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The Presbyterian Record.

Vol. XVIII.

DECEMBER, 1893.

No. 12.

The RECORD for 1893 is now completed. It cannot be amended. Our life record for the year, so far as it goes, is also complete. It cannot be changed. Written, not with printers' ink on perishable paper, but in our own characters, in the characters of those whom we have influenced, in the book of God's remembrance, those life records remain, unchanged, unchangeable, forever.

Suffer a word at this season as to the purpose and aim of the RECORD. It is the property of the whole church and not of any individual or committee. It was started by the church to aid her in her work. In doing anything for the RECORD, in the way of increasing its distribution, churches are working for themselves, and, through themselves, for the church at large. In this connection let congregations remember one class of helpers to whom they owe a debt of gratitude, viz., those who take the charge of collecting for it and attending to its distribution. Let that debt be paid by prompt subscription, and payment in advance for the coming year, thus making work as light as possible.

To our fellow helpers throughout the church, we take this opportunity of returning hearty thanks for their faithfulness in work and their courtesy in intercourse.

The "Record" Where no notice is received to for 1894. the contrary it is assumed that subscribers wish the RECORD continued for the coming year. Will any who do not wish it, please give notice at once. It is not right that parcels should be allowed to go for six months or even one month, and then notice be sent that they are not wanted. Where the RECORDS are taken by individual subscribers, please hand the subscription for the coming year as soon as possible to the agent who kindly does the work of distributing them, so as to make his voluntary service as light and pleasant as may be.

During the past year the RECORD has reached a point towards which for years it has been steadily progressing, a monthly issue of 50,000 copies. But it should be in every family in our church, and the Blue Book reports the number of these families as 93,487, besides 16,636 single persons, making it plain that there is much room for increase. Sample parcels of any size will be sent free to all who wish them.

THE "WHY" AND THE "HOW."

I. Why the RECORD should be in every Presbyterian family in the Dominion.

1. It is, with the exception of *The Children's Record*, the only periodical published by our church. It is for the whole church, and whatever other papers they may take, every family, as a part of that church, should receive it and have a share in whatever good it can give.

2. In many families there is very little religious reading; the RECORD devotes part of its space to meeting this want, by giving a few pages of the best select reading it can get, bearing upon the main doctrines and principles and duties of the gospel, and must in this way be an agency for good wherever it goes.

3. It keeps the Home and Foreign work of our church as fully as possible before its readers, and thus aids in sustaining and deepening an interest in that work.

The result of all such added interest, must be gain, in every way; to the individual, to the congregation, and to the church at large.

II. The best way of placing the RECORD in every family.

There are but two ways, either by each family subscribing for it, or by the congregation taking a sufficient number to give one to each family.

1. The subscription plan.

The disadvantages of this method are, first, that it involves an amount of work each year in getting subscribers and collecting "quarters" which few are willing to undertake, and, secondly, seldom more than half the congregation take it, often not one fourth, while those who do not subscribe, need it most.

2. The congregation taking it for each family.

In doing so, it can be paid either out of the ordinary church funds, or by taking a collection at the beginning of the year, and adding to it, if need be, from the church funds.

The advantages of this plan are, first, that it saves all the work of getting subscribers from year to year, and the collection of 25 cent subscriptions, which is a long and weary task.

Secondly, it costs no more to those who now subscribe. They save their subscription and pay

25 cents more into the fund to make up the amount required, while many of them would gladly give a little more, that all might receive the benefit of the RECORD.

Thirdly, the RECORD, by this plan, is, with little trouble and at small cost, placed in every family. Those get it who most need it. Careless ones are more or less interested, and themselves, the congregation, and the church, profit thereby.

There are few ways in which so much good can be done, at so small an expenditure of money and effort, as by putting the RECORD into every family that does not take it.

From a financial standpoint it would pay many a congregation to do so. The increased giving to the church, that would result from the added interest among the more careless ones, small though it might be, would on the whole, doubtless more than pay for the cost of giving them the RECORD.

But the great good that would result would be the good that this kind of Home Mission work would do among the less interested half. Here is a field of work from which the subscription plan practically excludes it, while if taken by the congregation for every family, it has an open door to a large field of usefulness. Many congregations have adopted this method. Cheering reports have been received from some who adopted it last year for the first time. Will not you try it for the coming year?

Our great privilege. When tempted to grow weary of the urgent claims of this or that scheme of Christian work; now foreign missions, now home, now French work; think for a little what this urging means. 1. It means that the world is opening more widely to the gospel; that the time for which good men longed and prayed through centuries past is, come; that a great door and effectual is opened. 2. It means that we have the gospel to give. How much we ourselves owe to our Christian civilization! What our lives would be without Christianity, we see in heathen lands to-day. Every impulse of humanity should prompt us to give to others, as we may be able, something of the good that we enjoy. 3. It means that God is giving us an opportunity of showing our gratitude to Him by giving back to Him some of the worldly goods with which He entrusts us as His stewards. Every true spirit will gladly embrace the opportunity of thus showing gratitude to God for his goodness. 4. It means that we are permitted to become co-workers with Christ in lifting our fellow men from sin and misery and helplessness, to a holy, happy, useful life here, and to glory hereafter; permitted to be co-workers with Christ in a work in which angels would gladly share.

Were Christ to come in human form to any of us, and ask for some service, we think that we would gladly render it. Let us remember that every worthy call to help in His work is a call from Him as surely as if our eyes beheld Him and our ears heard His voice.

PROHIBITION

ONTARIO AND P. E. ISLANDS PLEBISCITE.

Ontario's Government is a paternal one, not only in providing for the safety and comfort of her people, but for their entertainment as well. Moreover, it provides on a grand scale. It has arranged for a New Year's entertainment, called a "Plebiscite," for the whole Province, which simply means that an election is to be held in Ontario at the beginning of the New Year to show whether or not the people wish the drink traffic forbidden. "To be, or not to be" prohibited, that's the question, which, being interpreted, means, to be prohibited or authorized, in some way or measure. By his ballot, as one of the "sovereign people," each voter gives his decree as to whether he will prohibit or authorize the traffic.

P. E. Island has a similar vote, Dec. 7th.

The question is large and our space small, so that but brief mention can be made of a few of the more prominent aspects of the drink traffic, and some of the more common objections to its prohibition.

I. SOME ASPECTS OF THE DRINK TRAFFIC.

1. Its commercial aspect. As the vote is to decide a matter of traffic it must be looked at in its effect upon a country's prosperity. How does it affect other lines of business or work? Does it in any way, as a traffic, increase a nation's strength, extend its knowledge, add to its wealth or comfort?

The question answers itself. The traffic touches nothing but what it blights. In its financial effects it may be viewed negatively and positively. Negatively, it robs a country of much that should go towards its material prosperity. The drink bill of Great Britain is \$750,000,000 annually; that of the U. States is \$900,000,000; and of Canada nearly \$40,000,000. Drunkenness impoverishes the individual, lessening or destroying his purchasing power, while, in his person, it unfits him both physically and mentally from rendering its due to the commonwealth. On the positive side, there are the burdens which the traffic inflicts, that would not otherwise have to be borne, such as, caring for the poverty caused by drink, preventing and punishing the crime of which it is such a fruitful source, for three fourths of the crime in Britain and America is traceable to it. The cost of strong drink to the United States, directly, in the price of liquor, indirectly, in burdens and loss resulting from its use, is estimated at \$1,500,000,000, annually, a fabulous sum, utterly beyond the power of mind to grasp. Were this cause of poverty removed, the national gain would be incalculable. From the commercial stand point, the way to vote for the country's weal is plain and clear.

2. Its social aspect. Its claims to merit along this line are such that in one phase of its use

strong drink has taken to itself the name of the "social glass." Never was the word "social" a greater misfit. The many happy homes into which it has come, and caused discord, neglect, cruelty, sorrow, misery, want, woe, death, meet us on every hand, while in no home has it removed an ill or brought a blessing. In communities it has caused feuds and strifes, while in larger spheres its effect upon social life, though less marked, is, in character, the same. In this aspect of it the voter can find little to warrant him in authorizing it as one of the lines of his country's commerce.

3. Its Physical aspect. Medical testimony all goes to show the evil effects of alcohol upon the system, but we do not need to wait for the evidence of experts. The wrecks of humanity that lie strewn along life's highway are ample proof of the fatal effects of strong drink. Were it not that the grave, in pity, early opens to hide such wrecks, the scene would be a more fearsome one by far. Strong drink stimulates and deceives the weak and weary by giving seeming strength, but it gives nothing. It merely makes advance drafts upon the vitality for which heavy discounts have to be paid. Soon there is no reserve upon which to draw and the bankrupt body fails and dies. Let every voter ask himself if it is a good use, the best use, of the ballot entrusted to him for the welfare of his country, to authorize by it a traffic which is responsible for so much of life's physical wreck.

4. Its moral aspect. The universal testimony of men and women who are working to lift their fellow men from sin and misery to God, is, that there is no one form of evil which more surely binds men in the power of their great adversary than strong drink. Its effect is debasing and degrading. It dethrones the reason, fetters the will, sears the conscience, excites the worst passions, stimulates into action all that is basest and most brutal in man, and is the invariable accompaniment to all scenes of debauchery and vice. It is a fact beyond dispute that the effect of the traffic is ever to cause and increase immorality, and never the contrary. Now, Christ Himself tells us that "By their fruits ye shall know them;" that "a good tree cannot bring forth evil fruit." Therefore, as the effect of the drink traffic is ever to cause and increase immorality, the traffic which bears such fruit must be morally wrong, and by authorizing it, a voter authorizes a moral wrong, and, since God's law condemn all moral wrong, the voter, it may be unconsciously, but yet deliberately, authorizes by law what God's law condemns.

When but a child, sitting one day in a court house, I listened to the county magistrates discussing the question of whether or not they should grant licenses. The usual arguments were presented *pro* and *con*. A massive Justice

of the Peace among them arose, a giant in stature, and bringing down a mighty hand upon the table, he said: The question for us is, "Is the traffic right or is it wrong; if right, we may license it if we will; if wrong we have no such right, we should have nothing to do with it." It was the simple, grand utterance, by a grand man, of a great truth, which should guide every voter in marking his ballot at the coming election.

5. Its spiritual aspect. Brief but awful are the words of Scripture, "No drunkard shall inherit the kingdom of God." We may follow this with another statement equally true, viz., that the traffic in strong drink makes the drunkards. No traffic, no drunkards. It makes them and sends them by tens of thousands yearly to drunkards' graves. This is the one line of business which, more than all others, projects itself into eternity, and with baleful, terrible effects. Can you brother man, as your brother's keeper, in the exercise of your law-making power, cast your ballot to authorize a traffic which thus eternally ruins multitudes of your fellow-men.

II. SOME OBJECTIONS TO PROHIBITION.

1. "Prohibition interferes with personal liberty; men have no right to dictate to their fellow men what they shall eat or drink."

To this may be replied:

(a) A prohibitory law does not say what man may or may not drink. It does not interfere in the least with one's personal liberty so far as drinking is concerned. It merely refuses to authorize the traffic in strong drink, because such traffic is believed to be an evil in the community, and it says that if one wishes strong drink he must look for it in some other place. If he complains of this as interfering with his personal liberty, there is another reply for him, viz.,

(b) All law, based upon self-government by the people, is the voluntary surrender of the individual liberty of each, to the will of the whole, for the common good. Further, all such law is based upon the principle that if the *majority* are willing to surrender their individual liberty along any line, the minority must do so too, and the law becomes binding upon all. Only in this way is organization and law possible. Every day the law thus mutually agreed upon interferes with the liberty of some one and prevents his doing what he would like to do, and yet there is no ground of complaint, for it is simply one of the necessary conditions of civilized, organized, society. It is the price which one pays for the protection and privileges of an organized community. If a man does not wish to submit to the conditions of such society for the sake of its benefits, he is free to go elsewhere.

The same objection might be made to other similar restrictions, *c.g.* Some men would like to get up lotteries for gain, and many others would like to patronize them. And if they are

willing, why should their liberty be interfered with? Yet lotteries are prohibited in almost all civilized countries on the principle that their existence is injurious to the community.

This is but a sample of the many ways in which the will of the whole, called law, restricts the liberty of the individual. Without such restriction government is impossible. And, if the majority of the people who are organized as a voluntary community for self protection, self government, think the drink traffic to be injurious to their commercial or social or physical or moral or spiritual interests, they have as much right to prohibit the carrying on of that traffic, as they have to prohibit gambling or bigamy, or any other practice which they believe to be hurtful to the community.

Further, "license" interferes with individual liberty in the sense above mentioned, as certainly as does prohibition. The former prohibits the traffic unless men pay a certain sum for the privilege, the latter prohibits it to all.

2. "Men should be strong enough to resist temptation. It shows a stronger character when a man meets and overcomes temptation, and does not need to have it kept out of his way."

All this is very true. For such strong characters let us be thankful. If all men were strong there would be no need for such laws. But unfortunately some men are not strong, and men must be taken and provided for as they are. Such a law will not hurt the strong, and it is a duty which they owe to the weak to give them all the protection they can from this subtle and mighty foe. Did not Christ teach to pray "Lead us not into temptation?"

3. "You cannot make men sober by act of Parliament."

No, but Act of Parliament, enforced as other laws are, can so order a community that weak ones can walk the street without having temptation thrust upon them in the corner saloon. Act of Parliament can close places of resort where the young and inexperienced are lured and tempted to drink, and acquire a taste which may ultimately win the mastery over them, and it is a duty which a community owes to each of its citizens to throw around him all the protection that it can rightly give to enable him to walk safely.

4. "Prohibition does not prohibit. Liquor will still be sold."

On the same ground it might be said that prohibiting murder or theft does not abolish them, but no one on that account dreams of licensing them. If a thing is wrong it should be prohibited. Prohibition, if honestly enforced, will, as with the prohibition of other wrongs, prevent in great measure the sale of strong drink, and if there be a remnant of illegal traffic, it will no longer have the guise of respectability or the

sanction of authority. It will be less liable to tempt the young, and the burden of guilt will rest where it rightly belongs, upon those who violate the law.

5. "It is less effective in checking the traffic than a license law would be."

Even if this were true it does not make it right to give license. But that it is not true, is seen, not merely in the assertions of its advocates, but in the fact that liquor men of all shades and grades work for license and fight prohibition with all their might. When they change their base and show a preference for prohibition as a means of increasing the traffic, it will show that they, at least, have some faith in the truth of this objection.

6. "The country is not ready for it. It would be the best thing; we should look forward to it; but the country must be educated up to it."

Many temperance people are ready for it; those in favor of liquor will never be ready for it, and so soon as a majority in a self-governing community think that it is for the good of the whole that the traffic should be prohibited, it is their duty to say so, by law, not a halt or mairzed law such as our local prohibitory measures have too often been, like men without eyes to see, feet to walk, or hands to work, but a law with machinery to enforce it, as is the case with the laws prohibiting murder or theft or any other crime; and it is their further duty, in the interests of the weak and tempted ones, to put forth all possible effort to have such law carried out.

Educate, by all means, until prohibition can be secured. Educate afterwards, so long as it is needed, but education need not interfere with action. On the other hand there can be no more effectual education than the object lesson of a prohibitory law faithfully carried out.

7. "We cannot do without the revenue from it."

The question of raising, in other ways, the revenue now received from the liquor traffic, is confessedly one of the more difficult problems of statesmanship, but not on that account an insoluble one. This is not a place for dealing with such intricacies, nor is their solution a work for the average citizen. The problem of rightly adjusting the revenue of a country, is a matter for legislators, for experts who are chosen for the purpose and paid to give to it their best skill. The great question in this connection, for us as voters to decide, is, whether it is better for the country to pay, in some other way, the five or six millions of dollars annually, now received through the liquor traffic, or to continue paying forty or fifty millions to the traffic to do it for us.

The above figures do not represent the exact sums involved, but neither the amounts nor their relative proportions are very far astray. It may be said that the money represented in the drink traffic is not all loss. While this is in a measure true the financial loss is very great, and, as in either case, the revenue comes from the people of a country, the question for the people, so far as revenue is concerned, is simply, shall the country pay this part of its revenue in some other way, or shall it continue paying nine or ten times the amount for the privilege of paying it through the traffic in strong drink.

A new An aged minister was lying ill. To a spelling. friend, who visited him, he said, "I have found a new way of spelling disappointments. Substitute the letter H for D." "His appointments!" There is not a doubt of it. To the one who trustfully follows Him all that comes is "His appointment." "The Lord is my Shepherd." "He leadeth me." "In all thy ways acknowledge Him and He shall direct thy steps." "The very hairs of your head are all numbered." "All things work together for good to them that love Him."

"His appointments." True, some things that cross our pathway are the results of our own negligence or sin, but are not the very laws of nature and of God, that visit penalty for sin, His appointment, and a blessed appointment too, else men might run to all lengths in evil.

"Disappointments." The hopes blighted. The plans thwarted. The aims frustrated. What bitterness they sometimes give. Change the spelling and the bitter becomes sweet, the dark becomes light, for "His appointments," planned and executed in infinite love, are all for good. O for His teaching to spell rightly.

Phillips Brooks In the days when creeds are on Creeds. sometimes laughed at as "behind the times" by men who call themselves "advanced thinkers," it may not be amiss to listen to that strong earnest thinker, Phillips Brooks. He says:—"The man whose creed is the smallest, the most crude and colourless and flimsy, is called "advanced," while he whose beliefs are richest and most full of hope and liberty is called "slow," "behind the times," and other tardy names. The man who believes nothing with any energy, who masks the doctrines of our Lord's Gospel under negations, who evaporates them into a thin mist of speculation, who emasculates them of their energy by subtracting their vital forces, who has a cynical sneer for every effort of a stalwart faith—such a man is called an "advanced thinker." The cheerless iconoclasm which is forever unbuilding and breaking down the strong barriers erected in a former time parades before the world as "free thought." It is no advance, but inertia; no free thought, but dullard slavery, which leads a man into a state like that. Exactness, earnestness and precise fidelity to the truth of things are better than a limp negation, and make a man a true, free and advanced thinker."

Methodist The Methodist Church in Canada Missions. numbers 252,000 communicants. They expended last year for foreign missions, in Japan \$21,278, and in China \$5,770, in all \$27,048. For work among the Indians of the North-West they expended \$48,000, among the Chinese in British Columbia \$5,000, and in French work, chiefly in connection with their French school at Cote St. Antoine, Montreal, \$8,676.

They have labored twenty years in Japan, and have nearly 2,000 communicants, 1,700 average attendance at public services and 1,450 children in Sunday schools. A memorial has already come from the Japan Conference asking for complete autonomy. It is stated that the whole tendency of the churches in Japan is towards absolute self-government. The question is a very delicate one with all churches when that stage in their mission fields is reached. It is difficult to adjust absolute self-government and any measure of financial dependence upon the home church.

Death of Twenty years ago, at the World's Dr. Schaff. Evangelical Alliance in New York in 1873, one pleasant ruddy face, with a halo of grey hairs keeping kindly guard over a slightly bald head, was conspicuous on the platform, and student eyes looked reverently, on at the mention of the name of Dr Phillip Schaff, who had been one of the chief promoters of that great gathering, and who has been for the last half century among the leaders of Theological scholarship and thought in America.

He was born at Coire, Switzerland, in 1819, and after a thorough early education, lectured, in 1842-3, in the University of Berlin, on Biblical Exegesis and Church History. Shortly afterward, he was called, at the early age of twenty five, to the Theological seminary at Mercersburg, Penn., U. S., where he taught and wrote for nearly twenty years. In 1863 he removed to New York. He taught Church History for a time both at Andover and Hartford. For many years he has been a professor in Union Seminary, New York, occupying different chairs, and latterly, that of Church History.

He is most widely known however as a writer. His Church History, Creeds of Christendom, Commentaries, &c., will long preserve his name. Perhaps the most important of all the works in which he has had a chief or prominent place, has been the revision of the Scriptures. To him is due in considerable measure, the share that the American Churches had in that work. He was President of the American Committee on Revision and head of the New Testament Department of the work.

He belonged to the liberal school of thought, and, while not in the most advanced wing, sympathized with his co-worker in Union Seminary, Dr. Briggs; and at the General Assembly in Washington, though growing frail, he might be seen at times on the platform with him, perhaps at once to hear more distinctly the proceedings, and to show his sympathy with his fellow professor and with what he conceived to be the cause of liberty.

His last public effort was to speak at the Parliament of Religions at Chicago in September. Returning home he began his lectures to his class, but was soon stricken with paralysis and in a few days passed to his rest.

Our Home Work.

The Dr. Reid, Toronto, writing with regard outlook. to receipts for the schemes of the church, says that this is the most disappointing year in his experience. Never did money come in so slowly for the various funds. We must not allow the Lord's work to flag. His work, in its various departments, is our work. To us He has entrusted it. It is not a work to which we can give much or little at pleasure. We have obligations in the matter. There are missionaries in the field at home and abroad and other departments of work as well. These departments we have pledged ourselves as a church to sustain, and each loyal member of the church should realize that he has a personal share in that pledge. True, the financial condition of the whole continent has been somewhat strained, but how far have we allowed that to interfere with our own comfort.

Let us lay to heart and pocket, the facts: 1. That Christ bids us pass along to all others, the Gospel which has made our lives so glad. 2. That opening fields at home and abroad plead with us to give the Gospel. 3. That there are lines of work which, as a church, we have undertaken, and for which we are responsible. 4. That the contributions are coming in very slowly.

'Winter Supply.' The thoughts suggested by these words vary according to circumstances. To multitudes the winter supply most longed for is clothing, food and fuel, for the cold and dreary winter. To many the planned for winter supply is a round of pleasure. Others long for a richer outpouring of the Holy Spirit. Many a minister is longing for such a "winter supply" for the winter's work in his congregation.

In two very important senses the words apply to Church and Christian work.

1. The "winter supply" of instruction, which our rising ministry receive. The colleges are at work. Strong minds are leading fresh, eager, receptive minds along the paths of learning. That learning will in some measure shape the thinking and character of our future ministry, as well as of our coming lawyers, doctors, and other professional men. These, in turn, have, to some extent, the moulding of our Church and country. Of what infinite importance it is that the leading in our schools of learning, whether secular or sacred, be upward as well as onward; leading ever to higher, purer, holier heights, from which will be ever broadening outlooks over the domain of truth. This should be a matter of earnest prayer among Christians.

2. The removal of many of these students from their summer fields of labor leads many frontier congregation, and mission station, to long

for a "winter supply" of preaching. How shall these lone and silent Sabbaths be made vocal? Besides the supply that Home Mission Committees may be able to serve, there are three methods by which much might be done; (a) by each settled congregation giving its pastor, for one, two, three, or four, weeks during the winter, and carrying on its own services; (b) by elders, where within reach, taking an occasional service; (c) by the people in the vacant station meeting together, reading a sermon, or conducting a Christian Endeavor service. In some cases one or other of these methods may not be possible, but if each were employed where best suited, or in some cases all, in turn, the vexed question of "winter supply" would be in large measure a thing of the past.

Jubilee. Two Halifax congregations celebrate their Jubilee this season. That of Chalmers Church was honored by fitting services on Friday evening, Oct. 6th, and on the Sabbath following, Park Street, better known for many years as Poplar Grove Church, jubileed Nov. 9th. Both date their origin from "43." The former was a "Free Kirk"; the latter a "U.P." The former has been ministered to by a succession of able men. The latter has had but two, in its fifty years of history. When men celebrate a jubilee, the joy is shadowed by the thought that most of their best days are gone. Colleges and congregations mingle thanksgiving with glad hope as they renew their youth and turn the sand-glass to run another fifty years with growing strength and usefulness. May the zeal and strength of youth and the wisdom of half a century be happily blended in these beacon lights in the city by the sea!

Assembly Fund. Dr. Reid writes asking congregations to remember the Assembly Fund. "All Presbyteries have been corresponded with. The large number of copies sent out this year, and the very voluminous Blue Book, have greatly increased the expenses."

Literature wanted. "Have you an interest in Home Missions? You can help the work by sending periodicals or other good literature, suitable for distribution on mission fields, to Room 21, Knox College. This literature the students take with them and distribute on their mission fields and many a time it proves a real boon to the people."

Manitoba College. The third Sabbath of December is the day appointed by the General Assembly for the collection throughout the Church for Manitoba College. Dr. King writes:—"The need of the College is urgent. The summer session, undertaken at the request of the Assembly has necessarily increased the expenditure considerably. The College may well expect the collection to be both more general and more liberal than it was before the change"

MARITIME HOME MISSIONS.

Dorchester "There is some hope of growth &c., N.B. if faithfully worked. The few families are loyal, faithful, and generous in their support."

Moose River & Cariboo Mines, N.S. "This is a new field but a very promising one. The moral tone is surprising for a mining region. Some of the people are earnest Christians and are seeking to do their best."

Waterford "There are five stations in this &c., N.B. group, and the five Christian Endeavor Societies in the field will keep the work running and the people interested in religious matters. But occasional winter services are needful."

Caledonia "Since Upper and Lower Caledonia became a separate charge, the people have done better for the support of ordinances than ever before. It is their intention to call a minister and build a manse in the near future. They deserve all encouragement."

Tobique "The Upper Tobique is a fine growing section of country, and likely to be of more importance in the near future. The Presbyterians have done good work here. The people have taken steps towards the building of a church at Riley Brook, and the prospects are good for its erection at an early date."

Hardwick and Escuminac, N.B. In Hardwicke quite a strong religious feeling prevails, and people support church work as well as they are able. In Escuminac the case is on the whole somewhat different, but if the place were well worked up, I think the people would come in and take more interest in religious affairs."

Buctouche "This is a most desirable field for &c., N.B. missionary labor, and it is very important that a man be kept here all the year. Mill Creek has \$300.00 raised towards building a church, and there is a movement in favor of building a manse in Buctouche. When these buildings are completed, say, in about three years, I think they will be in a position to call a minister."

Riverside This is the only Presbyterian charge &c., N.B. in the whole county of Albert, but they are very loyal. Besides paying the catechist almost in full this summer they have raised \$80.00 for repainting their neat church at Riverside. The fact that they are without Presbyterian services for at least six months of the year is a great drawback to the growth of our cause. I think that in a year or two the people ought to be able to pay a good part of the support of an ordained missionary"

Grand Bay, "This is a good station and promises well. The people have built a church costing over \$400 this summer. Much time and labor was given gratis, by those interested. By next summer the little debt which may be incurred will be cleared off. The people have a mind to work. If Grand Bay were connected with Nerepis, ten miles farther up the country, and the people at the latter place trained to systematic giving, the two stations would make a fine field."

Linden &c., Cum. Co., N.S. "Here are five stations. Port Howe is a settlement in the neighborhood of Linden, of farmers and fishermen. They are largely non church going. They make the excuse that the church is too far to walk to and they have no teams. I decided to start a monthly cottage meeting on Sabbath evening. The result was most gratifying. The first meeting numbered seventy, and the number increased at each service until it rose to one hundred and forty. I believe that permanent good was done; the work should be carried on. The need of the field is a permanent pastorate. It is an interesting and hopeful field with a cause to maintain and a work to be done. At Linden and Northport there are Christian Endeavor Societies, both in a healthy state and doing good."

Maritime Home Missions. From a large number of brief reports from a number of catechists, the above sentences have been extracted. More might be given, varied in the news they bring. There is on the one hand a measure of sameness in all these reports. From the few learn the many. But on the other hand, along two lines there is considerable variety. One of these is in the progress and prospects of the stations. "Good and bright" is the echo from some fields, 'a deep interest and growing numbers, with prospect of organization and settlement in the not distant future." From other stations comes the complaint of indifference and coldness, while decreasing population adds to the discouragement. The other point upon which there is much of difference in the reports is in the liberality of the people. Some contribute very generously towards the support of the gospel, realizing that while others help them they should do their utmost to help themselves. Some have paid their catechist in full, asking nothing from the Home Mission Board, others have not done what they might or should have done. However there is in all this nothing strange or new. There are difficulties and obstacles in all work for Christ. These very trials are to be turned into triumphs, and these waste and indifferent places to be brought into a better state. Beginning at Jerusalem and reaching out to all people, is the gospel commission.

FRENCH EVANGELIZATION.

Pastor Duclos. I am glad to say that all our meetings are better attended, more strangers, and two new families are attending regularly the meetings.

Pastor Bruncau. The most encouraging thing I have to say this month is that three Roman Catholic young men have followed regularly our services during the month and if I can judge of what they have said to me they are earnestly seeking the truth. May God help them to find in Christ their eternal salvation. The efforts of some have been to raise a tide against our work.

Pastor Morin. Father Chiniquy has spoken once for me on Sunday evening and has made a very deep impression upon his hearers, especially the large number of Roman Catholics present. I cannot enter into details just now, but I may say that I have met with several most hopeful cases of Roman Catholics searching for the truth. I have several converts in the congregation that do good mission work, speaking to their friends about the gospel and inviting them to Church."

M. Menard. At St. Therese we have a new convert. Last year when first visited she appeared to be a very liberal Roman Catholic, but now she is really changed.

I am glad to state that two weeks ago I received a letter from a young lady of St. A—, to whom I had given the gospel, saying that after careful study of the gospel, and Romanism and Protestantism, she had decided to leave the Church of Rome for the religion of Jesus Christ. This girl received her education in a convent and there is hope for the family.

Louis Bonenfant. This month I spoke of the Bible in 206 families, and in 14 of them I read some portion of the Bible and could only pray with 61 of them. I also spoke to more than 200 individuals on the streets and squares, and read many parts of the word of God to them, I received many letters from France and the United States asking questions about salvation by grace in our Saviour Jesus Christ.

You know that I was arrested and sent to prison on the evening of October 9th, by a bigoted policeman in civilians' clothes, while I was answering questions about the Word of God, &c. But I am glad, because I sold a New Testament, and gave many tracts, and held the Gospel high over some of its enemies. I am sure to have done some very good work there, for since, I have met some of the men who were there, and they told me they were glad to have heard me on questions never answered before to them, such as about miracles, and that the Roman Catholic Church is the only true church, &c. I read the seventh chapter of Matthew and explained many other questions.

Joseph Boulay Colporteur. I have learned that at many of the houses where I had placed Bibles they have been burned. I shall relate a fact which proves that some persons would be well disposed towards the gospel if obstacles were not put in their way. A woman to whom I had offered a copy of the New Testament told me that her son had kept a Bible in his possession for many years and read it. One day he asked the priest if it was good or bad and the priest ordered him to burn it. Her son did not obey but kept the Bible. In her absence from the house they found the book and burned it. She said that her son wept much, as he loved the book. I would like to know more of this young man, but could not learn his name. (Mr. B. writes since, that this young man is now attending the French Protestant Church.)

Towards the end of the month I had a lively discussion with a highly cultured lady, who is very weak in the knowledge of the Scriptures. Taking advantage of this I placed boldly before her the grand principles of the Gospel, which are so opposed to the numerous errors of the Church of Rome. She appeared to be greatly astonished at the marvellous simplicity of the teachings of Christ. Belonging to the old Royalist party in France, she has strong prejudices which are difficult to uproot. I go now often to her store which she keeps with her son to speak to her of the gospel.

The clergy losing power. A priest writing to a French paper, in the Province of Quebec, complains bitterly of the decay of clerical authority. He says: 'Where is the authority of the priest over the people at present, as compared with the one which he had formerly? Where is now to be found the submission, devotion and esteem for the priest which the people had formerly? All this is done away with and will probably never return.'

If the clergy had always preserved with the authorities their rights and immunities, people would have become accustomed to respect them as beings belonging to a class and a position superior to those of laymen. But because many of the leading citizens among the laity have lost, with their principles, the respect, confidence and devotion which they should always have had towards the clergy, the people followed, and through their fault the people are now spoiled, and will probably never recover.'

We should be thankful for the measure of truth there is in the above statement. It is a sign of enlightenment and progress when men think for themselves and refuse to surrender their wills at the dictation of any man or body of men. This it is that gives the opportunity to the true minister of Christ to go to these people in love and pity and teach them from the Bible the liberty wherewith Christ maketh his people free. Our church has had its part in bringing about this state of affairs, which is a louder call to more active and earnest efforts to give them a fuller knowledge of the gospel.

Facts in Our Church, through its Board French work. of French Evangelization, employs eighty-nine workers,—pastors, missionaries, teachers and colporteurs,—among our French countrymen.

In the ninety-six preaching stations occupied by the Board, one hundred and ninety-two new members were added during the year.

Sixteen hundred and twenty-four copies and portions of the Scriptures and twenty-five thousand tracts and religious apers were sold and distributed.

Eight hundred and thirty-three scholars, of whom three hundred and eighty-three were from Roman Catholic homes, were taught in the mission day schools. These schools are necessary because the Church of Rome controls the schools of the Province of Quebec.

Eighteen French students are pursuing their studies in the Presbyterian College, Montreal, where the Board supports a French professor.

For fifty years the work has been carried on.

Forty-five years ago there was not a known French Canadian Protestant, to-day there are twelve thousand Canadians of French origin who attend evangelical places of worship in Canada while twenty-five thousand more, French Protestants, have gone to the United States.

There are at present open doors into new parishes and urgent requests for teachers.

And now, while for the above facts we give thanks, there is another, a very stern, real fact, viz., that the Board, in face of the above encouragements and openings, finds itself obliged to consider whether there is any part of its work that it can suspend, as its income is not keeping pace with increasing demands and opportunities. It is \$11,000 in debt at this date, a good deal worse than at this time last year. The larger receipts during the winter will lessen this amount, but unless there is much greater liberality than in former years, it will be in debt at the end of the year, and some of the work, in spite of openings and opportunities, will have to be dropped. As citizens, as patriots, as christians, can we afford this? Let our contributions be an emphatic NO to such a question.

Results of As has been well said in a French work. circular from which we quote, "Results cannot be represented by figures, but some of them are to be seen in a growing intelligence and appreciation of evangelical truth on the part of the people and a corresponding giving way of prejudices; in the desire, tacit or avowed, to break away from ecclesiastical authority and domination; in the thousands of Roman Catholics who read proscribed literature; in the increasing demands for better education for their children, and requests for the establishment of mission schools"—and in other ways patent to the careful observer. While these are results they constitute a call to greater effort. They are but a part of the "door opening" that is going on all over the world.

CHRISTIAN ENDEAVOR COLUMN.

Maritime The following account was in Convention. type for the September RECORD, but was overlooked in making up the pages. It is given now to show the position of the Society in the Maritime Provinces.

The Fourth Annual Convention of the Societies of Christian Endeavor in the Maritime Provinces, met in Halifax, Nova Scotia, on Tuesday, 1st August, and continued in session until Thursday evening. There were about four hundred delegates present, representing the nearly four hundred Christian Endeavor Societies of the Maritime Provinces, and a very pleasant and profitable convention was held. A number of the members had been at the great convention in Montreal, and were very full of the enthusiasm there gathered, and better still fired with an enthusiasm from above, for the saving and helping of the young. The exact number of societies, is: 209 in Nova Scotia, 98 in New Brunswick, 21 in P. E. Island and 4 in Newfoundland, 300 in all, or with 7 of Trinidad, 307. Of these, 250 societies are Presbyterian; 65 Methodist; 32 Baptist; 16 Congregational; while there are 45 Union and 16 Junior societies.

May there be The *Pacific Endeavorer* tells that more such. one evening the Floating C. E. Society of Oakland, Cal., was down at the long wharf holding a meeting. The saloon-keeper on the wharf came to the door, and railed at them for coming down there and making a disturbance. He said, "You will ruin my business if you keep on coming down here," and since then the S. P. Company have offered that building where the saloon is to the Floating society for about one-half the rent that the saloon pays, to open a reading-room for the benefit of the sailors.

C. E. in Here is an example vacant congregations. for congregations that have no pastor. Instead of waiting till you get a minister, get to work. The *Christian Endeavorer* (England) says, that "when the Chepstow Baptist Church was without a pastor, the young people formed a Christian Endeavor society. For months only four or five members attended the meetings. No encouragement was received; still the young people met, prayed, sung, and did what they could. They held their first annual meeting not long since, and reported twenty-five active and four associate members. One of our student catechists, who has been laboring for the summer in a Home Mission Field in N. B., reports that there are five C. E. Societies, which will do much to keep the work in progress during the winter, when there is little preaching service. In a number of other stations C. E. Societies are reported, which will no doubt do similar effective work. The great leading principle of the Society is "all at it," and where the people of a community "Endeavor" to keep up religious service in some way, even though there be no minister, the cause of Christ will prosper.

NOTES BY DR. BRYCE.

MORDEN.

The most important town in Southern Manitoba is Morden. It lies at the base of Pembina Mountains, and is situated in one of the best wheat regions of Manitoba. The pioneer of this region was Rev. H. Borthwick, who came to the Northwest in 1876, and has resided there ever since. Out of his original field six congregations, three of them self-sustaining, have been formed. For a number of years Rev. M. Mackenzie was pastor of Morden, and was succeeded about a year ago by Rev. M. Rumball, formerly of High Bluff. The year's work has rendered more room necessary in the Morden church building, and a considerable enlargement and improvement has just been completed at a cost of upwards of \$2000. The re-opening services were conducted on Nov. 5th, and the receipts of Sunday services and Monday evening social amounted to between two and three hundred dollars.

MISSION STATION COMMUNIONS.

Winnipeg Presbytery has one of the largest mission fields in the church, having one hundred mission preaching places. At some forty of these no other church conducts service. In August, September and October the Presbytery divides among its members the work of dispensing communion at these points. This involves a large amount of labor for the pastors and professors of the Presbytery, but it is cheerfully done, and now almost every appointee has reported his work as completed. The reports are almost all favorable. The work done by the large band of students employed, twenty-four in all, has been highly appreciated. Considerable numbers have been added to the communion of the church, and the work is now in most places in a fair way for the winter. Being within easy reach of Winnipeg, some thirty preaching places are in winter supplied from Manitoba College. May God give us zeal and courage to keep up service for the weak and struggling handfuls scattered over the prairie.

ENDURING HARDNESS.

It is not necessary for missionaries to go to the burning sun of India, or the turbulent districts of China to suffer hardship for Christ. We may describe one missionary's field. Between Fort William and Rat Portage is a stretch of three hundred miles. Groups of lumberers, section men, navvies and the like are scattered along the line. The missionary on the line last summer was Mr. G. H. Menzies, a student of Manitoba College. Mr. Menzies has a fine physique and needed it all for his work. Making Ignace his headquarters he undertook to give such supply as was possible at sixteen points along the line. In order to do this he required to prearrange every night, besides as many services as could be crowded in on Sabbath. One express

train runs each way on the C. P. R. daily. It required much skill in using them to cover the ground, but the zealous missionary did it. The work done is beginning to tell. The people at Ignace are now moving to build a church, if it can in any way be financed, but they are few for such an undertaking. After Mr. Menzies left the field to return to college his place for October was taken by Mr. H. R. Borthwick. For the winter Mr. J. H. Colclough, a catechist from Lanark County, Ontario, will run the gauntlet of this railway field.

PERSISTENT WORK TELLS.


Twenty years of acquaintance with mission work gives an opportunity of seeing how perseverance has its reward. One of our ministers lately paid a visit to a district in which he had not been for sixteen years. At that time he had occasion to meet the families, and remembers some of them that had belonged to other denominations, and it was thought by some to be doubtful whether all would weld into one useful, solid body. On a late visit he was pleased to find these same families strongly supporting the church and some of them officials in the church. In a new country settlers hold very loosely to old opinions or former connections. The church that is most active and most efficient is the one that will gain ground. We say this, not as against other denominations, for Christ's flock is one, but in the interests of the rescue of families and individuals from carelessness and sin—the great enemies of the church.

Manitoba Up to date, 123 students in art have **College.** registered in Manitoba college. The number for the year will reach nearly 150. This is independent of the 27 Theological students of the summer session. The W. P. Church of Scotland has shown its appreciation of what the college is doing in training a ministry for Scotchmen and others who are coming to the Northwest, by the generous gift of one thousand pounds sterling. Thrice welcome are immigrants who not only bring physical and moral and spiritual stamina with them, but whose churches in the old land generously aid in following them with the Gospel.

Barrie Is one of the great Home Mission **Presbytery.** Presbyteries of the Church, and devotes to that subject much thought and care. At a recent meeting a committee was appointed to arrange if possible the missions in groups, under the charge of ordained missionaries, and steps were taken to raise a fund of \$6000 for church and manse building purposes. The plan of grouping stations and giving them in charge of an ordained missionary, even though the services at each place be infrequent, is far better than leaving them separate, with student supply half the year and none for the other half. The people realize that they belong to something, and their christian character and their church work, take on more of stability.

OKANASE.

A CHEERING CONTRAST.

 WRITER in a contemporary contrasts the Cree Indians of Okanase Reserve, in the North West, eighteen years ago, a year after Mr. Flett had been settled among them, with their state to-day. He says:

For the most part the Chippewa on the Okanase reserve to-day is a remodelled Indian. He is an aborigine made over. Let us look at him and his surroundings, and note the changes here since first Rev. Geo. Flett and Mrs. Flett were sent out to Little Saskatchewan by the Presbyterian Church, nineteen years ago.

Then the aborigine was a wanderer, improvident, suffering hunger and cold often, and all sorts of hardships, with no idea of providing for a better future here, and in thick darkness as to the hereafter. When he was hungry, he often resorted to conjuring for deer or bear: when sickness was in the tepee, there was more conjuring, with no better results.

Very gradually the change came. Day after day the missionary forded the Little Saskatchewan, entered the camp, and in the tents or the open air delivered his message, told them of a better state of things temporarily, and of a treasure that fades not away.

I attended several of these services in 1875. It was summer time; we sat at the tent doors, with a few men and children, and sometimes a woman or two (the women were afraid of their husbands to be too pronounced): congregation very limited; mosquitoes, "bull-dog," horses and dogs unlimited, singing in Cree by Mr. and Mrs. Flett, reading and discourse also in that language, Indians looking on as unmoved as statues, appearing to take no more interest in what was going on than if it were a performance for our own amusement, or an exhibition of eccentricity the usefulness of which they disdained to comprehend.

But the missionary persevered. Old Chief Skyman, who would have none of the innovations for a long time, at length consented to allow his children to be taught. That was the first step gained.

The chief's brother, Blackbird, also stood out against the new comers stoutly, refusing to change his mode of life or religion. He went on as aforesaid, thinking of the present and not of the future. He hunted day after day; the women and children snared rabbits and gophers, and between them the pot was kept boiling. By-and-by the Blackbird agreed to a compromise. Although he did not value the white man's mode of living, it might be of value to his children, he supposed; he consented to allow them to go to school, and so the process went on.

A new era was inaugurated. Taught by the missionary several of these Chippewas abandoned their old mode of living, bit by bit. They built themselves houses in which they lived comfortably, put up a church and school, became careful farmers, raised corn and root crops, horses and cattle, had agricultural implements, were carpenters, builders, men-of-all-work, and owed no man anything. No one takes interest and compound interest out of them.

They also found time to work for others, put up hay for sale in the lumber camps and elsewhere, did freighting, were busy as beavers. One of them kept a hotel for lumbermen and travellers, and a clean, well-kept establishment it was reported to be.

Under the new state of things, Chief Skyman lived in a well-built, white-washed dwelling, which, in winter at all events, was a vast impro-

vement on tenting. Perhaps he took to house-keeping with many misgivings, and groaned over his weakness in so doing. But he kept right on; and I saw the old man in his potato-patch one morning taking out a crop of excellent potatoes, with his wife and daughters, and he and they looked the picture of contentment.

Blackbird's children grew up, married, and dwelt in a building so clean and comfortable that it seemed wonderful to Blackbird, Sr., and he was only too glad to compromise, as did others, by living like a white man in the winter, and an Indian in summer.

The old man keeps up that fashion yet, for I saw him in his tepee this fall. Rev. Dr. Bryce, who visited the reserve in 1887, noted the advance made at that date. He saw the Indians living in substantial buildings, with very satisfactory evidence indoors and out, that they were industrious, careful, good managers. He saw a moral, orderly, law-abiding people, who attended church regularly—not wrapped in blankets and similar toggery, but neatly dressed—men, women and children, like white settlers.

If, as I have heard, one woman did actually get ahead of all models and wear five hats in one year, it must be said in exculpation of the vanity that she was young, unmarried, a good worker, and earned her hats before she wore them.

The six years which have passed since 1887 brought many changes. Some families moved elsewhere. Not a few who used to worship here rest among the seventy in the graveyard on the hill. But when I was at Okanase last September the church was well filled.

The missionary—white-haired and bent with age—was first in the building. Indian men and women with their children soon arrived, some of them in their own two-horse wagons. Babies were there—four or five of them—old and young well clad in home-made garments, and, as they arrived, the pastor, going among them, had a word and a smile for each. The last instalment of the congregation was a little band of children fresh from Sunday school, accompanied by their teacher, Miss McIntosh. They filled three seats near the pulpit, and were a happy-looking, well-behaved group. One little rosy-cheeked tot had her India-rubber doll in her arms, but dolly did not get much attention from the owner.

The service was in Cree except portions here and there in English for the benefit of the few palefaces present. Revival hymns were sung in English by the children, led by one of themselves and, owing to the clear, sweet voices and good time kept by the little ones, this portion of the music seemed to me to be the most inspiring of any, although the singing generally was hearty, and very fully joined in.

I did not even hear a whimper from any of the babies during the service, but there is no doubt that on one such occasion a baby was unusually noisy, whereupon this injunction to the mother issued from the pulpit in Cree: "Take out that baby. Do not go far. Sit on the steps, where you can hear!" Baby had an outing accordingly.

Did you ever take a sunset view of God's promises? You need not go to some fair clime or to some lofty mountain or observatory to get such a view. You can have it in your home, or in any quiet retreat where the light of communion with the Sun of righteousness falls with all its mellowing brilliancy on the promises.

We are nowhere commanded to speak God's praises "with the tongues of men and of angels," but we are everywhere commanded to love him with all our heart.

Our Foreign Missions

Encourage- ment. Rev. Dr. Grant, writing from Trinidad, Oct. 30, says: "In the midst of constant hard work, we are not without encouragement. On Saturday, the 15th, at a remote district, Babu Lal Bihari baptized seven, having about seventy Christians in attendance. Yesterday I was at another remote quarter. I had sixty present, but very few as yet Christians. There were seven candidates for admission, but we thought it well to delay. Rarely have I seen so many Babas and Babus at one meeting. In returning in the evening I got a most encouraging report of the Sabbath school work of the day. Present at Sabbath school in church, 216."

Good news. The mission family at Ujjain was sorely tried by sickness and death during the past year, but now writes Dr. Buchanan: "We are in splendid health, and by the blessing of God the faith hospital is progressing." This is not a hospital for "faith cure," but the hospital which, in the absence of an allowance for that purpose, he is building as best he can, trusting to get help to complete it. It is thus very fittingly called the "Faith" hospital. During this month, Aug. 15th to Sept. 13th, to-day, the Lord has given, through one patient, Rs. 364, about \$120. It is a cause for thanksgiving that when patients come, who have means, they are so well pleased that they are moved thus to help.

Light on a parable. Dr. Morton, of Trinidad, writes: "In the college, we were closing the lesson on the barren fig tree, when a student asked, 'How does God cut down his barren fig trees?' I asked 'are we told in the parable that the fig tree in the vine-yard was cut down, and if so, how?' The answer of course was, no. Then the parable does not answer your question; but we can study the question in the light of the practice in Trinidad. 'How does a cocoa planter dispose of a useless tree?' 'Cut it down,' said one. 'Always?' I asked. 'By no means,' said Chabargha Lalla, who is a cocoa planter. 'That will only do when the tree is small, or stands alone. If large and surrounded by cocoa trees it would do immense damage to cut it down like that. You must bark it round and let it dry off. As soon as its leaves fall the sunlight will reach the cocoa or coffee trees and after that it will decay and pass away without injury to the other trees.' 'Very well, is God less wise in cutting down his barren fig trees, when even tares were to be spared for the sake of the wheat?'"

Chinese Prejudice. We cannot wonder that the Chinese are slow to welcome the missionaries. Mrs. Goforth writes to the *Children's Record*, that they were told a short time

since of a Chinaman who was travelling through a village to the west of the station where she lived. The villagers stopped him and asked if he was not come to get children for the "foreign devils." He thought they were joking and laughingly said, "Why yes, bring them along." At this they became so enraged that they scalded him to death.

Another man living some forty miles from the missionaries tells how he saw over two hundred Chinese children in a foreigner's boat being carried off to be put to death or their eyes scooped out for medicine. Many of the people believe these stories, and time, patience, and care are necessary to make them feel that the missionaries are their best friends. In our two stations in China, however, this is slowly but surely coming about. The blessing of God upon the skill of the medical missionaries is doing much towards bringing about a better day.

The Murders in China. In a recent issue we made mention of the murder of two young Swedish Missionaries by a Chinese mob, in the Province of Hupéh, just south of Honan. Rev. Murdock Mackenzie of Honan, in a recent letter to Mr Croil, says:—"The missionary, mercantile, and other communities in Hankow and Shanghai have held indignation meetings and sent the resolutions passed at these meetings to the foreign representatives in Peking. The different consuls in Hankow have united in drawing up a resolution calling the attention of the viceroy to the matter and asking that steps be taken towards preventing such occurrences.

There is good reason for believing that the Chinese desire to see the whole missionary force at work in the Yangtse Valley, driven out. All who aided the Swedish brethren in any way have been most barbarously treated, while the leader of the mob which murdered them, and his associates, are still at large, known to the authorities, and no steps taken against them. It is quite evident that the Chinese do not mean to respect their treaties and edicts, and if pressure is not brought to bear on them by the representatives of the various governments, there may soon be such a crisis in the country as will make the position of foreigners an exceedingly undesirable one. Unfortunately, our civilized nations have not a clear record, and the Chinese know that too. Oh for more of the Christ spirit in every nation.

Christianity will grapple with, and overthrow, the hoary system of superstition prevalent here now, and introduce that kingdom which is righteousness and peace and joy. Meantime there are dark clouds of impending danger, but above all God reigns. Our brethren have gone to the martyr's reward in the better land. The loss of two such men should urge those of us who remain, to greater diligence. The time for service on earth is short. May God make us faithful unto death."

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Busy days The life of the missionary, as is **afield.** that of all honest men who try to do their duty, is so sincere. Dr. Buchanan, in a private letter, not intended for publication, says: "We are in the regular round of work. After customary very light refreshments in the morning, I go down to the hospital building work about seven and stay long enough to go over all the work. I have to see that the carpenters make the doors right, the masons have to be scolded for bad work, part of an arch or sometimes the whole of it pulled down; the day laborers instructed as to how to work the mixing of mortar, etc.

Then I go to the dispensary, and have now from 70 to 107 patients daily, to treat, preach to, and pray for and with. This keeps me going till about noon, when I return by way of the building to see if the work is going on properly, and afterwards go home to breakfast. Then reading and writing for a time, a little lunch, and we are ready for the afternoon or evening work.

We have a good many meetings, indoors, outdoors, and on verandahs; and so the days go by."

The wife Writing to his brother, Dr. Buchanbeater, an, of Ujjain, says: "A very common custom among the heathen here is to treat their wives as their property, as you might a disobedient dog; not that they do not love their wives, in their way, but then one might punish a dog that he loves.

"This idea is hard to get rooted out of even the native Christians. I have to be judge also in such cases, for we do not take them before the unbelieving judge. One of our workers here has not yet succeeded in banishing this heathen practice from his domestic arrangements, and so, from time to time, he undertakes to school his wife into proper conduct by using his shoe, a kind of heavy slipper, upon the all but nude body of his beloved, or should be beloved, refractory spouse.

"She does not hold to this heathen practice. The women easily become Christians in this respect. So the result is, the 'Padri Sahib,' the missionary, is called in and he naturally sides with the woman. There the difficulty arises. Shall he adopt the Christian or the heathen method of dealing with the culprit? We have been trying moral suasion, showing the difference between Christian and heathen methods, and threatening dismissal and reduction of pay. We are sorely tried with our wife beater, for he is in some respects an able, useful, fellow. We have prayed with him, pleaded with him, and forgiven him, and still, in an unguarded time he is into the old rut again. Now he is on half pay. The ruts of heathenish generations are deep and hard, and it requires the warm beams of the sun of righteousness to soften them, then the wheels of prayerful practice will smooth them down.

A native Dr. Grant, of San Fernanda, writing of the success of our college there for training a native ministry, says: "It would be almost as well for Canada to think of depending upon an imported ministry, as Trinidad. It is the native Evangelist that can do effective work. Our ingathering depends largely on this agency. As time went on your missionaries felt more and more the necessity for these men of a better grounding in the knowledge of the truth, hence the existence, equipment and systematic instruction of our college. It exists to fit men more effectually for opening up the Book of God. By honoring this book we may, without fear or shame, ask the author of it to make it effective.

"Our students are now arranged in two classes. A class comes up for a week, and morning, noon, and night their teachers are with them. They then return to their mission work in their respective fields. In this way they utilize much of the material they get in class. They are kept in touch with their own people, removed from them and yet with them. They acquire English without becoming denationalized and Anglicised. A semi-alien is shorn of half his strength.

"One item of good news I have to state, viz., that the government is about making the college a grant for the training of native teachers. This is not receiving Government aid. It is simply doing work which they want done in the education of the Indians, and getting paid for it. The primary design of the institution is to prepare men to preach the Gospel, but the training of native teachers under our own hands will, we trust, prove most helpful in the work."

A good "Yesterday," writes Dr. Grant, **argument.** "on one of our sugar plantations, one of our senior students met with persistent opposition from a member of our night school on the estate. The deepest darkness is said to precede the dawn, and it not unfrequently happens that a man with strongest doubts about his own faith shows the fiercest opposition. A crowd gathered, and in the end all listened attentively, and at the close the objector said, 'There is a peculiarity about the Christian religion that impresses one. Many Christians have come here to tell how we may get Salvation, and all tell the same story, and direct us to one Giver of Salvation. In our religion one pundit points us to Rama, another to Krishna, a third to Kali, and so on, but Christians tell of only one. Come back again soon, I wish to hear more.' The Catechist, after assuring them that in Jesus there is salvation and in no other, made his salaam to the subdued, thoughtful, hearers and left.

"The work advances. 'My word shall not turn unto me avoid.' Let it be preached, preached to every creature."

A MISSIONARY MEETING AFIELD.

“**A** MISSIONARY meeting will be held in this church on Tuesday morning, Oct. 5th. Try every one to be present, and to bring some one with you.”

Such was the announcement to which we listened in the Canadian Mission Church at Princetown, Trinidad, last Sabbath evening. To us it did seem a little strange, so far from home, with totally different surroundings, and amidst a congregation of dusky Eastern faces, to hear such a familiar intimation. We looked forward with no little interest to the day, wondering what a missionary meeting in a Foreign Mission station would be like.

Tuesday morning dawned bright and clear, with promise, which was fulfilled, of a fine day, though our rainy season is not yet over. The noon train brought most of the members of Presbytery, the rest driving up shortly after.

Presbytery held its meeting during the afternoon and in the evening the brightly lighted little church looked very inviting, with its wide open doors and windows. By seven p.m., the church was pretty comfortably filled, and the chair was taken by Spencer Clark Esq., Mayor of San Fernando, who is the Presbytery elder for the U. P. Church of that place.

We sang the old familiar hymns beginning with the eighth, “Before Jehovah’s awful Throne,” and closing with “Praise God from whom all blessings flow.”

The subject of the evening was “The mission fields of the Canadian Church,” and after a few opening remarks the chairman called upon Rev. Dr. Morton, who told of the extent of our Canadian Church—from the Atlantic to the Pacific—of its different mission fields, including our own North West, and then proceeded to speak more of the Chinese, of their aptitude for figures, and said there are fewer paupers among this nation than any other. The Chinese had learned self-control. “Give a Chinaman a piece of land, and he will support himself and perhaps two or three others, without asking anything from anybody.”

The next speaker was Rev. Wm. Dickson of Arouca, whose subject “The Canadian Missionary in Trinidad,” was ably handled; as he reviewed the work of the past twenty-five years, giving well earned praise to our pioneer missionaries Drs. Morton and Grant, and mentioning the labors of all who had since come into the field. Nor were the names forgotten of those who had fallen at their posts. Rev. T. M. and Mrs. Christie, Rev. John and Mrs. McLeod, and Miss Minnie Archibald, were held in kindly remembrance.

We missed the familiar face and voice of the Rev. Dr. Grant who had been appointed to tell of the work of our church in India, and it was

quite a disappointment, as most of the audience was much interested in our Indian mission, but being under the dentist’s hands. Dr. Grant was unable to speak.

Mr. Dixon was followed by Rev. A. Ramsay of the Free Church of Scotland, who spoke of the mission to the Jews. He understood the Canadian Church had lately sent a missionary to that people, and he would read of his work with great interest. He then told a little of the mission of his own church at Tiberias, a place hallowed by the work and miracles of our Saviour.

Our old friend Rev. E. A. McCurdy was then called to the platform, and told the story of our mission to the New Hebrides, telling us of his personal acquaintance with all the missionaries the Canadian Church has sent to that field, dwelling more particularly upon the work in Erromanga, and the murder of the Gordons, and closing with a touching tribute to the memory of Mrs. J. W. Mackenzie of Efate.

Rev. A. W. Thompson (Couva) spoke of Corea, and told how it had kept aloof from other nations, of its oyster like proclivity for keeping within its own shell, yet even in Corea the door has been opened, and he hoped the Sun of righteousness would ere long shed its brightest rays on this “Land of the Morning Calm.” He concluded by referring to the intended departure of his friend and classmate, Rev. Mr. Mackenzie, to labor among the Coreans.

Before closing Dr. Morton rose and said that Mr. McCurdy remarked “It is a long way from the New Hebrides to Trinidad” but Divine influences are far reaching, and the mission to the New Hebrides is probably the mother of all the missions of our Canadian church. His own interest in missions began by reading Dr. Geddie’s letters in the old “register” lent to him by a schoolmate.

After the collection—you see Mr. Editor, this most important part of the service is not omitted, even in Trinidad—Mr. McCurdy offered a short prayer, and we sang the doxology. Thus closed one of the most interesting missionary meetings I have ever been privileged to attend. The attention and interest of the audience was marked throughout.

While thus engaged in this far away mission station, none of us forgot, that at the same time, in Truro N.S., our Synod of the Maritime Provinces, was holding its opening session, and many kindly words were spoken, and still more kindly thoughts sent over the sea to the dear home land as we thought of the familiar faces, we would all like to see once more.

To-day—the missionaries have all gone back to their respective fields. This was the third of a series of meetings held by the Presbytery in honor of the semi jubilee of the mission. The first, was at Tunapuna in April, the second, in San Fernando in July.

M. E. MERRIMAN.
Princetown, Trinidad, Oct. 4, 1893,

FOREIGN MISSION FUNDS.

By REV. R. P. MACKAY, Secretary.

AS the time has come when Presbyteries are submitting to their congregations estimates for the different schemes of the church, will you allow me to state what are our present obligations as to Foreign Mission work.

It is always necessary to remember that there are two departments of this work, viz., that done amongst women and children, by lady missionaries, and supported by the W. F. M. S.; and the congregational, educational and evangelistic work done by our male missionaries, and supported by the ordinary Foreign Mission Funds. The money raised by the W. F. M. S. is, by the constitution of that society, to be applied to work amongst women and children, and cannot be applied to the other departments.

Now the estimate for the Foreign Mission work for the year, for the Western section, as adopted by the General Assembly, is \$115,000. Since the meeting of the Assembly, and in view of appointments and changes that have since taken place, the W. F. M. S. will require to raise over \$42,000 to meet their obligations, and about \$75,000 will be required to meet the obligations connected with the other department. That makes a total of \$117,000, or \$2,000 more than the General Assembly's estimate.

There is little doubt that the ladies will do their part, but will the congregations furnish the \$75,000 that fall to them? That will depend upon two things:

First:—The interest that exists amongst the members of the church as to giving the Gospel to dying men. We have the ability to give that amount and very much more. In the Presbyterian Church in Canada there are reported over 173,000 communicants, and nobody will say, business depression notwithstanding, that so great a church is oppressed by the amounts thus far contributed.

Have we got so far away from the spirit of the Bible as to refuse to believe that business depressions, etc., come because we are unfaithful to our trust. "He that earneth wages earneth wages to put into a bag with holes." "Ye looked for much and lo, it came to little; and when ye brought it home I did blow upon it. Why? Saith the Lord of Hosts. Because of mine house which is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew and the earth is stayed from her fruit."

That is regarded by many as scarcely rational doctrine now-a-days, yet the same God rules, and by the same laws as in the days of the prophets of old. The church can give very much more and would be very much more prosperous and blessed in every way if she did.

The second consideration is, that when the distribution of congregational funds takes place, the Foreign Mission Fund gets fair play. Let it be remembered that the money raised by the women cannot be applied to this section of the work for which \$75,000 are required. However much the W. F. M. S. raise, the congregations require to raise \$75,000 or we shall not be able to meet our obligations for this year.

Now, will any one say that the Foreign Mission Committee is going too fast? Look at the situation? A thousand millions of sinning and suffering men and women and children, who need to be saved from not simply a future, but a present death.

He who Himself wept over Jerusalem, and said, "All power is given unto me in heaven and in earth, go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," also said, "O Son of man I have sent thee a watchman, . . . therefore, thou shalt hear the word at my mouth and warn them from me. When I say unto the wicked, O wicked man thou shalt die: if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand."

With such words, from Him to whom we expect to render an account, in view, none dare say in our own interests, nor in the interest of the suffering, weeping and perishing humanity, that we are going too fast. There is more reason in the complaint of others, that the committee does not go fast enough—that we should send out more men and women in faith, and that He who has all power will provide their daily bread, according to his promise.

Erro- Mrs. Robertson and the children have manga- been in Sydney since April last, some of them for a longer time. It is necessary to get them away from the Islands and from intercourse with native children at a very early age, and usually they have to be sent among strangers. As Mrs. Robertson's health rendered a change necessary, she went with them, took a small cottage, so that they could be with her and attend school. Mr. Robertson was alone on Erromanga from April to September, when he went up to Sydney on a short furlough and to carry on some revising and translating of the Scriptures.

Alberni. Rev. Mr. McDonald who has labored for the past two or three years so successfully in founding a mission among the Pagan Indians of British Columbia, at Alberni, has been compelled to resign the work in account of ill health and the F.M. Com. has regretfully accepted the resignation. The girls' home at Alberni goes on, under the care of Miss Minnies, teacher, and Miss Johnson, matron.

Church Notes and Notices.

CALLS.

From Pinkerton and West Brant to Mr. R. W. Ross.

From Orangeville to Mr. Donald McKenzie, Tara. Accepted. Induction Nov. 12.

From Sundridge to Mr. J. J. Cochrane. Accepted. Induction Oct. 24.

From Adelaide and Arkona to Mr. G. Haight, Accepted. Induction Oct. 31.

From North Gower and Wellington, to Mr. J. S. Lohead of Parkhill, Accepted.

From Fordwirth and Gorrie, Saugeen Pres., to Mr. James Pritchard of Forest, Sarnia Pres.

From Streetsville, Tor. Pres., to Rev. J. C. Tibb, Sarnia Pres., Accepted. Induction Nov. 20.

From Spencerville, Ont., to Mr. J. A. Sinclair, Accepted. Induction Oct. 24.

From Knox, Ottawa, to Mr. Johnson of Lindsay.

From Petrolea to Mr. Hardie of Ayr.

From Neepawa to Mr. R. Patterson. Accepted. Induction Oct. 25.

From St. And., Windsor, Ont., to Mr. J. C. Tolmie of Brantford. Accepted.

From North Gower to Mr. J. S. Loughead, Accepted. Induction Oct. 24.

From N. Bruce and St. And., Saugeen, to Mr. H. McQuarrie.

From Pinkerton and W Brant to Mr George McLennan.

From Murray Harbor, N., P.E.I., to Mr. A. King. Accepted. Induction Nov. 14.

From Tilbury Centre to Mr. James Hodges, Accepted. Induction Sept. 26.

From Haynes Ave., &c., Ham. Pres., to Mr. W. H. Geddes, of Whitechurch, Maitland Pres., Accepted.

RESIGNATIONS.

Mr. R. Moodie, of Stayner and Sunnidale.

Mr. John Hunter, of Guthrie Ch. and Mitchell Square.

Mr. McLellan, of Camlachie and Aberarder, Sarnia Pres.

Mr. Beamer, of Courtright and Sombre, to accept a call to Marine City, Mich.

Mr. W. F. Allen, of Newcastle, Whitby Pres.

Mr. A. H. Kippen of Claremont, Whitby Pres.

Mr. Beanin of Courtright and Sombra.

Mr. Alfred Fowler of Morris, Man.

OBITUARIES.

Rev. J. M. Wellwood, was born in Leeds, Ont., studied in Montreal, was settled at Cote des Neiges, Montreal, in 1873, was appointed by the Home Mission Committee, to the field that afterwards, became the town of Minnedosa, of which three years later, he was chosen pastor. Bronchial trouble compelled him to stop preaching and for a time he was inspector of the Brandon School District. Failing health led him to seek a change of climate in Southern California, but in vain. He died there about the end of October.

David Armstrong, for forty years an elder at St. Anne's, Ontario, died July 7th.

PRESBYTERY MEETINGS.

Algoma, Sudbury, March, at call of clerk.

Barrie, Barrie, Nov. 28th, 10.30 a.m.

Bruce, Walkerton, Dec. 12th, 1 p.m.

Brockville, Brockville, First, Dec. 12, 2.30 p.m.

Calgary, Calgary, 1st Tuesday of March.

Glengarry, Vankleek Hill, Dec. 12th, 1 p.m.

Kingston, Belleville, St. And., Dec. 19, 7.30 p.m.

Kamloops, Vernon, Dec. 12th, 10 a.m.

Lanark and Ren., Pembroke, Nov 12th, 11 a.m.

Lindsay, Lindsay, Dec. 19, 11 a.m.

Montreal, Pres. Coll, Jan. 9th, 10 a.m.

Owen Sound, O Sd, Knox, for Conference, Dec.

18th, at 2 p.m., for business, 19th, at 10 a.m. Peterborough, Pet., St Paul's, Dec. 10th, 9 a.m. Pictou, New Glasgow, Jas., Dec. 12th, 2.30 p.m. Regina, Indian Head, 2nd Wed. of March. Rock Lake, Manitow, St. And. Saugeen, Clifford, Dec. 12th, 10 a.m. Sarnia, Sarnia, St And., Dec 12th, 10 a.m. St John, Jan. 16th. Toronto, St. And., 1st Tues. of every month. Victoria, Nanaimo, St And., Dec. 18, 2.30 p.m. Whitby, Port Perry, 2nd Tuesday of Jan.

MISCELLANEA.

Wanted—A copy of the Report of the Rev. Dr. Burns, to the Colonial Committee, of the Free Church of Scotland. This Report was printed and distributed in Canada, 1844-1845. Anybody who may have a copy of the above report, would greatly oblige the Session of Crescent Street Church, Montreal, by sending it to Dr. A. B. Mackay, 1133 Dorchester Street, Montreal. The report would be carefully returned to the owner.

The congregation of Shemogue and Port Elgin, has been transferred, at their own request, by the Synod of the Maritime Provinces, from the Presbytery of St. John to that of Wallace.

Literary Notices.

PASTOR'S CONGREGATIONAL RECORD.—Of families, visiting, work, &c., by Rev. Geo. Carson, Pictou, Nova Scotia. The best we can say of Mr. Carson's new book, is to quote from a few eminent men who have examined it. Dr. Cuyler, says:—"Your admirable book will supply a want that all diligent pastors have, and it ought to be circulated by thousands. I wish I had had such a book when I began my forty four years of pastoral labor." Principal MacVicar says:—"The plan of it appears to me to be superior to that of any other similar manual, that I have examined." Dr. Sedgewick, says:—"better filed than anything of the kind I have ever seen for the important purpose &c." President Patton, of Princeton,—"It is certainly the most complete and satisfactory record that has ever come under my observation. It is just what every pastor needs." Prof. Currie, D.D., of Halifax,—"Not a single useless column, yet a place for every item. When a pastor, I would have deemed it a perfect boon." Principal Cavan—"very complete and exceedingly convenient, in every way well adapted to the purpose for which it is prepared." We have not room for further testimonies. Seldom have we seen a book so highly commended.

FOREIGN MISSIONS AFTER A CENTURY, by Rev. James S. Dennis, D.D. Six lectures given in 1893, at Princeton, the first course on the foundation of the "Students lectureship on Missions." They are as follows, (1) The Present Day message of Foreign Missions to the Church. (2) The Present Day meaning of the Macedonian vision. (3) Present Day conflicts of the Foreign Field. (4) Present Day problems of theory and method in missions. (5) Present Day controversies of Christianity with opposing religions. (6) Present Day summary of success. Drysdale & Co., Montreal, pp. 350, price \$1.50.

THE CRITICAL REVIEW OF THEOLOGICAL AND PHILOSOPHICAL LITERATURE, Edited by Prof. Salmond, Published by T. & T. Clarke, Edinburgh. The October No. of this admirable quarterly is well filled with articles by some of the ablest thinkers of Britain. Price 1s. 6d. per No.

THE BIBLICAL WORLD, Monthly, continuing the Old and New Testament Student. Published at the University of Chicago. Editor, Dr. Wm. R. Harper, Price \$2.00 yearly in advance.

THE PARSON'S BARREL.

BY REV. THEODORE J. CUTLER.

"WELL, parson," said Deacon Goodgold to his pastor, "that last Sunday mornin's sermon was number one *prime*; may I ask you which end of the barrel that came out on? Your barrel is like the widder's in Scripture; it never seems to give out." "I am glad that my sermon suited you," replied the genial dominie, "for I got part of that at your house, part came from neighbor B—'s, and part from poor Mrs. C—'s, in whose sick room I spent an hour, and one hint in it came from your boy Frank, who rode by my house on 'old gray,' without any saddle or bridle. I picked up some of the best things in that discourse during an afternoon spent in pastoral visiting."

Parson Honeywell was a shrewd man and a faithful, godly pastor. He had not a great many books; and his family increased faster than his library. His Bible he had at his fingers' ends; it was his one great unexhausted storehouse of heavenly knowledge.

But he also had a book of human knowledge second only to God's Word. In the forenoon he studied his Bible, and in the afternoon he sallied out with horse and buggy and studied his people. He rode with his eyes open, finding illustrations—like his divine Master—from the birds of the air, the flowers of the field, and the sower or ploughman by the wayside. His mind was on his sermon all the week. If he saw a farmer letting his oxen "blow" under a roadside tree, he halted and had a chat with him. He observed the farmer's style of thought, gave him a few words of golden counsel, and drove on, leaving the farmer something to think of and something to love his pastor for also. If he saw a boy on his way from school he took the lad into his buggy and asked him some questions which set the youngster to study his Bible when he got home. Parson Honeywell caught his congregation when they were young.

Deacon Goodgold was curious to know more about the way in which his minister had gathered up that last Sunday's sermon. "Well," replied the parson, "I was studying on the subject of trusting God in times of trial. First I went to the fountain head, for my Bible never runs dry. I studied my text thoroughly, comparing Scripture with Scripture; I prayed over it, for a half hour of prayer is worth two hours of study in getting light on the things of God.

"After I had put my heads and doctrinal points on paper I sallied out to find my practical observations among our congregation. I rode down to your house, and your wife told me her difficulties about the doctrine of 'assurance of faith.'

"From there I went over to your neighbor B—'s house; he is terribly cut down since he failed in business. He told me that with the breaking down of his son's health, and his own break down in the store, he could hardly hold his head up, and he had begun to feel awfully rebellious towards his heavenly Father. I gave him a word or two of cheer, and noted down just what his difficulties were.

"From his store I went over to see poor Mrs. C—, who is idying slowly by consumption. She showed me a favorite flower that she had put in to her window-seat to catch the sunshine, and said that her flower had been a daily sermon to her about keeping herself in the sunshine of her Saviour's countenance. Her talk braced me up, and gave me a good hint.

"Then I called on the widow M—, who always needs a word of sympathy. Before I

came away she told me that her daughter Mary could not exactly understand what it was to trust Christ, and was finding no peace, although she had been under deep conviction of sin for several weeks. I had her daughter called in, and I drew from her all her points of difficulty; I read to her such texts of Scripture as applied to her case, prayed with her, and then started for home. Your boy rode by my house on the old horse, who went along without any bridle, and stopp'd when he got to the bars that lead in to the pasture.

"Before I went to bed I worked in all the material that I had gathered during the afternoon; and I studied out the solution to the difficulties of your wife and of your neighbor B—, and of the troubled daughter of Widow M—, and I wove the answers to such doubts and difficulties into my sermon.

The cheerful experiences of good Mrs. C— in her sick chamber helped me mightily, for faith in action is worth several pounds of it in theory. I went to my pulpit last Sunday pretty sure that my sermon would help three or four persons there, and if it would fit their cases, I judged that it would fit thirty or forty more cases. For human nature is pretty much alike, and sometimes when I preach a discourse that comes home close to my own heart's wants, I take it for granted that it will come to plenty of other hearts in the congregation."

"Yes, parson," said the deacon, "your sermons cut a pretty broad swath. I often feel '*Thou art the man*' when you hit some of my besettin' sins. I have often been wantin' to ask you why your sermon barrel has never giv' out, as poor Parson Scanty's barrel did before you came here. He always giv' us about the same sermon, and as I set away back by the door, it got to be mighty thin by the time it got to my pew."

"Parson Honeywell turned pleasantly to the deacon and said: "I will tell you what the famous old Dr. Bellamy once said to a young minister who asked him how he should always have material for his sermons. The shrewd old doctor said: 'Young man, fill up the cask, *fill up the cask*, and then if you tap it anywhere you will get a full stream; but if you *put in* very little, it will dribble, dribble, dribble, and you may tap and tap and get precious little after all.' I always get my people to help me fill up my cask. Good afternoon, deacon."

PHYSICAL BANKRUPTCY

BY PIERRE S. STARR, M.D.

IN youth and manhood we daily perform a certain amount of physical and mental labor. Each day we use up a portion of our strength in discharging the duties that confront us, or in pursuing the pleasures we crave, and at its close we are more or less tired, and gratefully take the rest that nature gives. At the same time we feel that we are by no means exhausted, and if an emergency arises we find that we have a reserve of strength within us that enables us to accomplish far heavier labors and sustain more prolonged efforts, and then, after a little more rest, are as well and strong as ever.

This reserve of strength it is which gives the sense of confidence, of elasticity, and superiority to little ills which mark the man of robust health, and it is by drawing upon it by excess of living faster than it can be naturally restored that manhood is shortened and old age so often prematurely entered.

If a man would regard this reserve with as much concern and look upon it in the same light

as his business capital,—if he would apply to the care of the former the same principles that control him in the management of the latter, he would prolong his days and add to his physical and mental comfort.

For instance, a prudent business man always has some resources in reserve to meet unexpected contingencies. He knows that he must be prepared for changes in commercial values, and disappointments in business engagements. To continue a sound, healthy business, he must have something to fall back upon if occasion demands. His daily balance fluctuates more or less, but its bulk is never seriously impaired without causing much concern and inciting measures for its reinforcement. The reserve, if diminished to any considerable extent, is carefully nourished by economy of expenditure, and soon retrieves itself, and then business goes on as before.

Analogous conditions prevail in the human system. A healthy man uses up, as ordinary occasion demands, a certain amount of his vital strength in the pursuance of his daily duties; his rest at night, his food, his recreation, serve to make good the loss incurred, and his balance of health remains about the same. But now some accident or disease overtakes him; his body's income is cut off, his appetite gone, his rest disturbed, while fever, pain, and anxiety sap his strength and rapidly encroach upon his reserve vitality. Whether he recovers depends upon the amount of his reserve force and the degree of the demand upon it. If he has not impaired his constitution by indulgences, or weakened it by too close application to business, and neglect of such sanitary principles as tend to preserve his vital forces intact, he will be able to meet the drafts drawn upon him by his illness. During convalescence, expenditure of force is as limited as possible; his vital income is greater than his outgo; his reserve is increased day by day, and when he has fully recovered, it has reached its normal condition of stability. If, however, his recovery is incomplete, or from the nature of his disability impossible, his reserve force is permanently impaired, and he remains an invalid—his body capital is infringed beyond repair.

It is essential, then, if stable health is to be expected, that provision should be made for emergencies that are as sure to arise in the corporal as in the commercial system, and that simply to meet the requirements of the day is not sufficient.

As in business affairs disaster surely follows enlarged responsibilities and greater risks, which are constantly making inroads upon the capital involved, so vital bankruptcy is imminent when larger drafts are made upon the nervous force than is consistent with its daily gain. In such cases nature invariably foretells the coming danger and as clearly points out the course to avoid it.

Immersed in business transactions or professional pursuits, the individual who is overworking himself and drawing too lavishly on his physiological reserve neglects the timely warning. He takes pride in unremitting toil, and glories in business success and enlarged fields for the display of his powers. His wealth is increasing, his influence is extending, his political or social ambition is being gratified. Whatever be the object he has in view, whether goaded by necessity or ambition, he does not see how, just now, he can forego it, and he cannot be convinced that he is doing more than he ought, since he is still able to do it, forgetting that the limit of strength is not ascertained until the break occurs.

The goal to which he first aspired is gained and

passed, and still he is not not content. A nervous eagerness so accomplish more and more seizes upon him, and he goes on until some one of the mishaps that are inseparable from life befall him. Some business misfortune, or family affliction, or trivial disease makes an unprepared-for demand upon his physical or mental resources which he is unable to meet. There is not sufficient reserve strength to meet additional strain. He has been living at the limit of his powers, and when such troubles as would ordinarily be overcome assail him he can make no effectual resistance, and becomes a physical bankrupt.

Such are the men of whose sudden death we so frequently hear. They have seemed to be in good health, and of strong physique; and, while it is in part by reason of their strong constitution that they have been able to attain the success that has marked their career, it has also proved the indirect cause of their downfall, since they have become so accustomed to have their drafts upon it honored that they have been led to believe that they could accomplish and endure anything. Apparently in the prime of life they seem in the rush of business at the height of success, when they are overcome by some slight illness or accident, and their lives are endangered before it is realized that they are sick.

The first indication that a man is encroaching upon his nervous strength and imprudently taxing his powers is, perhaps, extreme restlessness and unusual nervous irritability. Instead of regarding the various occurrences of life with equanimity, and making the best of what cannot be helped, annoyances that at other times would be slightly regarded or altogether ignored assume formidable proportions; even incidents which hitherto afforded pleasure lose their charm and add to his disquiet. The children's noisy frolic, the hum of conversation, the notes of merry music, the clatter on the streets, annoy him. Perhaps he has sufficient self-control to mask his feelings and present an appearance of calm resignation, and very likely is quite displeased with himself for his foolish petulance. The effect of restraint but increases the internal irritation, and the result is an outburst of temper from some trifling circumstance, of which he is afterwards heartily ashamed. In other cases, instead of irritability, there is great mental depression; success does not cheer, wealth does not mitigate the fear of impending want. He is distrustful of himself and suspicious of everybody. His mind is filled with gloomy forebodings, and however prosperous his affairs, he is saddened with the dread of impending disaster.

When a man who is actively engaged dreams regularly of his work, or the child at school of his studies, he receives a plain warning that he is doing too much, and that the excitement of the day is being continued into the night.

Sleep now begins to fail him, and when, after hours of restless tossing, he sinks into fitful slumber, his rest is disturbed with dreams of business, and the night is filled with vivid glimpses of his waking cares. His appetite becomes capricious, he thinks the cook has lost his skill or is indifferent to his tastes, and from the food ingested results a feeling of fullness and distress. In the hurry of business, he takes a hasty breakfast, works through the day on imperfect snatches of food, and at night attempts to compensate for previous deficiencies by eating an excessive meal, when the stomach, like the rest of the body, is wearied and unable to digest it.

Worry and anxiety are most potent causes of indigestion, and soon the individual is a confirmed dyspeptic. Under the frequent use of

stimulants by day to continue the incessant work which his nervousness compels, and narcotics at night to induce sleep, the condition quickly deepens. If by this time some slight illness does not intervene, or some organic degeneration disclose itself to bring his career to a close, he begins to realize that he has been living way beyond his physiological income; that his nervous expenditure has been out of proportion to normal recuperation, and that he has been draining his vital forces to such an extent that little remains of his original capital.

If he is wise he will now pursue the course that would suggest itself to a prudent business man whose financial affairs had lapsed into an analogous embarrassing strait. The latter would curtail his expenditures, contract his business to a limit commensurate with the capital that yet remains, and nourish the resources that are left, until by prudence and zealous care, not only is the impending crash averted, but a sound basis laid for future operations. A long period of rest, an entire relief from business and professional cares, a complete relaxation from nervous strain is the only resource for the physiological bankrupt. If he takes it, he may retrieve his shattered forces; if not, his days are soon numbered, for he cannot live fast and life long.

The exercise of the mental as well as the physical powers, even when hard pressed, is conducive to health. It is claimed that the continuous and often laborious exercise of the mind is not only consistent with a state of mental health, but promotes longevity. A man may easily worry himself to death, but hard work of mind or body, in itself, injures no one. Work becomes harmful when it calls for haste and strain to meet the exigencies of the demand, when it is attended by an absorbing singleness of thought upon one subject, and is persisted in with such ardent enthusiasm as not only to allow diversion to other subjects, and when the outcome is attended with such uncertainty as to distress and worry.

For those who are too absorbed to take the rest and recreation needed, or whom necessities compel to struggle on from year to year without a summer break in the monotony of their lives, the reserve of strength is soon exhausted, and the age of decline soon begins.

Just when the prime of life is passed and the decline begins is not at any fixed age. Of those who start in life under equal conditions of robust health, and upon whom casual sickness falls with even hand, some will have finished their career in half the time to which, with care, it might have been prolonged, or become old ere their fellows reach their prime, and this because they have lived too fast, have been too prodigal with their physiological capital.

But, guarded as it may be, there comes a time to every one who lives long enough when this reserve must be drawn upon. In youth and lusty manhood the forces of the system, in full and generous play, supply vitality enough for all its needs, and leave in store a fund of strength exuberant.

As years increase, and the "big manly voice, turning again toward childish treble, pipes and whistles in his sound," more niggardly does nature yield fresh powers, and barely grants enough for each day's wants. As age advances to "second childhood and mere oblivion," the vital powers are well nigh quenched, and each succeeding day sees less reserve to draw upon. Now the mind begins slowly to fade away; a last fleeting glimpse of childhood days awakens momentary thought; a passing recognition seems to cause a smile: ideas of time and place

all pass away, and, with the last uncertain breath, and feeble throb, the reserve has ceased to be: life succumbs to age, and the account is closed.

DRINK IN BELGIUM.

Belgium seems to bear the palm among nations as to the extent of the alcoholic indulgence of the male population. There are 150,000 "schnapps" houses in Belgium, one to every thirty-nine of the inhabitants. Deducting the number of children who do not drink, and bearing in mind that Belgian women drink very little in these liquor shops, there is one drinking house to every fifteen adult males. In 1891 the money value of intoxicants taken in Belgium was nearly £18,750,000, about a third of the entire average wages of the workers. Holland, also famous for the generous consumption of "schnapps," has only one drinking house for every 250 Dutchmen.

TOBACCO POISONING IN INFANTS.

An American contemporary calls attention to the likelihood of the infants of the poor being poisoned by having to inhale an atmosphere saturated with tobacco smoke. With the limited accommodation at their disposal, it is quite conceivable that men after coming home from work, and in the early morning, poison the air of the room in which the family live. A correspondent goes so far as to say, indeed, that he has met with many such cases, the correctness of his diagnosis being proved by the recovery of the infants when the cause was suppressed. Infants a few days old are naturally very sensitive to the effects of a pollution which would inconvenience even grown up persons, and although there is a tendency for tolerance to be established, it can only be at the expense of health. The symptoms are, loss of appetite, sunken eyes, listless ways and restless nights, with nausea and vomiting. It would perhaps be as well for medical men practising in the poorer districts to bear this possibility in mind.—*Medical Press.*

Three things to love: courage, gentleness, affection. Three things to admire: intellectual power, dignity and gracefulness. Three things to hate: cruelty, arrogance and ingratitude. Three things to delight in: beauty, frankness and freedom. Three things to wish for: health, friends and a cheerful spirit. Three things to like: cordiality, good humor and mirthfulness. Three things to avoid: idleness, loquacity and flippant jesting. Three things to cultivate: good books, good friends and good humor. Three things to contend for: honor, country and friends. Three things to govern: temper, tongue and conduct.

MRS. AMANDA SMITH'S OWN STORY, an autobiography of the coloured evangelist, with an introduction from Bishop Thoburn of India. This is almost a unique book, very interesting and in many ways profitable, telling of a unique career. With some of her doctrines, many will not agree but of her intense earnestness and power there is no doubt. She had a very limited education, but the simplicity, and directness of the style is refreshing. Price \$1.50. Meyer and Brother, publishers, 108 Washington St., Chicago.

THE CONQUEST OF MEXICO AND PERU: prefaced by the discovery of the Pacific. An historical narrative poem by Kinshahan Cornwallis, author of "the song of America and Columbus; or, the Story of the New World" &c; 450 pages, 12 mo cloth, price \$1.00, sent post-paid by the Daily Investigator Co., 50 Broadway, New York.

Sabbath School Lessons.

Dec. 10. THE HEAVENLY INHERITENCE.

Les. 1 Pet., 1: 1-12
Mem. vs. 3-5.

Col. Text, Col. 1: 12.
Catechism, Q, 73-75.

HOME READINGS.

M. 1 Peter 1: 1-12 The Heavenly Inheritance.
T. 1 Peter 1: 13-25 The Precious blood of Christ.
W. 1 Peter 2: 1-25 A Peculiar People.
Th. 1 Peter 3: 1-22 Having a Good Conscience.
F. 1 Peter 4: 1-10 Stewards of the Grace of God.
S. 1 Peter 5: 1-14 A Crown of Glory.
S. Rev. 21: 1-27 The Holy Jerusalem.

Written from Babylon, by Peter, now an old man, about 35 years after Christ's ascension.

1. *To the strangers scattered*—Revised Version, "to the elect who are sojourners of the Dispersion;" primarily Jewish converts; but Gentile Christians, as the spiritual Israel, are included secondarily, as having the same high calling. 2. *Elect*—chosen to eternal life by the sovereign grace of God. *According to the foreknowledge*—Rom. 8: 29. To know, in Scripture often means to love, approve, select; hence *foreknowledge* here means fore-approval or selection. 4. *Incorruptible*—not having within the germs of death. *Undefiled*—not stained by stain. *That fadeeth not away*—in substance incorruptible, in purity undefiled, in beauty unfading. *Reserved for you*—secure and inalienable. 5. *In the last time*—at the end of the world. 7. *The trial of your faith*—Revised Version, "the proof of your faith." *Than of gold*—"than gold." *That perisheth*—if gold, though perishing (v. 18), is yet tried with fire to remove dross and test its genuineness, how much more does your faith, which shall never perish, need to pass through a fiery trial to remove what is defective and to test its genuineness and full value! *Now*—in the present state, as contrasted with the future state, where believers "shall see his face." 10. *The grace . . . unto you*—Christ and the blessing he would bestow upon his people. 12. *That not unto themselves*—their revelations related to our times, and were given plainly for our benefit.

Who was the author of this epistle? What do you know about Peter? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *The Reserved Inheritance*, vs. 1-4.—To whom is this epistle addressed? How does the apostle describe these *strangers*? What is meant by the term *elect*? For what did the apostle bless God? What do you learn from verse 3? How is the inheritance described? Meaning of *reserved in heaven for you*? What benefits do believers receive from Christ at death? At the resurrection?

II. *The Preserved People*, vs. 5-9.—How are God's people kept? When will their full salvation be revealed? What joy have they in their manifold temptations? What is here meant by *temptations*? Why does God permit his people to be afflicted? What will be the result of this proof of their faith? What is the present effect of their faith in the unseen Saviour? Meaning of *the end of your faith*?

1. God's elect people are strangers and pilgrims on the earth.

2. Their home and their inheritance are in heaven; their heart should be there also.

3. The heavenly inheritance is reserved for them, and they are kept for it.

4. Their trials are precious, and issue in praise and honor and glory.

5. They may therefore greatly rejoice even in affliction and trial.

Dec. 17. THE GLORIFIED SAVIOUR.

Les. Rev. 1: 9-20.
Memory vs. 17, 18.

Col. Text, Col. 1: 12.
Catechism Q. 76-78.

HOME READINGS.

M. Rev. 1: 1-20. The Glorified Saviour
T. Dan. 7: 9-18. The Ancient of Days & the Son of Man.
W. Rev. 2: 1-11. Ephesus, Smyrna.
Th. Rev. 3: 12-20. Pergamos Thyatira.
F. Rev. 3: 1-22. Sardis, Philadelphia, Laodicea.
S. Isa. 41: 1-11. The Holy one of Israel.
S. Isa. 48: 9-19. The First and the Last.

Written nearly sixty years after the ascension of Christ either from Patmos, where John, a very aged man, was banished, or from Ephesus after his return.

HELPS—9. *Companion* Revised Version, partaker with you." 10. *In the Spirit*—under special spiritual influence. *The Lord's day*—the first day of the week, the Christian Sabbath. 11. *Ephesus*—the capital of Proconsular Asia, near the Mediterranean. *Smyrna*—on the Mediterranean, twenty miles north of Ephesus. *Pergamos*—sixty miles north of Smyrna. *Thyatira*—north-east of Smyrna. *Sardis*—fifty miles south-east of Thyatira. *Philadelphia*—seventy miles east of Smyrna. *Laodicea*—a city of Phrygia, one hundred and ten miles east of Ephesus. 12. *Seven golden candlesticks*—representing the seven churches. 13. *In the midst*—encircled by them. *The Son of man*—the man Christ Jesus. 14. *White*—indicating purity, dignity and glory. *As a flame of fire*—symbol of light and power. 16. *In his right hand*—under his special care and command. *Seven stars*—see verse 20. 17. *The first and the last*—the Eternal one. 18. *He that liveth*—Revised Version, "The Living One." *The keys*—power, authority. *Hell*—Hades, the place of the dead. 19. *Which are*—the present state of the seven churches, *Which shall be* the revelations of the future which he is about to receive. 20. *Mystery*—hidden meaning concealed under these emblems. *Angels*—messengers, ministers, pastors.

QUESTIONS.

Who was the author of the book of revelation? When and where was it written? To whom is it addressed? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *The Voice of Majesty*, vs. 9-11.—Where was John? How came he to be there? What does he say in verse 10? What did he hear? What did the one speaking say of himself? What was he told to write? To what churches was he to send it?

II. *The Vision of Glory*, vs. 12-16.—What did John see? Who stood in their midst? How is he described? What were in his right hand? What went out of his mouth? What was his countenance like? What does the whole description show?

III. *The Living Redeemer*, vs. 17-50.—What effect had this vision on John? What sign of tenderness did Christ show him? What comforting words did he speak? What did he say of himself? What did he direct John to do? What was represented by the *seven stars*? By the *seven golden candlesticks*? By the *angels*?

1. We should glorify Christ as our Saviour, God over all, blessed for evermore.

2. He is ever in the midst of his churches to defend and bless them.

3. He supports and comforts the ministers with his own right hand.

4. He is a present, living Saviour, able and willing to do for us all we need.

5. Churches receive their light from him, and should hold it forth to others.

Dec. 24. THE GREAT INVITATION.

Les. Rev. 22 : 8-21. Gol. Text, Rev. 22 : 17.
 Mem. vs. 16 : 17. Catechism Q. 79-81.

HOME READINGS.

M. Rev. 22 : 1-21 The Great Invitation.
 T. Luke 13 : 24-30 The Saviour's Warning.
 W. Matt. 11 : 20-30 The Saviour's Call.
 Th. Matt. 12 : 35-50 The Saviour's Assurance.
 F. Matt. 22 : 1-14 The Saviour's Threat.
 S. Luke 12 : 31-44 The Saviour's Admonition.
 S. Isa. 65 : 1-13 The Saviour's Appeal.

HELPS—8. *I fell down*—from the words of the angel, he thought he was in the presence of his Lord. 10. *He*—the angel speaking for Jesus. *Seal not the sayings*—do not keep them secret, but publish them. 11. *He that is unjust*—words of warning; “Go on in your wicked course if you will : be sure the time of settlement is at hand.” Compare Eccles. 11 : 9. *He that is righteous*—words of consolation : “Be faithful in the right, though called to endure fiery trials; your trials will soon be over.” 12. *Behold I come quickly*—compare 1 Pet. 4 : 7. 13. *That do his commandments*—Revised Version, “That wash their robes.” 17. *The Spirit*—the Holy Spirit. *The bride*—the church. *Come*—to Jesus and be saved. *Let him that heareth say, Come*—let the one hearing and heeding the invitation of the Spirit and the bride take it up and repeat it. *Let him that is athirst*—that feels his need of salvation. *Whosoever will*—no matter how sinful and unworthy. 18. *Testify*—solemnly declare. *This book*—this book of the Revelation. *The plagues*—the fearful doom here denounced against the enemies of Christ. 10. *Out of the book of life*—Revised Version, “from the tree of life.” 20. *He which testifieth these things*—the Lord Jesus. *I come quickly*—to call each of you to the rewards and retributions of eternity. *Amen, Even so, come, Lord Jesus*—thus the prophet responds to the assurance of his Lord. 21. *Be with you all*—Revised Version, “be with the saints.”

QUESTIONS.

What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *The Last Coming*, vs. 8-12.—What was John about to do? How was he prevented from doing this? What was John forbidden to do? What warning was given? How was it enforced? What coming of Christ is here meant? In what other New Testament passages is it foretold?

II. *The Last Invitation*, vs. 13-17.—What does John say of himself? Whom does he pronounce blessed? Who are shut out from the heavenly city? Whom does Jesus declare himself to be? What last invitation is here given? Of what Old Testament invitation is this the repetition?

III. *The Last Blessing*, vs. 18-21.—What is threatened against the one who adds to the things written in this book? What against the one who takes from them? What last promise does Jesus give? What is John's response to this promise? What is the last benediction?

LESSONS.

1. All are invited to come and partake of the privileges of the gospel.

2. Since it is so free, how great the guilt of those who reject it.

3. Every one who hears the gospel invitation should repeat it.

4. We must receive God's word just as he gives it, neither adding to it nor taking from it.

5. To Christ's promise of coming let every one respond, “Amen. Even so, come, Lord Jesus.”

Westminster Question Book.

Jan. 7. THE FIRST ADAM.
 Les., Gen. 1 : 26-31 ; 2 : 3. Gol. Text, Gen. 1 : 27.
 Mem. vs. 1 : 26-23. Catechism Q. 82, 84.

The lessons for the first six months of the year are from Genesis and Exodus. Those for the last six months are from the gospels.

The lessons of the first quarter and several of the second quarter are from Genesis. The book of Genesis was written by Moses. What part of it may have been given to him by direct revelation from God, and what use he may have made of tradition, or of accounts previously written, we cannot know; suffice it for us that Christ ascribes the book to him, and that Moses, as one of the Holy men of old, spake as he was moved by the Holy Ghost. Placed beside the other fabulous, foolish, mythological, stories of creation, it is simple, grand, sublime. While, lighted up by the most recent discoveries of science its truth shines out ever more plain and clear.

In the first verses he describes the first five stages of creation, and in the lesson he tells of the completion of that great work in the sixth and final stage, the creation of man, and then the stage of rest,

I. *Man Created*, vs. 26, 27. *Let make us* :—This is generally supposed to intimate the fullness of the Godhead, the persons of the Trinity. This doctrine is not clearly and fully taught until the New Testament, but in the light of the New Testament, we can see it taught in the Old. *Image and Likeness* :—Supposed by many that—image—means the idea which God had in mind, while—likeness—refers to the taking shape of that ideal, as seen in man. Man was created in God's likeness in character, and whatever hint there may be as to bodily form, we know that the second person of the Trinity has always appeared in the form in which he created man. That image has been marred by sin. In Christ it was seen in its beauty and He came to restore it again in man. In the one who has been “born again” we see the begun restoration of that likeness which, by the Spirit's agency, goes on until at last we shall be again “like Him.”

II. *Man blessed*, vs. 28-31. This did not mean spiritual blessing, for man was in God's likeness, and could have no more. It refers to the following, dominion over all creatures, and possession, for his use, of all earth's products. Man's conquest of creation is still going on, and his use of earth's products ever increasing. *Very good* :—How could it be otherwise, when it came from God's hand. How good and fair it would be to-day, were there no selfishness or sin.

III. *God resting*, vs. 1-3. The great creative periods of the world were past. God's plan in creation was complete. His resting does not imply weariness but cessation from work. God's Sabbath rest is now going on. On that He based man's six days labor and seventh day of rest, a type on a very small scale of God's great working and resting periods; when man, pausing every seventh day, could also cease from work and be calmed by holding fellowship with the resting Creator. Later on, this Sabbath was included among the laws given to the Jews, and, later still, it was made a memorial of Christ's finished work and His resurrection from the dead.

1. What a blessed world it must have been when, even God could say of everything, “very good.”

2. What grand characters our first parents must have been, when, in them, God's pure eye saw no fault.

3. The Sabbath is not merely for physical rest, but for the purpose of drawing men's restless minds to God and His rest, and hence Sabbath keeping is incomplete without worship.

Acknowledgments.

Received by Rev. Wm. Reid, D.D. Agent of the Church at Toronto. Office, Confederation Life Building, Room 62-65.

ASSEMBLY FUND.

Rec'd to 9th Oct, 1893	\$269 76
Stratford, Knox	25 32
St John's, St And	15 00
Thamesville	10 00
Kirkfield	1 00
Roxborough	3 46
Truro, St And	5 00
Holstein	4 00
Milton	2 25
Chatham & Grenville	5 00
Lachute, St And	8 00
Total	\$348 79

HOME MISSION FUND.

Rec to 9th Oct, 1893	\$6,008 22
Rev W Gauld, Tamsui	30 00
Carlyle	6 50
Buckingham	14 00
A Friend	2 00
Tor, St And h m aux	33 40
Sherbrooke, Bath	16 00
Conse r & Hillier	3 00
Belleveille, St And ss	9 00
Napier	12 00
Kirkfield	6 00
Longlake	5 25
Mrs H Dickie, Truro	50 00
Portland	5 05
Calgary	29 00
Queensville	6 00
MoMillan	2 00
Ravenshoe	3 00
Banks	9 75
E Lancaster	10 25
Hoxborough	25 00
Kimcount	5 00
Simcoe girls h m bd	9 15
Late Rev W Lochead	100 00
Hull s s	7 00
Brookdale	7 00
Demerestville	6 00
North Smith se	12 00
Beechwood	13 00
Barton s s	2 00
Pelican Lake	2 00
Antlers	3 00
Grant & Lucan	34 00
Buffalo Lake	8 20
Milton	12 00
Osgoode	8 00
Rev J Crombie, S Falls	2 50
Dominion City	5 00
N Luther	15 76
Jumping Creek	14 70
Bancroft & L'Amable	6 00
Toledo	10 20
Ashfield	24 30
Cambridge s s	7 75
W J Sturgeon	3 00
Lachute, St And	43 85
St Louis de Gonzague	25 00
Lachute, Henry's	37 27
Tithe money	1 00
Beechridge	10 00
Elmsley	14 00
Blake	14 33
Acadia Mines	7 00
Lower Stewincke	6 67
Summerside	25 00
From Friends	1 00
Caledon, Melville	5 00
Total	\$7,776 16

STIPEND AUGMENTATION FUND.

Rec'd to 9th Oct	\$1,957 35
Rev W Gould, Tamsui	20 00

A Friend	1 00
Napin	10 00
Calgary	15 85
Nassengaveya	25 00
Brookdale	5 00
Rev Dr Duff, Malcom	2 00
Pelican Lake	2 00
Antlers	2 00
Grant & Lucan	12 00
Milton	10 25
Motherwell	6 50
Avonbank	8 00
Rev J Crombie, S Falls	2 50
Toledo	5 00
Ashfield	14 00
Chatham & Grenville	20 51
Westmoath	3 40
Total	\$2,122 38

FOREIGN MISSION FUND.

Rec'd to 9th Oct	\$10,039 06
A Friend	1 00
Buonvale	12 00
Printers Albert Act, sale of land	1,597 20
Late Mrs Mary Kellar	110 00
" "	110 00
" "	110 00
Newtonville	9 00
Calgary	12 49
Late Rev W Lochead	100 00
Brussels, Knox s s	50 00
Eadies	4 09
B Friend	1 00
Bro kdale	5 00
Per Rev J H McVicar	2 00
Toronto, West b cl	46 58
Lunenb'g & Pleas Val	160 00
Grant & Lucan	18 00
Milton	14 00
Osgoode	8 00
Rev J Crombie	2 50
Toledo	10 00
Ashfield	37 60
Cambridge s s	1 00
Montreal, Crescent	100 00
Chatham & Grenville	35 85
Rockburn	8 00
Goro	9 00
T Elliott, Cookstown	2 00
Lachute, 1st	8 00
Lachute, St And	53 75
" "	25 00
Dr Pollock, Lachute, 1st	5 00
Marsboro	50 00
Huntingdon, St And s s	2 40
Covey Hill Union co.	23 15
St Louis de Gonzague	5 00
St Eustache	5 00
John Rogerson	1 00
Total	\$12,862 89

KNOX COLLEGE FUND.

Moore, Burns	\$7 75
Thamesville	10 00
Monkton	2 47
Mandamun ce	5 00
Sydenham, St Paul's	7 09
Grant & Lucan	7 00
Holstein	4 00
Milton	7 25
Millbank	5 00
Caledon, Melville	2 00

QUEEN'S COLLEGE FUND.

Melrose & Lonsdale	\$6 00
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MANITORA COLLEGE FUND.

Holstein	\$3 00
Milton	8 50

W. & O. FUND

Donations &c.

Rec'd to 9th Oct	\$306 76
Dalhousie &c	8 00
Newmarket	5 25
Roxborough	6 00

Oro, Esau	3 43
Louderborough	7 20
Sydenham, St Pauls	7 91
Holstein	6 00
Milton	2 00
Grassmoro	3 00
Markdno	1 25
Lachute, Henry's	17 48
Millbank	5 00
Total	\$469 36

MINISTERS RATES.

Rec'd to 9th Oct	\$182 00
Dr Kollogs	20 00
M Barr	8 00
Dr But tsby	8 00
Dr Uro	8 00
N Waddell	20 00
A H Kippian	8 00
Dr Gregg	3 00
Dr Currie	24 00
D McLeod	12 00
Dr Macdonald	8 00
J Thompson, 4 yrs	32 00
J McNeil	8 00
J Torrance	8 00
D Duff	8 00
A MacLennan	8 00
W Thomson	8 00
W Forrest	8 00
R Hamilton	8 00
J Eadie	8 00
N Waddell	20 00
Alex Stewart, 3 yrs	24 00
Dr M Fraser	8 00
N Campbell	25 00
E F Saylze	8 00
Dr Alex Mackay	8 00
W C Young	8 00
R Wallace	8 00
G Flett	8 00
H Eastman	8 00
J Steele	10 00
J McClung	8 00
T Scanlan	8 00
J G Murray	8 00
A U Campbell	8 00
C Johnston	51 50
R M Cross	8 00
J Mackie	10 00
Per Mrs P Currie	10 00
W Beattie	8 00
Total	\$646 50

A. & I. MINISTERS FUND.

Donations &c.

Rec'd to 9th Oct	\$749 54
Newmarket	5 25
Oro, Es-on	3 42
Holstein	5 00
Milton	3 75
Rev J Crombie, S Falls	5 00
St Louis de Gonzague	0 75
Lachute, Henry's	20 84
Rev S Fenton	1 00
Total	\$794 54

Ministers Rates.

Rec'd to 9th Oct	\$590 25
C B Pitblado	10 00
Dr Battisby	7 50
J R Gilchrist	5 00
A H Kippian	4 25
Dr Gregg	13 50
Dr Currie	4 50
W McKinley	5 00
R Knowles	3 25
J Milloy	7 50
D McLeod	3 75
D Wishart	5 00
W McWilliam	4 00
A T Love	24 50
N Macphce	4 00
J Little	4 00
W Wilson	6 00
Houston	5 00
Dwason	4 00
G Macarthur	4 00

Dr Macdonald	7 00
Dr Clarke	3 75
Dr Moore	6 00
Jas Carmichael	5 00
E F Torrance	4 00
D Duff	3 75
J Rattray	8 75
A MacLennan	8 75
J W Thomson	10 00
W Forrest	3 00
R Hamilton	4 50
J Eadie	4 00
G Burson	14 00
Dr M Fraser	13 00
D Strachan	5 00
C M MacKeracher	3 75
E F Saylze	4 00
Dr Alex Mackay	4 00
G Flett	4 00
A Young	5 00
J Seiveright	3 75
A Stevenson	3 75
J B Duncan	4 00
Principal Grant	14 42
J McNeil	5 00
G T Bnyne	35 00
A Thomson	3 75
C S Lord	4 00
H Eastman	5 00
A G Jansen	4 50
J Neil	4 00
D H Hodges	8 30
J Steele	4 00
Dr Bell	5 00
A Hamilton	4 00
J McClung	4 00
D M Jamieson	16 00
T Scanlan	6 00
R Laird	3 75
A McWilliams	6 00
G Porteous	3 75
E A Harrison	4 00
C Herdman	4 50
J B Fraser	3 75
J G Murray	3 00
J W Cameron	4 00
J L Murray	4 00
E N Paterson	3 00
J Hastie	6 00
W Morrison	5 00
D Anderson	3 00
C Johnston	78 50
J Thomson	5 00
B McRae	4 00
H Lanont	3 75
A U Campbell	3 75
T A Nelson	4 00
J Mackie	9 00

\$1,097 22

DR. PATON'S MISSION.

Carleton Place, Zion	\$11 00
Goodville s s	16 00
A Friend	1 00
Per Miss Hopkirk, Strat	1 25
Ridgetown s s	8 67

NEW HERBIDES.

Late Mrs Mary Kellie	\$116 00
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TRINIDAD.

Late Mrs Mary Kellie	\$110 00
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HIGHER RELIGIOUS INSTRUCTION.

Madoc, St Peter's & s s	\$8 00
Hull s s	2 00

A. & I. MIN. ENDOW'T FUND

Glencoe	\$9 00
Late Rev W Lochead	100 00
Tempo	10 00
Est Mrs W B Clark	20 00
Baltimore	12 00
Coldsprings	2 00
Cobourge	6 00
J MacLennan, Lan	50 00

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Robt Irwin..... 100 00	Wm Smithson..... 20 00	Alma & Cumnook	For Colledge St o e..... 22 00
Rev A MacDonald, 3on 10025 00	Wm Huggins..... 5 00	Miss. Soc.	Rev W M Kay..... 10 00
Alex McKee..... 10 00	Rev Arch Currie, bal 100 60 00	Received since 1st Oct.	Dward..... 19 00
Peter Brown..... 25 00	Geo S May..... 100 00	Woodstock s s..... 7 00	Holland centre..... 4 44
John N Begg, bal 25..... 15 00	Amherst Island..... 25 00	Allandale c e..... 20 00	Williamsford..... 1 56
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Rev R Thynno..... 50 00	F R Wilson..... 100 00	Miss Simpson..... 1 00	J Johnston..... 5 00
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Rev A MacEachran..... 100 00	John Gamble..... 10 00		
Robt Riddell..... 5 00			

PITEOUS CRY FOR HELP.

THIRTY years ago, from Lodiana, India, came the appeal to the whole Christian church to observe the first week of the new year as a week of prayer for the heathen world. The appeal was taken up. It widened into a universal petition for all men, and has become an established institution.

Last winter the great Missionary Conference of all the missionaries in India, which meets once every ten years, sent out another appeal, a most touching and impressive one, addressed to the secretaries of missionary societies throughout the world. It is as follows:—

The members of the Decennial Missionary Conference of India, assembled in Bombay, overwhelmed by the vastness of the work, contrasted with the utterly inadequate supply of workers, earnestly appeal to the Church of Christ in Europe, America, Australasia and Asia.

We re-echo to you the cry of the unsatisfied heart of India. With it we pass on the Master's word for the perishing multitude, "Give ye them to eat." An opportunity and a responsibility, never known before, confront us.

The work among the educated and English-speaking classes has reached a crisis. The faithful labors of Godly men in the class-room need to be followed up by men of consecrated culture, free to devote their whole time to aggressive work among India's thinking men. Who will come and help to bring young India to the feet of Christ?

Medical Missionaries of both sexes are urgently required. We hold up before medical students and young doctors the splendid opportunity here offered of reaching the souls of men through their bodies.

The Women of India must be evangelized by women. Ten times the present number of such workers could not overtake the task. Missionary ladies now working are so taxed by the care of converts and enquirers already gained, that often no strength is left for entering thousands of unentered but open doors. Can our sisters in Protestant Christendom permit this to continue?

India has fifty millions of Mohammedans—a larger number than are found in the Turkish Empire, and far more free to embrace Christianity. Who will come to work for them?

Scores of missionaries should be set apart to promote the production of Christian Literature in the languages of the people.

Sunday Schools, into which hundreds of thousands of India's children can readily be brought and moulded for Christ, furnish one of India's greatest opportunities for yet more workers.

Industrial Schools are urgently needed to help

in developing a robust character in Christian youths, and to open new avenues for honest work for them. These call for capable Christian workers of special qualifications.

The population of India is largely rural. In hundreds and thousands of villages there is a distinct mass movement toward Christianity. There are millions who would speedily become Christians if messengers of Christ could reach them, take them by the hand, and not only baptize but lead them into all Christian living. Most of these people belong to the depressed classes. They are none the less heirs to our common salvation, and whatever admixture of less spiritual motives may exist, God himself is stirring their hearts and turning their thoughts toward the things which belong to His kingdom.

In the name of Christ, and of these unevangelized masses for whom He died we appeal to you to send more laborers at once. May every church hear the voice of the Spirit saying, "Separate me Barnabas and Saul for the work whereunto I have called them!" In every church may there be a Barnabas and Saul ready to obey the Spirit's promptings!

Face to face with two hundred and eighty-four millions in this land, for whom in this generation you as well as we are responsible, we ask, Will you not speedily double the present number of laborers?

Will you not also lend your choicest pastors to labor for a term of years among the millions who can be reached through the English tongue?

Is this too great a demand to make upon the resources of those saved by Omnipotent love? At the beginning of another century of missions in India let us all "Expect great things from God—attempt great things for God."

For the reflex blessings to yourselves, as well as for India's sake, we beseech you to "hear what the Spirit saith unto the churches." The manifestation of Christ is greatest to those who keep His commandments, and this is His commandment—

"Go ye into all the world and preach the Gospel to every creature."

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30 cents yearly. In parcels of 5, or more, 15c.

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EDITOR: REV. E. SCOTT.

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