following: "A non-observance of the Sabbath, an indifference about the Lord's Supper, late coming to worship though called, chattering and laughing during the service, misrepresentation under the prospect of present profit or loss, quarrels arising from local affairs and petty lawsuits, and prevalence of caste outside the house of worship."

Professor Bertrand of Paris has organized a "mission" whose chief aim is to save and help priests. It is well known in France and Italy, and other Continental countries, that it is by no means unusual for men to grow dissatisfied with their position in the Church of Rome, and to seek, on various accounts, to leave it. Every one of our ministers abroad, we believe, has had visits from ex-priests. The motives animating these men have been often very different, some not at all creditable to themselves. But in certain cases they have been influenced by conscientious considerations, and such persons have the greatest need of help and advice. The whole class, indeed, are to be pitied; and the scheme of Professor Bertrand is well deserving of encouragement.—*Free Church Monthly*.

THE SIGN OF THE CROSS.

Rev. Mr. Noble, an Episcopal clergyman, late of Quebec, gives the following history of "The sign of the cross":—

"First, the cross is an ancient heathen idol, and was so used a thousand years before Christ. It was carried in procession at the orgies of Bacchus, and was worshipped by virgin prostitution in Babylon and was worn by the ancient priests of Egypt.

"Secondly, it became associated with corrupt forms of Christianity about the end of the fourth century after Christ, and is now worshipped by Romanists and Ritualists in a man-degrading and God-dishonoring manner.

"Third, as an idol and an incentive to idolatry it was cast out of the Church of England at the Reformation, with many other idols of bygone ages.

"Fourth, an organized band of lawless traitors are seeking to reintroduce it into the Protestant Churches of England and Ireland, with other accessories of ancient idolatry.

"It is not, therefore, a Christian emblem, but a heathen idol, and its association with Christianity is contemporaneous with the ingress of a dominant heathenism, in and after the reign of Constantine, when the old noblesse of heathen Rome were forced into the Christian Church. And as Dr. Hook has well said: 'It was abused to purposes of superstition and idolatry in the Middle Ages, and therefore rightly and wisely did our reformers cast it out of the Church of England at the Reformation.'"—*Ec.*

A MISSIONARY'S EXPERIENCE.

A missionary in India, giving in the *Miss Review* a picture of his daily experience, says:—

"It is a purely evangelistic work, going systematically from village to village, and telling to all the good news of the kingdom, like John the Baptist 'in the wilderness,' preparing 'the way of the Lord.'

"It is the nearest to Jesus' own way of life that we come—the early morning prayers, the start at dawn, the long tramps over glaring sands, scorching rocks among patches of thorns, along the narrow paths upon the dikes dividing the wet paddy-fields, under spreading benians, or stinky, shadeless palms—proclaiming the word of the Lord to the ever-ready listeners, but hopelessly indifferent to the truths they hear.

"One gets thereby an insight into Christ's life, and realizes how he came to feel the need of nights of prayer and communion with God, to shake off the hopelessness, the despondency, the crushing sense of sin and neglect which he, the Holy One, would feel so infinitely more than we do who are so sin-stained ourselves.

"As one sees the dark and sordid lives, as one comes so frequently upon smoky, greasy images of rats and elephant-headed

gods, clay horses, and temples, all bespeaking a debasing idolatry, when one sees the whole lives of thousands bound up in the matters of food, raiment, and property, the seventh day, of the week one dead level of worldliness, and the indifference with which all turn from celestial to the weak and beggarly elements of time and sense, one's heart sinks within him, and the Satanic question springs up, 'What is the use of all this foolishness of preaching, anyway?'"

The missionaries need our prayers to sustain them in their times of trial.

ROME IN THE PHILIPPINES.

The Roman Catholic are our friends and brothers. The Roman Catholic System, which claims for the Church and the priesthood universal control over all, and blind submission in everything on the part of the people, is an enemy to those people, a foe to all true liberty. Let men and women worship according to the dictates of their own conscience, but let them be free.

The following interesting sketch from the *Missionary Review*, shews the results of Rome's unhindered sway. The present revolution in the Philippine Islands, which has broken out since the article was written, is another result, the issues of which cannot yet be foretold. The article has its lesson for us, that if we wish our own land to be one of liberty and prosperity, one condition must be that the hierarchy confine themselves to their own proper work as religious teachers, and that the people of the country, as citizens, control their schools, and all other civil institutions.

The Philippine group of islands, numbering some twelve hundred or more, are all mountainous and of varying sizes, from Luzon, the largest island—three hundred miles long,—to a few yards, as in some of the smallest rocky islets. The archipelago is situated a few degrees north of the equator, in the Pacific Ocean, off the southeast corner of Asia; the chief city is Manilla, with a population of 300,000 while the population of the entire group is many millions.

Poverty, which brings suffering such as occurs in Europe and America, is unknown. The cold has no terrors, for it never comes here; the climate is tropical, and clothing is only necessary to cover their nakedness and not to keep the body warm, and the houses are built with a view to shade and not to ward off the frost; as for food, that is plentiful and cheap enough. A man need only work a few days in the month in order to provide himself and his family with all they need; the rest of the time he may sleep and amuse himself. As a result, the people are indolent to a degree, and will not do more than they are absolutely compelled.

After a brief reference to the depressed commercial condition of the islands owing to the avarice, oppression and mismanagement of the Spanish officials, the writer says:—

The religious and moral condition is not a whit better than the commercial. Roman Catholicism is supreme, and no other system is permitted; by law all are Christians of the Roman persuasion. Churches are everywhere, and they are far and away the best buildings in the place. The finest in Manilla is that of the Jesuits, which is most handsomely constructed and fitted throughout with the hardest and most expensive wood and marble, all exquisitely carved. It took twelve years to complete, and must have cost over \$1,000,000.

In the city of Manilla the Romanists have fine schools, in which some 2,000 boys and girls are taught, and a liberal education is given them. In connection with the schools there are a fine observatory and a museum. The schools and the work done in connection with them seems to be about the only good thing the Church does.

Everywhere else is seen its blighting hand, and even in the schools the training is of such a nature that the youths are absolutely in the hands of the priests, not only while they are under instruction, but through life.

No English newspaper is published, and every item of news published in the Spanish papers must first be submitted to the archbishop for his approval.

No Protestant service of any kind is permitted. A marriage service between two British subjects in the consulate was the cause of a good deal of trouble. I was asked not to go ashore in clerical dress, because the priests and officials were so bigoted that it would certainly arouse suspicion and provoke inquiry.

During the Sunday we were in port I conducted a service on board, and preached. Some people from the shore—Englishmen—came off to worship with us, and said afterward that that was the first Protestant service held in the islands since they had been there.

To illustrate how little has been done for the native Indians, it is only necessary to say that a few miles from the settlement they are savages, men and women going naked, and are without instruction. Spanish soldiers go through the country, shoot down those who oppose, pass on, leaving things even worse than they were, and call it government.

The priests alone are wealthy, owning all the best property, and they alone are free to do as they please, although in recent years the powers of the archbishop have been curbed a little; yet even to-day no cargo may be worked in harbor on feast days without his special sanction, and no music is allowed in any house or at any port after ten p. m. except with his permission; and, as stated above, the press is muzzled by him and at his mercy.

The most exciting feature life in the islands seems to be the great Manila lot-

tery, whose tickets are sold throughout the East. Three is a monthly drawing of prizes ranging from \$80,000 to \$5. As the time of drawing comes near there is a rush for tickets, and rich and poor compete excitedly for the prize. The governor and his high officers are present at and preside over the drawing, which brings in a monthly revenue of more than \$200,000, for the lottery is a government monopoly. It is said that were it not for the lottery, Spain would, through inability to raise funds, be compelled to dispose of or abandon her colony.

The condition of these islands affords an illustration of what Roman Catholicism can do when left to itself, and also indicates what it will do if it ever obtains the upper hand and power in our Protestant lands.

The result so far in the Philippines fills a very dark page.

Look at the list: a great government gaming institution, teaching all, both young and old, rich and poor, to gamble, and placing before the people an official example of an evil life of unhealthy excitement; trade stifled; extortion that would make a Chinese mandarin jealous; liberty dead; conscience destroyed; press muzzled; oppression of the people; God and righteousness unknown; a bigoted Roman Catholicism triumphant and walking roughshod over all—this is an uninviting but true picture of this dark corner of the earth nineteen centuries after Christ came bringing light.

Is this to continue forever? Is not the light of the pure Gospel to shine here and scatter the darkness? Is not the Word of God to be given to the people?

An attempt has been made. Four years ago the British and Foreign Bible Society sent an agent there, and with him went a converted ex-Roman Catholic priest. The latter was promptly killed, being poisoned, so it is confidently stated, by the priests; the Bibles of the agent were confiscated, and he himself barely escaped with his life.

Christ's army seems to have been defeated. No other attempt has been made. Who will avenge the Christian missionary's death by taking the Gospel of love and salvation through Christ to these who so much need such a message? It will be a difficult and dangerous undertaking, and more than one messenger will doubtless be called upon to lay down his life for the Saviour who died for the world. But such terrors have never hindered the onward march of the Church, which is a Church militant. Where are the soldiers of Christ who will go in answer to the cry for help which arises from these so long neglected, and where is the Church or missionary society that will equip and support such soldiers?

The Jewish population of Jerusalem is said to be over sixty thousand, three times greater than it was twenty years ago. This increase is accounted for by the immigration from Russia. Many Jews are also settling in other parts of the land of Palestine.

Life and Work.

"IT IS THE HAND OF CHRIST."

OR A CONTRIBUTION BOX TRANSFORMED.

It was the Sabbath for the semi-annual contribution to the Missionary Society, of which announcement had been made a week previous. According to her usual custom, Mrs. Whitcomb expected to put 50 cents into the box. If the amount seemed small to others, her conscience was quieted by a thought of \$2.00 paid annually to the Ladies' Missionary Society, which was auxiliary to the other.

"There are so many objects for benevolence, so many calls nowadays, one must plan justly for all, and not rob Peter to pay Paul," was a favorite saying of Mrs. Whitcomb. One habit of this lady was to overlook a collector's book before pledging a first subscription to any cause. If the amount credited to most subscribers was 50 cents or \$1.00, she accepted this as the limit of payment for herself, without any comparison of her ability with the majority of supporters.

No special pleas, no suggestions to "double contributions," or presentations of present needs, moved her to increased and occasional large-hearted giving. "One must never be governed by impulse in these matters," was often urged in explanation; "in charity, as in everything else, I am controlled by judgment and experience."

It was most fortunate that the "regular fee" paid by his wife was not infrequently supplemented by Judge Whitcomb with substantial donations. These were always signed "from a friend," to escape the imputation of prodigality and unsound judgment from his better half.

To prevent unwarrantable liberality, the judge's wife often took the precaution to sound her husband upon his intentions shortly before a stated collection, and advised as to the amount to be given. Knowing his special leaning toward missions, the prudent lady felt some misgivings upon the Sabbath in question; so, as they were about starting for church, she casually reminded her husband of the collection—as if there were any need—adding, "I have some change in my purse if you have none."

The judge had on the previous evening taken special care to empty his pockets of all coin, in anticipation of the coming collection, for how could he drop change into the box if he hadn't any? The good man had been reprimanded upon several occasions for depositing a bill. "It is as well to give dollars where your name is signed, and there is some accountability, but small coin will do for the box," had been the instruction.

In deep chagrin the would-be-generous man turned to his wife, unequal to the emergency. She guessed the secret, but purposely misinterpreted his silence, and

bantered him upon forgetting his favorite collection, adding, "Never mind; I have enough for us both. How much do you want?"

"Oh, I have money enough with me, but you can let me have a half dollar if you like," was the reply, made with such apparent sincerity that the schemer was puzzled. The silver piece was handed over with much self-piercing. "Does anybody suppose he'll really give only a half dollar? There is hope of reformation in the most stubborn if John is at last become prudent."

The choir usually rendered some incomprehensible "voluntary," but the opening of service that day was very unusual. A simple gospel hymn was sung. From a sweet voice the words directly fell upon Mrs. Whitcomb's ear:

"I gave, I gave my life for thee,
My precious blood I shed;
I gave, I gave my life for thee,
What hast thou given for me?"

The prayers which followed were embodiments of two petitions: that the people might be able and ready to make large and grateful return for the blessing of salvation, and be enabled to regard the Lord's work with a spirit purified from selfishness and avarice. After the reading of the notice the pastor said:

"The collection to-day will be taken after the sermon. Let us, my dear people, consider together our duty and privilege in the matter of giving to the Lord. Let us look at the urgent need for increased liberality in every part of the vine-yard, and then make unto the Master a free will offering, both sweet and acceptable."

Thinking of her husband's unaccountable conduct, of the opening hymn, with its refrain still echoing through her mind and of the unusual postponement of the collection till the close of the service, Mrs. Whitcomb did not pay much heed to the discourse. Meditation during the sermon is ever a potent soporific; and such it proved.

It was most natural that her waking thoughts should follow Mrs. Whitcomb in sleep, and that she should, in dreams, see good old Deacon Beman come down the aisle to gather the tithes into the storehouse. The dreamer very vividly went through the form of taking a half dollar from her pocket and lifting it to the extended box—when, lo! it was a box no longer! With chilled heart the lady saw the hard, lifeless wood assume the appearance of living flesh. It was a hand now, and from its pierced veins flowed drops of blood. Looking up, she beheld a form like unto the Son of God, with a face which betokened a knowledge of grief and acquaintance with sorrows. Almost paralyzed with remorse, the sleeper cried: "Have mercy upon me, oh, Lord! I am not worthy to put aught into my Saviour's hand."

With pained and pleading look these words were spoken :

" I gave my life for thee ;
Wilt thou give naught to me ? "

Quickly the half dollar was thrown away by the trembling listener and a coin of gold was laid instead upon the bleeding palm. As the shining bit touched the wound the flow of blood was lessened. in the attitude of divine benediction the Lord Christ thus spöke : " Disciple, thou hast wrought a good work upon me. The tears of my people must be wiped away ; the nations must be purged from sin ; the gospel of good tidings must sound in every ear before this bleeding wound can be healed. Blessed be those who hasten on the day."

Deep organ tones awakened the sleeper when the collection was about to be taken. Clutching at her husband's arm, Mrs. Whitcomb whispered eagerly :

" John, you won't put in that fifty cents, will you ? Why, dear, it is the hand of the Lord ! "

In bewilderment the judge looked at his bewildered wife, who pleaded again :

" I mean the contribution box, John ; it is the hand of Christ, our Lord ! Could you lay a few cents upon it ? "

" No, wife," was the joyous reply. " I will give \$15."

" Very well ; and I'll give as much more."

Was it his wife who thus spoke—the same who had outwitted him in the morning ? Yes, the very same woman, renewed. She had seen the Lord and heard His words. She had learned the deep meaning of the Saviour's " inasmuch." Never again would " good judgment " keep her from ministering to her crucified Redeemer through the poor, the sorrowing and the benighted. The contribution box had been transformed ; but still more wonderful and blessed was the transformation that had taken place in one of the King's daughters.—*Exchange.*

NO SHORT CUT.

There is no short cut to the life of faith, which is the all-vital condition of a holy and victorious life. We must have periods of lonely meditation and fellowship with God. That our souls should have their mountains of fellowship, their valleys of quiet rest beneath the shadow of a great rock, their nights beneath the stars, when darkness has veiled the material and silenced the stir of human life, and has opened the view of the infinite and eternal, is as indispensable as that our bodies should have food. Thus alone can the sense of God's presence become the fixed possession of the soul, enabling it to say repeatedly, with the Psalmist, " Thou art near, O God ! "—*Rev. F. B. Meyer.*

KILLING A PRAYER-MEETING.

A stereotyped form of conducting prayer-meeting cannot be used to edification. The condition of the church and neighborhood, the circumstances of individuals, and the state of the Church at large must be taken into account. Often a suggestion is brought to the mind of the pastor or other leader of the meeting after he has taken his place, which will lead him into a far more appropriate and effective train of thought than that to which he had given considerable time in preparation.

At the same time, the pastor or other leader of a prayer-meeting should come to it bringing a message carefully thought out and of an appropriate character. In this way he will be better prepared to make a profitable use of any new subject that may present itself to his mind.

One thing is certain, the prayers, hymns, Scripture readings, and addresses should be brief, so as to give as much life as possible to the entire service.

We read the other day of a pastor who at the regular weekly prayer-meeting offered the opening prayer, which was fifteen minutes in length, read the Scriptures, and made an address, leaving but ten minutes for the other exercises, though quite a number of people accustomed to lead in prayer, to edification, or even to make brief addresses when necessary, were present.

And sometimes it occurs that, when the meeting is " thrown open," that is, when an opportunity is given by the leader to others to make short addresses or offer voluntary prayer, the first man who takes the floor consumes nearly all the remaining time. Better methods of killing a prayer-meeting cannot be devised.—*Ex.*

CHRISTIAN OLD AGE.

Old age ought to be the most beautiful period of a good life. Yet not always is it so. There are elements in the experience of old age which make it hard to keep the inner life in a state of renewal. The bodily powers are decaying. The senses are growing dull. It is lonely. There is in memory a record of empty cribs and vacant chairs, of sacred mounds in the cemetery. The work of life has dropped from the hands. It is not easy to keep the joy living in the heart in such experiences.

Yet that is the problem of true Christian living. While the outward man decays, the inward man should be renewed day by day. This is possible, too, as many Christian old people have proved. Keeping near the heart of Christ is again, as always, the secret. Faith gives a new meaning to life. It is seen no more in its relation to earth and what is gone, but in its relation to immortality and what is to come.

The Christian old man's best days are not behind him, but always before him. He is walking, not toward the end, but toward the beginning.—*Northwestern.*

THOSE DOUBTFUL AMUSEMENTS.

I am tired.

Tired of a great many things, but especially tired of hearing and answering questions about the so-called "doubtful amusements."

"Should a Christian play cards?" "May not a Christian dance—just a little?"

"Won't you let us go to the theatre with a clear conscience, dear Professor Cobweb, if we will be careful to select only proper plays?"

Don't you see, young people, that such questions answer themselves? You don't need to ask me or any one else whether you shall play crokinole, or whether you shall ride the bicycle, or whether you shall go to hear Mark Twain lecture. You ask me about card-playing, dancing, and theatre-going because the all but universal Christian conscience has condemned those amusements, because they are under the ban of Christian sentiment, and you want my say-so to bolster up your uneasy consciences.

Now there is no duty urging you to do any of these things,—nothing but your inclination. On the other hand, the vast majority of Christians advise you not to do them. Conscience is all on one side. This being the case, I could afford to grant that these three amusements are perfectly proper, and yet have the very best of reasons for urging you to let them alone, namely, respect for the opinion of the great body of our Lord's children.

Of course I do not propose to take it for granted that these amusements are harmless, but there is absolutely no need to enter into that argument at all. This other argument should be conclusive.

But what a low standard of Christian living is indicated by such questions: Do you suppose Paul, when the Vision stopped him on the way to Damascus, thought twice before he asked, "Lord, what wilt thou have me to do?" and asked first this other question, "Lord, if I become thy disciple, may I still go to the games in the circus?" Do you suppose John, when the Master bade him leave all and follow him, replied, "Yes, on condition that I may still join now and then in a village dance?"

The truth of the matter is that when one has really become a lover of Christ; loving him with heart and mind and strength and soul, filled with a sense of eternity, with a passion for the winning of souls,—he is ransomed henceforth from such petty concerns as a pack of cards, or a shaking of feet to a fiddle, or a procession of painted women on the stage. His meat and his drink henceforth, his absorbing pleasure, is to do the will of his Father.

Not that he will not play. Indeed, no one plays better than a Christian, knows more games, and jollier ones. The world is full of them—games as far superior to cards, dancing, and the theatre as the light of the blessed sun is better than gaslight. But

even as Paul said, "If meat make my brother to offend, I will eat no flesh while the world standeth"—so the Christian will have nothing to do with doubtful amusements, or doubtful books, or doubtful customs, or doubtful drinks, or doubtful anything else, while there is any doubt about them, while there is in them any possibility of hurting a single soul of those that Christ gave up his life to save.—*Caleb Cobweb in Golden Rule.*

A WORD AS TO BOYS.

"Mothers," says an exchange, "train your boys to be neat in the house. They should be taught to look after themselves, and to keep their hats and coats in their proper places. Teach them this habit, and you will save many annoyances, and you will also do a kindness to the boys by teaching them neatness and self-respect.

Boys, as well as girls, should be taught to help in the house. How often we have been disgusted to see that the girls are made to help at the housework while the boys are allowed to play checkers, or sit at the fire toasting their toes.

A boy can help clear away after a meal, sweep the floor, polish the stove, or wash the dishes, just as effectively as a girl. He, as a rule, is stronger.

He will love his home more, and when he becomes a man, and has a home of his own, he will respect his wife all the more for having been taught to respect his mother and sisters.

MORE THAN CONQUERORS.

There are two ways of looking at our trials. From the one standpoint, our chief object is to get through them without being defeated and crushed. We look upon them as enemies, and feel we have won a victory if we have escaped them with our lives; but there is a higher way of looking at them, namely, as opportunities of gaining much more than a victory and barely escaping with our life. We regard them rather as challenges to compel us to be our best, and to rise to a place of victorious power that we never could have known had the trial not come.

It is unworthy of us, as the children of the King, to go through life with downcast faces and complaining tones, barely getting through our trials, and looking on every side for sympathy. Not so did our Master suffer. Let us honor Him by victorious suffering and a spirit of triumph that spurns the foe and disdains to pity ourselves or ask for human sympathy. God wants us to cultivate the heroic spirit and to look upon every trial and difficulty as one of God's blessed challenges to come up higher. We should go forth into every battle with the old shout, "Nay, in all things we are more than conquerors through Him that loved us."—*Christian Alliance.*



LIVING AT OUR BEST.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men.

It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ.

To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wildflowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—*F. B. Meyer.*

THE FACE OF LOVE.

"As he moved among men he had a look as though he pitied them," says Sir Francis Bacon, delineating the character of a friend.

It is well known that the profession or occupation leaves its imprint so unmistakably on the countenance, that of those that have been most devoted to their calling, none need to ask. "Is he a clergyman, a lawyer, a business man? Is she a mother, a teacher, a doctor?" for their looks betray them.

A generation of practical activities on the part of women in the salvation or the world as represented in "the regions beyond" has not been without its effect on the faces of the women of the church. A look of compassion for humanity, of tenderness for its woes, of hopefulness for its future, of alert interest at the mention of India, China, Japan, or the Islands of the Sea,—all these and more have gone to make "a human fac-divine."

The profoundest learning or the most accurate science, with all the good-will in the world, cannot get down deep enough to lay hold on any soul that needs to be saved from sin. It is not the look of knowledge of the situation, but the expression of compassion for the victim of it, coming from the study of one Book, and that the best, the apprehension of one science, and that the highest, that gives

"A sweet, attractive kind of grace,
A full assurance given by books,
Continual comfort in a face,
The lineaments of gospel books."

And this compassion must be powerful enough to translate itself into action. "The most commonplace truth," said Coleridge, "is restored to its first uncommon lustre only by acting it."—*E.R.*

THE BEST PASSPORT.

"What is the first duty of a good traveller?" asked a young lady who was about to start from New York on an extended European tour.

"To look pleasant and never to grumble," was the answer of a veteran wanderer who had crossed the ocean twenty times and gone twice around the world.

It was a good prescription, and will help to make a good traveller of any novice. The fatigue of the longest journey can be patiently endured if one can only be amiable and avoid the weariness that comes from fretting over what is unavoidable and worrying over trifles.

An American girl not long ago spoiled the pleasure of a party of tourists by complaining of everything on sea and on land. The ship was a dreadful roller, the cabins were badly ventilated, the cooking was abominable, the service was shocking, the officers were uncivil, and the passengers were disagreeable and stupid! Nothing suited her, and she had not a good word for anybody. Every member of the party was indignant over her want of amiability.

"It makes me almost seasick merely to look at her!" exclaimed one of the ladies.

"Perhaps she will cheer up," was the charitable response, "when she reaches port."

But she was as unhappy on land as she had been at sea. She was angry with the customs officers, and told them that they had mauled and ruined her best gown. She found fault with the lovely rural scenery between Southampton and London. She pronounced English cooking to be utterly vile. She inveighed bitterly against the weather and the climate. She was not interested in cathedrals, castles, palaces, pictures, colleges, ruins or country roads. She was bored by everything she saw.

One night she received a round robin signed by every other member of the party, expressing regret that she was not enjoying her journey, and offering their sympathies in her vexations and discomforts. It was a bold stroke on the part of her friends, who were worn out by her tiresome peevishness. Fortunately it was successful. Not another word of complaint was heard from her during the remainder of the tour.

A pleasant, cheerful face and manner, that express kindness and good-will, make the best passport which a traveller can carry into a foreign country. They insure civility and courtesy from officials, fellow-travelers and strangers, and are an unailing resource whenever there is any misadventure.—*Pres. Messenger.*

ONE WOMAN'S STORY.

The day was hot, a crowd of curious gazers had gathered about in the little room in a native house, where the missionary lady was spending a few days.

As the circle thinned out, the teacher noticed one woman lingering. On being asked how she came to know and love the truth, she said:

"When I first heard the Jesus doctrine, I was a very devout worshipper of many gods, went often to the temples to burn incense and prostrate myself before the images, and at home was regular in such rites. My heart was never at rest. I was always afraid I had neglected something which I should have done to appease the spirits, and so I was always dreading some disaster and trying to avoid it by such offerings as, in my poverty, it was possible to make.

"I liked, from the beginning, to listen to the helper when he preached, and to his wife's teaching, but it was months before I thought, 'Perhaps this way of getting forgiveness and help is for me, and Jesus will take away my fear of the gods and evil spirits.'

"I began to pray to Him, and very soon my heart was at peace.

"But there were the paper gods on the wall, and the little mud one in a shrine outside the door! Dare I take them down and destroy them? What would the children's father say? I had not courage to touch them, but I burned no more incense, and tried not to look at them, while I prayed early and late to the Heavenly Father and begged Him to make me willing to do whatever would please Him.

"One day the children's father came in and asked me roughly why there was no incense before the shrine and no offering of food for the feast day.

"My heart stood still, but I prayed silently, and answered: 'I do not worship those gods any more; they are all false. The God of Heaven is a spirit and does not want offerings of food.'

"The words were scarcely out of my mouth before a blow from his fist knocked me down, and as I crouched on the floor, he beat me until I was so lame and sore I could hardly crawl up on to the kang.

"As I lay there bruised and faint, a great calm came into my heart, which had always been so restless and uncertain before, and I said, 'Oh Lord! I will never be afraid again, I will take down the gods in the house, which are mine, and never look at the one in the corner which I did not put up, and so cannot destroy.'

"When the boys' father came home next day the paper gods were all gone. He looked at the bare wall, and as I dropped on the floor picked a brick from the edge of the kang and pounded me with it until the blood ran from wounds in my head, but I was not frightened or angry, and then I knew that the Jesus religion must

be true, and that it surely was the great God who helped and comforted me.

"I was always stupid, and never learned to read much, and I cannot teach or help other people like Mrs. Chia and Mrs. Chang; but for these seven years I have had Jesus' comfort in my heart.

"I prayed so long I almost despaired, for my boys' father.

"He stopped beating me after a few months, but he reviled me and the Jesus way whenever he was angry, and I thought he would never change, but Mrs. Chia told me how wrong it was to doubt when I prayed, so I just said: 'I do believe, but give it to me quickly, Lord!' and after two or three years he too gave up his evil ways—the man was a profligate gambler—and now he is a colporteur, going about selling books and teaching the Jesus doctrine.

"My daughters have been in school in Peking, and I hope they will be brighter than their mother, and do more than I ever can to help others."

How many hungry, longing souls, just waiting for someone to bring them the "Bread of Life"!—*Mission Studies.*

SACRED MONEY.

Some years ago a gentleman heard two children talking earnestly about their "sacred money." The expression interested him, and he learned, upon inquiry, that these children were in the habit of setting apart at least one-tenth of all the money which came into their hands and using it for Christian work. They each kept a purse for this fund, and an account of all that was put into it and paid out of it. Their father said that they invented the expression, "sacred money." They would often give much more than a tenth to this fund, but never less.—*Ex.*

THE DEBT IS PAID.

Henry Clay was at one time considerably embarrassed by a debt of ten thousand dollars due to the Northern Bank of Kentucky. Some of his friends in different parts of the Union, hearing of his condition, quietly raised the money and paid off the debt.

In utter ignorance of what had been going on, Mr. Clay went to the bank one day and said to the cashier, "I have called in reference to that debt of mine."

"You don't owe us anything," replied the cashier. "A number of your friends have paid off that debt, and you do not owe the bank one dollar."

So overcome as to be unable to speak, Mr. Clay turned and walked out of the building.

This is a faint image of what Jesus has done for us. He has met our obligation to God's law. He has purchased eternal life for us. We cannot express our sense of the greatness of his love.—*Forward.*

International S. S. Lessons.

CAUTIONS AGAINST INTEMPERANCE.

13th December.

Les. Prov. 23: 15-25 Gol. Text. Prov. 23: 21
Mem. vs. 19-21 Catechism Q. 73-75

1. We should not be tempted by our appetites and desires.
2. We should never wrong the weak or defenceless.
3. Children should be corrected that they may grow up true.
4. We should keep away from drinkers and gluttons.
5. The end of drunkenness and gluttony is poverty.

THE BIRTH OF CHRIST.

20th December.

Les. Matt 2: 11-12 Gol. Text. Lu. 2: 10.
Mem. vs. 10, 11. Catechism Q. 76-78.

1. In many ways God would lead us to Jesus.
2. The coming of Christ troubles wicked men.
3. We should be glad to find the way to Christ.
4. We should offer our heart's best gifts to Jesus.
5. Plots against God's anointed must always fail.

REVIEW.

27th December.

Les. 1 Kings 1-11. Gol. Text. Eccl. 12: 13.
Catechism Q. 79-81.

HOME READINGS.

M. 1 Kings 1... Lesson I.
T. 1 Kings 3 and 4... Lessons II, III.
W. 1 Kings 5 and 6... Lesson V.
Th. 1 Kings 8 and 9... Lessons VI, VII.
F. 1 Kings 10 and 11... Lessons IX, X.
S. Proverbs 1 and 3... Lessons IV, VIII.
S. Proverbs 23... Lesson XI.

- Who was Adonijah?
Of what did he take advantage?
What did he try to do?
How was his conspiracy defeated?
When did David die?
How old was he?
How long had he reigned?
Who succeeded him?
How did the Lord appear to Solomon?
What choice did Solomon make?
What else did the Lord give him?
In what condition was the kingdom under Solomon?
What was the condition of the people?
What was said of Solomon's wisdom?
Of his fame?
What great work did he undertake early in his reign?
What did he request of Hiram king of Tyre?

- What did Hiram do?
Where was the temple built?
How long was it in building?
In what temples does God now dwell? 1 Cor. 3: 16, 17.
In what year and month was the temple finished?
When was it dedicated?
What was then placed in the Holy of Holies?
Where had the ark been kept?
How did the Lord manifest his presence in the temple?
When Solomon was at the height of his glory, what happened to him for the second time?
What did the Lord promise him?
On what conditions?
What example did the Lord hold up to him?
What warning did he give him?
Who came from a great distance to visit Solomon?
For what purpose?
When she had seen Solomon's glory and heard his wisdom, how was she affected?
What did she bring with her?
What acknowledgment did she make?
What comparison did Jesus make between himself and Solomon?
Of what great sin was Solomon guilty when he was old?
How did he publicly establish idolatry?
What led him into idolatry?
What is the practical lesson for us?
How did the Lord show His displeasure with Solomon's sin?
How long did Solomon reign in Israel? 1 Kings 11: 42.
Who wrote the most of "Proverbs"?
What is the purpose of the book?
What is the beginning of wisdom?
Who is represented as speaking in Proverbs 3?
What does she promise to the obedient?
What to those who trust in the Lord?
To those who honor him with their substance?
How is the supreme value of wisdom described?
What is said in Proverbs 23: 4, 5 about riches?
Against what do vs. 6-8 warn us?
What important lesson for parents in vs. 13, 14? For children?
What warning in vs. 20, 21?
What counsel is given in vs. 22-25?
What was the subject of our lesson last Sabbath?
Where was Christ born? When?
How was his birth announced?
What happened when he was eight days old? When he was forty days old?
Who came to visit him soon after this?
What led them to the house where he was?
What did they do when they found him?
What guides us to Christ?
What gift does Christ desire of us?

Acknowledgments.

Received during October, by the Rev. Robt. H. Warden, D. D Agent of the Church at Toronto. Office, Confederation Life Building, 8 Richmond Street East.

KNOX COLLEGE FUND.

Table listing donors and amounts for Knox College Fund, including entries like 'Acknowledged \$383 86', 'Per Rev Mr. Martin 17 00', etc.

QUEEN'S COLLEGE FUND.

Table listing donors and amounts for Queen's College Fund, including entries like 'Acknowledged \$104 90', 'Oro St And 5 00', etc.

MANITOBA COLLEGE FUND.

Table listing donors and amounts for Manitoba College Fund, including entries like 'Acknowledged \$169 06', 'Vernonville 2 50', etc.

HOME MISSION FUND.

Table listing donors and amounts for Home Mission Fund, including entries like 'Acknowledged \$7,757 46', 'Kenyon 9 00', etc.

Main table of donors and amounts, including entries like 'Mont. Chal. ce. 9 00', 'Pierson 3 40', 'Bentpath 2 00', etc.

AUGMENTATION FUND.

Table listing donors and amounts for Augmentation Fund, including entries like 'Acknowledged \$1,192 70', 'Orangeville 4 00', etc.

Table of donors and amounts, including entries like 'Alma 5 87', 'Richard's Landing 3 50', 'Spanish River 2 00', etc.

FOREIGN MISSION FUND.

Table of donors and amounts for Foreign Mission Fund, including entries like 'Acknowledged \$7,132 68', 'Aronmore 6 45', 'Orangeville 20 00', etc.

AGED AND INFIRM MINISTERS' FUND.

Table of donors and amounts for Aged and Infirm Ministers' Fund, including entries like 'Acknowledged \$493 72', 'Motherwell 5 00', etc.

Table of donors and amounts, including entries like 'Alma 2 50', 'Alma, ce 2 00', 'Cornwall Knox, ss. 20 00', etc.

WIDOWS AND ORPHANS' FUND.

Table of donors and amounts for Widows and Orphans' Fund, including entries like 'Collections, Donations, etc.', 'Acknowledgments \$432 41', 'Woodville 25 00', etc.

Ministers' Rates.

Table of donors and amounts for Ministers' Rates, including entries like 'Acknowledged \$221 28', 'A H Kippen 8 00', 'Dr. Himmilton 8 00', etc.

AGED AND INFIRM MINISTERS' FUND.

Table of donors and amounts for Aged and Infirm Ministers' Fund, including entries like 'Collections, Donations, etc.', 'Acknowledged \$493 72', etc.

Gananoque.....	20 00
Ingersoll.....	8 30
Newtonville.....	1 50
Port Hope Ist.....	10 00
Mrs Cath MacLean, Dur.....	5 00
E. Wawanosh.....	1 00
Thamesville.....	15 00
Seaford.....	4 23
W Williams.....	5 00
Sunnidale.....	2 00
Rev Dr Crombie.....	5 00
Galt Knox.....	6 50
Waterloo.....	6 50
Mrs F Ballantyne.....	1 50
St Andrews.....	8 00
Total.....	\$602 70

Ministers' Rates.

Acknowledged.....	\$109 64
A H Kippica.....	4 00
Dr Hamilton.....	5 00
Dr Bell.....	5 00
J B McLaren.....	4 95
J Malcolm.....	5 00
J R Craigie.....	6 00
A Wilson.....	6 00
W Bennett.....	4 00
Prof Mowat, D.D.....	11 00
J B Hamilton.....	5 00
D G McQueen.....	5 00
H M Scott.....	4 00
Dr Paterson.....	4 00
Foreign Missionaries.....	101 00
Dr Laing.....	7 00
Totals.....	\$275 50

ASSEMBLY FUND.

Acknowledged.....	\$492 69
Woodville.....	10 00
Melbourne Guthrie.....	2 85
Per Rev Dr Morrison.....	9 00
Caledonia (P.E.I.).....	4 00
W Gwillimsbury Ist.....	4 00
Pierson.....	2 00
Keady.....	3 00
E. Wawanosh.....	1 00
W Williams.....	4 00
Campbellford.....	6 00
Theford.....	4 10
Cornwall, St Johns.....	10 00
Total.....	\$660 94

ASSEMBLY S. S. COM.

Tor., St James Sq. ss.....	\$26 63
Hull.....	4 00
LUMBERMEN'S MISSION.	
Friend, Parkdale.....	\$1 00
CONTRIBUTIONS UNAPPORTIONED.	
Midland.....	\$48 33
Essex.....	17 25
Almonte, St Johns.....	175 60
Egmondville.....	17 00
Tor. Westminster.....	300 00
St Helen's.....	23 00
Toronto Knox.....	510 72
NEW HERRIDES.	
Markham, St John's.....	\$1 65
FRENCH EVANGELIZATION FUND.	
Acknowledged.....	\$384 44
Buckingham.....	22 50
Bayfield Road.....	16 00
Jas. Fraser, S. Line.....	3 00
Fort Coulonge.....	9 44
Hderton.....	3 27
Turin.....	4 00
Kingston, Cooke's.....	8 00
W J Sturgeon.....	2 00
D Sturgeon.....	1 00
Kenbec Road.....	10 00
Point Edwards.....	6 50
Orangeville.....	7 00
Melbourne.....	9 95

Bearbrook & Nov., etc.....	8 78
Pierson.....	2 00
Three Rivers.....	10 00
Ingersoll.....	39 10
Keady.....	2 00
Friend.....	9 59
Rev R A Mitchell.....	5 00
Port Hope, Ist.....	10 00
Sto Therese, etc.....	14 66
Moore Burns.....	8 50
E. Wawanosh.....	4 00
Seaford, Ist.....	6 52
Arcoa.....	5 00
W Williams.....	4 00
Est. Jas Mann, Embro.....	500 00
Theford.....	26 55
Chatham.....	5 15
Point Fortune.....	4 23
Grenville.....	3 77
Carman.....	10 00
Brooks Chalmers.....	3 00
Sunnidale.....	3 00
Rev Dr Crombie.....	2 50
Galt Knox.....	15 00
Waterloo.....	4 40
Alma.....	1 00
ss.....	4 50
Cornwall Knox ss.....	20 00
Beverly.....	24 00
N.....	20 08
A.B.R. St And. N.B.....	5 00
Merigomish, etc.....	9 00
Pleasant Bay ss.....	1 50
Blackville & Derby.....	2 00
Charlottet. St James.....	10 00
Whycomanah.....	24 00
Hampton, Ham. Riv. etc.....	4 50
Harvey & Aeton.....	4 80
Summerside.....	18 90
Clifton.....	16 73
Rebecca Kent, Truro.....	5 00
Nine Mile River.....	24 00
Mrs J G. Smith, Vt.....	5 00

POINTE AUX TREMBLES.

Acknowledged.....	\$660 94
New W'minster, St And.....	1 50
ss.....	1 50
Chat. & Grenv. ss ce frd.....	5 00
Sundringham ss.....	4 00
Cornwall Knox ss.....	50 00
Galt Knox.....	1 00
Toronto Cooke's ss.....	25 00
Windsor, N.S., ce.....	25 00
Total.....	\$792 44

PRESBYTERIAN COLLEGE, MONTREAL.

Endowment Fund.	
Rev. W. H. Geddes.....	\$ 4 00
Rev. Dr. Seringer.....	50 00
Rev. M. H. Scott.....	10 00
Rev. D. D. McLennan.....	5 00
Exceptional Chair.	
Est. John Hutchison, Montreal.....	\$ 20 00
H. J. Johnston, Mont.....	10 00
Wm Robb.....	25 00
J. McD. Hains.....	25 00
V. Larmouth, Ottawa.....	10 00
Rev. W. S. Herridge, Ottawa.....	10 00
Jas. Robertson, Mont.....	20 00
Capt. McMaster.....	100 00
Henry Morton.....	50 00
Wm. Yuille.....	50 00
Mrs. Langwill.....	50 00
John Herdt.....	25 00
E. K. Greene.....	25 00
P. Laing.....	10 00
Jas. Hodger.....	10 00
M. Hutchinson.....	10 00
Henry Birks.....	10 00
T. Forde.....	10 00
George Hay, Ottawa.....	10 00
I. J. McCracken.....	10 00
G. F. Henderson.....	10 00
James Gibson.....	5 00

Colin McArthur, Mont.....	25 00
John Stirling.....	100 00
J. G. Savage.....	25 00
W. D. McLaren.....	25 00
David Morrice.....	250 00
W. J. Morrice.....	50 00
Jas. Slessor.....	50 00
T. E. Hodgson.....	25 00
Jas. Gardner.....	25 00
Hugh McLennan.....	25 00
Alex. McDougall.....	25 00
R. A. Becket.....	10 00
W. C. Jarvis.....	10 00
Total.....	\$1,170 00

Library Fund.

Coll. at opening.....	\$18 43
Div. City Stock.....	3 00
Total.....	\$21 43

Received during October by Rev. P. M. Morrison, D.D., Agent at Halifax, Office 39 Duke street.

FOREIGN MISSIONS.

Acknowledged.....	\$11,140 54
Chubogue & Carleton.....	11 25
McLellan's Brk, Kirk.....	6 00
Merigomish & P Riv.....	5 00
Pleasant Bay ss.....	2 25
Mulgrave, friend.....	5 00
Parshoro.....	20 00
Port Hood.....	4 82
Blackville & Derby.....	14 00
Salt Springs, Ebenezer.....	47 65
Scotsburn, Bethel.....	105 00
Charlottet'n, St. Jas.....	67 00
Amherst.....	252 00
Cent Rog Hill, Un w m.....	25 00
Bridget'n & Annpis.....	14 00
Leitch's Creek.....	10 00
Shediac ss.....	12 50
Stellarton.....	58 68
Charlottet'n, Arch Kennedy, as his own ex-ecutor.....	500 00
Rev R Laing.....	9 60
Melvorn Square.....	9 00
Metapedia.....	7 36
Geo A Sutherland.....	4 25
Pictou, Prince St.....	290 28
Harvey & Aeton.....	16 24
Summerside.....	25 00
Lawrencetown.....	8 00
Old Barn's ce.....	2 23
Clifton.....	4 00
Noel.....	25 00
East Noel.....	2 83
Selma.....	11 65
Moose Brook.....	5 00
Dundas, P E I.....	7 00
Harcourt Pres m b.....	10 00
Truro, Rebecca Kent.....	5 00
Gore & Kennetcook.....	25 00
Halifax Grove.....	10 00
Sale of Maps.....	1 50
Shenogue & Pt Elgin.....	13 50
Wentworth.....	5 25
Louisburg.....	4 00
Middle Musqblt.....	20 00
Nine Mile River.....	5 00
Sheet Harbor.....	2 32
Spry Bay.....	2 38
Popes Harbor.....	2 50
River John Salem ce.....	5 26
Total.....	\$12,822 51

HOME MISSIONS.

Acknowledged.....	\$2,330 41
Chubogue & Carleton.....	8 50
Kerrs, Gays Riv.....	1 00
Lower Selma, ce.....	2 25
Noel, etc, S Schools.....	4 00
Musq, Har jun ce.....	1 03
Parshoro.....	10 00
Mabou.....	13 50
Blackville & Derby.....	8 00

Sherbrooke jun ce.....	10 56
Red Bank & Whit.....	12 00
Bridgetown & Annpis.....	10 00
Leitch's Creek.....	6 00
Students' Mis Assn.....	35 00
Mt Uniacke, etc.....	2 75
Merigomish, etc.....	39 10
Sherbrooke.....	20 00
W E Station, W A.....	5 00
McDonald.....	27 00
Thurburn & Suth Riv.....	3 68
Metapedia.....	3 83
Andover & Tilley.....	6 00
Macean & Riv H-b.....	23 67
Summerside.....	10 00
Mulgrave.....	4 00
Truro, Rebecca Kent.....	5 00
Clifton & Granvil, P.E.I.....	18 00
Gore & Kennetcook.....	6 00
Lawrencetown.....	146 59
Synod's con.....	100 00
Gratitude.....	10 00
Halifax, Grove.....	6 00
Wentworth.....	9 00
Louisburg.....	7 50
Middle Musqblt.....	5 00
Nine Mile River.....	19 60
Wolfville.....	2 00
Sheet Harbor.....	2 02
Spry Bay.....	3 30
Popes Harbor.....	8 55
Milford ce.....	8 55

North West.

Metapedia.....	72
Summerside.....	20 00
Total.....	\$3,137 00

AUGMENTATION FUND.

Acknowledged.....	\$389 06
Arbusintac & B ch.....	33 00
Parsboro.....	10 00
Leitch's Creek.....	6 00
Richmond.....	10 00
Whycomanah.....	34 00
Metapedia.....	2 24
Clifton.....	14 60
Gore & Kennetcook.....	35 00
Lawrencetown.....	12 00
Nine Mile River.....	10 00
Total.....	\$535 90

COLLEGE FUND.

Acknowledged.....	\$3,465 54
Int J W Ouseley.....	45 00
Parsboro.....	5 00
Blackville & Derby.....	13 00
Charlottetown, St Jas.....	50 00
Bridgetown & Annpis.....	6 00
Leitch's Creek.....	6 00
Int Coburg Rd ch.....	82 50
Div B of B N A.....	159 86
Middleton.....	4 00
Lower Stewiacke.....	19 00
Metapedia.....	1 28
Hampton, Ham Riv.....	8 00
Geo A Sutherland.....	2 55
Clifton.....	75 00
Int E F Taylor.....	250 00
Principal Pollok.....	6 00
Lawrencetown.....	2 00
Wentworth.....	5 00
Louisburg.....	5 00
Nine Mile River.....	5 00
Int Geo S Sanderson.....	75 00
Int Extrs. Mrs Kelly.....	56 59
Total.....	\$4,312 72

BURSARY & D.

Acknowledged.....	\$200 97
Int E F Hart.....	60 60
Parshoro.....	1 00
Blackville & Derby.....	2 00
Charlottetown St Jas.....	15 00
Bridgetown & Annpis.....	2 00
Rob Rd Prof Fale.....	5 00
Lower Stewiacke.....	5 00
Metapedia.....	0 24

Hampton Ham Riv, etc.	1 50
Lawrencetown.....	2 00
Int S Simpson.....	18 00

\$312 71

COLLEGE LIBRARY FUND.

Acknowledged.....	\$6 57
Alumni Assoc.....	60 00
Total.....	\$66 57

MANITOBA COLLEGE FUND.

Acknowledged.....	\$20 00
Charlottetown St Jas..	5 00
Total.....	\$25 00

AGED MINISTERS' FUND.

Int., Collections, etc.

Acknowledged.....	\$672 87
J D Morrill.....	33 00
C J Kelley.....	25 00
Blackville & Derby.....	11 00
Charlottetown St Jas.....	10 00
Rev J D McGillivray.....	5 00
Bridgetown & Annpils.....	5 00
Leitch's Creek.....	2 65
Whyecomah.....	10 00
Metapedia.....	48 00
Hampton, Ham Riv, etc 3	48 00
Clifton.....	8 00
Int F W Gorbell.....	54 00
Truro, Rebecca Kent.....	5 00
Lawrencetown.....	2 35
Rev E A McCurdy.....	1 00
Nine Mile River.....	1 00
Total.....	\$849 33

Ministers' Rates.

Acknowledged.....	\$45 83
D Sutherland.....	19 64
W J Fowler.....	4 00
J D MacFarlane.....	3 75
F A Forbes.....	4 50
E S Bayne.....	3 75
T G Johnston.....	3 00
C Munro.....	5 00
Alex Campbell.....	3 75
A V Morash.....	4 00
A Rogers.....	5 00
T Cumming.....	6 00
A A Dickie.....	4 00
E B Rankin.....	4 00
D Drummond.....	3 00
Joseph McCoy.....	17 00
Donald Fraser.....	4 00
R M Morrison.....	5 00
E A McCurdy.....	6 00
Total.....	\$151 22

FRENCH EVANGELIZATION.

Acknowledged.....	\$619 07
St And A B R M.....	3 00
Morigomish & F Riv.....	1 30
Pleasant Bays.....	3 00
Blackville & Derby.....	2 00
Charlottetown St Jas.....	10 00
Whyecomah.....	24 00
Hampton, Ham Riv, etc 6	40 00
Harvey and Acton.....	4 80
Summerside.....	18 90
Clifton.....	16 73
Truro, Rebecca Kent.....	5 00
Nine Mile River.....	1 00
Total.....	\$722 80

POINT AUX TREMBLES.

Acknowledged.....	\$90 92
Windsor c o.....	25 00
Total.....	\$115 92

ASSEMBLY FUND.

Acknowledged.....	\$90 33
Charlottetown St Jam.....	8 00
Morigomish & F Riv.....	3 00
Red Bank & Whit.....	2 00
Bridgetown & Annpils.....	3 00
Westville.....	3 00
Hampton, Ham Riv, etc 2	09 00
Nine Mile River.....	1 00
Ferrona.....	3 00
Total.....	\$115 33

Received by other Treasurers.

Received by the Convener of the S. S. Committee from April 25th to October 31st.

Woodstock, Ont, Knox.....	\$5 00
Mont. Chalmers.....	10 00
Tor., Bloor St.....	10 00
N Glasgow, United.....	5 00
Foresters' Falls.....	4 00
Arnprior.....	6 00
Guolph, Chalmers.....	3 00
Tor., Chalmers.....	5 00
Great Village, N S.....	2 00
Woodside, N S.....	2 00
Burlington.....	5 00
ifam, Locke St.....	1 00
Norwood.....	0 65
Sussex, N B.....	2 00
Gananogue.....	4 00
Sp neerville.....	3 77
Scotch Ridge, N B.....	2 00
Lochwinnock.....	5 00
Morrisburg.....	2 00
Reid's Mills.....	2 00
Cardinal.....	1 00
Bolsover.....	3 71
Tor., St Paul's.....	2 00
Ham, Knox.....	5 00
Acton.....	14 05
Kincardine, Chal.....	3 00
Grimsby.....	7 22
Lioury.....	3 00
Bervic.....	0 50
Castlerose, g.....	1 76
McLourne, Ont.....	1 00
Cayuga.....	1 86
Brussels.....	3 55
Clinton.....	3 31
Kennington, P E I.....	7 57
Hx., St Andrew's.....	13 00
Carleton Pl, Zion.....	5 00
Pugwash.....	6 15
West R & Green Hill.....	18 00
Elmsdale, N S.....	6 70
Kirkland & Eel R.....	4 00
Springhill.....	15 68
Dartmouth.....	5 57
Milford & Gay's R.....	8 00
Church Point, N B.....	3 00
Sydney, St Andrew's.....	12 00
St Peter's, C B.....	1 00
Acton.....	10 42
Vickers.....	3 20
Ingersoll.....	13 70
Bethel, Ont.....	3 20
Dalhousie, N B.....	10 00
Black's Cor.....	4 03
Laurel.....	4 00
Huntingdon, Que.....	12 00
West Bay, C B.....	4 00
Lynfield, N B.....	1 53
Amherst, N S.....	9 51
Louisburg, C B.....	2 00
Windsor Mills.....	4 33
Cardinal.....	2 64
Athens.....	2 06
Wallaceburg.....	2 24
Port Hope, Hill St.....	2 80
Woodstock, Chal.....	7 41
St Cath, Haynes Avo.....	4 80
Fenelon Falls.....	4 35
Chatham, N B, St John's	7 00
Chicoutimi.....	3 00
Lakefield.....	5 96
N Smith.....	1 19
Bell's Cor.....	3 60
Rich'd's Landing, &c.....	0 71
Ripley.....	4 00
Sharon, NS.....	3 00

Long K, PEI.....	4 18
Lunenburg.....	3 13
Upper Kintore, N B.....	0 50
L Kintore & L Kincaid.....	2 07
N Glasgow, James Ch.....	14 76
Oshawa.....	2 00
Ballinafad.....	4 12
Warsaw & Dummer.....	3 00
Mont. West.....	1 50
Murgaree Harb., C B.....	3 00
Que, St Andrew's.....	3 00
W Gloucester.....	1 20
Carp & Kinburn.....	3 62
M.A., Carmel.....	8 40
Newburgh.....	4 37
Prescott.....	13 62
Deseronto.....	14 00
Gravenhurst.....	1 50
Whycocomagh.....	1 06
St Sylvestre.....	1 00
Sawyerille.....	4 00
Man, Hartney.....	9 00
Harriston, Guthrie.....	7 50
Ottawa, Bank St.....	18 37
Strangfield.....	1 25
Blytheswood.....	1 00
Goldsmith.....	0 50
Winterbourne.....	2 00
Galo Ch.....	1 60
Port Credit.....	4 09
Kaskaman.....	0 57
Hilton.....	1 44
West Brant.....	4 93
Packenham.....	6 00
Cedar Hill.....	4 00
Windsor, N S.....	5 00
Hantsport.....	2 00
Hx., Cobourg Rd.....	4 84
St Stephen, N B.....	5 00
Dresden, Ont.....	5 00
Buctouche.....	3 00
Eureka, N S.....	1 65
L Stewiacke.....	5 00
Castlereagh.....	3 61
Onemec.....	5 00
Kilsyth.....	3 75
Bridgeburg.....	6 00
Little Branch, N B.....	2 00
Dundalk.....	6 36
Smithville.....	1 45
Howick.....	3 71
English R.....	5 50
Craigvale.....	4 20
Up. Musquodoboit.....	2 24
Bass R.....	9 70
Fairview, B C.....	2 80
Madoc, St Columba.....	6 65
London, Missions, S.....	2 50
Sarnia, St Andrew's.....	13 64
Wolfe Isd.....	2 00
Russelstown.....	3 03
Shubenacadie.....	10 00
Cumnock.....	2 62
London, Mission SS.....	2 53
Manotick.....	2 85
Hastings.....	8 41
Vancouver, St And.....	24 80
Kamloops.....	4 00
Tor., Westminster.....	10 00
Bethesda.....	2 00
Roseneath.....	1 00
Ormsdown.....	12 50
McDonald's Cor.....	2 72
Elphen.....	2 16
Snow Road.....	3 12
Ashburn.....	3 00
Dublin Shore.....	4 50
Stellarton.....	19 51
Cleveland, C B.....	1 00
W Glassville, N B.....	3 00
Oak Mt.....	2 40
The Ridge.....	1 12
Colquhoun.....	0 50
Que., St Andrew's.....	4 04
Watson's Cor.....	7 00
Woodford.....	1 00
Johnson.....	1 00
Daywood.....	1 00
Que., Chalmers'.....	3 10
Allandale.....	5 00
Carleton Pl, St A.....	12 96
Wallace, N S.....	8 00
Plainfield, N S.....	2 50
St John, N B, St John's.....	12 00
St John, N B, St A.....	12 00
Ham, Erskine.....	13 75
Erskine Mission.....	1 61
Madoc.....	9 00
Webbwood.....	4 00
Perth, Knox.....	5 56
Parry Sound.....	4 00
LaRiviere.....	1 00
Shediac.....	1 04
Montrose, P E I.....	5 00
The Falls, N S.....	1 60
Qu'Appelle Sta.....	5 50
Medicine Hat.....	4 45
Plantagenet.....	2 00
Westminster.....	5 00
Fergus, St A.....	6 15
Portaupeque.....	5 00
Folly Village.....	5 09
London, First Ch.....	8 00
Welland.....	2 00
Roslin.....	1 32
Sarginson.....	4 00
Sapperton.....	1 75
Galt, Central.....	12 00
Reckb & Gore.....	5 77
Millbank.....	5 00
Dromore.....	10 00
Sandringham.....	2 35
Horning's Mills.....	3 00
Nel.....	5 33
Burnbrae.....	1 81
Goderich, Knox.....	12 40
Winchester.....	5 30
Uxbridge, Chalmers.....	14 00
Caledonia.....	2 50
W R Sutherland.....	5 00
Metcalf.....	2 00
Bass & Nicholas R.....	10 00
Sandhill.....	3 13
Greenburnie.....	3 12
Sunbury.....	1 32
Cedar Lake.....	1 77
St John, N B, St Steph.....	6 50
Morewood.....	5 35
Chesterville.....	1 00
Greenbank.....	10 25
Scotch Ridge, N B.....	2 00
Sutton West.....	3 20
Norwood.....	6 90
Stenevall.....	6 81
Brant & Argyle.....	1 98
Queensboro.....	8 57
New Mills, Charlo, &c.....	3 00
Hx., Chalmers'.....	6 00
Leaskdale.....	1 16
Dundalk.....	7 71
West Hall.....	4 60
Tor., St John's.....	10 85
Dundas, Knox.....	5 00
Tumpas.....	3 00
New Richmond.....	3 00
Tor., Central.....	27 02
Bradford.....	2 00
Elmvale, Ort.....	7 25
Blyth.....	4 00
Grassmere, Man.....	4 50
Hopewell.....	2 50
New Haven P E I.....	2 60
Cornwall, St John's.....	10 00
Beausejour.....	2 45
Brantford, First.....	3 36
Lachute, Henry.....	3 00
Ventnor.....	2 50
Manitow.....	5 00
N Georgetown.....	7 18
Iroquois.....	5 17
Dixon's Cor.....	1 60
Lindsay.....	25 00
St Catharines, First.....	8 38
Blackstock.....	1 00
Enniskillen.....	1 00
Cadmus.....	1 00
Newtonville.....	1 00
Tor., Dovercourt.....	1 00
Munbar.....	1 36
Merrilton.....	1 50
Cobourg.....	4 00
Strathlorne.....	6 00
Brooklin.....	5 38
Union, B C.....	16 00
Poplar Point.....	4 47
Melita.....	4 01
Valleyfield.....	5 20
Ham, Central.....	20 00