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PREACH THE GOSPEL
TO EVERY CREATURE
ALL THE WORLD AND

The
PRESBYTERIAN
RECORD.

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—GO I AM WITH YOU ALWAYS—

BY AUTHORITY OF THE GENERAL ASSEMBLY OF
THE PRESBYTERIAN CHURCH IN CANADA.

International S. S. Lessons.

Adapted from the Westminster Question Book.

15 JULY. VISIT OF THE WISE MEN.

Les. Matt. 2: 1-12. Gol. Text, Matt. 2: 11.
Mem. vs. 9-11. Catechism Q. 84.

HOME READINGS.

M. Matt. 2: 1-12.....Visit of the Wise Men.
T. John 1: 1-14.....The Word made Flesh.
W. Isa. 9: 1-7.....Christ's Birth and Kingdom.
Th. Isa. 11: 1-9.....Christ's Reign of Peace.
F. Psalm 72: 1-20.....David's Royal Son.
S. Phil. 2: 1-13.....in the Likeness of Man.
S. Heb. 1: 1-14.....Above Angels.

Time.—B. C. 4; Augustus Cæsar emperor of Rome; Herod the Great king of Judea.

Place.—Bethlehem of Judea.
Opening Words.—Matthew, the author of this Gospel, was one of the twelve apostles of our Lord. He is the same as Levi, the son of Alphaeus, Mark 2: 14. The events of this lesson occurred soon after the presentation in the temple.

Helps in Studying.—1. "Herod"—Herod the Great, king of Judea, a cruel tyrant. He died a few months after the birth of Jesus. "Wise men"—Magi, a class of learned men of great influence among the Persians and other Eastern nations. "The East"—Persia, Chaldea, or more distant countries. 2. "His star"—some miraculous appearance in the heavens which caused their journey. 4. "Chief priests"—heads of the classes into which they were divided. "Scribes"—writers who copied and taught the Scriptures. 5. "The prophet"—Mic. 5: 2. "Not the least"—a small town, but, to be great in renown. 11. "Worshipped him"—gave him both kingly homage and divine honor. "Frankincense"—a gum from a tree in Arabia and India. "Myrrh"—another gum obtained from a shrub in Arabia and other Eastern countries. Both were very precious.

Introductory.—What took place when Jesus was presented in the temple? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *Led by the Star.* vs. 1, 2.—Where was Jesus born? When? Who came to Jerusalem? What did they ask? Why had they come? How may we be led to Jesus?

II. *Guided by the Prophecies.* vs. 3-8.—What troubled Herod? Whom did he call together? What did he inquire of them? What was their answer? Where is this prophecy written? What did Herod ask of the wise men? Where did he send them? What directions did he give them?

III. *Worshipping the Child.* vs. 9-11.—What did the wise men then do? How were they guided? Where did they find the infant Saviour? Whom else did they see? What did they do? What gifts did they present? Why did they not return to Jerusalem?

LESSONS.

1. Jesus became a child to be the children's Saviour.
2. We should earnestly seek Jesus.
3. God will guide those who thus seek him.
4. We should rejoice when we have found him, and offer him our best gifts.
5. We should worship him with our hearts, lips and lives.
6. The only truly "wise men" of to-day are those who leave behind whatever would keep them from Christ, and who press on until they find Him.

22 July.

THE FLIGHT INTO EGYPT.

Les. Matt. 2: 13-23. Gol. Text, Ps. 121: 1-3.
Mem. vs. 13: 15. Catechism Q. 85.

HOME READINGS.

M. Psalm 2: 1-12.....The King in Zion.
T. Acts 4: 18-31.....Against thy Holy Child Jesus.
W. Matt. 2: 13-23.....Flight into Egypt.
Th. Jer. 31: 10-17.....Rachel Weeping for her Children.
F. Rom. 8: 32-39.....All Things with Christ.
S. 1 Cor. 3: 11-23.....The Only Foundation.
S. Col. 1: 9-20.....All Fullness in Christ.

Time.—B. C. 4; Augustus Cæsar emperor of Rome; Herod the Great king of Judea.

Places.—Bethlehem of Judea, Jerusalem, Egypt, Nazareth.

Helps in Studying.—13. "When they"—the wise men. "Joseph"—the foster-father of Jesus, a just man, of the lineage of David. "Egypt"—the north-eastern corner of Africa, then a Roman province with many Jewish inhabitants. 15. "Until the death of Herod"—only a few weeks later. "The prophet"—Hos. 11: 1. "Out of Egypt"—originally spoken of the nation of Israel led from the bondage of Egypt, but here applied to Jesus. 16. "Children"—male children. 17. "Jeremy"—Jeremiah. "Rama"—a town six miles north of Jerusalem. "Rachel"—the mother of Joseph and Benjamin. This prophecy (Jer. 31: 15) was first spoken of the captives carried off by Nebuchadnezzar when at Rama. Rachel, buried near Bethlehem, is poetically represented as looking forth from her grave and bewailing her children there slain. 22. "Archelaus"—the son of Herod. He governed Judea, Idumea and Samaria. "Galilee"—the northern province of Palestine, of which Herod Antipas became the ruler. 23. "Nazareth"—Sixty-six miles north of Jerusalem, and sixteen miles west of the Sea of Galilee. "Spoken by the Prophets"—the substance of what several said. "Nazarene"—one humble, despised.

QUESTIONS.

Introductory.—Where was Jesus born? Who came to visit him? How were they guided? What did they do when they found him? What should we give him? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *The Warning of the Angel.* vs. 13-15.—What warning did the angel give Joseph? What did Joseph do? How long did he remain in Egypt? What prophecy was fulfilled? Of whom were these words first spoken? How were they fulfilled in Christ?

II. *The Slaughter of the Children.* vs. 16-18.—Why did the wise men not return to Herod? What did Herod do? Why did he kill these children? What prophecy was fulfilled? To what did this prophecy first refer? How was it fulfilled in this event?

III. *The Return to Nazareth.* vs. 19-23.—What caused Joseph's return? Why did Joseph go to Nazareth? What do you know about Nazareth? About Archelaus? What was thus fulfilled? How? Why should the Saviour be dear to the children?

LESSONS.

1. God will take care of those who are very dear to him.
2. God can easily withdraw his children from the rage of their enemies.
3. He will give us help in our perplexities.
4. Places despised by men are often honored by God.
5. How vain the rage and pride and plans of those who are fighting against God.

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MEETING OF THE GENERAL ASSEMBLY.

WITH coy, sweet smile, St. John drew aside the subtle veil she sometimes wears to hide her beauty spots from the curious gaze of strangers, and beamed her brightest welcome to the ministers and elders as they gathered on Wednesday, the thirteenth of June, to the twentieth meeting of the General Assembly. Cordial too was the greeting from her warm hearted people, and among Assembly memories of 1894 will be kind friends, generous hospitality, and a goodly share of summer sun tempered with the delicious air from the sea.

THE OPENING SERVICES.

St. David's Church was packed with commissioners and citizens, and the admirable opening sermon of the retiring moderator, Rev. Dr. Sedgewicke, was equally well packed with helpful thought, from the Saviour's words, "By their fruits ye shall know them." The preacher after showing that the words as used by Christ, referred to the false teachers that would come, and the test by which they were to be known, applied the text, (1) To all "religions," showing how all other systems, by their fruits, are seen to be but human, while Christianity, by the same test, proves itself Divine: (2) to the various forms of Christianity, Romish and Prelatical on the one hand, and Evangelical Protestant on the other, pointing out the beneficent results of the latter, in the education, liberty, and prosperity, of countries where they have prevailed, as compared with Mexico and Spain, and other lands where the former have held sway; and (3) to Presbyterianism, showing how its fruits speak its praise, and the responsibility which rests upon those who profess it to live worthy of the name they bear.

CHOOSING A MODERATOR.

After the roll call came the choice of a moderator. But one name was mentioned, that of Dr. L. Mackay of Formosa, and, while simply a coincidence, it was a striking one, that on this the Jubilee year of our Foreign Mission work, the Assembly should, for the first time in its history, have as its presiding officer, a worker

from the Foreign Field, and t'were far to seek a more worthy representative of that noble band than the one chosen to the chair.

THE NEW BOOK OF PRAISE.

The greater part of the day sessions of Thursday and Friday were occupied with the "New Hymnal." Psalms, Paraphrases, and Hymns are the Trinity of our Book of Praise. Sometimes the three are bound in one; often the Hymnal by itself.

For some years the Hymnal Committee has been at work, by direction of the Assembly, preparing a new Book of Praise. Their report was submitted and very fully considered. There were two courses proposed and each was strongly advocated. One was that the Psalter, the 150 Psalms in metre, should be retained entire in all books of praise authorized by the Assembly, and that the Hymnal to be bound with it should not contain selections from the Psalms; the other was, that the Psalter should be retained entire, and that the Hymnal should contain a number of selections from the Psalms, of such parts as are usually sung, and, in addition, six hundred and thirty hymns, which include of course selections from the paraphrases. After considering the matter very carefully the latter proposal was adopted. This plan provides that those who wish the Psalter entire may have it, and provides also that where the Hymnal is bound separately, there will be in it most of the Psalms that are in common use. The book is to be for the use of Sabbath Schools as well, so that in all its worship for old and young there shall be one book of praise. As finally approved by Assembly it is to be sent down to Presbyteries to report their views respecting it to the Hymnal Committee, on or before the first of March, 1895, with a view to its publication for submission to the next General Assembly.

HOME MISSIONS—EAST.

No more important subject engaged the attention of the Assembly than that of Thursday evening, viz., Home Missions and Augmentation. Rev. John McMillan, o. Halifax, presented the report for the Maritime Synod. A new experi-

ence in the work of the committee is a debt of \$2,855. The income was \$11,82, the expenditure \$13,122. The debt was owing, not to decreased income, but to increased expenditure, particularly in the support of ordained missionaries in groups of mission stations, and also in the supply given, while vacant, to weak congregations, which, if settled, would be aided from the Augmentation Fund. The Home Mission Committee asked leave to confer with the Committee on Augmentation to see if any re-adjustment of the work can be made. There have been labouring in the Maritime Provinces, during the whole or part of the year, in the employ of the Home Mission Committee, forty-nine ordained men and fifty-nine student catechists.

AUGMENTATION, EASTERN SECTION.

Rev. E. Smith, of Stewiacke, presented the report of the work. The receipts for the year were \$7,880, a decrease of about one hundred dollars from that of the previous year, but yet in excess of the expenditure. The aid receiving congregations were 42, as compared with 50 the previous year, and the expenditure was less by nearly \$300, being in all \$7,064. This decrease in aid receiving congregations is a cause of sorrow rather than joy, for it is not because they have become self-supporting, but because several of them had no settled pastors and did not require aid. Of the 200 congregations in the Maritime Synod, 158 gave to this fund what was asked by their Presbyteries as their fair proportion; 27 gave part, and 35 gave nothing. This should not be. Each should bear their fair proportion of the work. The principle upon which the Fund is based is an underlying principle of Presbyterianism, the unity of the Church and the duty of the stronger members of it to help the weak.

HOME MISSIONS—WESTERN SECTION.

Dr. Cochrane, of Brantford, presented the report. The income from congregations has been \$51,000 in place of \$57,000 last year. Owing to the balance on hand at the beginning of the year of \$6,000, and the unusually large amount of bequests, amounting to \$20,000, the year closed with a balance on the right side.

AUGMENTATION IN THE WEST.

For several years, in spite of appeals, the Fund has fallen short by about \$4,000 annually. In consequence more than one hundred of our ministers in the west, those who have been receiving the smallest support, and whose congregations were promised a certain amount from the Fund, have had that amount lessened by \$36. Men who were promised \$50 from it, and were depending upon it to help them meet their liabilities, received but \$14.

Rev. D. J. Macdonnell in presenting the report showed that while many are doing their duty,

there are many large and wealthy congregations in village and country, in some of the richer parts of our Dominion, that do but little for the scheme. He read a list of congregations, without naming them, that give one thousand dollars or more, as salary to their own pastor, and contribute liberally to other schemes of the Church, who do almost nothing for this, one of the most important of them. It is a shame and a wrong to the many hard-working pastors in the outposts to treat them thus.

A NEW COMMITTEE.

A special committee was appointed to consider the whole matter. These brought in a recommendation which was adopted at a later session of the Assembly, viz., that the Augmentation Committee be separated from that on Home Missions, and that in future the Fund be administered under two distinct committees instead of one as heretofore. Mr. McDonnell is convener of this Committee, and it is hoped that the change may result in a larger measure of support to this beneficent scheme.

FOREIGN MISSION.

Friday night, Foreign Mission night, always interesting from its subject, was especially so this year from the number of missionaries present. The Church was filled, and until the late hour of eleven the interest was maintained.

First came the Annual Report presented by Rev. A. Falconer, who said a few words about the work under the care of the Eastern Division, that in the New Hebrides, with our three mission families and forty native helpers, and that in Trinidad, &c., with its College, five missionaries, four lady teachers, and fifty-three native assistants.

At the beginning of the year, the Fund of the Eastern Division was in debt \$0,466. The expenditure during the year was \$25,313, the current receipts \$23,033, and for debt \$8,264, leaving at the closing of accounts, a deficit of \$3,451, which should be wiped out in this the Jubilee year, to which he briefly referred.

On the 11th of July, 1844, the Synod of the Presbyterian Church of Nova Scotia, one of the eight churches that now form the Presbyterian Church in Canada, resolved to appoint a Foreign Mission Committee and to begin mission work among the heathen. Fifty years have come and gone since that resolve was taken.

Principal Grant then spoke for a short time on Dr. Geddie and his work, showing the obstacles he had overcome in getting the work started, and how much that work had done in breaking down the barriers of prejudice and preparing the way for union at home.

Then came the addresses of the missionaries. Rev. J. Fraser Campbell, after ten years absence, looked almost as young as when he went to the

Foreign Field nigh twenty years ago. He gave a sketch of the Central India Mission. Ten years ago, when he was home there were less than 100 baptized converts, now there are 400. But a more important result is the leavening process that has taken place among the thousands who are almost persuaded to be Christian, and the thousands more whose improved morals show the influence of Christian truth. He told of five millions in their field, a number equal to the population of Canada, with but five missionaries to give them the Gospel, and pleaded earnestly for more men for work in Central India and means to support them.

Rev. J. Wilkie said he had come home from ill-health, but hoped soon to return. He told of the movement during the last two years among the Mangs, the numbers that had professed their faith in Christ, and the large ingathering that seems imminent. He spoke of the steadfastness of the converts amid persecution, of the faithfulness of many of them in giving a tenth of their income for Christ, and their devotion in Christian work. He showed the necessity for training men to teach their fellow countrymen, and of counteracting the evil effects of the infidel literature that is flooding the country.

At half-past nine Dr. Mackay began to speak. He looks little the worse of twenty-two years in the Foreign Field. The table beside him was covered with idols, on the front of the organ hung missionary maps. He was told to take all the time he wished, and for an hour and a half he held the audience with vivid pictures of the wonderful work in Formosa, which is now represented by sixty chapels, with a native preacher in each, and 1800 communicants. He spoke of some of the obstacles he had met with and the power and need of a native ministry, and gave many illustrations of the zeal and devotion of the native Christians.

THE COLLEGES.

As usual, Saturday forenoon was devoted to the Colleges.

The Presbyterian College, Halifax, had to report, together with an attendance of forty theological students, and the most successful year of its history, a sad loss, in the death of its beloved Principal, Rev. Dr. McKnight.

There were thus two offices to fill, and the Assembly, on the recommendation of the College Board, appointed Rev. Dr. Pollok to the position of Principal, and remitted to the Synod of the Maritime Provinces the appointment of a professor of Systematic Theology.

Morrin Collegè, Quebec, has good news to tell to the effect that through the kindness of Mr. Frank Ross in the settlement of his brother's estate, it was to receive a sum which would place it in a much better financial condition.

This sum has been given by the press as from \$120,000 to \$140,000.

The Presbyterian College, Montreal, reported steady growth. Fifteen students completed their course, making the total number of graduates of the College 216, most of whom are preaching the gospel in our own land, some in foreign fields, while some have gone to rest. Through the generosity of a few friends in Montreal the accounts of the College were closed free of debt.

Of the 474 students registered in the Queen's University, 27 were in Theology, of whom six were in the final year and completed their studies for the ministry. The deficit for the year was \$535 less than for some previous years. The authorities are pleased at the increase in the receipts from the Assembly's College Fund.

With the vigor and hopefulness of youth Knox College is preparing to celebrate its jubilee in October next, and one feature by which the management wish to mark that event is the payment of the mortgage of \$26,000 by which it is yet burdened. Fifteen students completed their studies for the ministry at the close of the past session, while the coming years are very much larger, the second year's class numbering twenty-five students, and that of the first year's, fifty. The friends of Knox in responding to her jubilee appeal may rest assured that she is worthy for whom they would do this.

Like the young country which it represents, Manitoba College is moving with rapid strides. Last winter it had 144 students in Arts, and the Theological Faculty now in summer session has 36 students, an advance of nine on the 27 of last year. The new college building begun some two years ago, cost \$43,000, and the greater part of that amount is subscribed and paid. Generous friends all over the Dominion, and the mother churches in Scotland and Ireland, have given liberal aid, and this great helper in the Home Mission work of the North-West is now well equipped for carrying on its mission.

A HOLIDAY TRIP.

Saturday afternoon was a very pleasant change from the close application to work. To make the half holiday the more enjoyable, members of the Board of Trade had kindly invited the Assembly and their entertainers to a sail up the St. John river. The steamer left at one o'clock returning at six in the evening. The day was bright, the scenery beautiful, the breeze from the sea delightful, and the company!!!! The afternoon was one to be enjoyed rather than described, and long in memory will remain the sail up and down "the beautiful, the beautiful river."

AN EVENING RECEPTION.

Saturday's treats were not yet ended. The ladies would not be outdone, and the St. John's Woman's Missionary Society, held, in the even-

ing, in the Mechanic's Institute, a most delightful reception for the Assembly and friends, where, with music and flowers, speeches, conversation and refreshments, time passed all too quickly till the waning hours warned them home.

SABBATH AT ASSEMBLY.

"To go or not to go" is sometimes asked when chime the Sabbath bells. "Where to go" was the question on Assembly Sabbath; so many of the great preachers; such a feast of fat things, with more or less of marrow; O for bi-presence if not omnipresence. If, instead of letting the sermon in at one ear and out the other, one could use both for ingress and hear two instead of one. But as our record is that of Assembly, we must keep to Assembly appointments and Assembly kirk.

In the morning Rev. Mr. Johnson of Lindsay, Ont., preached on Paul's words—"I am not ashamed of the Gospel of Christ, &c." The task which Paul had then in view was that of reforming heathen Rome, with all its oppression and pollution, its lust and vice and sin; and, looking on the one hand at this vast work, and on the other at the agent which he had to accomplish it, the Gospel, he exclaimed, "I am not ashamed of it" for the purpose. "It is well fitted to accomplish it."

No task confronts the Church to-day, no problem of capital and labor, of mass and class, of political or social ill, but had its more than peer in Rome, and now as of old the one remedy is the Gospel. Regenerate the heart and all that is evil in church and state will go down, and love and truth and right will triumph.

THE CHILDREN'S SERVICE.

Not forgotten were the little ones. A special service was appointed by the Assembly, at three o'clock on Sabbath afternoon, for the Presbyterian Sabbath Schools of the city. By hundreds and by fifties, like the crowds to be fed on the sloping shores of Gallilee's sea, the schools marched to their appointed places in St. Andrew's Church, and, with many voiced song at intervals, they heard from Rev. J. H. McVicar of Honan, Rev. J. Bourgeois of Pte-aux-Trembles, and Rev. J. Fraser Campbell, of India, what is doing and to be done for the children of heathen lands.

THE ASSEMBLY COMMUNION.

One of the sweetest seasons in connection with the meeting of Assembly is that of the communion service on Sabbath afternoon. At four o'clock St. David's Church was well filled with members of Assembly and of the various Presbyterian Churches. The Moderator presided, assisted by Dr. Sedgewicke and Rev. Geo. Bruce, the pastor of the Church. The Lord's Supper was reverently partaken of by the great gathering. It was a hallowed hour.

THE EVENING SERVICE.

As was fitting, a missionary, Rev. J. Fraser Campbell, conducted the Assembly's closing service for the day. The morning preacher had shown "the Gospel" as the fitting, the only remedy for heathen Rome, for the wide, wide world; the evening one had tested that Gospel in darkness as dense, and vice as vile, and heathenism as corrupt, as in Rome of ancient days, and had found it as of old, the power of God unto salvation to everyone that believeth.

MONDAY MORNING.

This session was largely filled with Home Mission matters.

One of these was a recommendation from the H. M. Com. that graduates from our colleges, and ministers received from other churches, be requested to spend at least one year in supplying mission stations before being called to a congregation. Some advocated the plan for the sake of securing needed supply for for mission stations, others opposed it as having been tried some years ago and found unworkable. It was sent down to Presbyteries for their opinion.

MR. GORDON'S ADDRESS.

The interesting feature of this morning was an address from the Rev. C. W. Gordon, a young minister from the North-West. He was for a time missionary at Banff, and went to Europe some months ago for further study. When there he was commissioned by the H. M. Com. to try and interest the British churches in the North-West.

He conferred with their Colonial Committees, by whom he was most kindly received and his work commended. He addressed the Synods and Assemblies; prepared a pamphlet with a brief statement of facts about the needs and possibilities of that great field and what our church is doing there, had thirty thousand copies of it distributed, and then he set himself to the real task of interesting churches and congregations and securing aid.

When asked if he wanted collections, he said, "No, our work is too great," we want something better. The "better" is shown in the results. In a number of cases he has induced leading congregations to undertake the support of a missionary in the North-West at fifty pounds sterling per year for three or five years. He has thirty to thirty-five such promises from Scotland, six or eight from Ireland, and may also get some from England. The work belongs to churches in the old land, as well as to our own church, for they send their people to us, but never before have they so fully realized their responsibility. Mr. Gordon's work and the way he did it, received as it deserved, the warmest thanks of the Assembly.

MONDAY AFTERNOON.

Friendly greetings, by delegations from the Auld Kirk of Scotland, the Deanery of St. John and the Baptists of the local Society, and responses to them, took up considerable of the afternoon, and were a very pleasant and not unprofitable interlude to work.

STATISTICAL REPORT.

'Tis easy to call it by name, but few realize how much of work or knowledge it contains. Scarce a question, statistical, financial, or numerical, can be asked about our Church, or about any congregation in it, that does not find an answer in this painstaking report of one hundred and twenty-nine pages of facts and figures by the Convener, Dr. Torrance.

A few points may be noted. In the number of churches or stations supplied by pastors there is reported an increase of 108 during the year. The new churches built were 51, an average of nearly one per week. The giving for all purposes is about \$20,000 less than the preceding year. There is reported an increase of 2,151 families, and 1,870 communicants. Infant baptisms are reported as 10,073, and adult 896, both figures standing not far from those of the previous year.

SABBATH OBSERVANCE.

Monday evening's first subject was this all important one. Dr. Armstrong of Ottawa, presented the Committee's Report. Mention was made of different forms of Sabbath desecration, such as, *e.g.* Saturday excursions, necessitating return on Sunday; Saturday evening dances leading to encroachment on the Lord's Day; compelling employees to work till the Sabbath is almost begun; concerts and money making lectures on Sunday, &c. The report stated that in many places Railway management and employees alike, wish more Sabbath rest. Some needs of the movement were named, such as (1) sympathetic co-operation on the part of all who are willing to maintain the Sabbath as a weekly rest day; (2) Full, intelligent, and unselfish recognition of the beneficent effects of the Sabbath, both by employers of labor and the employed; (3) Ever repeated instruction in Christian congregations of all denominations in regard to the Divine authority and religious uses of the Sabbath; (4) The free use of press and platform to create and maintain a wholesome sentiment in the community regarding the day of rest and worship.

A resolution was passed strongly condemning the action of the Senate of Canada in throwing out Mr. Charlton's Sabbath Observance bill, after it had been passed by the House of Commons, with the approval of the leaders of both parties. If our Sabbath is to be preserved, it can only be by constant vigilance against the encroachments of pleasure and of gain.

FRENCH EVANGELIZATION

Was the second subject of Monday evening. Principal MacVicar presented the Report, which shows that there are in connection with this work 26 mission fields, 90 stations, 24 mission day schools, 25 pastors and ordained missionaries, 705 French Presbyterian families, 884 pupils in our schools, and in all, 73 laborers.

Among the speakers for the evening were three French missionaries, Messrs Duclos of Montreal, Bourgeoin of Pte-aux-Trembles, and Father Chiniquy. The first gave a cheering account of the progress in Montreal, the second told of work among the young, of 4000 boys and girls educated at Pte-aux-Trembles, since the schools began, while of the third, the best description that can be given is to say that it was, and was like, Father Chiniquy.

THE CHINESE IN CANADA.

Two important matters, *re* the Chinese, came before the Assembly on Tuesday, one, with regard to the law which compels the immigrant to pay fifty dollars on entering our country, the other, which was not concluded until a later session, had reference to their evangelization when they come among us.

The first question was brought up by an overture, and a resolution was moved strongly denouncing the present legislation, and asking the co-operation of other churches in securing from the government the repeal of such a law. Some think the question to be purely one of expediency for the regulating of immigration, a matter concerning which the church has no call to approach the government, but nothing was said against the resolution and it was adopted.

The other question was brought up by a petition from the Presbytery of Montreal, asking that a missionary evangelist be appointed to labor among the Chinese in Eastern Canada, especially in Montreal which is a distributing centre for them and where nearly five hundred are already gathered. After full consideration this was passed at a later stage and the Foreign Mission Committee was directed to procure a suitable laborer for such work.

STATE OF RELIGION.

Several subjects claimed attention on Tuesday evening. Among them was the state of religion, temperance and Sabbath schools. On the first, the report was presented by Mr. D. M. Ramsay. The recommendations which were adopted by the Assembly specially emphasized the importance of family religion and also the necessity of of faithfulness in public and in private on the part of all who are workers in the church.

TEMPERANCE.

Rev. D. Styles Fraser presented the Temperance Report and never did the Assembly receive a more encouraging one. During the year four

provinces of the Dominion have taken a plebiscite on prohibition with large majorities in all. In addition, the Legislature of a fifth province, New Brunswick, has voted unanimously in the same direction. In congregations, C. E. societies and Sabbath schools, active work is being carried on. In the schools in some of the provinces temperance is a regular subject of study, in the respective effects of abstinence and alcohol upon the human system. Along the whole line there is marked advance. The committee was instructed, in view of the plebiscite, to approach the provincial legislatures and ask them to adopt and enforce prohibitory legislation, and to urge such legislation upon the Dominion Government.

SABBATH SCHOOLS.

Rev. T. Fotheringham presented the report, which states that there are connected with our church, 2,100 schools, 17,700 officers and teachers, and 143,162 scholars. The total giving of the S. Schools during the year was \$85,037, an increase of \$6,456 over the previous year. This amount was given by 1,461 schools or about two thirds of the whole number.

THE BOYS' BRIGADE.

Mr. T. W. Nisbett, of Sarnia, spoke of this branch of work in which he has been for some time successfully engaged. Its object was, he said, the advancement of Christ's Kingdom among the boys, and he thought it well fitted to further that end.

In the appointment of the Committee the work for the ensuing year was divided into three parts, Rev. T. F. Fotheringham to be general convener and to have charge of finances and publications, Rev. W. Farquharson to have charge of Higher Religious Instruction with its examinations, and Rev. J. W. Rae to have charge of statistics. The Committee was authorized to borrow one thousand dollars to carry on its work.

RECEPTION OF MINISTERS.

This year as usual there was a number of applications from ministers of other churches to be received into the ministry of the Presbyterian Church in Canada.

Great care is exercised in the examination and admission of such, and every year some who thus apply are not recommended for reception by the Examining Committee. This year thirteen in all were received, of whom three were our own men who had been for a time in the United States and are now returning; some of the others were Presbyterians from other countries seeking admission to our church; and some were from the Baptist, Methodist, and Congregational Churches.

WANTED, A NEW CHURCH AND MANSE FUND.

The immense Home Mission district of Barrie and Algoma has many a poor field and has been trying to start a church and Manse building

Fund to give aid to such in northern Ontario. An application was made to assembly for its sanction, but instead thereof a proposal was made to have a Fund for Ontario and Quebec and this was referred to the Home Mission Committee for its consideration. In the meantime Barrie and Algoma are working away at their own scheme, which has already helped several struggling places, and they will gladly welcome assistance from any quarter.

REPORT OF THE "RECORDS."

On Thursday morning Dr. Scrimger presented the Report of the PRESBYTERIAN RECORD and of the CHILDREN'S RECORD, showing that the monthly issue of the former during the past year was 50,000 copies, and that of the latter nearly 21,000 copies. The report was received and the RECORDS heartily commended to the congregations and Sabbath Schools of the Church.

NEW PRESBYTERIES.

An overture was read from the Synod of Manitoba and the North West asking that the five Presbyteries of which it now consists be divided into nine. This would involve less travel and expense in attending meetings of Presbytery and secure better oversight of the various fields.

CHURCH AND MANSE BUILDING IN THE N. W.

Dr. Robertson presented the Report. During the past year help has been given to forty five congregations. When the Fund was established in 1882 there were only eighteen churches and three Manses west of Lake Superior. Since then help has been given to build 222 churches and 49 Manses.

YOUNG PEOPLE'S SOCIETIES.

Banding together for pleasure has long been customary with the young. Banding for religious worship and work is of these latter days, and who says that this is not advance? The next thing is to keep these societies in close touch with the church so that the young may be trained to the work of that church which they are so soon to carry on. Rev. Robert Johnson presented the report of the Young People's Societies. It recommended that where these societies already exist, sessions be urged to exercise a careful and constant oversight over them and that such societies report annually to the session. Further, that active members of all such societies be such persons as are members in full communion with our own or other churches; and that the ministers of the churches where such societies exist or shall exist, be ex-officio active members of these societies. This was heartily adopted by the Assembly.

SYSTEMATIC BENEVICENCE.

One of the chief corner stones in Christian life and work. Rev. Dr. Reid presented the report

of the committee. It shows that returns from congregations all go to prove the great helpfulness of weekly storing and giving.

FRATERNAL GREETINGS.

From other churches were received at different times during the sessions of the Assembly. One day it was a delegation from the Methodists; another day representatives from the Kirk of Scotland, the Episcopalians, and the Baptists were received at different times; a letter was read from the delegate of the Free Church of Scotland who could not well be present; and from far off Australia, from a sister church and colony, the Presbyterian Church of New South Wales, came a messenger with the words of fellowship and good cheer.

These kindly courtesies are far from mere formalities. They show to the outside world the essential unity of the church of Christ, while upon the minds of those who share in them they leave lasting impressions for good in broadened view of Christian fellowship and deepened love for the Church of Christ as a whole.

VOTES OF THANKS.

As the sun drew toward his setting on Thursday evening the last item on the docket was reached, hearty thanks were given to the kindly citizens of St. John, collectively and severally, who had, with more or less of self-denial, helped to make so pleasant the meeting of Assembly, and to all others who had helped to the same end. The parting words, few and impressive, were spoken by the Moderator, the parting song was sung, the parting prayer and benediction offered, and the Assembly adjourned to meet in St. Andrew's Church, London, Ont., on the second Wednesday of June, 1895.

In this brief, imperfect sketch many things have been omitted, things perhaps of greater import than those of which mention has been made, but in a condensed report it is difficult to sift aright. Enough has been said to give a glimpse of a pleasant and profitable meeting of Assembly and of the work with which it had to do, and we will try month by month to keep that work as fully as possible before the readers of the RECORD, with the hope and prayer that our Monthly Magazine, through the church which in a measure it represents, may do some little part in helping to win Canada for Christ.

The "Mission Record" of the Church of Scotland, in writing of their mission in East Central Africa, says: "Not for a long time have we heard of such a violation of 'missionary comity' as the conduct of Mr. Booth in setting down a Baptist Industrial Mission at Biantyre, and proceeding to tempt away the trained lads from the Church of Scotland's mission. From an account written on June 12 we learn that he had got hold of six trained school-boys, and was baptizing them by immersion. And this with the millions of Africa untouched by any Christian mission."

To an Inquirer. RECORD, making inquiry about studying for Foreign Mission work, will send his name or apply in person at this office, he will receive what information can be given.

Jubilee Services. On the 11th of July, 1844, the Synod of the Presbyterian Church of Nova Scotia resolved to undertake the work of missions to the heathen and appointed a committee for that purpose, and the F. M. Com., E.D., have arranged for a series of services from the 8th to the 15th of July in commemoration of the Jubilee of that event.

The meetings will begin in Halifax on Sabbath, July 8th, and will be continued in Windsor, Monday 9th; in Truro, Tuesday 10th; in Pictou, Wednesday 11th; in Charlottetown, Thursday 12th; and, in New Glasgow, Sabbath 15th. Others may be arranged, but this is the outlined programme as we have received it.

In addition to this, the ministers throughout the Synod are asked to call special attention to the subject by missionary sermons on one or other, or both, of these Sabbaths.

It is hoped that these meetings will do much to deepen the missionary interest, and that the Church will start forward on the home stretch of the century with more of the spirit of Rev. John Geddie, who was God's instrument in leading her to enter upon Foreign Mission work fifty years ago.

"The world needs more of the kind of religion that won't stop going to Church whenever it happens to have its feelings hurt."

There are two things needed in these days—first, for rich men to find out how poor men live; and second for poor men to know how rich men work.

The burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for the pearls.—*Richter*.

If you tell your troubles to God, you put them into the grave: they will never rise again when you have committed them to him. If you roll your burden anywhere else, it will roll back again, like the stone of Sisyphus.—*Spurgeon*.

"It is easy in the world to live after the world's opinion; it is easy in solitude to live after one's own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of his character."

It is a significant fact, says the *Missionary Herald*, that Hindoos, Mohammedans, and Parsees in India so clearly recognize the value of the Christian Sabbath that large numbers of non-Christian natives are applying for membership in the "Lord's Day Union."

THE PRES. GEN. ASSEMBLY OF U. S. A.

SARATOGA,' suggests mineral springs, big trunks, and the follies of fashion. But it is not always gay. The summer butterflies have not yet come. The one hundred and sixth General Assembly of the Presbyterian Church in the United States of America, as the Northern Presbyterian Church is called, has been meeting there; Baptist Missionary Societies of the United States have been holding their anniversaries there at the same time; and Saratoga has been as staid as any Quaker city; the days filled with earnest work, while the evening entertainments were missionary meetings instead of "hops."

To learn of their work, catch, if I might, of their inspiration, and gather something for the RECORD, I attended for a few days the General Assembly which met in Saratoga, May 17-29.

THE "VILLAGE"

Consists in large measure of hotels and boarding houses, of all grades and sizes, from the magnificent caravanserais that will home, at fabulous prices, two thousand guests, to the modest home where a spare room is made to turn a penny by housing the summer lodger of more slender purse. With a population of 11,000, it persists in the name of village, so that city folk may be under the pleasant delusion that they are going out of town for the summer. It abounds in splendid shade trees, the "feathery elm" wreathing street and park in beauty. The large hotels are open from June to October, and closed the remainder of the year.

THE "MINERAL SPRINGS."

The well nigh two score springs of different tastes and medicinal properties, that give the place its fame, are scattered for several miles along the valley. Some of them have been used for more than a century, and show no sign of failure. The water is strongly mineral, full of carbonic acid gas, is pure, clear and cold as it comes bubbling from a distance of 13 to 300 feet below, and when one gets used to it, is pleasant to drink. Judging from advertisements it is a panacea for every fleshly ill. The two industries of the place are bottling and exporting water and keeping summer boarders. The latter, during the "season," sometimes outnumber the inhabitants two to one.

THE ASSEMBLY

Was not in garb or outward appearance, a typical ecclesiastical gathering, but in its six hundred ministers and elders, it represented one of the largest, most active churches in the world, with a communion roll of 891,000 members. They were for the most part strong earnest men, some of them fresh from the conflict with all sorts of evil, in the frontier life of the wild new West, others from the wearing strain of work in the older centres, men who by their environ-

ment were stripped of conventionality, whose dress betrayed no class, and whose work in nearly all that they undertook, bore the impress of the directness and energy of their country. But though there was little clerical *collar or cloth*, the lack was made up in clerical *titles*. "Doctors" were as thick, if not as dim, as stars in the milky way. One was reminded too of our loss, by seeing here and there the familiar face of a minister from our own Church, who had gone over to help them.

THEIR WORK.

Although a "heresy trial" of no small dimensions was before them, they wisely put it off till the end of the Assembly, and attended first to the great work which their Church is carrying on. The summing up of that work shows two marked results of the past year. First, the deficits on their main schemes are very large. Owing to the "hard times" many generous friends were unable to give so much as formerly, while on the other hand, the demands upon the generosity of givers, in helping the poverty around them were larger than ever before, and their ability to give to the work of the Church was thus lessened. But there was another and more cheering result. The ingathering has been larger than ever before. The additions to the "Church at Home" on profession of faith have been over seventy-two thousand, being thirteen thousand more than in any previous year, while in the Foreign Field the reapers have sung for joy. This great ingathering is, by many, attributed to the fact that the "hard times" with regard to earthly matters have turned men's thoughts away to better things, led them to seek the kingdom of God and His righteousness. Whatever be the outward cause, never has the church enjoyed a more widespread, deep and quiet revival than during the past year.

AMONG THE FREEMEN.

Thirty years ago, the North broke the shackles from four million of slaves. Since that time they have nearly doubled, and to free the well nigh eight millions of the colored population of the South, from a bondage darker than of old, and make them Christ's freemen, is one of the great works the church has before her, and to which she is setting herself with growing interest and energy.

THEIR HOME MISSIONS.

The home mission work laid at their door is a vast one. To the more scattered settlements of the older States the gospel must be sent. Immigrants are pouring into the great new west at a rapid rate, and if not followed by the missionary they soon relapse into heathenism. Eighteen hundred and twenty-one missionaries, besides a large band of missionary teachers, were in the service of the Home Board the past year. At the beginning of the year their accounts showed a debt of \$66,400, and although the receipts

amounted to over nine hundred thousand dollars, the expenditure was over a million, and the year closed with a debt on the fund of the vast sum of \$258,000. Though from every hand the Macedonian cry is echoed with increasing intensity as restless multitudes pour in and onward into every corner of the great land, the Board has been compelled to adopt the motto, "no new work," and to see the stream of population surging past filling new settlements, without being able to follow it up by opening new churches. All that can be done in face of the enormous debt is to maintain the work already existing.

Great is the sorrow on the part of the frontier missionaries who hear that cry, but cannot respond, who see the need but are helpless to supply it. If the wealthy men and women in the church at large could only have listened to the facts and pleadings on "Home Mission Day," that debt, great as it is, would soon be removed and "advance" once more resumed.

THEIR FOREIGN MISSIONS.

In almost all parts of the world they are at work. They have missions to the Chinese and Japanese in their own land. To the regions beyond they have sent laborers, to Mexico and Guatamala; to Colombia, Chili, and Brazil; to Africa, to Syria and Persia; to India, Siam and Laos and Corea; to China and Japan. And not merely in these different lands, but in different centres in the same lands, they have established missions, and support in all 671 missionaries, men and women, from the home land, besides a host of native pastors, catechists, teachers and helpers of different kinds; and they expended in all for Foreign Missions, during the past year, more than a million of dollars.

Owing to the great financial depression, this fund too has fallen behind, and is now in debt to the amount of over one hundred thousand dollars, and the Board is compelled with great regret to stay further advance in the meantime.

PROF. SMITH'S CASE.

Last year the Assembly had to spend a week over the case of Prof. Briggs. This year, it had, for three days, a similar case. Prof. H. P. Smith of Lane Theological Seminary, Cincinnati, had published a pamphlet which many thought tended to undermine the authority of Scripture. The Presbytery took up the case and, finding that they could not be responsible for such teaching, suspended him from the ministry, from teaching in the name of the Presbyterian Church, until he could promise not to spread abroad what they believe to be hurtful error. He appealed to the Synod of Ohio, which sustained the Presbytery. Then he appealed to the General Assembly.

After getting through with most of their other work, the Assembly took up his appeal. He had four hours to present his case, and the opposite

side the same time. A fine spirit of fairness and Christian kindness and courtesy characterized the whole. Prof. Smith was in this respect a singular contrast to Prof. Briggs last year, and he impressed all most favorably by the spirit with which he debated the whole question, a spirit of fairness, entirely free from the low and abusive personalities which the principal actor in last year's trial bestowed in plenty upon those who were conducting the case against him.

After hearing the parties, the Assembly gave its members three minutes each to speak on the question. The roll was called. If all had spoken it would have taken three or four days. Many responded with "no remarks"; but as it was, three minute speeches filled nearly a whole day.

There was an amusing variety. It was a study. No small amount of pedigree and family history was given. The solemn, the tragic, the heroic, the parabolic, the business like, came in rapid succession. Many did not get through their introduction. The time was too short to rise high, but many a soaring flight was cut by the merciless fall of the gravel and the calling out of another name by the clerk, while the sometimes ludicrous collapse of the flyer relieved the tedium of the audience. It was a severe test. Many a fairly strong man, who would have preached a good sermon if given his time, got laughed at. But there were many notable exceptions. There was much skilled packing, showing master minds.

It was, moreover, a capital drill exercise in "coming to the point." If all public speakers had to pass through such from time to time, it would be a boon to listening and reading humanity. "O wad some power!"

One noticeable feature was that the men from the West, who are in the forefront of the fight with evil in all its worst forms, were almost unanimous in supporting the Synod and Presbytery.

At length came the vote. It was a solemn time. Many who loved the man and would gladly have done anything in their power for him, felt that they could not authorize what they believed to be false and hurtful error with regard to the Word of God, and the action of the Presbytery and Synod was sustained by a vote of nearly four to one.

UNION WITH THE SOUTH.

Before the war the Presbyterian Church in the United States was one. Then came that terrible four years' struggle, which rent the social, civil, and religious life of the land, and the Presbyterian Church is not yet reunited. The North wants union, part of the South, but not from feelings of resentment or ill will, does not want it. This year again, the North appointed a Committee on Union, and asked the South to do likewise. A telegram was sent, for the Southern Assembly was in session at the same time, but there came a reply, declining, and with regret the Committee on Union was discharged.

The next proposal of marriage will have to come from the South, but wise men say that it will not be long in coming. Some look for it next year. The vote in the Southern Assembly was only carried by a small majority, and the minority recorded their protest. The tide is running toward union. The majority will soon be on the other side, and war's red scar will seem no more the Presbyterian Church of the Great Republic.

Our Home Missions.

Maritime The number of families is reported **Synod.** as 20,502; communicants, 33,282; the giving for College Fund, ordinary \$3,302, special \$279; for Home Mission Fund \$8,411, for Augmentation \$7,524, for French Evangelization \$1,623; for Foreign Mission Fund, by congregations, etc., \$17,839, Women's Societies \$6,503, total \$24,347; to Aged and Infirm Ministers' Fund \$995; to Widows and Orphan's Fund, though in this synod it is not a scheme of the Church but a private insurance fund, were paid \$352; to the Assembly Expense Fund \$535. Total payments to the schemes of the Church, \$50,453; and for all purposes, including stipends, churches, schemes, etc., \$324,929.

Important The total number of churches and **Facts.** stations reported in connection with the Presbyterian Church in Canada is 2,606; families 96,160, communicants 181,370.

The total reported payments for the Home Mission Fund were \$64,979; for the Augmentation Fund \$31,013; for French Evangelization Fund \$27,500; for Foreign Missions by congregations alone \$59,547, by Women's Societies \$47,272, total for Foreign Missions \$106,819.

The total reported payments to Colleges are: \$21,531 to the Ordinary Fund, and \$16,110 special, such as to building, endowment, etc.; to the Aged and Infirm Ministers' Fund, \$9,624, to A. & I. M. Endowment Fund \$8,646; to Widows and Orphan's Fund \$5,908; to Assembly Expense Fund \$4,091.

The total payment to the schemes of the Church are reported as \$296,700; while the total giving for all purposes is \$2,093,086.

Harsh Times and In reporting the Home **Home Missions.** sion work of the year for the W. D., the Committee says: "The financial stringency of last year was severely felt in Western Canada. The scheduling of Canadian cattle brought down the prices on some of the Western ranges to a cent a pound in the hoof. The very best quality of wheat sold as low as 40 cents a bushel, and to aggravate the situation, the crop at some points was a failure, thus reducing the general average even in Manitoba below 16 bushels an acre. With the cost of living in the West, it is scarcely to be wondered at that these conditions entailed hardships. The depression affected every interest, and none, proportionately, more than missions. Deprived of their usual returns, the people were not able to fulfil promises, made in good faith to their ministers, and hence salaries, in many instances, were only very partially paid. The people, however, are not despondent and farming operations are as vigorously prosecuted this spring as if last season was favorable."

Thanks for The best thanks of the West, **Special Help.** says the H. M. Report, are due to many congregations and individual members of the Church in the East for special aid given to the Home Mission Fund and to individual missionaries. Prompt responses were received in every case when an appeal was made, and many a missionary was made glad. The past year showed how large and generous a measure of sympathy is found in the Church, and how ready a response it gives when occasion calls for aid.

Immigration Of the total increase of population in Manitoba between 1881 and 1891, 23½ per cent. was Presbyterian. The census shows that about 20 per cent. of Western people are Roman Catholic and 40 per cent. Protestant. That so high a percentage is Presbyterian, says the Report, but increases the responsibility of our Church to provide her children with ordinances. It is important that this work should be attended to while settlement is new. A considerable portion of the new arrivals are from Northern and Central Europe. Although different in language and habits, they are of the same stock as the Anglo-Saxon, and promise to become good settlers. If properly cared for in the matter of schools and churches, they can be assimilated in one or two generations. Quite a number of people are coming in from the United States, but as in the past, the bulk of our settlers are from Eastern Canada and from Britain.

Faithful The hard times of the past winter **in Trial.** bore especially hard upon the Home Missionaries in the West. The people could give but little of what they had promised. But the disappointment and loss did not induce one missionary to abandon his post. They sympathized with their people and refused to move, although some were called at good salaries to other congregations. One missionary with a large family last year got \$337 from the people and \$156 from the Home Mission Com. When we consider the cost of the necessities of life in the West, this amount would be very much smaller than in the East, and yet, when a small donation was sent him, he replied, asking leave to send it to another missionary, who, in his opinion, needed it more than himself.

The work is hard and the service inadequately rewarded. The Home Mission Fund is often in arrears, and constant pressure is applied to reduce the grants to the older missions, so that means may be available for new work. The people try to make up the reduction in the grant, and in fat years they succeed, but lean years come and the congregation is in arrears for salary. The minister appreciates the efforts of his people to maintain ordinances and cancel the balance due him. Take them as a whole, says the Report, the Church has not in her service a more worthy band of men and women than those engaged in Home Mission work on the western frontier.

Work among Foreigners Reference was made in the last report to the masses of Icelanders, Scandinavians, Germans, Hungarians and others, settling in the country, for whose religious well-being no adequate provision was made. Many other settlers are not in a position to support ordinances themselves, and the Church has this spring sent missionaries to several localities at the request of the people. Two Icelandic students, who are studying for the ministry of the Church, are sent to two settlements of their own people with over 100 families each in them. A Hungarian minister, highly recommended by Dr. Moody, the Free Church missionary at Budapest, Hungary, began work lately in a strong colony of his fellow-countrymen in Assiniboia. A young missionary was sent to settlements of Germans on the North Saskatchewan, and good results are anticipated. A Scandinavian missionary was sent to three colonies of his own people, lying mostly north of Whitewood, and from his experience, zeal and piety it is confidently expected that he will prove a valuable moral and religious force. Last autumn a missionary was sent to the settlers in the neighborhood of the Mormon colony, with instructions to care as far as possible for the religious welfare of all whom he could influence. A good beginning has been made and the missionary reports encouragingly. Since a large proportion of the settlers of the west are from the continent of Europe, and of the Protestant faith, it is hoped that means and men may be available for a larger work among them. We devoutly pray God's blessing on the beginning already made.—*H. M. Report.*

Danger from neglect of Home Missions. It is important that work should be attended to while settlement is new. The religious habits of many people are largely the result of external circumstances; change the environment and their religion suffers an eclipse. The neglect of early settlements is largely to blame for the fact that 32,000,000 of the American people are said to attend no church. The wholesale alienation of the people in Australasia from the church is to be accounted for in the same way.

Nor has Canada escaped the evils of neglect on her western borders, and the slowness with which the Church follows settlers is commented on by the unbeliever to her injury. The gambler, the liquor-seller and the strange woman—the missionaries of the devil—reach the frontier town, it is said, by fast express and the Church by slow stage. Experience shows that new settlements are plastic, while those left for a time to themselves give meagre returns when Christian work is attempted. Now, not five or ten years hence, is the accepted time.

The effect of neglect is painfully brought home to our own church in the occupation of some new

fields last season. In one case the missionary found one professing Christian in a distance of seventy miles. Another missionary spent the summer in a valley, which it took him a month to explore, and fewer than ten professing Christians were found among the hundreds visited. Where the ordinances of religion are not dispensed, the Sabbath is not observed, there is no family religion generally speaking, and morals are apt to decline; such was the case here.

In another district, occupied last season for the first time, young men were in the habit of meeting in each other's houses on Sabbath to gamble, drink and do worse. The lives of two of them were shortened through their excesses. A mission was organized, a revival of religion took place, and a number of these young men were hopefully converted to God; and since they had no missionary during the winter, they met in each other's houses to read and pray.—*H. M. Report.*

POINTE AUX TREMBLES SCHOOLS, 1893-4.

BY REV. J. BOURGOIN, PRINCIPAL.

The past year has been one of great blessing, success and prosperity, for our schools, and we can but thank the Lord for the constant manifestation of His protection and care over this department of our Mission.

UNREST OF ROMAN CATHOLICS.

A strong desire for a higher popular education is everywhere expressed by the Roman Catholics of the Province of Quebec, who cannot but question as to the immediate cause of the state of stagnation in which they are kept, while the other Provinces of the Dominion, though younger, seem to surpass ours in every respect.

Light comes from the East, the West, and the South, and the time is coming when it shall be impossible to satisfy the French Canadians with the scanty programme of their rural schools, where a fair knowledge of the catechism has so far been considered as the ne plus ultra of a primary education. They ask for something useful, practical, helpful; something that would make of them better farmers, artisans, merchants, etc. In their efforts towards progress they find out that while immense churches, convents, and priests' houses, are frequently built against their own will in order to suit the pride of the clergy, all their claims for improvement of their educational system has been skillfully eluded, and almost everywhere the school-house remains a miserable hovel.

POOR SCHOOLS AND THEIR FRUIT.

While nothing is spared for preparing young men for the priesthood, (seminaries are to be seen everywhere,) there are only a few normal schools for preparing teachers, and many a young girl is teaching before having acquired the proper qualifications. They perform their work under the supervision of trustees, who being sometimes unable to read or write, are entirely under the control of the priest. When a child leaves such a school at the age of twelve or thirteen, what does he know? Latin prayers, which he does not understand, the Roman Catholic

Catechism, which is as Hebrew to him, and some ceremonies of the church; but what he knows over all is that there is a spiritual power to which he must submit, a priest that he must blindly obey in all circumstances, and without questioning even if he was wrong. He knows that he belongs to a church out of which there is no salvation, consequently he must consider all other citizens, whether good or bad, as reprobates, heretics, rebellious, and therefore as dangerous neighbours, with whom he shall avoid intercourse, and to whom he is not bound to keep faith. He knows that there is a book, the source of all heresy, which is so dangerous that the priest alone can open it.

FITNESS FOR CONFIRMATION.

When a child knows that well enough never to forget it, he is admitted to the rite of confirmation, through which he is made a perfect Christian, that is a perfect Roman Catholic, a poor submissive slave, trembling under clerical authority, crushed by fear of incurring the displeasure of that man-god, who is the sole arbiter of his salvation or damnation, of his prosperity or his misery, his honour or shame.

WHAT THEY DO NOT KNOW.

Now here is what he does not know, and what every Protestant child does know, that we have in Heaven a merciful Father, who so loved the world that He has given His beloved Son for the Salvation of sinners; that through faith in Jesus crucified we have eternal life; that by the Holy Spirit our sanctification is accomplished; that salvation is free and certain for the believer; that every man is our neighbour; that as citizens we must obey our rulers and not the Pope in politics; that our country must be nearer our hearts than Rome, and that we must promote among us a spirit of union and harmony.

MANY DISSATISFIED.

However, there are many among them whose conscience oppose the system, whose minds have been enlightened; men who are more Catholic than Roman, and who are ready to disobey their priests, to expose themselves to all kinds of grievances in order to procure a better education for their children, and they openly send them to us. Others, more timid, who are afraid of the Damocles' sword hanging over their head, send them secretly.

WHY THE CLERGY OPPOSE.

We are convinced that the opposition of the clergy towards our schools has never been greater than to-day. Of course, they know very well that it is not exactly the education we give to a few young people that will endanger their powerful system, but they fight against us because they are compelled in self-defence to improve their schools in many localities. It is not the few who become Protestants in our schools that will empty their churches, but the danger lies in their contact, their influence, their intercourse with others to whom they shall communicate their ideas, and give the gospel. Their wrath is not excited only by the few who come to us in spite of their warnings, but by the hundreds who every year ask their permission

THE PRESENT NEED.

Our great need at present is not only a larger number of missionaries, but an army of young people full of the spirit of God, who, in the carpenter's shop, the blacksmith's shop, in the fields, in the woods, and on the waters, shall be the brave heralds of the truth, the promoters of a spirit of enquiry, and the pioneers of a peaceful reformation.

HOW AND WHAT WE TEACH.

Never before have our schools had so large a number of pupils as this year, one hundred and twelve boys and seventy-two girls,—in all one hundred and eighty-four have been received. One hundred and four were children of parents who still adhere to the Church of Rome. The religious and moral progress of our pupils is always kept paramount, and though we endeavour to hasten their intellectual development by all means within our reach, we continue to devote the best part of our time in bringing them to a clear knowledge of the Gospel truth. In doing this we have to act cautiously in order not to frighten our Romanists who might leave the school, which happens sometimes. At the beginning of the session, we endeavour to impress them with the beauty of the Bible, with the fact that our Bible is the same as the Bible of the priests, and that it is not only the right but the duty of every one to read it. It is only after having established the supreme authority of the Holy Scriptures that we bring the errors of Rome under their judgment. Every superstition or error is examined under the light of the Gospel. Among these are the worshipping of the Virgin Mary, the saints and their images, the use of crucifix, beads, scapularies, medals, holy water, relics, salvation through their own merits, baptismal regeneration, purgatory, the efficacy of money, masses, prayers, pilgrimages for saving souls from that place of torment, the worshipping of their idol (a wafer, which through the magic power of the priest becomes the body, the blood, the soul and divinity of Christ), the use of an unknown language in public worship, the supremacy of Peter, and his infallibility.

MAKING MORAL CROOKEDNESS STRAIGHT.

But that is not all, it remains to rectify the conscience and judgment of our young people which have been distorted by Jesuitical teachings, and to eradicate the effects of long cherished prejudices. It is only with the help of the Holy Spirit that this difficult work can be accomplished. Towards the end of the session we have heard frequently some of the pupils say: "I am no longer a Roman Catholic!" and immediately scapularies and beads went to the fire. Twenty-five of our young men and young women have been converted to the Saviour during the Session, and they are full of the desire of spreading the good tidings of the Gospel.

HOW TO SUFFER FOR CHRIST'S SAKE.

Probably very few of our supporters can imagine what an amount of humiliation, suffering and vexation is the unavoidable consequence of the conversion of our young people from Romanism to our faith. To endure these persecutions, to face the difficulties of finding a living among their own people, and to overcome the opprobrium cast over them, require from our young converts more faith and courage than many would imagine.

OUR TEMPERANCE SOCIETY

has done a most successful work during this session, and the prayer meetings held by the pupils themselves have never been so well attended, and so interesting. Mar a prayer has ascended to the throne of grace for the friends and supporters of our mission.

We feel more deeply every day that the Lord is manifesting His power in our midst, thus strengthening our conviction that these schools are God's chosen instrumentality for spreading the truth and saving precious souls.

CHURCH AND MANSE BUILDING FUND OF MAN. AND NORTH WEST.

This Fund Aids, by a small grant, or a loan without interest, or a loan at a small rate of interest, congregations that cannot build manses or churches for themselves, but which with a little timely aid are enabled to do so. Manses are a necessity in these new fields for there are no houses to rent. The Fund has been in existence twelve years and has done great good. The following extracts from the Report to Assembly are of interest :

WORK OF THE YEAR.

The Board gave assistance to 45 congregations during the year. The aid given to 6 was in connection with buildings previously erected, while the aid given to the remaining 39 was to erect new buildings. Of these new buildings, 13 are manses and 26 churches. In material, one is stone, two brick, two log, and 34 frame. Of the 45 congregations assisted, 31 are in the Synod of Manitoba and the North-West Territories, and 14 in the Synod of British Columbia. The grants amounted to \$2,575, and the loans to \$13,400, making a total of \$15,975. Value of buildings is \$7,125.

RECORD OF TWELVE YEARS.

At the beginning the work of the Board was confined to Manitoba and the North-West ; but, afterward, British Columbia and that part of Ontario west of Lake Superior were added. The General Assembly did not see its way clear to order a collection for the Fund, as one of the Schemes of the Church. But the work commended itself to the judgment of a number of the wealthier members of the Church, who have given liberally to it.

When the Board began its work in 1882, there only 18 churches and 3 manses belonging to the Church between Lake Superior and the Pacific. Since that date, the Board has helped to erect 22 churches and 49 manses, or 271 buildings in all, being an average of 22 a year. The estimated value of these is about \$400,000 ; and although not one-fifth as much has been expended on manses as on churches, yet the rent saved by these manses would yield interest at 9 per cent. on all the capital placed at the disposal of the Board.

EFFECT OF CHURCH-BUILDING ON HOME MISSIONS.

This Fund had helped to take possession of villages, towns and country districts in the name of Christianity ; it has provided weak and struggling missions with a home, and furnished shelter for public service and the exercises of the Sabbath School ; it has provided missionaries and their families with comfortable residences, where rents are high, and suitable shelter must be provided for the cold winters ; it has shown the unity of the Church, and the desire of the

strong to help the weak, and has thus helped to silence many an infidel taunt.

The churches are cheerfully given to other denominations when not required by our own people : and they have been frequently used for school purposes in districts where the people were unable to build school-houses. In mining and similar districts they are kept open during the week as reading rooms, and so afford young men opportunities for mental improvement, away from haunts and associations that are only evil. On more occasions than one a torpid conscience has been awakened by the church bell, and a fishing or shooting party broken up by passing the church on a Sabbath morning.

Should there not be more of these silent monitors ? for they help to connect the present with the past, with its sacred memories and hallowed associations. Services are now conducted by the Church at 500 places where she has no church. It may also be worth noting that, as far as known to your Board, not a church it helped to erect is standing idle, excepting one which is closed for other than for financial reasons, nor has one of them been sold.

GENEROUS HELP BY MR. MORTON AND OTHERS.

The Board reports with thankfulness the large measure of help given by J. T. Morton, Esq., of London, England, for the work of Church extension in Western Canada. But for this timely and generous aid the work of the Board would have been seriously retarded.

Attention is also directed to the handsome contribution of \$5,000 given anonymously through the Superintendent of Missions. The \$500 given by the Y. P. S. C. E. of First Presbyterian Church, London, is also worthy of special commendation. Moneys of this kind will be kept separate, and loaned in the name of C. E. Society, and when refunded, reloaned in the same way.

MEANS REQUIRED FOR FOREIGN SETTLERS.

But much yet remains to be done. There are a number of colonies in the West, from the continent of Europe, that are uncared for by any one, that were connected with the Reformed Churches, that have appealed to us for ordinances, but are too poor to erect churches or provide manses under the usual conditions when missionaries are sent. Such people call for special aid—aid which the Board with the other claims resting upon it cannot meet. It is almost an axiom of Western Missions, that the efficiency of a missionary is increased 25 per cent. by having a suitable building in which to conduct services. Before the Board agrees to assist any congregation, the Presbytery must approve of the site and proposed building, and the amount and nature of the help asked. Reasonable care is taken to prevent the erections of buildings in places with no assured future.

MONTREAL WOMAN'S MISSIONARY SOCIETY.

BY MRS ROBERT CAMPBELL.

A few notes on the work of this society will be interesting to many readers of the RECORD. It is well known to differ from the other women's missionary organizations of the Presbyterian church in that it does not confine its sphere of operations to the Foreign Mission field, but seeks, successfully, to carry on under the management of one Board, Home, French and Foreign work. It was for many years a society wholly devoted to French evangelization, and during the twelve years that have passed since the change was made to the present constitution, while much progress has certainly been made along each line of work, much more remains to be accomplished.

At the last public meeting of the Society, on Friday, June 1st, a very interesting and helpful address was given by the Rev. Mr. Scott, on the present aspect of French and Foreign Missions; and Dr. Thompson, lately of Canton, China, pointed out the possibilities of fruitful Christian work among the Chinese now in our Dominion, who number some 10,000, and are willing to be taught. While listening to these speakers, and to the reports presented by our own city missionaries, Madame Côte and Miss McSween, the ladies present were deeply impressed with the urgent need for more active effort to interest the women of our churches, and draw them into this work, "To the help of the Lord against the mighty."

The Society desires to have an auxiliary in every congregation in this Presbytery and surrounding district, and every women of these congregations a member in full sympathy with all such work, so, it is evident that much yet requires to be done. During the past year in addition to paying the salaries of Dr. Lucinda Graham, in Honan, and Madame Côte and Miss McSween in the city, various other sums have been sent to the North-West for Home Mission work and Indian schools, for Zenana work in India, and to Pointe aux Trembles school.

More money is no doubt needed at once to extend the work, but we feel that if women could only be aroused to a keener sense of their responsibility in this matter, and made to realize what a benefit to their own souls is to be found in the doing of this duty for God and man, the money would be sure to come. We would especially emphasize the value of many small contributions. These given in the right spirit are the mainspring of all women's monetary undertakings. Any information as to the working of this society can be had from either of the secretaries, Miss S. J. Macmaster, Clandeboy Ave., or Mrs. R. Campbell, 68 St. Famille street, Montreal.

Church Notes and Notices.

THE MINISTERS' COLUMN.

CALLS.

From Cote St. Louis, Montreal, to Mr. Doherty, Montreal Pres. Coll. Accepted. Induction, June 11.

From Maple Valley and Singhampton to Mr. R. McCroll, of Dresden.

From Lakefield to Mr. R. M. Hamilton, of Toronto.

From Thornly and Omagh, Tor. Pres., to Mr. C. T. Tough, of Knox Coll. Tor. Accepted. Induction, July 5.

From Brampton, Tor. Pres., to Mr. W. C. Clarke, of Pres. Coll., Montreal. Accepted. Induction 23 June.

From East Ch. Cong., Tor. Pres., to Mr. J. H. Morrison, of Listowel.

From South Gut and Englishtown, Sydney Pres., to Mr. Alex. J. McDonald. Accepted. Induction 6 June.

From Oak St. Ch., Toronto, to Mr. J. A. Morrison, of Listowel.

RESIGNATIONS.

Mr. E. Grant of Middle Musquodoboit, Ha. Pres.

Mr. Davidson of Wroxeter, Maitland Pres.

Mr. George Law of Knox Church, Belgrave, Maitland Pres.

OBITUARIES.

Rev. Wm. Murchie was born in 1860, in Restigouche, N.B. He studied in the training school and university, at Fredericton, studied theology at Princeton, and took a post graduate course in Edinburgh. In 1890 he was licensed and ordained by the Presbytery of St. John, and labored for a time in Scotch settlement. In 1891 he offered himself for service in the North-West, and was sent to Binscarth, Minnedosa, where he gathered a congregation which called him as pastor that same year. From exposure he contracted rheumatism which compelled him to resign in 1892. He returned to his native place, lingered on in much suffering, till on 21st of May he was called to rest from all pain.

PRESBYTERY MEETINGS.

Algoma, Little Current, Sept. 18, 7 p. m.

Bruce, Paisley, July 10, 11 a. m.

Brockville, July 9, 1.30 p. m.

Barrie, Barrie, May 20, 10.30 a. m.

Calgary, Macleod, Alberta, Sept. 5, 8 p. m.

Chatham, Chat., St. And., July 10, 10 a. m.

Glengarry, Alexandria, July 10.

Guelph, Guelph, St. And., July 17, 10.30 a. m.

Huron, Brucefield, July 10, 10.30 a. m.

Kamloops, Enderby, St. A., Sept. 10, 10.30 a. m.

London, St. Thomas, Knox, July 10, 2 p. m.

Maitland, Wingham, July 17, a. m.

Montreal, Mont. Pres. Col., July 10, 10 a. m.

Orangeville, Orangev'l, July 10, 10.30 a. m.

Paris, Ingersoll, July 10, 11 a. m.

Peterboro, Pet., St. And., July 3, 9 a. m.

Quebec, Sherbrooke, Aug. 28.

Regina, Reg., July 11.

Sarnia, Sarnia, St. And., July 3, 10 a. m.

Saugeen Harriston, Knox, July 10, 10 a. m.

Toronto, Tor., St. And., 1st Tues of every mo.

Whitby, Bowvanv'l, St. Paul, July 17, 10 a. m.

Winnipeg, Win., July 10.

Sense shines with a double luster when it is set in humility. An able and yet humble man is a jewel worth a kingdom.

Our Foreign Missions.

Debt and Jubilee. "Our Foreign Mission jubilee, must, to be true to its name, be a year of release from all financial obligations," says the Eastern Division of the Committee. The indebtedness at the close of the financial year just ended was \$3,481.53, of this, \$1,201.81 was the unpaid balance of the former debt, and \$2,279.69, a deficit on the past year. We trust that our people will give, even though it should be out of "the abundance of their poverty," to release the cause from the shackles of debt on this our jubilee year.

The Mortons. A full and vivid account of the departure of Dr. and Mrs. Morton for a furlough of a few months, is given in the *Trinidad Daily News*. A number of ministers, missionaries, and teachers were present, and about 300 East Indians. The Church was decorated with flowers. A young Indian occupied the chair, and in a few brief but timely and excellent remarks he presented a written address to Dr. Morton, and another to Mrs. Morton. Each address was accompanied by a purse of five sovereigns, "with which we request you to purchase pairs of spectacles to be worn in token of the high respect and esteem in which you are held by us." The replies of Dr. and Mrs. Morton were brief but admirable. Viewing the results of the twenty-six years since first they went to that field, even looking no farther than the intelligent Christian congregation before them, they might well exclaim, "What hath God wrought?" Dr. and Mrs. Morton are spending their furlough in Scotland, where their family are studying. These are our oldest missionaries, but they are not old people, and bid fair to do good work for many days to come.

The Campbells. No thrilling tones of pibroch gave warning that "The Campbells are coming" but from a ten years steady campaign for King and Kingdom against the powers of darkness in India, Rev. J. Fraser Campbell and Mrs. Campbell quietly dropped in upon friends the other day for a little rest. For nearly twenty years they have toiled in India, with one furlough about ten years ago. The millions going down to death, for whom they can do nothing, presses heavily upon them. Mr. Campbell says,—"We have been obliged to cut off, in our aims, district after district, for which we once thought we could do something, until we have reduced it to about one half, but in this there are about five millions of people for whom we feel ourselves responsible. We have among them only five stations, and they are dying off at the rate of 170,000 a year, and going down to death without God and without hope. When will the Church awake?"

The Goforths. The minutes of the Presbytery of Honan, just to hand, state that "Owing to Paul Goforth's continued and serious illness making it necessary for Mrs. Goforth to return to Canada with him, Mr. Goforth was requested to go with them." They are entitled to a furlough, but owing to the urgency of the work they did not wish to come in the meantime, if they could avoid it. Mr. Goforth writes to the committee that it is about the most difficult thing he ever did to leave the mission at this time when the work is so great and laborers so few. They have wrought hard, and are beginning to see some of the fruits of their danger and toil.

Mission to the Jews. Rev. R. P. McKay writes:—The work amongst the Jews is opening up. The discouraging thing to report is that whilst in our two Missions in Palestine and Montreal we expended nearly \$3,000, less than \$900 came into the treasury. The friends of the Jews must awake, and should remember that whilst there are many side schemes starting, our own Missions have the first claim on our liberality.

The Mangs at Indore. Mr. Wilkie gave to the F. M. Com. at its recent meeting, a very interesting account of the condition and work amongst the Mangs. He baptized 58 adults during the year, and very many more are seeking baptism, but he considered it best to delay. They are very poor, many of them homeless, living under a tree, or an abandoned lime kiln, open on all sides, but sheltered above. They have 17 or 18 Sunday Schools amongst them, often held under a tree, and the number of such schools is limited only by the supply of workers.

Mr. Wilkie has picked fourteen of the most hopeful of the converts, varying in age from seventeen to twenty-two years, and has them engaged in a course of study, in order that they may become workers amongst their own people. They are very much persecuted, especially by the heathen priesthood, but they are willing to suffer for Christ's sake.

Our missionaries are striving to teach them certain industrial arts, in order that they may provide for themselves. This is the more needful, inasmuch as they by becoming Christians, lose their former occupation, which was drum beating at marriages and other festive occasions.

Formosa Notes. When Dr. Mackay was leaving Formosa on his present furlough the natives raised nearly two hundred dollars as an expression of their esteem. One hundred dollars of this amount was presented in cash, which Dr. Mackay returned with the request that it be used for the opening of four new stations at points where the people were very urgent in asking for a preacher.

Pastor Tan He and Giam-Chen Hoa, are two

of Dr. Mackay's earliest converts and preachers. They are good, earnest, able men; the former is pastor at Sintiam, receives per month \$17.00 in silver, equal to \$9.71 in gold, and the congregation is self-sustaining. The latter receives \$20.00 in silver, equal to \$11.43 in gold, and these are the best paid of the native ministry, most of them receiving *eight* and *nine* dollars, silver, per month. There are more than sixty native preachers, and fifteen students, preaching from house to house.

Mr. Gould reports that during a visit to the churches on the Western coast, he was greatly interested to see shops closed on the Lord's Day, in heathen cities, when closing the shop one day in seven means to these converts a great deal of sacrifice.

New Station At a recent Presbytery meeting in Honan, "It was resolved that since the local magistrates acting under orders from Li Hung Chung, have publicly posted up proclamations very favorable to us, in setting forth the rights of foreigners to residence and protection in interior China; and since property in a good location is now offered to us in Chang Te Fu, that Presbytery take advantage of the opportunity and proceed at once to secure the property, if it be possible to do so on reasonable terms.

Field Work The Acts of the Apostles is being in Honan, acted over again in our mission fields. At Hsin-ts'un, a large market town some fifteen miles from Chu Wang, one of the stations in Honan, there is a hopeful work that has arisen from touring and field preaching. The Lord has called six or seven men who are not afraid to witness for Him, and many seem to sympathize with them. But many oppose, and it is a live question. In shop and street the discussion between the two parties goes on, and sometimes scores gather to listen.

Another centre is Ts'ai Yuan, a town about twenty-three miles distant. In that region there is a certain sect, numbering some eighteen hundred members, who have selected the stars as one of the chief objects of worship. Some of the chief men among them are now interested in the Gospel. This work is full of promise, for if several of the leaders believe, it will probably influence the whole sect in favor of Christianity.

A Good Opportunity. In February, four of the Honan missionaries, Messrs. Goforth, McGillivray, Grant, and McKenzie, attended a great fair at Hsün-hsien. During the fifteen days of the fair, several hundred thousand people assembled to worship the goddess, Loa Nai-Nai. Each day preaching was carried on simultaneously in three different parts of the city. "This opportunity for spreading the truth," writes a missionary, "is the best we have had throughout

the year. It is there that we hope to strike the most effective blow against idolatry."

A Chinese College. The American Presbyterian Mission in Shantung, the Province adjoining Honan on the east, recently asked the Presbytery of Honan to unite with them in the establishment of a college for the higher education of native Christians, and fitting them for teachers and preachers to their own people. The request was considered and the matter referred back to the Shantung mission for fuller information without taking any definite steps. China must be evangelized by the Chinese and men must be trained for the work

THE YEAR OF JUBILEE.

A STORY OF FAITH AND TRIUMPH.

ON the eleventh day of July, 1844, the Synod of the Presbyterian Church of Nova Scotia resolved "to embark in the Foreign Mission enterprise." This little body was one of eight Presbyterian Churches then existing within the bounds of the present Dominion of Canada. After several local unions, the number was reduced to four in 1867, and these four in 1915 became one as the Presbyterian Church in Canada. This then is the jubilee year of Foreign Missions for our Church. We cannot over-honor nor too closely imitate the faith, zeal, sacrifice and loyalty to the Captain of our salvation, of the little Church of fifty years ago that so nobly resolved to undertake the sending of a missionary to some region of moral darkness and to equip a station for him there, that the heathen might "see a great light" and have their night of misery dispelled.

In the providence of God they were led, after diligent and prayerful inquiry, to adopt some part of the South Sea Islands as their post of work; and later on, when Mr. Geddie, the missionary designated, to whose earnest pleading in the pulpit, the press, and the Church courts, the awakening of the missionary fervor is principally to be attributed, reached the Islands of the South, he was directed by the leadings of God to Aneityum, one of the New Hebrides group of Islands, as the spot where he should set up the standard of the Cross. In that group the work has ever since been carried on, and at the close of 1893 there were reported by the clerk of the Mission Synod eighteen missionaries, representing, besides the Presbyterian Church in Canada, seven other Churches who are engaged with us in prosecuting this work.

Our interest in this field should surely be undying, for, besides Dr. Geddie, the apostle of the mission who, with his devoted wife, labored four years without a colleague, a goodly crowd of witnesses testify to the longing of the fathers for the

evangelization of the whole field. The dust of four of our former missionaries, and four of the noble women that toiled there, mingles with the soil. The names of Matheson, Johnson, the Gordons, Mrs. Matheson, Mrs. Copeland and Mrs. McKenzie will ever be enshrined in the memory of the church, and will consecrate to her the field whereon her first triumphs in heathen lands were achieved. Others, like Dr. Geddie and Donald Morrison and their wives, who wore themselves out in the effort to save the New Hebrides, and went to Australia or elsewhere to die, as well as the faithful band that are now toiling on for us, and winning every year their way into the hearts of the people and bringing many of them to trust in our common Saviour, will, while history runs its course, invest the New Hebrides Mission for the Presbyterian Church in Canada, with an imperishable interest.

The year of our missionary jubilee should impress us deeply with the sense of God's great goodness to us as a church in all the departments of our work, and should so stir us up to a sense of our failures and feebleness of effort that a new departure of redoubled energy shall be made by us in the great work which, in common with all the churches of Christ, we are aiming to compass in obedience to our Master's parting commission—the work of "preaching to gospel to every creature."—*F. M. Report.*

LETTER FROM TRINIDAD.

BY MISS. ADELLA ARCHIBALD.

Princetown, Trinidad, May 24, 1894.

DEAR MR. SCOTT,

OUR new school house which has been under way for some time, is now completed and we are comfortably settled in it. The old building was in a very dilapidated condition, the new is substantial and cool. The grounds have been much improved, and a fine large concrete cistern for water built. In the long dry season there will not be scarcity of water again as there has been this year.

On Friday evening, May 18th, the school room was opened. There was a good audience, excellent attention, and the meeting passed off successfully. Sunday school held there at 10 a.m., was somewhat larger than usual.

A LEPER BAPTIZED.

At the Hindi Service one of the school boys, Ramdat, was baptized. He is a poor leprous boy living on one of the estates near by. This disease is not thought to be contagious in its earlier stage and those afflicted with it are not isolated except in bed cases. For some years Ramdat has been in the school and made good progress in English, but especially in Hindi reading. Lately he has been seeking baptism and came forward last Sunday.

The youngest of a heathen family, none of whom, save himself, have been taught, he may be the means of leading others in his own home to the true Light.

SUDDEN DEATH OF A WORTHY STUDENT.

At the English Service in the evening, Mr. Macrae preached from "Blessed are the dead which die in the Lord, etc.," and reference was made to John Gobin, our catechist, who died suddenly on the Thursday night before. Gobin was one of the First Class students at the college and a most faithful devoted worker.

Some three weeks ago he was ill with a slight attack of fever, but was soon over it, and round again at his usual work. The first of last week he took a relapse and died two or three days later. Just before his death he asked one of his christian friends at his bedside to read the 23rd Psalm in Hindi and pray with him. After they had done so he said he would go to sleep. He did fall asleep in Jesus, so quietly and easily that the watchers at his bed did not know when the Spirit fled.

There was a large gathering at the funeral next day. Christians, heathen and Mohammedans came to the church and listened attentively throughout the service. Gobin was well and favourably known throughout the district and much beloved and esteemed.

The whole congregation seemed touched with the suddenness of his removal. He gave promise of still greater usefulness after the training he had received at the college, but we know that He, who over-rules all for good, makes no mistakes.

For four and a half years since I came here, he has daily gone in and out of the school room, bringing the children in the morning, teaching the Hindi classes, and asking for the names of absentees or sick children that he might visit them on his rounds in the afternoon.

We miss him much, especially at the hour when he came in to teach. He leaves a widow and three children, the eldest a boy of 12 years and one of my most advanced school boys.

The Sabbath Services at the opening of our new school house were thus of more than usual interest, the baptism in the morning and the memorial service in the evenings. Gobin was one of the first fruits of the Mission, being a school boy on Jordan Hill Estate while Dr. Morton was in this district.

THE WET SEASON

Is about coming on. There has been a long dry spell, clouds of dust have filled the air, plants were parched and withered, and in some places there has been almost a water famine. The showers which fell last week have changed the aspect of things and given a supply of water for use. Very soon we may look for torrents of rain. As showers are now much desired to water and refresh the dry and thisty land, so to refresh ourselves and revive our work. "Showers of blessing we plead."

GOOD NEWS FROM HONAN.

LETTER FROM REV. J. FRAZER SMITH.

HSIN CHÊN, April 16, 1891.

DEAR MR. SCOTT:—On several occasions I have had to write when the outlook was anything but encouraging, and, therefore, it is all the more gratifying to me to be able to write that there are evident signs of progress in every line. The number of patients attending the dispensaries is larger than ever before, and the number of those willing to undergo surgical operations is steadily on the increase.

During the last month the doctors at Chu Wang performed three very difficult major operations with good success in each case. In this is seen the wisdom of having two physicians at one station, as operations can be undertaken that one doctor alone, at the present stage in our work, would not think of attempting.

At Hsin Chên we have had as many as twenty-five operations in the week, mostly on the eye, and we have had the pleasure of seeing quite a number who have been blind for years go away rejoicing in that they were able to walk around alone and see to do their work.

But we long to see more of them rejoice because Jesus, the Light of the world, has shone into their dark hearts. We thank God for what He has already done in making the healing of the body a means of blessing to not a few patients and their friends. The spirit of enquiry among the patients was never so manifest as lately, and among those who listen to the preaching of the Gospel, a larger number than usual listen with some degree of interest.

A little over a year ago, a man from a village some 20 miles away came to the dispensary with a blind man, and remained a few days and listened to the Gospel. Very little could be done for the blind man, but he took quite an interest in what he heard of the new doctrine.

On different occasions this same man brought other patients, and at last he acknowledged himself as an enquirer. Others in the village became interested, and soon a little company met regularly to study the Scriptures and to pray. Persecution arose, but they kept on, and soon others joined them.

About two weeks ago, two of the missionaries visited the place and examined some fifteen candidates who had applied to be taken on probation for Baptism. Of this number, eleven, one of whom was the blind man already referred to, were received on probation. Last week three other candidates were received on probation, making in all upwards of twenty in connection with Hsin Chên station alone.

The brethren at Chu Wang, I expect, could give a similar report, so that we have great cause to thank God and take courage. The year of probation may prove too much for some of them, but we pray that the majority of them may stand faithful.

During the last month, too, we have had the pleasure of baptizing the first-fruits from among the women. At Hsin Chên, the wives of our first two converts, the Chous, and at Chu Wang the wife of teacher Wang.

I am sure that those at home who have been praying so earnestly for the Lord's work in Honan, will unite with us in thanksgiving to God for all His goodness, and pray that these tokens of His favour may lead us all to trust Him more fully, and to labour more earnestly in our Master's vineyard.

When we think of the millions in China who have yet to hear the sound of the Gospel, and then think of the terrible wall of superstition which hedges them in so completely and prevents the truth from entering their hearts, we are almost dismayed. But when we realize that we are not alone, and that the work is not our own but our Master's, who is ever with us, then we take courage and press on knowing that the victory is sure.

Gross Superstition. The incident given below will show how deep rooted these superstitions are even among the most enlightened of the educated classes in China. No Chinaman is better known among foreigners than Li Hung-chang, and perhaps no Chinaman has been spoken of so highly for his liberality and his interest in things foreign, and especially for his interest in medical missions. Notwithstanding his interest in medical missions and his contact with missionaries, Christianity has not yet made any impression on his heart, as the following memorial to the throne too clearly shows:

"A postscript memorial by Li Hung-chang, Governor-General of Chihli, states that the reason of the second breaching of the banks of the Grand Canal at Hungmiao (about 14 miles from Tientsin) the other day, was owing to the deviltry of a river god who had concealed himself in the vicinity of that place. His presence was at first reported by the local rustics, and eventually corroborated by the testimony of all the officers and troops occupied with the task of filling in the breaches there.

This river god is reported to have appeared in various guises to the soldiers and their officers while at work, and this being told to the Commander-in-Chief and Taotais in charge, on the day of the second successful attempt to fill in the breach, a sacrificial stage was erected in honour of this river god, and offerings made to him, beseeching his kind interposition on behalf of the embankments, coupled with the prayer to remain passive and not to spoil the work completed with such labour and expense.

In answer to the prayers of the said Commander-in-Chief and Taotais, it is presumed that the river god promised obedience, for on the day in question, the workers were blessed with beautiful serene weather and peaceful calm upon the waters; which it must be confessed was just the contrary before the sacrifices made to this god, the labourers at the canal being hitherto impeded in their work by boisterous weather, sleet, hard and pouring rains, while the canal itself was one mass of raging waters.

Memorialist, therefore, thinks that a fitting recognition should be made by the Throne to this river god, for his interposition on behalf of an impeded traffic on this canal, and rest and quiet to the people living in the vicinity. His Majesty is therefore requested to bestow a title on this river god of the northern terminus of the Grand Canal, and allow a temple to be built for him there, and entered in the official list of spring and autumn sacrifices by the mandarins of the locality.—Rescript: Let the Board of Rites report thereon.

A PREACHING TOUR IN INDIA.

BY REV. NORMAN H. RUSSELL.

Mhow, April 23, 1894.

DEAR FRIENDS:—I have taken you with us on our trip through the district as far as Nalchi, a large village sixteen miles from Dhar. We reached it in the early afternoon, hot and tired after a long dusty drive, and encamped in a grove of mango trees. Hungry too we were for we had not eaten since early morning.

CAMPING TROUBLES.

Collecting wood and lighting a fire in our camps in Muskoka, used to take but a few moments, not so here in India. No dry branches are left ungathered, and no tree can be felled without permission from Government. Even when we are encamped in the midst of the woods our firewood must be brought from the nearest village. I sent three times into Nalchi before I could get enough wood to cook our dinner, and then the poor stuff we did get was only brought after I had sent a strong letter to the head man of the village. The people of India move slowly, eat seldom, and with but little preparation, and they find it hard to understand the rush of the westerner and his needs regarding food.

We met with another difficulty here which I am thankful to say is not frequent in thirsty India; Nalchi, though with from three to five thousand inhabitants, has no well. All the water is brought from a neighboring jhil or lake. With such difficulties in getting wood and water you can well understand that to get eggs, milk, &c., was well nigh impossible.

PREACHING WITH OUR LANTERN.

Though poor in this world's goods, the village of Nalchi is rich in souls and we gathered a large company at our Magic Lantern talk that evening.

We took up our stand on the verandah of the village school master, who is a Brahmin, as we were quickly made aware by the many little superiorities which our high caste friends always assume, and which we find it advisable to more or less respect. For a wonder he had two English chairs which were brought out in honor of the sahibs. I might mention by the way that this is but one of a thousand things which show the gradual undermining influence of English customs among the people of India.

In front of the house was a large square, a good quarter of which was comfortably filled by our audience of men, women and children. On the opposite side of the square, beyond hearing but within sight of the pictures, sat the village aristocracy, the Mahratta Brahmin officials, who as usual chose to take only what suited them from the evening's entertainment. Poor mortals, surely in their case shall the words of Scripture prove true "The first shall be last."

Our pictures, our story and our singing were the same here as elsewhere; man's sin, God's love, and Christ's redemption.

You will gather from what I have told you of this and other meetings what a work of faith is that of the Missionary, especially in his District work. We sow in all seasons and beside all waters; we have personal dealings with but very few of those who hear us, we table no results, we deliver the message and leave the rest to God.

A WONDERFUL OLD RUIN.

About six miles beyond Nalchi is perhaps the most historical and famous ruin in Central India, the ancient Mohammedan Capital of Mandu. The city is more than twenty miles in circumference and is surrounded with a high wall now in the last stages of delapidation. For seven or

eight miles however before we reached the city gates we had many evidences that we were approaching a place of interest. Massive tombs, beautiful summer houses, and here and there ruins of once palatial residences lined the roadside. One was immediately struck even in their decay, with the beauty of their architecture; the grand domes, that puzzling problem to the modern architect, seem here to have almost reached perfection as far as eye and ear could judge. We were struck also with the durability of everything; the masonry seemed harder than stone, the brick domes might have been carved out of the living rock, the stone door frames even to their stone hinges seemed as perfect as the day in which they were quarried, the beautiful blue enamel work shone as brilliantly as though it had not endured the winds and rains of centuries.

Only one enemy seemed to have conquered; here and there the roots of tiny seedlings had found their way into crevices which human eye failed to discern, and noble Imli trees of at times twenty and thirty feet in girth, standing in the middle of some grandee's residence, attested the final superiority of nature.

It would be going far beyond the scope and purpose of this letter however were I to tell you half the wonderful things we saw in Mandu; its magnificent triple gateway, its beautiful mosques and its spacious palaces. Each is worthy of more space and better description than I could give you. The Jumna Ma-jid or Grand Mosque, which once re-echoed to the prayers of the Badshahs, stands almost entire with its long flight of steps, its spacious domed entrance and its pillared halls. In the latter we counted nearly three hundred pillars; its alcoves were a solid piece of black marble which set off in beautiful contrast the grand throne of the same stone, only white.

The Cherwa Masjid immediately behind the Jumna Masjid, though smaller, is still grander and is in a more perfect state of preservation. It has the appearance of being an immense solid dome of white marble beautifully carved both within and without and with lattices of stone lace work for windows. It is really the tomb of the old Badshah, Mohammed Mori, whose remains, with those of his wife, brother and sister lie buried beneath the mosaic floor. Though probably a tyrant in life he has been deified in death and his tomb is a centre of pilgrimage to the followers of the Prophet.

The other two buildings of interest are the Jahaz Mahal and the Hindole Mahal, both palaces situated on the edge of a beautiful artificial lake. Wind, weather, and the hand of man have played havoc with both of these, though the main walls and pillars will probably stand for centuries.

Here we saw some of the beautiful masonry, most beautiful masonry I have seen in India, or in fact the world; the stones in the walls of the stairway were so neatly cut and so closely set together that even were the cement removed the blade of a knife could hardly penetrate between them. The pointing of the arches, the polish of the door frames, the beautiful carving of the pillars and buttresses all showed the skill of first class workmanship. We descended below the Hindole Mahal to a set of underground rooms, well built, but dark, though they evidently were once living apartments. From these again we descended a dark and narrow stairway to a well of the clearest water roofed over by a dome, the centre of which remained open to the light. Almost on a level with the water we saw the beginning of a lower set of underground rooms; the guide explained to us that these were very

numerous, extending over the whole area of the palace grounds, but their entrance had been blocked up because on one occasion two men had been lost there, even their bodies not being found.

On the roof of the Jahaz Mahal we took our lunch, while we were engaged with which, a band of pilgrims, or sight seers, or perhaps both, climbed up beside us. They had come from a village some 150 miles, and had never before heard the story of Jesus, and it seemed a strange coincidence that here, in the midst of this distant ruined city on the roof of a palace whose halls had for years re-echoed to the revelry and licentious songs of the followers of the false Prophet, they should for the first time hear from our lips the message of the Gospel.

THE DOOM OF HINDUISM.

Many other incidents of a like nature marked the day; on our return journey we stopped at the hut of a fakir (holy man), a rude shed built over a perennial spring near the edge of a precipice about one hundred and fifty feet deep; the old man seemed in some place or other to have once heard the truth, and to realize in his own wild way that Hinduism was nearing its end, that in India also the Nazarene must conquer.

DESCENDING THE HILLS.

Next morning we started our descent of the Ghats or range of mountains which separates the plains of the Nerbudas from the plateau of Central India. It was a beautiful though a tedious drive, in and out among the hills, now on the edge of a precipice, now on some steep slope, and again toiling up some rocky hill side. Late in the afternoon we arrived at Damhrod, a large village on the main road to Bombay.

Nothing particular marked the day we spent here except a few of the minor accidents of camp life in India; we learned here for instance the disadvantages of sickness in the district when your tents and furniture are two or three hours behind you on the road.

Our next village was Maheshwar, some eight or ten miles further on, and the journey though short was very rough, leading in one place over a stream, the approach to and the bed of which were a succession of large stones and boulders.

We noticed a considerable difference in both soil and growth between the country above and below the Ghats; here the land seemed dryer and there was less opium and more serials than up above, but the grain seemed to have ripened much quicker in the greater heat below.

A FIELD WAITING FOR THE REAPERS.

Maheshwar has always been a point of interest to me since my coming to Mhow; it is the centre of a large district cut off from the rest of the field by the Ghats and I have looked upon it as a probable out-station. It was to open up work here that we also received an invitation from a native gentleman who promised certain pecuniary aid. It is a large village, almost a city, of near ten thousand inhabitants, and was once the home of Ahili Bai, a queen of the Holkar dynasty who once ruled the Indore State. Her fort is still standing and is in as perfect preservation as any fort I have seen in India. The palace is a poor structure and hardly worthy the reputation of the great Queen, but the temple on the river side is I think the prettiest building in this part of India, though the Ameen of the village put it rather strongly to me when he said "it is just like Venice."

This same temple was almost a source of trouble to us, for being very much venerated by the Hindoos, they have very particular ideas as to which parts of it should or should not be defiled by shoe leather, and as the soldiers who

were on guard in the temple do not see a white man very often, they were fain to make known their official importance by as frequent a setting forth of the rules as possible. In spite of these and other difficulties however the temple is well worthy of a visit, if only to see the many stairways leading from the river up to the broad platform and thence in a grand flight of steps up to a noble doorway and the hidden beauties beyond.

"THE HEATHEN IN HIS BLINDNESS."

It was sad however to see the great crowds of people that came to worship at the shrine, and to watch their blind faith in the mere act of bowing before the white marble image of Mahadeve. It did not require very close observation to see how everything was manipulated by, and in the interests of the few Brahmin priests who make their living off the temple; every act of temple service from the placing of the colored mark on the forehead to the receiving of the offerings inside the temple seemed to be regulated by the amount of money paid in each case; surely the father of lies is an ungrateful master.

We spent three days in Maheshwar, preaching in the bazaars and Mohallas with varied success. The Ameen appeared very friendly, calling on us with his officials at our camp; he spoke of being anxious for us to open schools and medical work, but I fear a good deal of his interest was on the surface. When my brother and I returned his call on the following day, word was sent down to us at the door to take our boots off, to which we returned the prompt answer that we would not take our boots off for the Maharaja, let alone the Ameen of one of his villages, which reply considerably checked the lofty manner his lordship at first assumed, and we had a pleasant interview.

I have no doubt Maheshwar would make a grand centre for work, though it is rather far away to be worked as an out-station from Mhow, it would in itself form one of many excellent fields which are waiting for missionaries from home. The Ameen promised a house and as I said before, another man has promised help if we will but begin work there. Moreover there is a harvest waiting for any one who will go in and labor there. There is a class of poor people just outside the town who have shown very much interest in the Word: the men were unfortunately away at work during our stay in Maheshwar, but just as we were on the point of leaving and had all our things packed, one of them, a young man, came to see me. He had heard of us while at work in a distant village and made all haste to come and meet us; he seemed already to have learned considerable about the Truth and expressed a desire to become one of us.

I was sorry to depart without at least leaving some one to lead him and the others into further light, but what could I do? This is just one of many such fields which will remain with their ripened grain ready to fall until more men from home come out to help us.

Leaving Maheshwar we proceeded by easy stages back to Mhow, stopping on our way to hold another meeting at Manpur. All the way along our route the same great fact was impressed upon us; village after village we passed containing some hundreds, and some thousands of souls as yet totally ignorant of the way of life. In the whole of my travels I have not seen a field that is more needy or more poorly supplied with workers than this part of India. I only trust that these brief sketches of our tour in the district may be instrumental in creating an interest in the hearts of some of our young men at home in the needy fields of Central India.

The Family Circle.

"THE MASTER CALLS."

Saved one, hear thy Master calling
He has work for you to do;
Precious souls around are dying,
Some are very dear to you.
Father, mother, held in bondage;
Sister, brother, wife, or child,
Hasten, help them! strong your courage,
Leave them not by sin defiled.

Jesus gives to each his labor,
No one else your work can do;
See! even now doth darkness gather
O'er the fields yet kept for you.
Hark, the Master calls for reapers,
Now he calls for you and me;
Only who the harvest gathers
Harvest-home at last shall see.

Hasten, brother, do not linger,
Wait, O wait not clearer call;
Now thy field of labor enter,
Consecrate to Christ thine all.
Harvest's Lord still waits to greet thee,
Waiting for the heathen lands,
Ever will he help and guide thee,
"He will hold thee in his hands."

Haste in Jesus' name, delay not,
For the gates are open wide;
Now he calls, O soul, refuse not,
Since for these the Saviour died.
Every moment souls are dying,
Who through Jesus can be saved;
Rescue those in darkness lying,
Leave them not by sin defiled.—Sel.

SUSI AND CHUMA.

A STORY OF HEROIC DEVOTION.

THE work of David Livingstone in Africa was so far that of a missionary explorer and general, that the field of his labor is too broad to permit us to trace individual harvests.

No one man can thickly scatter seed over so wide an area. But there is one marvellous story connected with his death and burial, the like of which has never been written on the scroll of human history. All the ages may safely be challenged to furnish its parallel. It is absolutely unique in its solitary sublimity.

On the night of his death, Livingstone called for Susi, his faithful servant, and, after some tender ministries had been rendered to the dying man, he said, "All right; you may go out now," and reluctantly Susi left him alone. At four o'clock next morning, May 1st, Susi and Chuma, with four other devoted attendants, anxiously entered that grass hut at Ilala. The candle was still burning, but the greater light had gone out. Their great master, as they called him, was on his knees, his body stretched forward, his head buried in his hands upon the pillow. With silent awe they stood apart and watched him, lest they should invade the privacy of prayer; but he did not stir, there was not even the motion of breathing, but a suspicious rigidity of inaction. Then one of them, Matthew, softly came near and gently laid his hands upon his cheeks. It was enough; the chill of death was there. The great Father of Africa's dark children was dead, and they felt that they were orphans.

The most refined and cultured Englishmen would have been perplexed as to what course

now to take. They were surrounded by superstitious and unsympathetic savages, to whom the unburied remains of the dead man would be an object of dread. His native land was six thousand miles away, and even the coast was fifteen hundred. A grave responsibility rested upon these simple-minded sons of the Dark Continent, to which few of the wisest would have been equal. Those remains, with his valuable journals, instruments, and personal effects, must be carried to Zanzibar. But the body must first be preserved from decay, and they had neither skill nor facilities for embalming; and, if preserved, there were no means of transportation—no roads or carts; no beasts of burden available—the body must be borne on the shoulders of human beings, and, as no strangers could be trusted, they must themselves undertake the journey and the sacred charge.

These humble children of the forest were grandly equal to the occasion, and they resolved among themselves to carry that body to the seashore, and not give it into any other hands until they could surrender it to those of his countrymen; and, to insure safety to the remains and security to the bearers, all must be done with secrecy. They would gladly have kept secret even their master's death, but the fact could not be concealed. God, however, disposed Chitambo and his subjects to permit these servants of the great missionary to prepare his emaciated body for its last journey, in a hut built for the purpose on the outskirts of the village.

Now watch these black men, as they rudely embalm the body of him who had been to them a saviour. They tenderly open the chest and take out the heart and viscera; these, with a poetic and pathetic sense of fitness, they reserve for his beloved Africa. The heart that for thirty-three years had beat for her welfare must be buried in her bosom; and so one of the Nassik boys, Jacob Wainwright, read the simple service of burial, and under the moula tree at Ilala that heart was deposited, and the tree, carved with a simple inscription, became his monument.

Then the body was prepared for its long journey; the cavity was filled with salt, brandy poured into the mouth, and the corpse laid out in the sun for fourteen days, to be dried, and so reduced to the condition of a mummy. Then it was thrust into a hollow cylinder of bark, over which was sewn a covering of canvas, the whole package was securely lashed to a pole, and so was, at last, ready to be borne between two men, upon their shoulders.

As yet the enterprise was scarcely begun, and the worst of their task was all before them. The sea was far away, and the path lay through a territory where nearly every fifty miles would bring them to a new tribe, to face new difficulties. Nevertheless Susi and Chuma took up their precious burden, and looking to Livingstone's God for help, began the most remarkable funeral march on record. They followed the track which their master had marked with his footsteps when he penetrated to Lake Bangweolo, passing to the south of Lake Liembe, which is a continuation of Tanganyika, and then crossing to Unyanembe.

Where it was found out that they were bearing a dead body, shelter was hard to get, or even food; and at Kasekera they could get nothing they asked, except on condition that they would bury the remains which they were carrying. And now their love and generalship were put to a new test; but again they were equal to the emergency. They made up another package like the precious burden, only that it contained branches instead of human bones, and this with

mock solemnity they bore on their shoulders to a safe distance, scattered the contents far and wide in the brushwood, and came back without the bundle. Meanwhile others of their party had repacked the remains, doubling them up into the semblance of a bale of cotton cloth, and so they once more managed to get what they needed and start anew with their charge.

The true story of that nine months' march has never yet been written, and it never will be, for the full data cannot be supplied. But here is material, waiting for some coming English Homer or Milton to crystallize into one of the world's noblest epics; and it both deserves and demands the master hand of a great poet-artist to do it justice.

See these black men, whom some of our modern scientific philosophers would place at but one remove from the gorilla, run all manner of risks by day and night for forty weeks, now going round by a circuitous route to insure safe passage; now compelled to resort to strategem to get their precious burden through the country; sometimes forced to fight their foes in order to carry out their holy mission. Follow them as they ford the rivers and traverse trackless deserts, daring perils from wild beasts and relentless wild men; exposing themselves to the fatal fever, and actually burying several of their little band on the way; yet on they went, patient and persevering, never fainting or halting, until love and gratitude had done all that could be done, and they laid down at the feet of the British Consul, on March 12th, 1874, all that was left of Scotland's great hero save that buried heart at Ilala.

When, a little more than a month later, the coffin of Livingstone was landed in England, April 15th, it was felt that no less a shrine than Britain's greatest burial-place could fitly hold such precious dust. But so improbable and incredible did it seem that a few rude Africans could actually have done this splendid deed, at such a cost of time and such personal risk, that, not until the fractured bones of the arm which the lion crushed at Mabotsa, thirty years before, identified the remains, was it certain that it was Livingstone's body.

And then, on April 18th, 1874, such a funeral cortege entered the great abbey of Britain's illustrious dead, as few warriors or heroes or princes ever drew to that mausoleum; and the faithful body servants, who had religiously brought home every relic of the person or property of the great missionary explorer, were accorded places of honor. And well they might be! No triumphal procession of earth's mightiest conqueror ever equalled, for sublimity, that lonely journey through Africa's forests. An example of tenderness, gratitude, devotion, heroism equal to this the world has never before seen.

The exquisite inventiveness of a love that lavished tears as water on the feet of Jesus, and made of tresses of hair a towel, and broke the alabaster flask for His anointing; the feminine tenderness that lifted His mangled body from the cross and wrapped it in new linen with costly spices, and laid it in a virgin tomb—all this has at length been surpassed by the ingenious devotion of a few black men who belong to a race which white men have been accustomed to treat as heirs of an eternal curse.

The grandeur and pathos of that burial scene, amid the stately columns and arches of England's famous abbey, loses in lustre when contrasted with that simpler scene near Ilala, when, in God's greater cathedral of nature, whose columns and arches are the trees, whose surpliced choir are the singing birds, whose organ is the moan-

ing wind, the grassy carpet was lifted and dark hands laid Livingstone's heart to rest! In that great procession that moved up the nave, what truer nobleman was found than that black man, Susi, who in illness had nursed the Blantyre hero, had laid his heart in Africa's bosom, and whose hand was now upon his pall? Let those who doubt and deride Christian missions to the degraded children of Ham, who tell us that it is not worth while to sacrifice precious lives for the sake of these doubly lost millions of the Dark Continent—let such tell us whether the effort is not worth any cost, which seeks out and saves men of whom such Christian heroism is possible.

Burn on, thou humble candle, burn, within thy but a grass,

Though few may be the pilgrim feet that through Ilala pass.

God's hand hath lit thee long to shine, and shed thy holy light.

Till the new day dawn pours its beams o'er Africa's lone midnight.

Sleep on, dear heart, that beat for those whom race bonds enslaved,

And yearned, with such a Christlike love, that each man might be saved.

Thy grave shall draw heroic souls to seek the mould-tree,

That God's own image may be carved on Africa's clay.

—Dr. A. T. Pierson in *Missionary Review*.

A CHEAP TONIC.

A woman who had gone through much sorrow, said to a friend once, 'Whenever I feel especially sad, or lonely, I just go and do something I particularly dislike to do—some duty I shrink from. The effort to do it, I find, is the best tonic the nerves can have.' The speaker's heart, we knew, was broken to all earthly pleasure, but she still keeps up a cheerful front to the world and goes on trying to do her earthly task right and left, always longing, as she says, for the gates to open that she may join her beloved. But her receipt for nerves is one that many might use with advantage. Instead of indulging in vain regrets or selfish sorrow, go and help others. Do something you find difficult and unattractive. It will brace you up. Work is God's tonic. We need consult no doctor, only bend in prayer to our ever-present and loving Father to guide us right. His grace will help us, his arm steady us along the thorny road. His voice says, 'Be strong, be faithful, and I shall lead you Home.—Selected.

THE FATHER'S NEAR BY HAND.

While driving through Fairmont Park I passed a chubby cheeked lad of four or five years old, seated in the front of a Germantown wagon, with both reins held in his fat hands. His face was radiant with joy. His eyes, which twinkled with excitement, were fixed steadfastly upon the horse. He was driving the wagon! Meanwhile his father sat at his side, his good right arm rounded the lad; and one could see, even as we passed, that the fingers outstretched and twitched nervously forward, ready at the slightest warning of danger or defect to gasp the reins and guide the vehicle. Is it not somewhat thus that God's children hold the reins of their destiny? They think that they are driving their own van through life's course unaided, unwatched, unconscious too often, that a Father's Hand had set the course, and that behind them the same Almighty Arm encompasses them, ready to seize the reins, and thus give safe issue to this pilgrimage along life's roadway. Thank God we are not wholly arbiters of our own destiny. It is a blessed truth that our Father's hand ever overhangs the guiding reins of life.—Henry C. McCook in *Pres. Journal*.

RANDOM READING.

HOW AN INFIDEL FOILED HIMSELF.

Some years since, a discussion had been held during the winter months between Christians and unbelievers, in a hall in Saint Luke's, London. At the last meeting of the season it was resolved that on that occasion any questions should be in order which had been discussed during any previous meeting.

Among other unbelievers who came forward was a young man who had often spoken there on various subjects, and who, as reported by one present, spoke thus:

"Mr. Chairman, ladies and gentlemen,—I have determined to show you to-night what the Bible really is; and in order to be fair, I will not take selected passages, but will allow the book to open where it will, and read you the first verse no which my eye rests. You will then see in what kind of a book the Christians believe."

He allowed the Bible to fall open in his hand, and read aloud,—

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i., 27.

Somewhat abashed, and amidst the joy of the Christians, and confusion of his own party, he opened the Bible again, and read:

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Isaiah lviii., 6.

Still more abashed, he read again as the book opened:

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isaiah i., 16.

He made one last attempt and read:

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah vi., 8.

Disappointed and chagrined, the skeptic left the platform, overwhelmed by the sneers of his companions, and the tumultuous joy of the Christians.

No Christian could desire a more favorable test than this. The Scriptures will bear to be taken at random, and read in the presence of their uttermost foes, for "every word of God is pure, as silver refined in a furnace of earth."

The Bible is a good book for random reading. Most who despise it have never carefully read it. It is especially the book for the poor. David says, "Blessed is he that considereth the poor." Psa. xli., 1. "Oh God, thou hast prepared of thy goodness for the poor." Psa. lxxviii., 10. "The Lord heareth the poor." Psa. lxxix., 33. "He setteth the poor on high." Psa. cvii., 41. "He shall stand at the right hand of the poor." Psa. cix., 31. "I know that the Lord will maintain the cause of the afflicted and the right of the poor." Psa. cxl., 12. Solomon says, "Whoso oppresseth the poor reproacheth his neighbor; whose stoppeth his ears at the cry of the poor, he shall cry and shall not be heard." When Zereheus was converted he said, "The half of my goods I give to the poor," and James says, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?" "The whole book is full of blessings, on the poor and the needy, and the best thing a poor man can do is to read it and think how much better off he would be than he is now, if he lived in a country ruled by the law of God.

And what can induce men to make war on such a book? What but the wickedness of their own hearts, and their desire to live a life of sin and escape the condemnation that the Scriptures declare upon all ungodliness? Why not believe and live? "Believe on the Lord Jesus Christ, and thou shalt be saved."—H. L. Hastings.

THEY HAD NOT READ IT.

It is told of Franklin that at one time in Paris he was greatly ridiculed for his love of the Bible, and that he made up his mind to find out how many of the scoffers had read it. He informed one of the learned societies, of which he was a member, that he had come across a story in pastoral life in ancient times that appeared to him very beautiful, but he would like the judgment of the society upon it. On the evening appointed Franklin had a reader of finely modulated voice read to them the book of Ruth. They were in ecstasies over it, and one after another rose to express gratification and admiration, and the desire that the manuscript should be printed. "It is printed," said Franklin, "and is part of the Bible."

Most of those who laugh at the Bible to-day know very little about it. A skeptic may have a few passages of the Bible by heart, and on these he bases his objections to it, but how little he knows of it as a whole. Satan quoted Scripture to Christ. But Christ answered, "It is written AGAIN." The best way to meet the skeptic who quotes Scripture to scoff at it, is to do as Christ did with Satan, bring other Scripture, thus comparing Scripture with Scripture and explaining Scripture by Scripture.

THE DEPTHS OF THE BIBLE.

I am glad there is a depth in the Bible I know nothing about; that there is a height there I cannot climb to if I should live to be as old as Methuselah; I venture to say, if I should live for ages on the earth I would only have touched its surface.

I pity the man who knows all the Bible, for it is a pretty good sign he doesn't know himself. A man came to me with what he thought was a very difficult passage, and he said, "Mr. Moody, how do you explain it?"

I said, "I don't explain it."

"But how do you interpret it?"

"I don't interpret it."

"Well, how do you understand it?"

"I don't understand it."

"But what do you do with it?"

"I don't do anything with it."

"You don't believe it?"

"Yes, I believe it. There are lots of things that I believe that I do not understand. In the third chapter of John, Christ says to Nicodemus, 'If you do not understand earthly things how can you understand heavenly things?' There are a great many things about my own body I do not understand; I don't understand nature; it is filled with wonderful things I don't comprehend. Then why should I expect to know everything spiritually?"

But men ask, "How can you prove the book is inspired?" I answer, "because it inspires me." That is one of the best proofs. It does inspire us.—D. L. Moody.

Jesus Christ came not to be ministered unto but to minister.

"The nobility of life is work. We live in a working world. The lazy and idle man does not count in the plan of campaign. My Father worketh hitherto, and I work. Let that text be enough."

CHINA AS I SAW IT.

BY REV. C. SPURGEON MEDHURST.

Of the English Baptist Mission in China.

[An Address given at the Missionary Conference in Riverside, Cal., Nov. 28, 1893.]

NEXT to the Jews the Chinese are the most wonderful nation of which we have any knowledge. My respect for their character, and my wonder at their solidity, increased in proportion to the length of my residence among them. From the very dawn of history they have always been the imperial race of Asia, and time will prove them to be the first and most competent of nations on that continent. As God selected the Jews to be the preservers of His will, as given by revelation and inspiration, so it seemed to me in China—and the impression grew stronger as my acquaintance with the people became more thorough—that God had chosen the Chinese to be the guardian of His law as written in the hearts of men. In the schools the children are taught to regard moral excellence as the great desideratum of life; to emulate the noble and virtuous examples of the past, and to prize mental perfection more than wealth. It follows that the moral rather than the material welfare of the people is the aim of the government, as witness the history of the destruction of the vine because it made the people drunk, and the war with England on account of the accursed opium.

CHINESE CONTRADICTIONS.

Yet the Chinaman, chameleon-like, is full of surprises for the unwary. While professing to be profoundly impressed with the necessity of investigating all things, he yet regards a good style as of more importance than useful knowledge. Gifted with a massive intellect and much fertility of resource, he yet fails to see that his conservatism, which was once his guardian angel, now threatens to become his destroyer, and only consents to accept homeopathic doses of reform as they are forced upon him from without. Poverty stricken as the land is, at least in its northern provinces, the average Chinaman still regards it as the model for the whole earth and Confucius as the model teacher for all ages. While we cannot, of course, assent to such preposterous claims, we will readily unite in acknowledging the Chinaman's superiority in the matter of filial piety. The dutiful son in China acts in everything with a view to his parents, and no matter how little he has to live upon he always saves something from his earnings for the support of his infirm and aged relatives.

LEAN AND HUNGRY GHOSTS.

On the other hand China is the land of uniformity. Anything new is dangerous. Whatever was unknown to the ancients is bad. When the Chinaman becomes a Christian he ceases to worship his ancestors and condemns their hungry ghosts to wander disconsolate through space, trying to pacify the cravings of hunger by nibbling at old gable ends. Failing to satisfy their appetite by feeding on house-rooms, these neglected spirits become more and more attenuated, while they fade into thin mist, but before that consummation, angry at the treatment they have received, they work all manner of ills on their ungrateful, degenerate Christian successors.

Absurd as all this is to us, you can readily see how such a belief and nothing in China is more firmly held—operates to keep the naturally sluggish Chinese mind from paying due atten-

tion to the unsearchable riches of Christ, especially when, as is the case in China, families are solid units, in which the individuals are not free to do as they please, each member being a cog in the family wheel rather than a self-acting free agent.

THE WOMEN IN CHINA.

I found the state of woman in China a further terrible stumbling block in the way of Christianity. I have not time to deal with this, but let me say in passing that women there are slaves, knowing hardly any other motive than the power of habit, weary drudges whose gods no nothing of love. I have seen Chinese women so animalized that their countenances have almost lost all traces of humanity, and the minds of all are as crippled as their feet. None know anything of prayer except as a blind cry of fear when threatened by evil. And these are the mothers who mould the destiny of China's sons. Sisters, will you do nothing for these helpless, and, when you know them, most lovable, women in China?

MY OWN EXPERIENCES.

With this brief and necessarily imperfect survey of the Chinese character, you will be prepared to listen intelligently to a few chapters from my own experience illustrative of a missionary's difficulties, a missionary's disappointments, and a missionary's delights.

I must preface these stories by stating that I had the honor of laboring in China for eight years, under the auspices of the English Baptist Missionary Society, and had it not been for the serious breakdown of my wife, necessitating a removal to California, I should be there to-day. The English Baptist Mission in China is confined to the northern section of the empire, where we have occupied the provinces of Shantung, Shansi, and Shensi. In these provinces we have between thirty and forty male and female missionaries. In Shantung Province, where I lived, we have a native church of about 200 members, supporting its own native pastors, educating its children, caring for its poor, and doing a large amount of unpaid evangelistic work.

A MISSIONARY'S DIFFICULTIES.

Here is a story illustrating a missionary's difficulties. The first time I met Tân Ju Faug he assured me that he had closely studied Christian books for ten years, and that his matured convictions after such study were, that Christianity was inferior to his own Buddhistic faith. Thereupon he began to preach Buddhism. I listened carefully and respectfully, for unless you know the workings of a man's mind you cannot skillfully work upon his mind. He tried to prove that it was a fallacy to suppose that each individual had an individual soul. There was only one universal soul in the essence of which I and all men shared.

I said little but presently he startled me by taking up his copy of the New Testament and saying, "Elder-born, Jesus, your own sage, taught this very thing." "Where?" I asked astonished. "In the fifth verse of the fifteenth chapter of John's gospel," he answered, "Jesus said 'He that abideth in me and I in him, the same bringeth forth much fruit.' How could Jesus abide in His disciples, and His disciples abide in Him, unless there was but one universal soul as I have said?"

I tried to explain the true sense of the passage, but for ten years he had been reading his own creed into that sublime chapter in John, and it was not to be easily rooted from his mind.

Finding that our talk was becoming too metaphysical to be profitable, I turned it into another channel by saying, "Reverend sir, your honor-

able sect knows something of sin, and you yourself have made many sacrifices to rid your conscience of the evil. Pray enlighten my darkness, and tell me how, according to the teaching of your honored church, man may be saved?" At once he reminded me that in the book of Genesis we learn that before the fall, man knew neither good nor evil. "So," he continued, "if he would be saved he must get back to that primitive state, and know neither good nor evil."

It was a discovery to me that morning, to find Genesis a Buddhist book. I have no time to follow the history of this gentleman. Suffice to say that after eighteen months of patient working, many discussions, and earnest praying, he became a Christian evangelist, working for Christ without hope of earthly reward, and to-day a small assembly of believers gathers for divine worship in his house every Sunday.

A MISSIONARY'S DISAPPOINTMENTS.

The next incident will tell you something of our disappointments in China. Wang Wen was the smartest Chinaman I have ever met. He would, I had almost said exceed—certainly he would stand shoulder to shoulder with the average American. He had been a professing Christian for several years. The mission had given him a good education, and as an evangelist we had hoped he was doing good work. His fellow Chinese liked and respected him, and everyone regarded him as a hopeful leader. At this time he was business manager of a bookstore I had in charge, and also acted as my city evangelist. I was occupied at this time in an attempt to win the educated gentry of the city in which I lived to Christ and His gospel.

A bad case of persecution occurred in Wang Wen's native village. His fellow villagers came to consult him about the matter. The opportunity revealed the man. A few months later Wang Wen, my right hand helper, stood disgraced—convicted of abduction, cruelty, deception of the worst kind, and embezzlement. My bookstore, which was doing excellent work, had to be closed. Wang Wen had to be dismissed from the mission and the church. For one or two months my work came almost to a complete standstill.

But this was not the worst feature of the case. The native pastors and leading Chinese Christians allowed their love for Wang Wen to overbalance their Christian judgment. They thought the English missionary did not understand Chinese character and that he was not interpreting the spirit of the Saviour of love whom he preached. Considerable tact, and firm, kind forbearance were necessary to carry the matter through without doing irreparable mischief.

PERVERTED MORAL IDEAS.

Are you surprised at this? After generations of Christianity are your members perfect? Are you yourselves all that Christ would have you to be? Is it a wonder, then, that the Chinese Christian, trained as a child in all the delusions of heathenism, should occasionally have his view distorted by mists arising from his past life? When I remember how the Chinese are trained by oppression to hide their real intentions behind the eternal lie; when I remember how their past education tempts them strongly to make religion a ritual rather than an experience of the heart; when I think of the materialistic cast of a Chinaman's mind, making it very difficult for him to assimilate spiritual ideas, and cramping his spiritual life as the feet of his country women are dwarfed,—when I think of these things, I wonder that church scandals in China are so rare.

MISSIONARY DELIGHTS.

But the missionary in China has his delights as well as his disappointments. I found that the spiritual horizon of the mission field was like the climate of California—it had more sunshine than cloud. Were there time I could tell a thrilling story of a native Christian brother, with whom I have enjoyed many hours of converse, who married a blind woman out of pity for her condition, and who adopted a starving girl into his family when he had scarcely enough to eat himself. I could tell you of a brother in the field whom I love dearly, who was so anxious to tell his country men of the Christ, that he preached his business away and brought starvation to his door, but he led more than a hundred of his neighbors to the Saviour.

FAMINE HEROES.

For one minute, however, please listen to another story. There was a famine in Shantung. I am not going to speak of its horrors but of its heroes. They were in our employ, receiving good wages, and neither they nor their families had cause to dread the famine. But hundreds of others were starving and were emigrating to the province of Shensi where the imperial government was ready to give land to all settlers.

Now these noble Christian servants of ours studied their Bibles. They read how after the death of Stephen the church was scattered by persecution, preaching the word everywhere. They came to us and told us that although there was no persecution to scatter them, they believed that the famine was intended by God to send them elsewhere as missionaries. They met together and held many prayer conferences by themselves.

Then they came to us again, resigned their positions, gave up their salaries, sold their lands at a great sacrifice, and went with the other emigrants to Shensi. They went not to better their worldly prospects, but to preach Christ. We could ill spare their aid, but we held a farewell meeting and sent them off with many prayers.

That long journey of six weeks in the middle of a semi-arctic North China winter, tried both old and young severely. They could not always find shelter at night. More than one succumbed to the unusual exposure, and drew their last breath before they reached Shensi. They were buried in nameless graves by the roadside and the rest struggled bravely on, weak in body but strong in faith.

After the pilgrims had settled, one smart boy, who had been in our mission school, who had been receiving an education at our expense, but who had given up his bright prospects that he might join the missionary band, was offered by a wealthy native gentleman, the position of heir to all his property. "No," the brave lad replied, "if I become your son you will make me give up Christ. I am a Christian and cannot do it." Like Moses, that dear Chinese youth, his name little known on earth, but inscribed on the roll of honor in heaven, "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." That child of God, that Mongolian martyr, has since gone home to his rest.

The terrible winter's march across the plains from Shantung into Shensi sowed the seeds of consumption in his lungs, and proved God's call to him to go home.

WORTH SAVING.

My friends, are not the Chinese worth saving? Do you wonder that I love them? Do you won-

der that I long for the day when I may be permitted to return to my beloved China? I do not say our Chinese converts are perfect, but I do say that they bear some fruit worthy of Jesus Christ! I have frequently seen a roomful of Christian men rise when a woman has entered, and that is a land where woman is despised and ill-treated with impunity. By their regular attendance at divine worship, by their consistent conduct in the midst of many temptations and provocations, by their child-like confidence in the power of prayer, by their enlarged sympathies and their liberal gifts towards God's work, our converts show their Christian character.

AN ANCIENT NATION.

Authentic history traces this nation back to the flood. This, the oldest living nation, has surely been preserved for a purpose. It is our privilege to share in the work of fulfilling that purpose. The subtle influence of nineteenth century civilization is making itself felt even in China. She has risen from her slothful bed of conservatism. Like Rip Van Winkle she is ridding her eyes and wondering why her weapons are so rusty, and her ancient customs, handed down by Confucius, so unbecoming. She is standing at the door of a new life waiting for the guidance of a stronger hand and will than her own. Who shall lead her? Shall it be the disciples of Jesus Christ or the worshippers of gold? The empire is lying in darkness. What light shall first shine there—the light of the cross or the lurid glare of the money seeker's lamp?

Let us faithfully set about the work in God's name, and the wall of conceit and prejudice which the Chinese have built around their empire, will be as useless to shut out the beneficial influences of the Gospel as was the physical wall built against the Tartars. Flood that empire with earnest men full of the spirit of God, and the darkness of Confucius and his commentators shall give place to the light of Calvary. Let the gospel light shine, and the follies of Taoism shall flee away as bats and other creatures of the night disappear before the rising of the sun.

I see one like unto the Son of man; the marks of suffering on His countenance are softened by an infinite tenderness, and He is lovingly stretching out His hands to that great nation, saying, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." But their eyes are blinded and they cannot see Him; their ears are stopped that they cannot hear Him; and the Saviour turns to us and bids us open those blind eyes and unstop those deaf ears, saying, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me,"

WHAT IS DEVOTIONAL READING?

A young lady, asked by her friend to explain what is meant by devotional reading of the Bible, made answer as follows: "Yesterday morning I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure. I read it because I am devoted to the one who wrote it. To read the Bible with the same motive is to read it devotionally, and to one who reads it in that spirit it is, indeed, a love letter.—*The United Presbyterian.*

TWO GIRLS.

There is a girl, and I love to think of her and talk of her, who never comes in late when there is company, who wears a pretty little air of mingled responsibility and anxiety with her youth, whom the others seemed to depend upon for many comforts. She is the girl who helps mother.

In her own home she is a blessed little saint and comforter. She takes unfinished tasks from the tired stiff fingers that falter at their work; her strong young figure is a staff upon which the gray haired white faced mother leans and is rested. She helps mother with the Spring sewing, with the week's mending, with a cheerful conversation and congenial companionship that some girls do not think worth while wasting on "only mother." And when there comes a day when she must bend over the old wornout body of mother lying unheeded in her coffin, her rough hands folded, her long disquiet merged in rest, something very sweet will be mingled with her loss, and the girl who helped mother will find a benediction of peace upon her heart.

The girl who works—God bless her!—is another girl whom I know. She is brave and active. She is not too proud to earn her own living, or ashamed to be caught at her daily task. She is studious and painstaking and patient. She smiles to you from behind counter or desk. There is a memory of her sewn into each silken gown. She is like a beautiful mountaineer already far up the hill, and the sight of her should be a fine inspiration for us all. It is an honor to know this girl—to be worthy of her regard. Her hand may be stained by factory grease or printer's ink, but it is an honest hand and a helping hand. It stays misfortune from many a home; it is one shield that protects many a forlorn little family from the almshouse and the asylum.—*St. Louis Advocate.*

A JAPANESE LILY.

A lady, who in her girlhood was discouraged by her lack of beauty, but lived to become a leader of society, with hosts of sincere and loving friends, says: "If I have been able to accomplish anything in life it is due to the words spoken to me in the right season, when I was a child, by a wise teacher.

"I was the only homely, awkward girl in a class of exceptionally pretty ones, and, being also dull at my looks, became the butt of the school. I fell into a morose, despairing state, gave up study, withdrew into myself, and grew daily more bitter and vindictive.

One day the French teacher, a gray-haired old woman, with keen eyes and a kind smile, found me crying.

"What is the matter, my child?" she asked. "Oh, madame; I am so ugly!" I sobbed out. She soothed me but did not contradict me. Presently she took me into her room, and after amusing me for some time, said, "I have a present for you," handing me a course lump covered with earth. "It is round and brown as you. Ugly, did you say? Very well. We will call it by your name then. It is you. Now, you shall plant it, and water it, and give it sun for a week or two." I planted it, and watched it carefully; the green leaves came first, and at last the golden Japanese lily, the first I had ever seen. Madame came to share my delight. It was the first time that it ever occurred to me that, in spite of my ugly face, I too might be able to win friends and make myself beloved in the world."
—*Selected.*

Acknowledgments.

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Eleanor Johnson	5 00
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West Bay c o	2 00
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Clyde River, P E I.	27 75
Gays Riv, Kerr's sec	2 40
Bedford &c, returned	30 00
Int Geo P Jardine	18 00
Dartmouth, St Jas	12 00
Brookfild & Hunt Riv	14 00
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w ms	8 50
Rev W J Fowler	5 00
Int Geo P Jardine	18 00
Richm'd Bay, ret'd.	30 00
West Cape & Camp'tn.	40 00
Barney's riv, repay'nt	10 65
Fredton, J Campbell, sr	200 00
Sackville, Hx Co.	7 50

For N. W.

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Milford co.	3 80
Brookfield & Hunt Riv.	5 40
New Glasgow, P E I.	7 00
Summerside.	10 00
J Campbell, sr, Fred.	100 00
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29 July.

THE YOUTH OF JESUS.

Les. Luke 2: 40-52. Gol. Text, Luke 2: 52.
Mem. vs. 46-49. Catechism Q., 86.

HOME READINGS.

M. Luke 2: 40-52.....The Youth of Jesus.
T. Deut. 16: 1-17.....The Yearly Feasts.
W. Psalm 27: 1-14.....Desire for God's House.
Th. Psalm 84: 1-12.....Delight in God's House.
F. John 9: 1-12.....The Works of Him that Sent Me.
S. Psalm 122: 1-9.....Joy in God's House.
S. Eph. 6: 1-9.....Children, Obey Your Parents.

Time.—A. D. 8, April, twelve years after our last lesson; Augustus Cæsar emperor of Rome; Coponius governor of Judea; Herod Antipas governor of Galilee and Perea.

Places.—Jerusalem, Nazareth.

Opening Words.—The events of our lessons in the life of Christ thus far occurred probably within the first six months after his birth. Between this lesson and the last there is an interval of about eleven years and a half. Our Saviour lived at Nazareth until he was thirty years old. This lesson tells us all we know of these years.

Helps in Studying.—40. "Grace of God"—the divine favour. 41. "The Passover"—celebrated at the full moon of the first month (parts of March and April), in memory of the deliverance of the firstborn in Egypt, Ex. 12: 21-27. 42. "Twelve years old"—at this age Jewish boys entered upon the responsibilities of men. 43. "Fulfilled the days"—the seven days of the feast, Ex. 12: 15; Lev. 23: 5-6. 44. "Sought him"—when they halted for the night. 46. "After three days"—counting one for departure, one for return and one for search. "Sitting"—as a learner. "Doctors"—teachers. "Asking them questions"—as scholars generally did. 47. "Understanding"—as shown by his questions. 49. "Wist ye not"—know ye not. The Revised Version renders this question, "Wist ye not that I must be in my Father's house?"

QUESTIONS.

Introductory.—Where did Jesus live during his early years? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *His Early Childhood.* vs. 40-42. What is said of the child Jesus? What was foretold of him in Isa. 11: 7? Where did his parents go every year? What was the passover? What ordinance has taken its place?

II. *His First Passover.* vs. 43-50.—At what age did his parents take Jesus with them? What took place as they returned? Where did they seek him? What did they do? Where was Jesus found? What was he doing? At what were all astonished? What did Mary say to Jesus? What was his reply?

III. *His Young Manhood.* vs. 51, 52.—Where did Jesus go with his parents? How did he behave toward them? How should all children be like him? Which is the fifth commandment? In what did Jesus increase?

LESSONS.

1. Jesus knows the wants of children, for he was once a child.
2. He has set an example that children should follow.
3. Children should love the house of God, and begin early to serve him.
4. They should try to get a good education, and especially to learn the truths of the Bible.
5. Like Jesus, we should love and obey our parents?
6. Even the children should be about the business of their Father in Heaven.

5 August.

THE BAPTISM OF JESUS.

Les. Mark 1: 1-11. Gol. Text, Mark : 11.
Mem. vs. 9-11. Catechism, Q., 87.

HOME READINGS.

M. Mal. 3: 1-12.....The Messenger Promised.
T. Isa. 40: 1-11.....His Work Foretold.
W. Luke 1: 1-2.....His Birth Predicted.
Th. Luke 1: 57-80.....The Prediction Fulfilled.
F. Mark 1: 1-11.....The Baptism of Jesus.
S. Isa. 61: 1-2.....The Office of Christ.
S. Isa. 42: 1-11.....The Spirit upon Christ.

Time.—A. D. 27, early in January; Tiberius Cæsar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee.

Place.—The fords of Bethabara, on the Jordan, five miles north-east of Jericho.

Opening Words.—The author of this Gospel was John, whose surname was Mark, Acts 12:25. His mother was Mary the sister of Barnabas, Col. 4:10. He was probably converted under the preaching of Peter, and his Gospel was probably written under Peter's direction. It omits all mention of our Lord's birth and early years, and begins with the mission of John the Baptist. Study with this lesson the parallel accounts, Matt. 3: 1-17; Luke 3: 1-22.

Helps in Studying.—1. "Gospel"—the glad news of salvation. "Jesus"—the Saviour (Matt. 1: 21); "Christ"—the Anointed One (Luke 2: 11); "The Son of God"—divine and eternal. 2. "In the prophets"—Mal. 3: 1; Isa. 40: 3. "My Messenger"—John the Baptist. In the East many of the roads are but mere paths, crooked, and often blocked with stones and other obstructions. Kings and princes sent heralds before them to clear and prepare the way. 4. "Wilderness"—a wild, thinly-peopled region. "Baptism of repentance"—sign of repentance and putting away sin. 6. "Camel's hair"—coarse waterproof cloth woven of camel's hair. "Locusts"—the Arabs still eat them. "Latchet"—the strap by which the sandals were fastened to the feet. 8. "Water"... "Holy Ghost"—John's baptism was outward, and only a symbol; Christ's is spiritual, and cleanses the heart. 9. "Was baptised"—see Matt. 3: 13-15. 11. "A voice"—the Father speaks, the Holy Spirit descends, and the Son receives the divine approval. "My beloved Son"—implying Christ's divine nature.

Introductory.—Who wrote this Gospel? What do you know about Mark? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *The Voice of Prophecy.* vs. 1-3.—What is the meaning of "gospel"? Of "Jesus"? Of "Christ"? What is Jesus here called? Who is meant by "my messenger"? What did Malachi say of him? What did Isaiah?

II.—*The Voice in the Wilderness.* vs. 4-8.—What did John do? What is repentance unto life? What was the effect of John's preaching? What kind of clothing did John wear? What was his food? Whose coming did he foretell? How was Jesus mightier than John? With what did John baptize? How would Jesus baptize? How did John prepare Christ's way?

III. *The Voice from Heaven.* vs. 9-11.—Who came from Nazareth to be baptized? What occurred at his baptism? Why did the Spirit descend upon Jesus? (See Isa. 61: 1.) What did the voice from heaven say?

1. Jesus Christ, the Son of God, came into the world to be our Saviour.
2. Our hearts must be prepared to receive his gospel.
3. If we confess and forsake our sins, we shall be forgiven and saved.
4. Water-baptism will not save us; we need the baptism of the Holy Spirit.

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