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The Presbyterian Record.

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WATCHMAN, WHAT OF THE NIGHT ?

"The morning cometh," but much of night remains, seeming all the darker from the growing light around it. But this darkness too must disappear. Be it ours to watch, work and wait; wait, watch, and work, that whether the perfect day come sooner or later we may leave the world brighter than we found it.

The Chinese Poor China! How dense her darkness. On the morning of the first of August, at Hwa Sang, twelve miles from Ke Cheug, in the Province of Foo kien, China, a band of some eighty men armed with swords and spears made a sudden attack on the workers of the English Church Missionary Society, and the Rev. Mr. Stewart and his wife, their nurse, and six lady missionaries, were killed, under circumstances of the most atrocious barbarity, and two of the Stewart children, aged respectively six years and thirteen months were so badly injured that they died soon after. The attack was wholly unexpected, and half an hour after not one of the ruffians was to be seen.

The cause of the riot may be simply and generally stated as race prejudice, hatred of foreigners, and a determination to drive them from the country. Rev. Mr. Stewart had been working in the neighborhood for twelve years, and other English and American missionaries for a length of time. The Vegetarians, one of the many secret societies with which China is honey-combed, grew more hostile. Some months previous there had been threatening, but it was thought that the danger was past, until like a bolt out of a clear sky the blow fell, and a band of them perpetrated this horrible massacre. However these secret societies may differ, they agree in their hatred of foreigners, and their organization, like the infamous "Mafia," and "Ku-Klux," makes them all the more dangerous.

Mandarins and officials not only countenance, these awful deeds but help to inflame the passions of the people. One method of doing this is by placards with all kinds of horrible tales.

The chief of police in one place issued the following proclamation during some recent riots at Cheng-tu.

"At the present time we have ample evidence that foreigners deceive and kidnap small children. You, soldiers and people, must not be disturbed and flurried. When the cases are brought before us, we certainly will not be lenient with them."

Another placard, which appeared a day or two before the riots, said :

"It is hereby notified that at the present time foreign barbarians are hiring bad characters to steal small children, that they may extract oil from them for their use. I have a female servant who has personally seen this done. I therefore exhort you, good people, not to allow your children to go out. I hope you will act in accordance with this."

The result is hard to foresee. It is reported that the government has refused to allow foreign officials to be present at the investigation of the case. If it be left to the Chinese authorities it will be a farce. They will follow their usual custom: talk loudly of justice, pay some damages, perhaps pick up a few poor wretches, in or out of prison, execute them, and pretend that the murderers had been punished.

Threats or warnings on the part of other nations, or promises on the part of the Chinese, are simply valueless. Their authorities must be made to feel, ere such scenes will be stopped. To see this we need but look at their awful record.

Massacres The number and frequency of such in the Past. outrages is almost incredible. The *New York Tribune* thus sums up those of the past twenty-five years, and these are by no means the beginning of the sad history:—

"In 1870 occurred the Tientsin massacre, when the French Consul, the French interpreter and his bride, and twenty nuns, were killed amid circumstances of revolting barbarity. In 1871 there were outrages at Yang-Chow; in 1872 at Hankow and Shanghai; in 1874 there was a massacre of the French at Shanghai; in 1875 occurred the Margary murder; and in 1876 the missionaries at Foo-chow were raided and infamously assaulted. The year 1883 saw the British concession at

Canton burned and a general uprising against the missionaries; there were similar deeds in 1881 at Wen-Chow and Teh-An-Fu; and in 1885 numerous assaults and robberies. In 1886 there was a dreadful massacre of foreigners at Chung-King; in 1888 riots and burnings at Chin-Kiang and Kin-Kiang; in 1889 at Hankow, and in 1890 at Teh-An-Fu again. A frightful record was made in 1891, when there were riots at Nanking, Wuhu, Ichang, and half-a-dozen other places, houses were burned and scores of missionaries assaulted, maimed, and killed. A few weeks ago there was a similar outbreak at Cheng-tu."

Officials Reports from authoritative sources at fault. unite in showing that it is really official China that must bear the blame of these outrages. The people, as a whole, are friendly. Secret Societies are in many cases the active agents, but if the Manderins wished it, the lives and property of the foreigners would be safe. The officials encourage and often incite the hatred of the people and then make its punishment a form. No promises of investigation on the part of the authorities are of the slightest value. Not until all such outrages are investigated under the eye of foreigners, and punishment meted out to the guilty ones, including accessories, as the officials often are, will they be made to cease.

Morning The outlook is more hopeful. For a time, during the past few years, it was said that although the rapid progress of Western civilization continued, there seemed to be a reaction toward the old heathen faiths. More recent reports are of a growing tendency toward Christianity. Their marvelous success in the late war, consequent upon the adoption of Western methods, seems to have disposed the nation more favorably toward the Western faith as well; while the Bibles given by the Missionaries to all the soldiers of Japanese army have not been distributed in vain. May the "Mountain of the Lord's House" soon overtop even the venerated *Fujiyama* in the vision of this wonderful people.

Night in England. Cromwell, whatever his faults, for no man is perfect, was a man of the people; just, honest, wise, true. one of the world's great and good men; one of the founders of British freedom; yet when a proposal was made in the late British Parliament to erect a statue to him there was such bitter opposition, not unmingled with reviling, that it was withdrawn. In so far as the act could do it his name was by this act dishonored.

Archbishop Laud was one of the worst men that ever ruled the Church of England, and sent many a martyr to prison and to the stake. His primacy is the darkest period in the History of the English Church, and yet he has been recently receiving from some quarters high eulogy, and veneration almost amounting to adoration.

These two things are tokens of a drift in England that is in itself neither bright nor hopeful; but the spirit of Cromwell still lives, the growing light and knowledge among the people at large will not endure the intolerance of past ages, and all attempts at its revival must recoil upon itself, for liberty must win.

Mohammedan Darkiness. How deeply the shadows hang where the false prophet holds sway! A writer in the *Quarterly Review* says: "Barbarism, oppression, lawlessness, corruption, cruelty, ignorance, decadence, have settled like an inexorable blight on all the lands of Islam. There is no exception; not a single bright spot anywhere; no green oasis in all that wilderness of savage desolation. And these lands were once fertile, populous, flourishing; homes of the arts, of science, of literature."

A large measure in the fast filling cup of their iniquity is the Armenian massacres of a few months since, where some 30,000 christians within 200 square miles, were butchered amid outrage and cruelty which defies description; exceeding if possible, in its fiendish brutality, the horrors of the Indian mutiny of a generation gone, or the more recent Bulgarian atrocities. In Armenia even more than in China the government is at fault, for Turkish troops, under authority, did the horrible work; and the rulers of all grades have been of one mind in hindering investigation. But it cannot be passed over. The world will not endure it. Britain, France, and Russia, have suggested reforms which the Sultan is considering, and it is to be hoped these powers will not rest until the needed reform is secured or the blighting sceptre of the Ottoman Turk forever removed.

Across the Line. New York city enjoys more of light and liberty than for many a day past. Dr. Parkhurst's Crusade led to a terrible unveiling of corruption and in a measure to its removal; and now Mr. Roosevelt, newly appointed chief of the Police commissioners, is manfully carrying out the law and ridding the city from the domination of the Sunday liquor traffic.

In some parts of the South on the other hand, lawlessness seems to be in the increase. The negroes in a district of Texas were warned that if they did not leave immediately they would be shot. Some fled at once. An aged negro farmer in comfortable circumstances did not think the threat would be carried out, and remained in his home. A day or two later he was called to the door by a number of men and shot. Whites who shelter or side with the negro are threatened with the same fate. It is a marvellous thing that in that land with so much that is great and good, such a state of matters as exists in some parts of the South can be allowed to continue.

Our Home Work.

The Records. To new subscribers for the PRESBYTERIAN RECORD or the *Children's Record*, who pay now for the year 1896, they will be sent free for the remainder of the present year, a year and a half for the price of one year.

This is a good opportunity to get the RECORDS into mission fields, and places where they are not now taken. Send this notice to a friend in some such field, or better still, send a parcel of RECORDS to the end of 1896.

The Ideal Record. "Pit the sneeshin until the sairmon" was the answer of the old Scotch woman whose pastor suggested taking a pinch of snuff to keep her awake in church. At the risk of a similar retort we venture a suggestion for making the RECORD more interesting.

People want more local news. To supply the demand, congregations sometimes publish a sheet for themselves, while the Presbytery of St. John is meditating a local paper on a larger scale, and in the North West, *Quarterly Leaflets* have been issued to supply the need.

One of the best means of meeting the "local" want, is by a "cover" or "leaf" for the RECORD. Let each congregation that wishes it, get printed for itself a single leaf the size of the RECORD and paste it inside the front cover; or two leaves may be printed, and, either inserted, or put on as a cover for the RECORD with a suitable name.

The same thing might be done on a larger scale. Let a presbytery print one side of a small sheet with presbytery news, and each congregation take a parcel of this partly printed sheet and get printed on the other side its congregational news. Then let the sheet be stitched or pasted into the RECORD, or put on as a cover; and the readers, for a few cents extra per year, would have the RECORD for general church news, a page or two with special presbytery news, and a page or two relating solely to their own congregation. Nearly all, even of our country congregations, are within easy reach of some town or village where there is a printing press and where they could get the work well and cheaply done. And they would thus have "An Ideal Record."

The Summer School in Hx. The Summer School of Theology in the Presbyterian College, Halifax, has proved so successful that nearly all the forty "boys" who were there, want to go back again, and it is likely to be continued next year. It is especially helpful and valuable to the minister who is much separated from his fellows. Carrying on his work alone during the year, he looks around and sees little seeming result of that work, and looks within and feels that he is getting into monotony of thought, and he becomes discouraged. To such an one the fortnight of association with others in study and conference, and of listening to specialists along different

lines, is of great value as a stimulus and encouragement. As iron sharpeneth iron, &c.

The Presbyterian College in the Maritime Provinces may thus prove a benefit to the Church there in a way that was not thought of when it began, and in a measure that was undreamed of by those who started the Summer School.

The Maritime C. E. Convention. The sixth Annual Convention met in Truro, 20th Aug., and was attended by about 400 delegates. The first C. E. Society in Nova Scotia was formed by Rev. A. Rogers in Yarmouth, in 1885. The Maritime C. E. Union was formed in Pictou in 1890. The report of the General Superintendent, showed a total of 595 societies, with 27,000 members, of which 84 societies with 2,500 members were added during the past year. Denominationally 350 of the Societies are Presbyterian; and provincially, Nova Scotia has 381 societies, New Brunswick 182, and P. E. Island 62. The presence of "Father" Clarke gave interest to the meetings.

The New Brunswick societies have organized a Provincial Union.

The resolutions adopted by the Canadian delegation at the C. E. Convention in Boston, given on another page, were a beautiful answer to the action of our General Assembly on Young People's Societies.

Dr. Warden's Appointment. One of the important acts of last Assembly was the appointment of Dr. Warden as Dr. Reid's successor, on the retirement of the latter at the end of the present year. The interests with which Dr. Warden is now connected are important, and he asked time for decision. What that decision may be is unknown. If duty should point to removal, the loss will be sorely felt in Montreal by the different departments of Church work with which he is so closely identified.

Death of Mistawassis. The name of Mistawassis (Big Child) has long been familiar to those interested in Indian Missions in the North West, and it will long be perpetuated in "Mistawassis Reserve." But the old chief is gone. On Sunday 21st, July, he died on his reserve, 50 miles West of Prince Albert, aged 80 years.

Many years ago when roaming the plains with his band, he met the Presbyterian missionaries, Revs. James Nisbet and John Mackay, and was deeply impressed with their teaching. So soon as he had a reserve assigned him, in 1876, he invited Mr. Mackay (since deceased) to be his missionary, and ever since, through the troubles of the Reil rebellion, and at all other times, he has stood loyal to his church and his country. He withstood all efforts to induce him to join the rebels in 1885, and when the town of Prince Albert was threatened, he offered the help of his band to protect its people.

MISSION FIELDS ON PACIFIC COAST.

SOME NOTES BY REV. D. M. MACRAE.

Pender, Maine, and Galieno.

From these three Islands, Mr. Menzies, our Missionary, writes:—

“The temperance sentiment is in the aggressive. The Sabbath, outraged in all manner of forms a year ago, is now duly observed as a day of rest throughout the whole Mission.

The people inhabiting these islands have been shamefully neglected in the past. A number of the families were born in the country, but beyond the reach of educational advantages. Being unable to read, the Bible was to them a sealed book. The children are now learning to read at the day school and are undertaking to teach their parents to read the Bible. Little children from four to twelve years of age come over bush trails about four miles and return late in the evening to be present at the Sabbath School.”

In the face of much discouragement, the Presbytery entered upon the work in these Islands, but time has demonstrated the wisdom of our action and our God has given marked tokens of His approval. In this instance we have much reason to thank God and take courage. I cannot speak too highly of the work done by Mr. Menzies in this field.

Sooke, Metchosin, and Calderwood.

Our work was never in a more promising condition notwithstanding the severe financial depression prevailing on the Coast.

Sooke is, at present, anxiously discussing the need and wisdom of erecting a house of worship. Caldwood, a third station, taken up last March, has shown great vigor and is now taking steps to build a little church.

St. Pauls, Victoria West.

This is one of the most thoroughly organized missions under our care. The people are bravely meeting all claims in connection with the church debt, and at the same time contributing to the various schemes of the church, and regularly paying their portion of the pastor's salary. These can be little doubt but what this field would have been self sustaining before this, had it not been for the severe financial stringency prevailing. The greater number by far of the membership of the church are laboring men and it is this worthy class that suffers most under such business depression as now exists. As soon as business revives we hope to be able to place this mission on the self sustaining list.

Northfield and English River.

Here the work is very discouraging. Like most mining towns, this one is subject to periodic waves of alternating prosperity and adversity. To aid this mission and help out our Home Mission Com., we, at our last meeting of Presbytery,

decided to add to it Englishman's River, twenty-six miles further up the coast, a farming community, where Mr. Russell, our missionary has met with great success.

I cannot express too strongly the great necessity of sending nothing but the very best men to these mining towns where there are so often those who are well educated, and at the same time, drunken, dissolute and sceptical. Many of these men have listened to the finest preachers in Europe and America, and to the most brilliant sceptical speakers in the world. Not a few of them are well versed in the Free Thought literature of this and past generations, and pride themselves on being able to make successful assaults upon God's Word and His people. However I have known some, even of these, who have yielded to the power of the Gospel.

Albion.

Three weeks ago I visited this field and found the work in a most flourishing state. Mr. Menzies who has recently entered the field has been most successful. The church is filled every evening. The stations at Beaver Creek and Sprout Lake are well attended.

Union Mines.

We are happy to report that this church in the very near future will be self sustaining. On the 25th inst., I expect to open a new church there, a neat comfortable building seating about four hundred and costing \$3,000.

Colligny College As our readers are aware this **Ottawa.** Young Ladies Boarding School is the property of our Church. Its success of recent years has been most encouraging and it now ranks high among the educational institutions of the country. The situation and buildings are all that can be desired for health and comfort. The grounds, embracing several acres, are beautifully laid out and are utilized for lawn-tennis and other healthful games. The teaching staff consists of specialists in their respective departments. The home life of the College is a very happy one. Parents desiring for their daughters a thorough education in a refined Christian home can with confidence send them to Colligny College, Ottawa.

Applications for admission should be addressed to Rev. Dr. Warden, Box 1169, Post Office, Montreal, from whom circulars may be obtained. We learn that the number of boarders is rapidly filling up for next session so that early application should be made. Several were disappointed last fall because of their applications being too late.

The missionaries in India are indignant that a firm of European silversmiths should undertake an order to make a bull to be worshipped at a Hindoo temple. The bull is to be of silver, and life-size.

Thanks. The report on Home Missions, West, says: "The H. M. Committee cannot adequately express their gratitude to the Scottish and Irish Churches for the generous and timely aid rendered at this crisis in our great North-West mission work. The appeal made to them by Mr. Gordon has resulted not only in an addition to the funds, of nearly \$9,000.00, but has created a deep heartfelt interest in our great work, never before manifested.

Very special thanks are also due the congregations of our own Church and generous individuals, who, in addition to their regular contributions for Home Missions, helped to make up the large deficit of nearly \$10,000 that faced the committee in March. They have their reward in making glad the hearts and homes of our hard-wrought missionaries, whose salaries, even when paid in full, are too little in comparison with the services rendered."

Social and Moral State of the West. As inquiries are frequently made about the state of society in the West and its suitability for the upbringing of families, a brief statement may be given. Mr. George Johnson, the Dominion Statistician, states that "Manitoba increased its population 131 per cent. between 1881 and 1891, but that there was an actual decrease of criminals during the same time." "Lawlessness," he says, "does not seem to have a grip on Manitoba; on the contrary, law seems to have a firm hold on the people, and this gives promise of making Manitoba and the North-West highly attractive to settlers who desire to bring up their families in honest ways." This is fair summing up of the case.

If the record of British Columbia is not quite so good as east of the Mountains, the neglect of the Presbyterian Church to do her work in early days, is partly responsible, but it is pleasing to report that the record is steadily improving.

East of the Rocky Mountains the Sabbath is as well kept as in the best districts of Ontario, and the services of the sanctuary are attended by the bulk of the people. West of the Mountains things are not quite so satisfactory, but a decided improvement is noticed in recent years. Life in the West is held sacred, the marriage tie binding, and the rights of property are respected.

The presence of the Indian at some points, with his low views of virtue, has been hurtful, but healthy public opinion is gradually curing this evil. Were the Indians forbidden to prowl about villages and towns, and confined to their reserves; were the children compelled to attend school, and white people forbidden to trespass on Indian reserves, visit Indian camps, or frequent Indian rancheries, health and morals would be gainers. It is too much to expect, however, that changes of this kind, however desirable, should come at once.—*Home Mission Report.*

A BREEZE FROM GEORGIAN BAY.

COLLIN'S INLET is a lumbering village on the North shore of the Georgian Bay, writes the missionary, Mr. A. W. McIntosh, to a minister friend. It is out of the line of steamboats, but has communication twice a week with Killarney by means of a tug during the season of navigation. In winter it is "shut in." There is an irregular weekly mail which comes by stage seventy miles, of which fifty is on ice. I reached the field in April, coming the last 45 miles on a dog sled.

There are not ten acres of fertile land within ten miles, nothing but massive granite rocks several hundred feet high, clothed to the very summit where not swept by the great fire of 15 years ago, with splendid pine timber. One wonders where the trees get their nourishment, and where the roots go, but certain it is they flourish. Where the rocks have been cleared of trees they were but recently white with the bells of the blueberry blossom, and will soon be literally blue with berries. I have been many miles up the river to meet the river drivers who are bringing down the logs, and such numbers and varieties of beautiful flowers and mosses I have seldom seen elsewhere.

Most of the people here in summer are young men who come when the milling season begins and leave when it ends. They come from all parts of Ontario, and are of all denominations. Some are wild and careless, some quiet and gentlemanly, some earnestly Christian. We always have a goodly number at our meetings on Sundays.

One good thing is that there is no liquor here. Both President and Manager are strongly opposed to it, much to the good of the men and the help of the student.

The Sunday-school was kept open all winter by two earnest Christian men here, who now also give me, in all the work, the greatest encouragement and help.

This field is supplied by the Knox College Students' Society in a somewhat different way from that in which their fields usually are. The student here teaches day-school during the week, and preaches on Sunday. The day-school, the Wednesday night meeting, two services on Sunday, and Sunday-school, leave one not a great deal of spare time; but the time is so short and one likes to do as much as possible in the six months during which the field is supplied.

The school is small, and half of the pupils are French or half-breed children, making the work of teaching them quite different from that of teaching in the more settled parts of Ontario.

However the work here is agreeable, and much more pleasant than that of many of our students, who have to struggle against secret and open opposition, and all manner of vice, of which

whiskey drinking is always one; and who receive help and encouragement from none but God. But happy is he who has God on his side, for if "He be for us who can be against us?" "The Lord reigneth."

A PLEA FOR HOME MISSIONS.

BY REV. THOMAS MCAFEE, EMERSON, MAN.

"**O**UR land for Christ," should be the prayer of every truly patriotic heart. It is a poor patriotism that has no Christ to give it life and direction.

Almost every nationality is here represented. Scotland and England and Ireland have moulded the life of the Dominion, but others have founded homes, and become loyal citizens. From Germany, and Russia, and France, and Iceland, there come to us colonists to seek the bread that has been denied them in their own land, or if not denied, dealt out with a niggardly hand. And when they come to us it is surely ours to give them the Bread that never perisheth.

We look back to-day over the development of the country; and the condition and struggles of the early settlers present a wonderful picture. Theirs was a hard lot, but with courage they faced the difficulties. It was a courage, I think, mingled with the fear of God.

In scenes, such as I have now in mind, was laid the foundation of many a noble character. In a small clearing in the dense forest a humble cabin has been erected. It is rough, and all that can be said for it is, that it is a shelter from the storm. But every log was placed as a labor of love, and with grateful heart to God. In the quiet of a summer evening as you draw near that humble home you hear the overflow of heart in song. It is the shepherd's Psalm, and far away from the home of early days, and amid such primitive surroundings, devout hearts can sing:—

"The Lord's my shepherd, I'll not want.

He makes me down to lie

In pastures green; he leadeth me

The quiet waters by."

But we change the scene, and far away over the sea, where the heather blooms, and the ocean roars as it beats against the rock-bound coast, we enter a home where there is great sorrow. It is not the sorrow of death, but of a separation which seems to the sorrowing ones as dark as death. We hear the father, like an aged patriarch bless his boy, "The Lord bless thee and keep thee," and the mother clings to her son with all a mother's affection. There is another too whose sorrow is deep and sacred, but the boy must go. In another land he must make a home for his aged parents, and the companion of his childhood days, and he comes here to add another moral unit to the strength and glory of this land.

There is a wonderful pathos in much of our Canadian life. Families have been separated never again to meet around the old hearth, and graves lie far apart, "I shall not sleep in the sepulchre of my fathers," said one who for many years served faithfully our church, and over whose grave the winds of the prairie now sing their mournful dirge.

As a new country we have great privileges, and great dangers. We stand almost at the fountain head, and have the direction of the stream. This stream shall one day become a mighty river. Shall it be foul or clear? Canada will develop, and the question that should concern us most is, shall she develop along moral lines? Only as we give the Gospel. Under the Evangel, east and west, mountain and prairie, shall rejoice and blossom. We must be aggressive, and shepherd the scattered members of the flock. They once loved the church of their fathers: to many "her very dust is dear." Give them the Word, *let them again sing the songs of Zion.* Then shall they be glad when they have seen the Lord.

In this way will the moral atmosphere become pure. Then may we expect those who make and administer law to be honest and pure minded, Especially at this time should we pray:—

"God give us men! A time like this demands
Strong minds, great hearts, true faith and
ready hands—

Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;

Men who possess opinions and a will,

Men who have honor, men who will not lie;

Men who will not lie to God—to man who will not lie."

Upon our church rests a heavy responsibility. May she acquit herself well! Other lands are helping us in this work. Scotland, and England, and Ireland come nobly to our aid. Let us all have some part in this grand work; praying if we cannot give, and if God has enabled us to give of our substance:—

"Give as we would if an angel

Awaited our gift at the door;

Give as we would if tomorrow,

Found us where waiting is o'er;

Give as we would to the Master,

If we met His searching looks:

Give as we would of our substance,

If His hand our offering took."

He who wants to be led of God will be sure to find God ready to lead him; but he who is led of God must go as God leads. He must not choose his own way, and then expect God to go with him.

Scripture is more terrible in its mysterious reserve about the "wrath to come," than any picture man could paint. There is more pathetic and awful meaning in the one word, "the lost," than in any attempt of ours to expand the thought.—*Dean Church.*

Lapsing. The strange story in last issue, "Mountain Whites in the South" has a deep interest for us. They are our kinsmen, chiefly from Presbyterian stock of the north of Albion and Erin; and their present condition is a sad example of the lapsing into practical heathenism, of intelligent religious people, when left without the school-house and the church. There they are, nearly as many as the whole population of Canada, a sad object lesson that should stimulate our own and other churches to the utmost diligence, in sending the Gospel to every settlement of our wide Dominion and keeping it there.

CHILDREN'S DAY.

BY REV. T. F. FOTHERINGHAM.

THE last Sabbath in September has been set apart by the General Assembly as "Children's Day," when special services are to be held in connection with Sabbath Schools and a collection taken up in behalf of the Assembly's Sabbath School funds. Last year over 300 schools observed the occasion and made use of 44,500 copies of the special service prepared by the Sabbath School Committee. A much larger number is expected to take part this year. The new service for this year is entitled "The Dew of thy Youth," and is bright and instructive. The readings are aptly arranged, and all the music is taken from our "Children's Hymnal." While full of variety it is yet so simple that any school can "go through" it with little or no previous rehearsal. At its late meeting in London, the General Assembly unanimously adopted the following resolution:

"The General Assembly learns with pleasure that "Children's Day" is growing in favor with the Sabbath Schools of the Church, and recommends its still more universal observance, with the use of the service prepared by the Committee."

The Committee would venture to make a special appeal this year in order to enable them to wipe out the debt that is resting upon them. We have good reason to hope that this accumulation of deficits will grow no larger, since our income last year very nearly met our expenditure, but it would relieve the Committee from much anxiety and some of its members from heavy financial obligations incurred on behalf of our work, if the whole could be paid off this year. Accordingly the following plan is suggested for adoption by all our schools:

Collection envelopes will be sent to every school using the concert service with the request that they be distributed to teachers and scholars as soon as they are received. Parents and friends of the work, especially those not connected with the Sabbath School, but willing in this way to show their interest and appreciation, will be asked to contribute, and the amount given will be enclosed in these envelopes and handed in at the Children's Day service. A very slight effort

will meet with a liberal response, and the Committee will be relieved from a discouraging burden. They would earnestly request all the readers of the RECORD to lend their assistance in securing a hearty response to this appeal. There are many who could easily donate large sums and would do so if they realized the importance of the work of the Committee. A brief summary of last report has been sent to every minister and superintendent, and additional copies can be obtained from the convener.

The hearty observance of "Children's Day" cannot but result in good every way. Will you dear reader, do your part in making it a success? You can do much by interesting the young people you know in the occasion, by attending yourself, by speaking an appreciative word to the superintendent and teachers, and by making some scholar glad with a liberal donation to the collection envelope. Should there be no observance of the day in the Sabbath School in which you are more immediately interested, a subscription sent direct to the convener will be thankfully received and promptly acknowledged.

All remittances of money should be sent to the convener, Rev. T. F. Fotheringham, 107 Hazen St., St. John, N.B.

THE GENERAL ASSEMBLY AND YOUNG PEOPLE'S SOCIETIES.

THE General Assembly at London in June took the important step of appointing a Standing Committee on Young People's Societies. For a generation past there has been a Committee on Sabbath schools, whose work has been of great value to the schools and to the Church. At various times, of late years, the question of young people's organizations has been before the Assembly. In 1890 it was recommended that a Young People's Society of Christian Endeavor or similar association should be organized in congregations. In 1891 a constitution for a Young People's Home Missionary Society, auxiliary to the Home Mission Committee, was sanctioned. Three years ago a Committee was appointed to draft a constitution, under which the various young people's organizations throughout the Church might be unified.

At the late Assembly there seemed to be a general feeling that a Standing Committee might be serviceable in bringing the young people more closely into touch with one another and with the work of the Church. An "overture" or proposal, looking in this direction was accordingly prepared and presented to the Assembly. The reasons presented in its support, were, in substance, the following:—The high importance to themselves and to the Church of the Christian nurture of the young people and their training in work; the fact that there exist already within the congregations of the Church upwards of nine hundred societies of Christian Endeavor, not to

speaking of a large number of other young people's organizations, and that such societies are on the increase; the desirability of some direct medium of communication between the General Assembly and these societies; the likelihood that a standing Committee would serve a good purpose as such medium, and would be useful to the Assembly and the young people in gathering information as to the numbers, methods, operations, and progress, of the various societies; in helping to quicken the spiritual life and activities of the young people and to promote among them an intelligent and abiding enthusiasm for our Church and its great enterprises, and in seeking to unite more closely in the work of the Church, at home and abroad, the various societies now existing or which may be formed.

The proposal was adopted by the unanimous consent of the Assembly, and a Committee, representing all parts of the Church from Halifax to Victoria, was named; the Committee to include also the conveners of similar Committees of Synods and Presbyteries.

The Committee, which will be called together early in September, was left by the Assembly without definite instructions. It is to frame its own policy and shape its own plans in detail. These will in all likelihood follow the lines suggested in the overture. The Committee exists for the young people of the Church. It will seek for full information in regard to organizations at present in operation and will encourage the formation of new societies wherever there is room for them. It will, so far as the young people will take it into their confidence, voice their needs and wishes to the General Assembly. It will seek, through all available channels, to promote loyalty on the part of the young people, first of all, to Christ, the Heavenly Master, then to one another, to their own Church, and its great missionary, educational, and benevolent schemes. What a magnificent phalanx, the young people of the Presbyterian Church in Canada, banded together in Christ's name under the blue banner, for Christ and the Church! The Committee will take pains, further, to encourage fellowship and co-operation with all Christian workers by whatever name called.

In advance of the general meeting of the Committee in September, the Synods and Presbyteries have been invited to appoint committees on young people's societies within their bounds. None of the Synods have as yet met, but a large number of the fifty Presbyteries in Canada have already sent in the names of the conveners of their newly appointed committees. In some cases such Committees had been previously in operation with much encouragement.

A post card circular was also addressed to every Minister and Home Missionary, whose address could be obtained—about 1,250 in all—explaining the object of the Committee and ask-

ing for the name in full of all young people's societies, and the name and Post Office address of the corresponding secretary or similar officers in each case, the purpose being to discover what societies exist, where they lie and how they are to be reached. Hundreds of replies have already been received, and each mail brings an additional batch. Most of the societies are on the Christian Endeavor basis, but not a few are Home Missionary, besides Young People's Associations, Boys' Brigades, etc.

Along with the returns have come many strong expressions of gratification at the Assembly's action in appointing the Committee, and assurances of readiness to help on in its work. A Nova Scotia missionary writes, "I believe a careful and intelligent oversight, such as your Committee proposes, will be of great value;" a New Brunswick minister,—"I am glad we have a Committee like yours at work;" one from Ottawa,—"I am deeply in sympathy with the work and purpose of your Committee and trust that its end, most desirable, may be accomplished." From the Convener of the Presbytery of Toronto's Committee this good word comes.—"I am assured that the appointment of a Committee on Young People's Societies by the Assembly is a wise step. It is well that the Assembly should know the full value that these societies are to the Church;" and this from a corresponding-secretary of one of the Toronto societies,—"We trust that your Committee will be very successful. We will be glad to do anything in our power to assist." A minister in a town in Western Ontario says,—"I am very glad that our Young People's Societies are henceforth to have as distinct a place in our ecclesiastical organization as the Sabbath School has had for some time;" and the Convener of the Presbytery of Winnipeg's Committee,—"I will be glad to secure for you any information, etc., you may desire."

The Convener of the Assembly's Committee may be allowed to add that he will count it a great privilege to hear from as many young people and Young People's Societies as care to write to him at any time in reference to their progress or their difficulties. The Committee wishes to hold itself freely at the service of the young life of the Church.

R. DOUGLAS FRASER, *Convener.*

St. Paul's Manse, Bowmanville, Ont.

Our Church. At the rally of Canadian Presbyterians at the Boston Christian Endeavor Convention, Rev. W. P. Cruikshank, of Montreal, in the chair, the following resolutions were unanimously and heartily adopted:

1. That this meeting, consisting of representatives of the Christian Endeavor societies from Presbyterian Churches in the Dominion of Canada, place on record our appreciation of the practical interest taken in Young People's societies by the late General Assembly in the appointment of a Young People's Committee to have special oversight of this branch of church work.

2. That we further reaffirm our loyalty to the church of our choice and our earnest endeavor to be of service in the church for the great King and Head.

Representatives were present from Nova Scotia, P. E. Island, New Brunswick, Quebec and Ontario. A good response to the General Assembly.

Our Foreign Missions.

Letters from the Field. The letters this month are all interesting. Mr. MacKenzie's from the New Hebrides, the extract of Mr. Annand's report, the letters of Messrs. Goforth and Slimmon from China, and of Miss Fraser from India, will all repay careful perusal. The snake worship of the Chinese as described by Mr. Goforth will be news to many. There is another letter, on page 23, by the United States Minister to China, which is of special importance as showing the views of a statesman who has been twenty years in China and has had unusual facilities for knowing whereof he writes.

Chinese work in B.C. The Chinese work in B.C. is being vigorously pushed by Messrs. Winchester and Colman. In accordance with the request of the Synod of B.C., Mr. Colman will in future reside in the mainland. Mr. Winchester and his native helper remain in Victoria.

A Happy Change Not many years ago the Maharajah of Indore, and showed that hostility in many ways. At a recent meeting, the F. M. Committee in Toronto instructed its Secretary to write to His Highness, expressing the thanks of the Committee, and of the Church in Canada, for his decided interference on behalf of the persecuted Christians at Indore, which has put an end to the persecutions for the time being.

New Centre in Kudli For more than ten years our mission in India has been wrought from five centres, Mhow, Indore, Ujjain, Rutlam, and Neemuch. The F. M. Committee has decided to take a forward step and settle a missionary at Dhar, an important centre of population which has been visited for some time by our missionaries. Rev. N. H. Russell and wife, and Margaret O'Hara, M.D., will occupy the new station.

Off to China. On Monday, 12th August, Mrs. Goforth, Miss McKenzie and Rev. Mr. Mitchell, who was recently ordained to the work, left Toronto for our mission field in North Honan. Mrs. Goforth returns to a labor in which she has been well proved. Miss McKenzie goes as a helper with Mrs. Goforth. Mr. Mitchell after earning a good degree in Home Mission Fields, goes to undertake work among the heathen. Dr. and Mrs. McClure will join them in Minneapolis, and once more there will be a strong band in Honan. If only a kind Providence were to restore Dr. Smith and Mrs. McVicar to complete health and enable these tried workers once more to take up their loved task: but they have given themselves in laying the foundations of a work

which has proved more successful, in the short time, than most of Chinese Missions. They have not labored in vain, and if now they cannot join in it as they would like, God knows best. The work is His.

The Mission Steamer. Rev. J. Lawrie, Missionary of the Free Church to Anceiyum, writes as follows to the *Australian Witness* :—

"One of the oldest missionaries in the group, during the recent debate in the Mission Synod, characterized the whole scheme as a 'sinful waste of the Lord's money,' and when we remember that the Maritime service at present doing the work of the mission, at a cost within our income, was originated for the most part by Presbyterian laymen in answer to missionary appeals against French annexation, we would do well to consider twice before we turn our backs on those who, while establishing their Company on a commercial basis, helped us in our time of need. The condition of affairs in the New Hebrides has altered so much since a mission steamer was first mooted that the Mission Synod recommended the reconsideration of the whole question."

The opinion of Rev. J. W. MacKenzie, our own missionary, is given in his letter in this issue.

St. Lucia. Rev. W. L. Macrae of Trinidad, writes to Mr. Morrison from St. Lucia, where he had been for a few days looking after the work there: "I brought Paul Bhukhan with me to see the place, with the hope that he might see his way clear to take charge of the work here for a time. We have now been round the whole field, and today he has promised me definitely to come for a limited period. I shall therefore on my return to Trinidad recommend to the Mission Council that he be ordained and placed over the work in St. Lucia for one year.

Since our arrival fourteen days ago, we have wrought hard in order to overtake the whole field in St. Lucia and all the schools. We came in from the country to-day, one meeting to-night will complete our work, and we leave in the morning for Trinidad. Since coming I baptized about fifty persons and married one couple.

In our largest cities there are about twelve saloons to every church. The marvel is that one church, running three hours per week, so nearly counteracts twelve saloons running 126 hours per week, as to make church-going respectable and saloon-going vicious. The ratio in hours of work is as 3 to 882, or 1 to 294, with human hearts naturally in sympathy with the 294. When grace can take the side of the 1 and overmatch the formidable hostile forces, what might the Church accomplish if it would only rise up in its strength and double its energy.—*Church at Home and Abroad.*

LETTER FROM THE NEW HEBRIDES.

BY REV. J. W. MACKENZIE.

Erakor, Efate, New Hebrides,
June 10th, 1895.

DEAR MR. MORRISON, - I am glad to say that my daughter and I are keeping well; indeed, my own health has not been better for years. We enjoyed the change to Aneityum, to the meeting of Synod, a few weeks ago, very much. The fellowship with kindred spirits was truly delightful and soul-refreshing. The ten days we were away passed all too quickly. How different from the olden times when we went in the Dayspring, and were away five or six weeks.

But even away out here we are advancing, and were you to peep into many of our native's huts at night you would see that they are not stationary. I remember when we came among them, some of them used to string a number of candle-nuts on the mid-rib of a cocoanut leaf, and this made a very good light so long as it lasted. Then I advised them to make cocoanut oil, which they did, and I ordered small, cheap lamps for them. This was a great improvement, but after a time they were not satisfied with even these, and so they must have kerosene lamps. As there is a store at Fila Harbour where they can purchase both lamps and kerosene, I have seen many of them taking home a four-gallon can.

But to get back to the meeting. It was by far the largest we have ever had. Including one or two visitors, there were thirty six adults and nine children present. Not a missionary in the field was absent.

One of the most important subjects before us for consideration was the new Dayspring. On one point we were almost unanimous, and that was regret that the Foreign Missions Com. of Victoria had acted so hastily in ordering the vessel to be built. Before taking such a step, the Synod should have been consulted, especially as to have done so would only have caused a delay of a few months. Had the order to build not been sent to Scotland, the majority of us would have voted against having a vessel built. Her annual expense, we think, will be much more than is paid for the present steam service, which is giving fair satisfaction.

Our people are now busy preparing their arrow root. We were afraid it was going to be a failure, as two days after they commenced it rain began to pour, and it continued wet for five days. All that was made those two days had to be left in the tubs, and we thought it would be all spoiled. To-day being a beautiful, sunny day, we turned it out on sheets to dry, and were delighted to find that it was all right. Had it been partially dried, it would doubtless have spoiled. We have not yet heard what last year's contribution realized, but hope to hear soon.

We expect to have a larger quantity this year than we had last.

The good work is progressing slowly, but steadily, at Mele. Over sixty have joined us since this time last year. In one sense, we are better pleased that they are coming in gradually, as we can overtake them more successfully in school. We are managing very nicely, both there and at Fila, in regard to the language. As you may be aware, the language of these two islets is altogether different from that spoken on the mainland of Efate. When we began to visit them, none of the children and but few of the women could understand the Efatese. Most of the men could understand it, and some of them could speak it, as they had had more intercourse with the mainland.

Teachers from Erakor have been settled at both Fila and Mele, and Efatese books have been placed in their hands; and so now, not only can the women and children understand the Efatese, but most of them can speak it. Strange, their language is like that of Aniwa and Futuna, and like the Samoan.

Among those who recently renounced heathenism at Mele is Mal, the principal chief of the island. In days gone by he did his best to prevent us from visiting them, and on more than one occasion threatened my life. Those who have not yet come in are quite friendly, and not only allow the teachers to have service in their huts, but some of them ask them to do so. The same time the chief just referred to joined us, several children came to church for the first time along with their parents.

Another little boy whose father is still heathen was very anxious to come with them, but his father would not consent. When he saw the other boys start off, he began to cry, and kept on crying the greater part of the day. The father's heart was touched, and in the evening he allowed him to go to Sabbath-school, so he bounded off with a happy heart. He had on a man's shirt which someone had lent him for the occasion.

The Mele people—although until recently they buried the first-born alive, thinking the mother would have no more children if they failed to do so—are very fond of their children. Iner-looking children you cannot find anywhere in the group.

In my last report I told you how grieved I was that a number of my young men, to whom I had devoted a good deal of time, had been taken away to Queensland. I am glad to know that my interest in them has not been altogether fruitless. Several of them have since written to me, expressing their sorrow for having gone away, and assuring me that they have not forgotten the instruction I gave them.

One thing especially made their hearts very sore, as they expressed it. They heard that some of their class-mates whom they had left

behind were now settled out as teachers, working for the Lord Jesus, whereas they were serving an earthly master.

One of them wished to know if it would be right for him to teach others, having left school as he had done. He said that there were some heathen natives from other islands working on the same plantation with him, who had asked him to teach them. I of course told him that if his conduct was exemplary it would be quite right for him to do so. Some time afterwards he told me how pleased they were that he was instructing them. They asked him how he had learned so much about God and His Word, and he replied: "My missionary taught me in school from the time I was a little boy." "When I told them this," he adds, "how they did praise you."

How grieved I was to hear of the death of my life-long friend, James Forrest. The world seems much lonelier to me since I heard of his removal to the Home above. What a sterling character he was. How you must miss him in Halifax.

OPPOSITION ON SANTO.

AS REPORTED BY REV. J. ANNAND TO THE
N. H. MISSION SYNOD.

THE usual evangelistic work has been carried on in South Santo during the year. Services were held on Sundays in seven villages, more or less regularly. Five of the six out places where we preach have this year been worked from Tangoa, as we have not been able to obtain teachers to settle among the people.

With the aid of two teachers from Nguma, our late cook, and our two church member lads, we have managed by preaching the gospel to stir up the enmity of the older men of the heathen around us.

On the 28th September last I received three more young people into church fellowship, by baptism and their public profession of their faith in Christ; and men and their wives. Since that date the opposition of the enemy has been strenuous. The leading men of Tangoa forbade the bush people coming to us, or listening to the gospel; at the same time circulating all manner of false stories about the effects of the new doctrine.

About Christmas a number of women, chiefly independent widows, and three boys, began coming to the evening school. This brought matters to a crisis. At a public feast early in January, some symbolism, indicating that the missionary must be put out of the way, was exhibited. A week or two later a company of bush men friendly to the worst people here, came with food for sale, and requested me to go once every week to a certain place on the shore some two miles distant, to buy food. This, as shown by later evidence, was to get me away from the station and wholly within the power of

the enemy. Having a large family then to feed I consented to go.

In the meantime, before market day arrived, one of the worst men on Tangoa came on to our premises one midnight with his axe, threatening to kill his son who was then coming to school against orders, and also threatening to kill Patara the Christian lad who was encouraging the boy to attend school. This man was disarmed and sent home after vigorous words of warning from the Tongoans who were then with us, and others.

The man's anger was hot and fierce, and vengeance was doubtless determined.

I went to the above mentioned market and found our enemy of the midnight incident there before us. A week later I again went, but in the meantime I invited Mr. Landels to come and share the food. Our number being thus reinforced no opportunity offered for mischief, I did not go a third time, as we were getting abundance of food from another tribe in the opposite direction from the mission house.

The Sunday following the market day when Mr. Landels and I met, one of my teachers and I went to the hills to visit the people who had originated the market. One of our shore enemies was there, but kept out of our sight. Several suspicious circumstances came to my notice there, consequently after visiting two villages further inland we determined to return home another way to avoid treachery on the path.

The following Sabbath our late cook and the teacher who accompanied me, went inland. Two men told them to tell the missionary that the Tangoans had given some of the bushmen cartridges with which to shoot him, that he was not to go to the market again. Our preachers also saw traces of fires and other indications that a company had been lying in wait for us on the path the previous Sunday. The two friendly bushmen said that they, the Tangoans, wished to do with the missionary as they had done with Mr. Sawers. To us forewarning was forearming. I summoned the Tangoans, and told them what they were doing, and said that anything happening to me or any of our teachers, they should bear the punishment, as they had hired the bushmen to do their bad deeds.

Since then all the above and much more evil has come fully to light. The cartridges were returned to me, and peace restored. Now, so far as I know, they have ceased seeking to kill me and have taken to killing one another. The gospel is still ringing in their ears. However the above and other troubles have caused the women to leave our evening school for the present. Two deaths on our station lately had a bad influence.

The story of the imminent peril of our missionaries in Tangoa, adjoining Santo, from which the latter is wrought, was given in substance in last issue. The above account is more complete. Ed.

Haifa and Dr. Webster. On our table is an interesting document; a petition from a number of residents in Haifa to the Foreign Mission Committee, regarding Dr. Webster. As already known he was our missionary to the Jews in Palestine, and after prospecting the country he settled at Haifa, a small town on the Mediterranean, at the foot of Mt. Carmel. A few months later he was called to a chair in the Syrian Protestant College at Beyrout. With the consent of the F. M. Com. he accepted, and our mission in Palestine is in the meantime closed.

The petition, written in Arabic, with an English translation on the opposite page, is as follows:—

Haifa, Palestine,
June 5th, '95.

Hamilton Cassels, Esq.,
Sir,

We, the undersigned beg to take the liberty of sending this our petition to you, and beseech you to read it with close attention. It is with great sorrow that we heard of the Committee's order to Dr. Webster to remove to Beyrout. We are sure if the Committee had known how much his services are required here, she would not have passed that order. We will not overrate them if we say that they have given life to many poor people here who could not afford being treated by any other doctor. We are sure if the Committee were to know how many hundreds of these poor people are in this district, how miserable and necessitous they are, she would sympathize with them and never allow the removal of Dr. Webster, who is so kind to them, so humble and polite to others, and so true and fervent, that we cannot think for one moment of his departure without the feel of pain.

We therefore would entreat you, for heaven's sake, to keep, if possible, Dr. Webster amongst us, and if not, to send another doctor of the same principles to fill his post. We and all the rest of the people of this town are very sensible to your kindness, and own our gratitude and obligation to you for the beneficial work you kindly started amongst us.

In fine we warmly beg you to let us know what you would decide upon this matter, by a reply addressed to Mr. Abdulla Ballosh, who is good enough to give us this translation.

Most obliged and grateful.

Here follows a curious feature, the long list of seals and signatures, in various devices and tongues; Hebrew and Arabic, Greek and Latin, English, German, Russian, and French, dead and living languages, strangely intermingling, printed, stamped, or scrawled, in crowded confusion to the end.

Training The Presbytery of Indore has prepared a scheme for the training of Bible readers and Catechists, which will correspond in some measure with the course in Theological Colleges at home

SNAKE WORSHIP IN CHINA.

BY REV. J. GOFORTH.

Chang-te-Fu, Honan,
- 23th June, 1895.

PRESBYTERIAN RECORD:

DEAR MR. EDITOR,—I am happy to tell you that all the members of the Mission are enjoying excellent health at present, and we are very thankful for the quiet which prevails since the war. As far as we can see, the war has been no hindrance to our work, and we are hoping that, on account of the reverses which China has suffered, her people will be more ready to receive us.

I have thought that your readers might be interested in hearing something of the snake worship among the Chinese.

In the beginning, Satan adopted the form of a serpent to deceive. At that time his plan proved so successful that ever since he seems loath to give it up. Eve's descendants are ever ready to be duped by this device. The Apostle Paul charges the heathen of his time with the crime of turning away from God to worship dead men, birds, beasts, and creeping things. In the Apostle's mind, heathen folly reaches its lowest stage at "creeping things."

Eighteen centuries have passed away, and in spite of the best light which China's greatest sage has given, we find her millions, from Emperor to peasant, reverencing snakes. The Chinese believe that the serpent deity presides over rain, seas, lakes, rivers and wells.

In this city, within the precincts of one of the old temples, there is a sacred well, said to be connected by an underground passage with the eastern ocean. It is believed that the sea god comes along this passage and at times reveals himself in the well.

The Chinese make use of this deity when they want to send the Emperor's tribute rice northward through the "Grand Canal." The name "Grand Canal" sounds well, but the reality is disappointing. It would almost require some supernatural flooding to let the rice boats pass along.

It is reported that some years ago about one thousand of these boats reached the upper end of the canal at Lin Ching, but on account of the low water were unable to pass out into the river. The official of the district was much concerned about it. He went in state daily to the temple of the river prince, pleading for a rise of water, but finally, when it seemed the god was not going to be moved, he went to the temple, armed not with words of supplication, but with a club, and battered the image to pieces.

It has come to our notice how the devil uses the serpent to hinder the true doctrines of God. There is a district north-east of this city, comprising about one hundred villages, where the floods from the Chang river this spring destroy

ed most of the growing grain. A man living in the district formerly heard the Gospel with gladness; but when recently seen by one of our church members he would not listen to the doctrine. He said that their river god had lately so manifestly helped them that all were convinced that he was the true god.

The Chinese imagination is very fertile soil for the Evil One to work upon. It seems that when the floods covered the whole region, the people in this man's neighborhood imagined that the water remained piled up about them like a heap, while it had fallen on every side. In their superstitious fear, they came to the conclusion that the water god was offended about something, so they promised him a first-class theatrical (the Chinese plan for appeasing angry gods). Just then, a little black and green snake, about a foot and a half long, happened to swim by in the flood. Of course they rejoiced. Their deliverer had come. They said the water fell as if by magic.

Last year, when the freshet destroyed most of the ripening harvest around this city: a snake reputed to be a virtuous official, who had governed this prefecture some centuries ago, was brought forward for divine honors. He was the river god who had caused the flood. It was supposed that coming back to the scene of his former life he failed to find things up to his expectations; consequently he chastized the people with the flood. Small and great forthwith set to work to regain his favor. He was borne to the city yamen, where a theatre stand was erected and players invited to give him a rehearsal. For six days his serpentine majesty was entertained by the b. d. am music of a Chinese theatrical. Each day, morning, noon and night, all the civil and military officials of the city came and prostrated themselves before him. Multitudes of the scholars and common people did likewise. But lo! when they came on the seventh morning, all that was left of the god was a snake skin. The reptile had shipped off his skin during the night and disappeared. But the people did not take this view of it. According to them the god having been appeased had departed. Now his body must be buried with honor: so the snake skin is borne in funeral procession to the river north of the city, and cast therein. Some days after this event, some one brought forth another snake. This one was no less a personage than a former governor of Honan, and he too must be worshipped with honors befitting his station.

Oh how greedily this people believe a lie! Again and again, on the streets of this city, we have told of the power and goodness of Jesus the Saviour from heaven, and yet we are constrained to ask, "Who has believed our report?"

The devil always seems to get credence, no matter how absurd the lie he sets a-going. It

was just this morning, that an old man came to our gate and declared a despatch had come to town, stating that the Chinese had made an end of slaying all the "Yang Kneitzu," (foreign devils) in the north. (The 90,000 Japanese soldiers I suppose) and then asked if the devil in here was still living?"

I have no doubt, if Paul were discussing the Chinese of today he would write them all down in the first chapter of Romans. That chapter might be taken as a true-to-life portrait of this people. The late war has revealed the shameful rottenness of the whole governmental structure. The moral sense of the masses is so dead, that no moral indignation is expressed against flagrant wrong doing in high places. The whole head is sick, and the whole heart faint. From top to bottom there seems to be no soundness in the nation: only wounds, and bruises, and putrefying sores. It seems to be a master-piece of Satan's workmanship. A nation of countless millions, and yet unable to resist one of the weakest of nations. A people proud and laughty, proving that by the wisdom of the Sages, man cannot know God: "for professing themselves to be wise they became fool-, and changed the glory of the incorruptible God, into an image, like to corruptible man, and birds, and four footed beasts, and creeping things; wherefore God gave them up to uncleanness, &c., &c."

It is plain, that the Chinese as a nation are separated from God and lost. It is vain to look within for deliverance. It is equally vain to look to the arts and science of the west (though these are all right in their proper place). Deliverance must come from above. Reconciliation, with God the Father, must come through Christ Jesus His Son. The gospel of Christ is the un-failing remedy. Christ, the way, the truth, and the life, alone can bring these mighty millions to God.

Let us not by our puny efforts towards a world's redemption, prove that we are ashamed of the gospel of Christ: but let us who have been so abundantly enriched by our Saviour's blessings, see to it, before God, that we, up to the full measure of our ability, discharge our obligations to the Chinese millions, in this their time of sorest need. The King who came "to give deliverance to the captives," commands us saying: "Deliver them that are carried away unto death. And those that are ready to be slain see that thou hold back. If thou sayest, Behold we know not this: Doth not He that weigheth the hearts consider it? And he that keepeth thy soul, doeth not he know it. And shall not he render to every man according to his work." Prov. 24: 11-12.

Recollections of past failures may be painful but they are a blessing in that they put us on our guard against making similar mistakes in the future.—*Religious Herald*.

A JOURNEY TO HONAN

BY REV. MR. SLIMMON.

HSIN CHEN, 1st June, 1895.

DEAR RECORD,—The Honan Presbytery some time ago directed its missionaries to write you in turn, so I will try to obey and tell you something of our coming. Messrs. Goforth, Malcolm and I left Toronto 20th Feb., and reached Chu Wang 30th April, nearly seventy days.

The ocean voyage had its lights and shadows. Old Father Neptune, as usual, for the first few days, made the good things provided by the steward seem vanity and vexation of spirit. The bulk of the passengers indulged in the usual sneers at the foreign missionaries, and in their discussions, which were held at intervals between their games of poker, and flavored with brandy and cigars, they decided that missionary work was a failure, and, at any rate, the heathen were perfectly well satisfied with their own religions, and that people had no right to go and force upon them another religion which they did not want.

The brighter side of the journey were the pleasant hours of fellowship with the few earnest Christians such as are usually found in every company. Then there were the soul-refreshing studies of Scripture, and the blessed meetings held among the sailors.

Your three missionaries were specially encouraged in the meetings held down in the fore-castle, by seeing souls converted to God.

There was one case, that of the boatswain's mate, which was specially interesting. At the first meeting, sitting in one of the back seats, he seemed to be eagerly drinking in every word. He at once began searching the Scriptures to see if these things were so, and soon the light shone in, and he was converted to God. At the following meeting he got up and gave his testimony, and a clear and decided one it was. He is a man of very strong character, and is sure to be a power for good among a crew that was noted for its rough, Godless character.

Sunday, 17th March, saw the party in Japan—plucky little Japan, which has been creating such a diversion in the East, much to the disgust of the Chinese. The latter simply refuse to believe that they have been beaten by Japan. The Chinese officers who have been in action have come back to their homes with the tale that not only Japan, but England, France, Germany, Russia and all the Foreign Powers have been fighting against them.

One cannot but admire the signs of vigorous life in Japan, while the cheerful spirits and polite manners of the people send everyone away with good wishes for them and their country. May they soon be led to a knowledge of the true God, without which all the energy and vigor of the nation will but prove a curse.

At Shanghai many old friends were met, but we could not tarry, for Honan was our goal, so the steamer up the coast for Tientsin was boarded, and we were soon away.

A sad incident, which shows how lightly life is valued by the Chinese, took place as we were passing the great forts at the mouth of the Yangtze River. The Chinese purser had occasion to rebuke his servant, who at once flew into a terrible passion, and, after raging around for a little, deliberately jumped overboard. The steamer at once stopped, but though she waited for some time, no more was ever seen of the poor Chinaman.

It was terribly sad—a soul hurried into eternity without God; and yet, he was only one of the thirty-three thousand that perished that day, and perish every day in China, in the same hopeless condition. Let those to whose care the Gospel has been committed ponder over this and speak with God about it.

Other incidents of the three days' voyage to Tientsin were the touching at Chefoo, and being chased by one Japanese man-of-war and overhauled by another.

At Tientsin we were met by Mr. H. J. Boswick, who has shown so much kindness to our mission, and who soon had our party under his hospitable roof. Many missionaries who had been forced to leave their stations in the interior, owing to the unsettled state of the country, were residing in the city. They were chiefly women, as the men had for the most part remained at their posts. But they were one and all wishing that permission be granted them to return to their fields.

Four busy days were spent at Tientsin, making purchases, getting passports, searching for a house-boat for the voyage inland by river to Honan. At last all was ready, and we were on board our home for the next month or so.

The style of the Chinese house-boat seems to confirm the story of its origin. An Emperor, giving orders to his carpenter to build a boat, was asked for a pattern or plan. His mind being occupied with affairs of state, he kicked off his shoe and said: "Make it like that." And they are all just like "that."

Real China had been reached at last, and Chinese ideas and methods were predominant now. No travelling at thirty or forty miles an hour. It took a day and a half to get over the next three miles, and it might have been a week and a half if the travellers had not sent for three river policemen or "blockade breakers."

The canal or which we were to travel was simply packed. I am sure some of the boats would be stuck there for weeks, but our "blockade breakers," with their official helmets and rods of office, by dint of squeezing, yelling and anathematizing, together with a liberal use of their "rods," got the boat through in one day.

The travellers had been doing their best for half a day before that, but gave up in despair.

For the next two days the way lay through a district that had not had a favorable crop for the last seven years, consequently the poverty is something frightful. The banks were fairly lined with women and children begging, and when a copper cash, a small part of a cent, was thrown, their gratitude was really embarrassing. One of the party, walking along the bank, met an old woman of about seventy. She fell on her knees and prayed the "old gentleman" to have pity on her. He put a few cash, nearly a cent, into her poor old wrinkled hand. For a second she stared at it, then got down on her knees again, and, knocking her head upon the ground, began pouring out volumes of thanks, exclaiming between whites: "Ah! ah! you truly are a Lord of Riches."

Between here and Pang Chuang, which we reached the tenth day, great bands of soldiers were met. If we had been travelling overland these would have been a source of real danger, but as it was they went sailing down the river, ignorant that there were foreigners in the house-boat which they passed. Only once did we meet the soldiers face to face. One of them suggested to his comrades, in our hearing, that the foreigners be killed, but God restrained them, and no one was harmed.

On reaching Pang Chuang, Mr. and Mrs. McKenzie and Mr. and Mrs. McLellan were there ready to join us; but as the soldiers had seized all the boats from this point down, they had to go overland about two days to Lin Ching. There an apology for a boat was found. It had no crew, but the captain hired three beggars. The mast was in pawn, but part of the hire money was used to redeem it. The "sail" was a collection of holes ornamented by rags. It leaked badly, and when rain came on everything was soaked. Many books and other things were destroyed in this way. But the party must reach Honan, so giving up the best boat to the ladies, the journey was renewed, and April 30th we reached Ch'u Wang.

Here the writer must offer an apology to Mr. Goforth. In an address in Toronto the latter spoke of the water they had to drink as drawn from a river in which there were dead bodies floating continually. The writer thought the picture was too highly colored, as in the part of China in which he had lived, dead bodies were removed as soon as found in the river. But on this journey, without keeping any special lookout, we saw four human bodies, besides those of a pig, dog, donkey, etc.

At Ch'u Wang a warm we come was received from Messrs. McGillivray and Grant, who had been holding the fort alone there for some months. A few happy days were spent in dis-

cussing the affairs of the mission and arranging the distribution of workers, and then Mr. Goforth went to Chang-te-fu, Messrs. Grant and Slimmon to Hsin Chen, and the others remained at Ch'u Wang.

MISSIONARY PICTURES FROM INDIA.

THE following interesting sketches are from private letters by Miss M. G. Fraser M.D. of our Mission staff in Mhow, Central India, which is a military station with many thousands of military men and officers, and a native population of about thirty thousand.

Needed but not wanted. I will try and give you some idea of the work here. In the first place we are apt to imagine that if a Missionary comes out here and tells these people the story of the cross and of a loving Saviour, they will be glad to hear. Nothing can give you any idea of the utter indifference with which they listen. The low caste people are engrossed with their own idolatry. If they show any interest it is so often found that some miserable self-seeking scheme was at the root of their interest. As for the educated classes, they look upon parts of our system and of their own as equally absurd; especially the Incarnation, and Death and Resurrection of our Lord, and while they acknowledge that there is good in both they are too uninterested to care much about either.

A School Incident. My school here which I teach in English is just like a school at home. One morning recently we had rather a trying experience. On opening the school we usually sing a hymn. One morning we noticed that the pupils were not taking part, and on inquiring the reason of their silence were informed that they refused to sing any hymn having the name of Jesus in it. We gave out the hymn a second time, and on their still refusing to join, dismissed the school, telling the pupils not to return until they were prepared to obey. We waited anxiously until the next morning, expecting to have an empty room, but to our astonishment and joy they all appeared with messages from their parents to the effect that every pupil was to obey the rules of the school. We have had no more troubles in that direction.

Our New Home. It is not really new but is fitted up quite nicely. It contains seven rooms. Each bedroom has attached to it another small room for bath room. These latter have low ceilings and can only be used part of the year as they are what we call verandah rooms and are built to protect the inner rooms from the fierce heat. During the hot season the outer walls are almost as hot as the sides of a furnace. Even at night when standing near we have felt the air coming off like the breath of an oven. The door is on the windy side of the house and covered with a kind of hanging of

sweet scented grass which is kept constantly wet. This arrangement keeps the house cool and but for it we could hardly exist. The walls are not papered on account of the insects and rains.

Going to the Dispensary. I wish you could see us starting for the dispensary in the morning. The horse is brought by a man and hitched to the "Gari" a two-wheeled rig with a seat behind. We come out. The man bows to the ground, puts his hand to his head and says "salaam," and we lift our hands and "salaam" also. Then we get into the rig and go off at a rattling pace. After a while we come to the city. The streets are crowded with dogs, cows, and people, all in the middle of the road, the former for the most part too sleepy and underfed to value their lives. At this point the man jumps from the *gari* and rushes along in front of the horse shouting "O bachie" chasing calves, shouting at dogs, and making men women and children tumble aside, while on we go with our great cork hats. The cow is a sacred animal in India, hence the numbers of these creatures, old and helpless, lying around. We often have to stop while the man assists them aside.

Incidents of Medical Work. In dealing with the people we have queer experiences. The other day a man brought his child to the dispensary for treatment. It was far gone in a decline. After speaking to him for some time, I gave him some medicine for the child. He left, but returned in half an hour. When asked what he wanted, he replied, "I gave the medicine and it is not better yet." A number of the natives came to the dispensary too late for the Bible reading and prayer, so we just refused to do anything for their ailments, and they were very regular after that. A very sad case came under our notice. We heard of a poor woman who was very ill, and drove some miles to see her and ascertain if she could be removed to the hospital, but on arriving we found that she was too near death, and dying in such an awful hole. We drove through narrow, muddy streets, and having stopped before some dark, low mud houses, the man put stones for us to step on in crossing the deep mud. On reaching the house, the first thing that greeted us was a goat lying in the doorway. Further in, lying on a cloth spread on the mud floor, was the dying girl, only twelve years of age and married. Such a comely little thing. Numbers of women came around from every quarter—all kinds and sizes of women, carrying all kinds and sizes of babies. We could do very little for the poor, sick girl, but we spoke tenderly to her, telling her the "Old, old story of Jesus and His love" for just such as her. She died the following day.

A Birthday Celebration. Some time ago we went to the Begum Sahib's to celebrate what the uncle called the "horning of a boy." It was

a Mohammedan home. We entered a courtyard walled in by low houses. A smiling sahib, the uncle of the "horning boy," came forward to meet us. The courtyard was full of such dishevelled, miserable women. On one of the low beds sat the queen, a very old woman. The other ladies were there before us, and as guests they were seated around a small table on which strange native sweets were arranged. The nawab, with his own soft hands, was preparing drinks for them. We could not help being struck with the appearance of the poor women in the courtyard. How very forlorn, miserable, empty and sad they looked. Their eyes were weary and aimless. We partook of the refreshments and left, feeling sad and disheartened.

Our Summer Vacation. We are spending this hot season at Lanowhi, a lovely place at the top of the "Ghats." It is fresh with a delightfully cool air, which comes to us over the mountain. If it please Our Heavenly Father, this will be our last fleeing from the heat, for next season we will spend on the plains. I have spent three hot seasons on the plains already, and I can stand another there. Out of six, four will be spent on the plains. It is such a beautiful journey from Kakagar, at the foot of the Ghats. Two engines were required to pull the train up the hills, and they are very powerful, not like the ordinary engines. We came through about thirty tunnels on the way up. We are having very pleasant and profitable times here. It is wonderful, for before coming we had been praying the Lord to give us opportunities of working for Him on the hills. We found that the military convalescent home, two miles from here, had no provision for the spiritual welfare of the men, neither had they any social intercourse that would help them to lead pure lives. At one of our meetings we appealed to one of the Lanowhi ladies to help us weekly with some provisions, and one of them most heartily gave the use of her drawing-room, and now we have a religious social meeting for the poor fellows once a week. We would like you to pray that the work done here may be permanent. Time is slipping by, and we will soon be returning to our work in Mhow, in which our hearts are and for which we are longing.

Hindi Catechism. And now the little Hindi boys will have no excuse for not knowing their Catechism. Rev. W. A. Wilson, our missionary, has translated the Shorter Catechism into that tongue; and the boys and girls of Central India will have a taste of the tasks which, with many of our readers, mingle with the memories of childhood's days. We may rest assured that the task of learning it will be followed there as here with much profit to the Church in Central India, and in leading some to seek "The chief end of man."

Church Notes and Notices.

Will Presbytery Clerks, immediately at the close of a meeting of Presbytery, kindly send a card with inductions, resignations, and time and place of next meeting.

INDUCTIONS.

Mr. S. J. McArthur, into North Bedeque, P. E. I., 20 August.

Mr. J. S. McLeod, of New London, P. E. I., has accepted the call to New Mills, N. B.

Mr. J. J. L. Gourlay, licensed and ordained as missionary for Dauphin, Man., 8 July.

Mr. G. B. McLeod, to be inducted into New castle and Newtonville.

Mr. L. C. Eines, into McGregor, Man., 8 Aug.

Mr. W. S. McTavish, called from St. George, to be inducted into Deseronto, Paris Pres.

Mr. James Taylor, of Pres. Coll., Mont., ordained and inducted at Aylwin, Otta. Pres.

Mr. Neil D. McKinnon, ordained and inducted into Glenallan and Hoiln, Guelph Pres., 30 July.

Mr. R. A. Mitchell, ordained and inducted 6 Aug., by Guelph Pres., as missionary to Honan.

Mr. L. McLean, into Duntroon and West Church, 6 August.

Dr. James Menzies, ordained in North Westminster, as missionary to Honan, China.

Mr. D. McEachern, into N. Williamsburg and Winchester Springs, 30 July.

RESIGNATIONS.

Mr. Hugh McLean, of Richmond, Ottawa Pres.

Mr. Duncan, of Parry Sound, to take effect at the end of September.

Mr. W. J. Bell, of Newmarket, taking effect 18 August.

MINISTERIAL OBITUARIES.

Rev. Wm J. McKenzie, was born in Cape Breton, and educated in Dalhousie College, and in the Presbyterian College, Halifax. He went for eighteen months, during his college course, as Missionary to Labrador, besides laboring as Catechist in other fields during the summer vacations. When licensed, he was settled in Lower Steviack in the Presbytery of Truro. After about two years he resigned, went to Halifax to study medicine for a few months preparing for the Mission field, and in the autumn of 1883 he started for Korea, where, after about a year and a half of most successful work, he was cut off a few weeks since by fever, aged about thirty-eight years.

Rev. Wm. T. Canning was born at Malin, Ireland. He was educated at Edinburgh University and Belfast College, was licensed by the Presbytery of Derry in 1849, and sent to Canada the same year by the Colonial Committee of the Irish Presbyterian Church. He labored in Chipman, N. B.; Martin, Michigan; Douglas, Ont.; and Bishop's Mills, Ont. He labored in the latter place 29 years until, in 1886, failing health compelled his resignation. Since then he resided at Mountain Village, Dundas Co., Ont., whence he passed to his rest 23rd July.

PRESBYTERY MEETINGS.

Algoma.—Rich'd's Land'g, 17 Sept., 7 p.m.

Barrie.—Bar., 3 Sept., 11.30 a.m., special; 24 Sept., 10.30 a.m.

Brockville.—Athens, 9 Sept., 7.30 a.m.

Bruce.—Walkerton, 10 Sept., 1.30, p.m.

Brandon.—Brandon, 10 Sept., 10 a.m.

Calgary.—Edmonton, 2 Sept., 8 p.m.

Chatham.—Chatham, First, 10 Sept., 10 a.m.

Glenarry.—Lancaster, 10 Sept.

Guelph.—Guelph, Knox, 17 Sept., 11.30.

Hamilton.—Ham., Knox, 10 Sept., 9.30 a.m.

Huron.—Clinton, 10 Sept., 10.30 a.m.

Inverness.—Whycoomal, 3 Sept.

Kamloops.—Vernon, 3 Sept.

Lindsay.—Leaskdale, 20 Aug., 11 a.m.

London.—London, First, 10 Sept., 10.30 a.m.

Maitland.—Wingham, 17 Sept., 11.30 a.m.

Miramichi.—Newcastle, 21 Sept., 10 a.m.

Orangeville.—Orngvl., 10 Sept., 10.30 a.m.

Otta.—St. A., 1 Tues. Fe., May, Aug., Nov., 10 a.m.

Owen Sd.—Owen Sd. Knox, 16 Sept., conf. 17 Sept., 10 a.m., bus.

Paris.—Ingersol, 21 Sept.

Peterboro.—Port Hope, First, 17 Sept., 9 a.m.

Rocklake.—Boissevain, Sept.

Sarnia.—Strathroy, St. And., 17 Sept., 11 a.m.

Saugeen.—Harriston, Knox, 10 Sept., 10 a.m.

Superior.—Kewatin, Sept.

Toronto.—St. And., 1st Tues., every month.

Victoria.—Victoria, St. And., 3 Sept., 2 p.m.

Whitby.—Bowmvl., 15 Oct., 10 a.m.

Winnipeg.—Win., 10 Sept.

SYNOD MEETING.

The Synod of the Maritime Provinces will meet at Charlottetown, P. E. Island, and within St. James's Church there on Tuesday, Oct. 1st, next, and will be opened with Divine Service, conducted by the Moderator, the Rev. P. M. Morrison, D.D., beginning at half-past seven o'clock in the evening.

All papers relating to the business of the Synod should be sent at least eight days before the day of meeting to the Rev. A. McLean Sinclair, Belfast, P. E. Island, Convener of the Committee on Bills and Overtures; Thomas Sedgwick, D.D., Clerk.

Literary Notices.

DEMONIACAL POSSESSION, AND ALLIED THEMES, By Rev. J. L. Nevius, D.D., forty years a missionary to the Chinese, with introduction by Dr. Ellinwood. This is an instructive and valuable book. He deals with experiences of demon possession in China, India, Japan, and in Christian countries; discusses the different theories, Pathological, Psychological, and Biblical. He sustains his position by many undoubted facts, and while he does not dogmatize, he prefers the Biblical theory of demoniacal possession to other human theories, in accounting for much among men that cannot be traced to ordinary causes.

The wide experience, eminent attainments and the opportunities for observation, of the writer, are a guarantee of the excellence of the work, while the name of Dr. Ellinwood in commendation of it, gives it additional authority. Rev. J. Frazer Smith, M.D., highly commends the book. Flemming H. Revell & Co., Toronto, pp. 480, Price, \$1.50.

THE HISTORICAL DELUGE: in its relation to scientific discovery, and to present day questions.—by Sir J. W. Dawson. A most interesting little booklet, shedding light, as Sir William's writings always do, upon the Bible. Price 25 cents. Flemming H. Revell, Toronto.

THE PRESBYTERIAN AND REFORMED REVIEW for July, contains: "Philips Brooks as a Theologian;"—"The Unity and Continuity of Genesis;"—"The Authenticity and Genuineness of Daniel," by Prof. Lampe;—"The Function of Reason in Christianity;"—"Mackintosh's Natural History of the Christian Religion," by Prof. B. B. Warfield;—"Seth's study of Ethical Principal," by Prof. S. Patton;—and other reviews of recent Theological, Philosophical, and General literature. McCalla & Co., 239 Dock St., Phila. Price \$3.00 per year, 50 cents per number.

From the Four Winds.

A deedless day is lost. We live in deeds, not years.

A man must be great in soul to stand the test of being lifted up.

When Satan sees a blessing descending he sends a temptation to offset it.

The use of tobacco is forbidden to the employees of the Boston & Maine Railroad Company while on duty.

Bibles have at length for the first time been permitted to enter Peru, after eighteen months of litigation.

"The time comes when one feels the need of the slumber of death, as, at the end of a toilsome day, one feels the need of sleep."

Unoccupied missionary territory to the extent of 1,000,000 square miles still exists in central Africa, an area larger than the whole of Europe.

The returns of the Established (Presbyterian) Church of Scotland gives 620,376 as the number of communicants, an increase for the past year of 7,965.

"The Secession movement is spreading in the Highlands. It has six ministers, 17 students, 50 missionaries (assistant preachers), and 56 preaching stations."

The horrors of the opium habit are scarcely seen in this country. Rev. Hudson Taylor says the opium smokers and their families in China number 150,000,000.—*Heathen Women's Friend*.

Orders have been sent to London for 5,000 Bibles, 7,000 hymn books, and 5,000 catechisms, to be sold in the Fiji Islands. The Fiji Islanders gave nearly \$25,000 to foreign missions last year.

"There is one Christian minister for every 900 of the population in Great Britain, and there is but one in every 114,000 in Japan, one in 165,000 in India, one in 220,000 in Africa, one in 437,000 in China."

According to Rev. J. M. Eppstein, there are no less than 160 Israelites in holy orders in the Church of England, who have either been converted or else are the sons of parents who have been converted.

"A correspondent of the *London Times* says that thirty thousand Armenians would be a low estimate for those who have been slain, taken captive or rendered homeless over a region of two hundred square miles."

"The Salvation Army, started 29 years ago, flies the flag in 45 countries, speaking 29 languages, has 11,000 officers who support themselves and circulates 1,000,000 periodicals monthly; 1028 officers attend to the social work."

"The London County Council have determined to prohibit cricket and other games being played in their parks on Sunday, on the ground that their allowance would be sacrificing to the sport of a few the quiet and pleasure of the many."

"Nearly every one of the many reporters and editors in the press quarters, at the Boston C. E. Convention, was on his feet at some time during the consecration service. A hopeful sign of the day when Christ shall be acknowledged by the press everywhere."

"Twenty towns in Minnesota have already adopted the curfew ordinance. It provides that young people under sixteen years of age, who are found on the streets after the ringing of the curfew are subject to arrest. The first offence is punished with a fine, the second with imprisonment, and the third with both."

A writer in the *Children's World* says:—"Of every six infants in the world, one is born in India; of every six orphan girls, one is wandering in India; of every six widows, one is mourning in India; of every six men that die, one is passing into eternity in India. Think of it, and give India a part of your prayers."

"The United Presbyterian Church of Scotland reports 150 trained agents in the foreign field, with about 750 native helpers; 116 full congregations and 170 congregations in embryo, with almost 20,000 members. 'While the average increase for the last fourteen years has been 682, last year shows the memorable figure 777.'"

"As a nation, Japan is a child of the nineteenth century. The progress of Christianity in Japan is one of the marvels of modern Church history. The first five years of faithful Christian struggle produced one convert. In 1872 was organized the first Evangelical Church of eleven members. Now there are 865 churches with a membership of 35,534."

"The organizations that belt the world are becoming like the rings of light around the planet Saturn. To the missionary societies, the Young Men's and Young Women's Christian Associations, the World's Christian Temperance Union and the King's Daughters, we may now add the World's Christian Endeavor, organized during the convention of 1895 at Boston."

The ears of 3,600 whom they had conquered, was the token and trophy that Japan sent home from a victory in Corea three centuries ago. Now they take as much care of the wounded Chinese as of their own, and their best steamers are at the service of the Red Cross Society; and a quantity of wooden limbs was recently ordered for those who had been maimed in the last war, their own soldiers and Chinese prisoners as well.

"Dr. Breckenridge, a well-known American clergyman, and his two brothers, also of the same profession, one day paid a visit to their mother. "Do you not think, mother," said he, "that you ruled us with too rigid a rod in our boyhood? It would have been better, I think, had you used gentler methods." The old lady straightened up, and said, "Well, William, when you have raised up three as good preachers as I have, then you can talk!"

"The last census shows nearly half of the whole number of Roman Catholics in the United States are to be found in the one hundred and twenty-four cities which have a population of twenty-five thousand and upward, and in the four principal cities of New York, Chicago, Philadelphia and Brooklyn. Roman Catholics constituted two-thirds of the whole number of Christian communicants in those cities. In these four cities there are one-sixth of the membership of the Episcopal churches and about half of it is in the cities of more than 25,000 population."

"Hindu 'saints' submit to very severe penances in order to win salvation. Says a Presbyterian missionary writing from Jeypore:—

"They do subject themselves to terrible penances. I saw a man there on a bed of spikes, men hanging by the heels to a tree, a man buried up to the neck, a man sitting between five fires before the blazing sun, a man lacerating himself till the blood gushed out, a man holding up a right arm till it dried up. This was all done to gain salvation—not, alas! in the Christian sense. Salvation has with them various senses. Absorption into the Great Spirit, deliverance from the fear of having to take another birth, and such like. Even with some it means only the good things of this life—plenty to eat and nothing to do."

"The man who tries to do his best will not always succeed, but he will succeed far oftener than the one who doesn't try."

"O, that we could think of God as we do of a friend, as one who unfeignedly loves us, even more than we do ourselves.—*Baxter*.

I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.—*S. Rutherford*.

The grating file is not more necessary to the polish of metals, than are trials for the brightening of grace in the Christian's soul.—*EE*.

"When a child is born, how soon we say he resembles his parents! When we are really born again, how soon people say, if we are genuine, 'he is like his Father in Heaven!'"

Legalized gambling has ceased in Montana. A recent despatch from Butte City says that every gambling house in that city was closed the next morning after the law went into effect.

If you prepare a dish of food carelessly you do not expect Providence to make it palatable; neither if, through years of folly you misguide your own life, need you expect divine interference to bring round every thing at last for the best.

The Natural Feet Society has been organized in China with the object to do away with foot-binding on the basis of founding a better fashion rather than combatting an old tradition. The appeal of the Society is made to the good taste and the health of those who suffer by this monstrous evil.

Four years ago a general conference of Protestant missionaries in China, held at Shanghai, made an appeal for 1000 additional missionaries for China within the coming five years. Now, at the expiration of the fourth year after the issue of that appeal, it is announced that upwards of 500 missionaries have gone out to that empire. Another appeal has just been made for the completion of the 1000 asked for by the end of the fifth year."

Away over in Africa they have some queer ways of greeting. Among some of the people it is the custom to touch chin to chin. There are others who rub elbows together. David Livingstone, who was a missionary in Africa for many years, tells about meeting a chief one day, who came up to him and smeared his nose with tallow. The old chief thought this was the nicest way in the world to show Mr. Livingstone that he was welcome.

The *Missionary Review* gives the following interesting case of heroic treatment: "Not many years since, the officers of one of our societies were surprised by a visit from a man who brought his check for \$1,000 as his offering to missions. When the question arose whether this was not a large gift for him he said: 'It is! It is one quarter of what I own. I found that as I prospered my money engrossed more and more of my thought. I am not going to be a slave to the money God may give me, and I am going to conquer the love of money by giving it away.'"

A STATESMAN ON MISSIONS.

VIEWS OF HONORABLE CHARLES DENBY, UNITED STATES MINISTER TO CHINA.

Legation of the United States,

PEKING, March 22, 1895.

To the Honorable Walter Q. Gresham,

Secretary of State, Washington, D.C.

SIR,—During my recent short stay in the United States, so many inquiries were made of me touching Christian missions in China, and the work that they are doing, that I have concluded to send to you my views of this important subject.

I beg to pre-mise that my official position causes me to be more guarded in expressing my views than I would otherwise be. I suppose the main, broad and crucial question to be answered touching missionary work in China is—does it do good? This question may properly be divided into two. Let us look at them separately.

First: does missionary work benefit the Chinese?

I think that no one can controvert the patent fact that the Chinese are enormously benefited by the labors of the missionaries in their midst. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigner, did not know what surgery was. There are more than twenty charity hospitals in China, which are presided over by men of as great ability as can be found elsewhere in the world. Dr. Kerr's hospital at Canton is one of the great institutions of the kind in the world. The Viceroy, Li Hung Chang, has for years maintained at Pientsin at his own expense a foreign hospital.

In the matter of education the movement is immense. There are schools and colleges all over China taught by the missionaries. I have been present often at the exhibitions given by these schools. They show progress in a great degree. The educated Chinaman who speaks English becomes a new man. He commences to think. A long time before the present war the emperor was studying English, and it is said was fast acquiring the language. Nowhere is education more sought than in China. The government is, to some extent, founded on it. The system of examinations prevailing in the district, the province, and Peking is too well known to require comment. The graduates become expectant officials. There is a Chinese Imperial College at Peking, the Tung Wen, presided over by our distinguished fellow-citizen, Dr. W. A. P. Martin; also, a university conducted by the Methodist Mission. There are also many foreign orphan asylums in various cities, which take care of thousands of waifs. The missionaries translate into Chinese many scientific and philosophical works. A former missionary, Dr. Edkins, translated a whole series of school readers. Reflect that all their benefactions come to the

Chinese without much, if any, cost. Where charges are made they are exceedingly small, and are made only when they are necessary to prevent a rush, which in this vast population would overwhelm any institution. There are various anti-opium hospitals, where the victims of this vice are cured. There are industrial schools and workshops.

This is a very brief and incomplete summary of what missionaries are doing for the Chinese, * * * and in my opinion they do nothing but good.

I leave out of this discussion the religious benefits conferred by converting Chinese to Christianity. This, of course, is the one supreme object and purpose of the missionaries, to which all else is subsidiary, but the subject is not to be discussed by a minister of the United States. There is no established religion in the United States, and the American Buddhist, Mahometan, Jew, infidel, or any other religionist, would receive at the hands of his country's representatives abroad exactly the same consideration and protection as a Christian would. I can only say that converts to Christianity are numerous. * * * There are many native Christian churches. The converts seem to be as devout as people of any other race.

As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives; that the arts and sciences and civilization are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; that they are the leaders in all charitable work, giving largely themselves, and personally disbursing the funds with which they are entrusted; that they do make converts, and such converts are mentally benefited by conversion.

In answer to these statements, which are usually acknowledged to be true, it does not do to say, as if the answer were conclusive, that the literati and gentry are usually opposed to missionaries. This antagonism was to have been expected. The missionaries antagonize the worship of ancestors, which is one of the fundamental principles of the Chinese polity. They compel their converts to keep Sunday holy. The Chinese have no Sabbath. They work every day except New Year's day and other holidays. No new religion ever won its way without meeting with serious opposition. * * *

In the second place, let us see whether and how *foreign countries* are benefited by missionary work done in China.

Missionaries are the pioneers of trade and commerce. Civilization, learning, instruction breed new wants, which commerce supplies. Look at the electric telegraph now in every province in China but one; look at the steamships which

ply along the coast from Hong Kong to New-chang, and on the Yang-tze up to Ichang. Look at the cities which have sprung up, like Shanghai, Tientsin, Hankow—handsome foreign cities, object-lessons to the Chinese. Look at the railroad being now built from the Yellow Sea to the Amoor, of which about 200 miles are completed. Will anyone say that the missionaries in China

* * * have not contributed to these results? * * * The interior of China would have been nearly unknown to the outer world had not the missionaries visited it and described it. Some one may say that commercial agents might have done as much, but they are not allowed to locate in the interior. The missionary, inspired by holy zeal, goes everywhere, and by degrees foreign commerce and trade follow. I suppose that whenever an uncivilized or semi-civilized country becomes civilized, its trade and dealing with Western nations increase. Humanity has not devised any better, or even any as good engine or means for civilizing savage peoples as proselytism to Christianity. The history of the world attests this fact.

In the interests, therefore, of civilization, missionaries ought not only to be tolerated, but ought to receive protection to which they are entitled from officials, and encouragement from all other classes of people.

I have the honor to be, etc.,

CHARLES DENBY.

POPULATION IN CHINA.

Frequent allusion is made to the density of the population in China, and language is sometimes used that would imply that the land is so overrun with human beings that they are obliged to live in boats, on the rivers or bays. But as a matter of fact the density of the population in China is but little over that of France, and not half that of England and Wales. Not including the vast dependencies of China, such as Mongola and Tibet, but simply reckoning Manchuria with China proper, its area is about 1,700,000 square miles. Two hundred people to the square mile would give a population of 340,000,000, which is not far from the average estimate made by statisticians as to the population of the empire. But Japan has 275 to the square mile; Germany 236; England and Wales 497; while Belgium has 548. There need be no fear, therefore, lest the Chinese, not having room enough at home, will be forced to overrun other lands.—*Miss. Herald.*

It is an unspeakable advantage to have the Bible in our mother-tongue, but it involves a tremendous responsibility; and if with its pages in our hands we despise the Saviour whom it reveals, and do despite unto the Spirit by whose inspiration it was given, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for us.—*Dr. Wm. M. Taylor.*

The Family Circle.

HOW TO GROW STRONG.

The man who leans contentedly and perpetually upon some one else, whether it be for his livelihood, for sympathy, or help of any kind, is not being really aided, but only still further enfeebled. He drains another not merely to no purpose, but to the injury of both. But if, on the other hand, he receive the help, whatever it be, with thankful gratitude, and use it as a stepping-stone to better things—if he regard it as a temporary loan, which he in his turn may repay to some weaker than himself—if he be inspired by it to greater efforts, and through it gain strength to stand on his own feet—then it has fulfilled its true mission, and is no longer a dead weight, but a living force.—*Set.*

WORDS IN SEASON.

The writer of the Proverbs says: "It is a pleasant thing if thou keep within thee" the words of the wise and the knowledge which the Spirit teaches, for if thus kept, "they shall withal be fitted to thy lips." This readiness for Christian service all may have, and it is a great loss for any servant of the Lord to be without it.

Familiarity with the Word of God by constant, prayerful reading is the way to "keep within us" these words of wisdom. Thus stored in the memory and the heart, when the need comes to use them for the help of others, whether in sorrow or in sin, "they are withal fitted to the lips."

Not that everyone has the gift of memory to quote the exact words of Scripture, though such ability may be acquired to a very good degree by those not naturally thus endowed, but the spirit of the teaching may be stored in the inner being so as to be used fittingly as occasion may require. The Spirit is promised "to bring all things to our remembrance" whatsoever the Lord has said to us. He does not put into our minds that which we have never heard nor read, but he does quicken the powers of memory and thought to use that which we have stored away.

It is a very precious gift, this fitting to the lips of Scripture comfort and promise. No words can help a soul seeking Jesus as the words of the Bible; none can bring such comfort to the sorrowing: "The words that I speak unto you, they are spirit and they are life." To every young Christian we would say: If you wish to be helpful, comforting, instructive, as you pass along amid the multitudes needing your help, grow familiar with your Bible. Say with the prophet, "Thy words were found, and I did eat them," and they will be not only the rejoicing of your own heart, but of the hearts of many for whose comfort or instruction the Holy Spirit may fit them to your lips.—*Set.*

GOSSIPING IN THE PRESENCE OF CHILDREN.

A habit of indulging in gossip is pernicious in its influences and results over us all. "Pity 'tis, 'tis true," that we oftentimes give a willing ear to the stories circulating about our friends and acquaintances, and more is the pity that we are tempted too readily and yield to the temptation to tell these detrimental reports over again to other willing ears.

It is astonishing how thoughtless parents often are of their manner of speech before children. Children are very attentive listeners. They may seem to be interested in their play or their books, but nevertheless nothing said by their elders escapes their ears. Children like to hear what their elders are talking about, especially if the talk is carried on with a show of mystery.

Friends may speak depreciatingly of some other friend, without a thought of the consequences, and perhaps without even a remembrance of the words spoken a few days afterward, but the child who hears it makes a memorandum of the sins of commission, or of omission, which are talked over, and thus an unjust prejudice is acquired, which the parent is astonished to hear expressed perhaps weeks afterward. "What mother says, must be so" is the argument a child uses to reason out the wrong and right of things. Mother is the ideal of all that is true and just and good.

Think of this, mothers! What wonderful trust your little child places in you and your judgment and actions. Is it not a very serious matter to be a child's ideal of what is best and truest in motherhood? "Mrs. So and So must be a dreadful woman," reasons the child, who has heard that neighbor spoken of in a deprecatory manner. And if that neighbor has a child, what a show of superior goodness the child of the gossiping mother carries about with her hereafter when she mingles with Mrs. "So and So's" child! How pitifully she regards her in the light of her mother's depreciating estimate—it is such a dreadful thing to have a mother who does things which mother thinks are so bad! Two-thirds of the gossip circulated about persons is libellous, because it is untrue, and if legally followed up would prove a crime. The sad results of scandalous stories are often pitiful in the extreme.

We try to have our children acquire habits of truth and justice that will help them on in right living, but are we particular to teach them not to speak untruthfully or unjustly of their little playmates? When they come to us with a story which depreciates the good qualities of some little friend, do we counsel them not to tell over anything which will hurt the reputation of that child? Do we help them to acquire the habit of that charity which thinketh no evil of one's neighbor?—*The Evangelist.*

THE WATER-DRINKER.

Oh, water for me ! bright water for me,
 And wine for the tremulous debauchee.
 Water cooleth the brow, and cooleth the brain,
 And maketh the faint one strong again ;
 It comes o'er the sense like a breeze from the sea.
 All freshness, like infant purity ;
 Oh, water, bright water, for me, for me !
 Give wine, give wine, to the debauchee !

Fill to the brim ! fill, fill to the brim ;
 Let the flowing crystal kiss the rim !
 For my hand is steady, my eye is true,
 For I, like the flowers, drink nothing but dew.
 Oh water, bright water's a mine of wealth,
 And the ores which it yieldeth are vigor and health.

So water, pure water, for me, for me !
 And wine for the tremulous debauchee ?

Fill again to the brim, again to the brim !
 For water strengtheneth life and limb.
 To the days of the aged it addeth length,
 To the might of the strong it addeth strength ;
 It freshens the heart, it brightens the sight,
 'Tis like quaffing a goblet of morning light !
 So water, I will drink nothing but thee,
 Thou parent of health and energy !

When over the hills, like a gladsome bride,
 Morning wa'ks forth in her beauty's pride,
 And, leading a band of laughing hours,
 Brushing the dew from the nodding flowers.
 Oh ! cheerily then my voice is heard
 Mingling with that of the soaring bird,
 Who flingeth abroad his matin loud,
 As he freshens his wing in the cold gray cloud.

But when evening has quitted her sheltering yew,
 Drowsily flying, and weaving anew
 Her dusky meshes o'er land and sea,
 How gently, O sleep, fall thy poppies on me !
 For I drink water, pure, cold, and bright,
 And my dreams are of Heaven the live-long night.

So hurra for thee, water ! hurra ! hurra !
 Thou art silver and gold, thou art ribbon and star ;
 Hurra for bright water ! hurra ! hurra ! —*Scel.*

PROHIBITION IN MAINE.

BY HON. NEAL DOW.

Maine, before the Maine law, was the poorest State in the Union, spending in strong drink the entire valuation of all its property of every kind in every period of twenty years, as the nation is doing in every period of thirty-five years. There was no State in the Union consuming more drink than Maine, in proportion to its population, while now there are no people in the Anglo-Saxon world consuming so little. Maine is now one of the most prosperous States in the Union. Mr. Blaine, in the Garfield campaign said it was the most prosperous State in the Union.

There were many distilleries in Maine, and

two breweries ; now there is not one remaining, and has not been for many years. Great quantities of West India rum were imported—coming by the cargo, many cargoes every year. Now not even one puncheon comes, nor has there been one for many years.

Liquor shops were everywhere over the State, wholesale and retail, some of them on a large scale. Now the liquor sold here in violation of law is small in quantity, and on the sly. There is no wholesale liquor dealer in the State, and the retail shops are few, small, and all of them selling more or less upon the sly.

In more than three-fourths of the State containing more than three-fourths of its population, the liquor traffic is practically unknown. An entire generation has grown up there, never having seen a rum shop nor the effects of one. A fraction of the traffic lingers in cities and larger towns, but only a fraction. It is far within the fact to say that in Portland there is not one-hundredth part so much liquor sold as there was before prohibition, though the city is twice larger than it was then.

In 1886, after an experience of the benefits of prohibition for 33 years, there was a popular vote on a prohibitory constitutional amendment, which was adopted by a majority of 47,072, the affirmative vote being three times larger than the negative.

Prohibition has caused every decent man to abandon the liquor trade, which is now in the hands of the lowest class, mostly foreigners. That even a fraction of it remains he attributes to the fact that the liquor law has serious defects, which will be corrected by-and-by, and that some of the courts are not true to their duty and official oath.

In the old rum time all over the State, there were indications of poverty and decay. Everywhere dilapidated, tumble-down houses, barns, fences, school-houses, meeting houses, and public buildings, old hats and rags in the windows instead of glass, doors off the hinges, the cattle hide bound, shivering under the lee of dilapidated barns—infallible proofs of idleness, laziness, poverty and decay. Now, there is none of that anywhere. Everything indicates industry, enterprise, thrift and prosperity. Maine can no longer be recognized as the same.

The blessings and prosperity coming to Maine from prohibition, says Mr. Dow, are so great that they cannot be numbered or estimated by any mode of computation now known.

Rev. Dr. Withrow, of Toronto, confirms this emphatic testimony from his own personal experience. It would be difficult to impugn the soundness of the argument used by these gentlemen, that the law cannot be described as a failure, merely because some liquor is sold on the sly. It is the same with all laws. The power which makes laws, establishes courts to punish the breaking of them, thus recognizing that they will be broken.—*Scel.*

'TOM—YOUR FATHER.'

"IT'S all nonsense, I say! Pure and simple nonsense! The idea of a day like this and horses in the stable, and Sunday the only day a man has free, and notions like yours shutting out all enjoyment! That's the trouble with you Church folks, you are so narrow." And Mr. Edward Hampton brought his thin lips together determinedly.

The face of his sister-in-law, Louise Sydney, flushed, but there seemed no particular quailing on her part as she said quietly, in a voice that was very sweet, "Are you sure it is pure and simple nonsense? Is my religion narrow?" But though the voice was sweet, a rare intensity threaded it, and had Edward Hampton looked closely he would have seen Louise's hand tremble so that the ferns touching it there by the conservatory window trembled also.

But Mr. Hampton was looking neither at the ferns nor at his young sister-in-law, but out through the door of the conservatory, across the green lawn to the blue hills beyond.

"If it wasn't for Tom, Edward—"

"There, Louise! don't throw the boy at me, I can't stand that. Tom must live life for himself. It is impossible for a father to stand guard over a boy continually. Tom will have to decide matters for himself. But if he never does any thing worse than take a drive through green fields on a Sunday morning like this I guess he will not go far astray."

"But you know," put in the same sweetly insistent voice, "if you give a boy an inch he takes two; that is the recklessness of youth."

"I don't think Tom is quite devoid of sense," replied the father coldly. "He would not be a son of his mother if he were." And with this Mr. Hampton stepped through the door and down a short flight of steps, called his dog, and passed on toward the stables. But he did not enter; instead he wandered further on through the extensive grounds, picking a leaf here and a flower there.

Louise Sydney made her way into the parlor, and, standing by the window, watched her brother-in-law disappear among the shrubbery. A sadness crept over her face, and a wistful look to her eyes. She so longed to be of help—an inspiration to right doing—here in her sister's family, where death had claimed the angel of the household, and where the luxuriousness of wealth made easy a life of indulgence.

There was a sound of hurried footsteps in the hall, a fragment of a light song, and Louise turned.

"If I am not home to dinner, Aunt Louise, you needn't mind." And there was Tom—laughter-loving, reckless Tom beside her, driving gloves in hand, and necktie arranged with faultless precision.

"Oh, Tom, it's Sunday! Your father won't like it if you are not at home."

"Father don't mind," said the youth lightly. "He understands. Likelier than not he'll be out driving himself and you and Elsie have the dinner to yourselves."

"But is it right, Tom?" And now the voice, though just as sweet as before, was more earnestly persuasive: for to Louise, the bright, eager youth seemed standing where some hand should reach to steady him, lest he fall. Should it be hers?

"But Aunt Lou, you must own that your church views are a little narrow. Sunday is the only day a fellow has free; and not only that, but you well, you hardly leave anything to be enjoyed, with your strait-laced notions."

"We leave you the whole six days. But there is another thing, Tom—your father. He's alone now, save you—that is, so far as companionship goes. I have known a boy stand so brave and strong in the strength of his manhood as to be unconsciously a support. Are you that kind of a boy, Tom? Your father needs some one to turn to." And now Louise looked straight into the laughter-loving eyes of her nephew. But the light of laughter gradually faded from Tom Hampton's eyes as she gazed, and a more serious look crept into them. For an instant he returned his aunt's steadfast gaze, and then he drew a sigh and turned his face outward. Wonderfully like his mother was his aunt at times, and his mother—well, only he knew how close his mother had stood to him. At last he turned back to the one beside him and said gallantly—"Tom was every inch a gentleman—"

"I am afraid we are treating you a little shabbily, Aunt Lou. You are our guest, and yet we plan things for our own enjoyment and do not consult yours. We leave you to find your way to church alone, and—" he colored slightly as though he realized he was resorting to evasion—"it is not as it should be." Turning on his heel, he abruptly left the room. Instead of opening the outer door, he went slowly up the stairs again to his room and closed the door after him.

What a prayer was that Louise Sydney breathed for help and guidance, and above all, discretion, in taking up life here where such vital issues centered!

A little later than usual Louise passed down the steps that morning, in answer to the last summons of the church bell. She had hoped her nephew's door would open; but though she heard him moving about his room, as if rearranging his toilet, there was no indication of any intention on his part of making his word good, as far as concerned attendance upon divine service. And so at the last moment she wended her way alone, feeling, in spite of her brave effort to leave the issues where her prayer had flown, a slight weight of discouragement.

But oh! what a quick wave of light flooded the face of this earnest-hearted Christian girl, — who had relinquished personal plans for the summer to serve her friends in bereavement—when, as the first hymn was being sung, a quietly arrayed youth entered the pew and, taking a place beside her, accepted the book she proffered, and with her joined in the service. And yet she strove to hide her gladness for fear it might tell too much of the anxiety she had at times felt concerning this self-same youth, so well endowed by nature to stand high among his fellow-men, yet, alas! easily led into what seemed to Louise, with her Christian training, wrong doing.

* * * * *

“They have both gone—Tom and Aunt Lou—and you said we were going for a ride, papa. Aren't we to go?” It was little Elsie's voice, and Mr. Hampton standing in the midst of the green world without, unconsciously weaving a mind's picture that the words of his sister-in-law had brought before him, turned in answer to it. As he looked down into his little daughter's face like a flash it came to him that if he were sure the years would make the child before him strong, and sweet, and earnest—as strong and sweet and earnest, in fact, as was his sister-in-law Louise—he would ask for little else. Some women were—well—he sighed and slipped his hand protectingly over the slender one of his child. She had no mother to watch her now, poor dear!

His heart was very tender as, fitting his step to Elsie, he walked back to the house through the Sabbath stillness, saying at last, “I think, Elsie, we will not ride to-day.”

When the church-goers returned, they found the side balcony strewn with books and magazines. But it was not until later that either of them knew the horses had not been taken from the stables, and only one then wondered as to the cause, and that was Louise.

* * * * *

The grapes were hanging in rich clusters on the vines, and the soft haze of September hung over the landscape. Again the church bells were summoning God's people to worship, and Mr. Edward Hampton, looking out upon his beautifully rolled lawn, seemed noting the yellow leaves that now and then fluttered from the elms on to the greensward below, but his thoughts were far away.

There was the sound of a firm tread upon the polished oak stairs, and his son was beside him.

“I trust, father, you are not displeased with the step I purpose taking this morning in uniting with the church.” His tones were hearty and had a genial ring that told somehow of satisfaction.

His father turned, and with a slightly amused look stealing into his gray eyes, said, gazing at the young man earnestly,—

“Perhaps, my boy, I have hardly been frank with you, but—well,” he cleared his voice, “you see, Tom, I cannot have you getting ahead of me.” There were tears now in the father's eyes and a huskiness in his tone as he reached and laid his hand upon his son's shoulder.

A questioning look came into the youth's eyes, as he said,—

“I do not exactly understand, father.”

“No? You will not take the step alone, Tom. I intend joining you. I have acquainted Dr. Barrows with my wish, and should have told you—”

“Father!” broke in the youth, as leaning slightly forward, he gave his parent a quick, eager look.

“Sit down, Tom;” and the father pushed a chair towards his boy, taking another him-self. “I do not know whether it's your angel mother, or you, Tom, or your Aunt Louise that has led me into it. But things do not look the same as before your mother went from us.” His voice was too tremulous now to admit of going further, and he passed his hand lightly over his face, and looked out again to the yellow leaves on the lawn.

Tom reached out his hand and clasped his father's.

“I understand, father, You feel as I did—as though with mother yonder, we must get there ourselves.” And the young man arose. “I cannot tell you how glad you have made me. Does Aunt Louise know?”

“I have said nothing to her. She will be glad—we know that. As I have said, I hardly know whether it was your mother, or you, or your Aunt Louise, who has led me to change my views. But there is Elsie—she has no one but us now, Tom.”

Tom nodded assent, and the two made their way from the room.

In all the wide world over it is doubtful if there was a happier girl than Louise Sydney, as an hour later, bowing her head in the further end of the pew, she let the silent tears flow as she recognised that two had left the pew and were now standing at the church-rail plighting their vows for Christ, when she had expected but one to see that step.

Little Elsie, in the place her father had just vacated, looked on, wondering what it all meant. When her father was again beside her, she drew his hand towards her and stroked it lovingly. But when, looking up, she saw traces of tears upon his face, she reached, and drawing his head down to her, whispered, “I love you, papa.”

And many of the worshippers who viewed the scene, felt tears upon their own lashes. Very near indeed seemed Christ to his people in that hour.—*Young People's Weekly.*

International S. S. Lessons

Adapted from the Westminster Question Book.

THE CITIES OF REFUGE

15 September.

Les. Josh. 20 : 1-9. Gol. Text, Heb. 6 : 18.
 Mem. vs. 9. Catechism, Q. 37.

HOME READINGS.

M. Num. 35 : 1-29. *The Law of Refuge.*
 T. Josh. 20 : 1-9. *The Cities of Refuge.*
 W. Heb. 6 : 11-20. *Flirting for Refuge.*
 Th. Psalm 46 : 1-11. *God our Refuge.*
 F. Psalm 142 : 1-7. *"Thou art my Refuge."*
 S. Rom. 7 : 18-25. *"Who Shall Deliver Me?"*
 S. Matt. 11 : 25-30. *"Come unto Me."*

Time—B. C. 1444, soon after last season.

Place—Shiloh, a city of Ephraim north of Bethel, where the tabernacle was set up. Josh. 18 : 1.

BETWEEN THE LESSONS.

The appointment of the cities of refuge as told in to-day's lesson occurred after the land was divided among the tribes. Ancient usage allowed the nearest kinsman of the slain to kill his slayer on the spot. As one might kill another accidentally these cities were appointed for the protection of the guiltless slayer, according to the Lord's command to Moses. Num. 35 : Deut. 19 : 1-13.

LESSON PLAN.

- I. The Apportioning of Refuges, vs. 1-3.
- II. The Law of Refuge, vs. 4-6.
- III. The Naming of Refuges, vs. 7-9.

HELPS IN STUDYING.

2. "Whereof I spoke unto you"—see Num. 35 : 1-15. See also Deut. 19 : 2-10. 3. "Unawares and unwittingly"—with no design to commit murder. In case of wilful murder, no place could afford protection. Ex. 21 : 14. "Avenger of blood"—the nearest kinsman of the person slain. 4. "The entering of the gate"—the usual place in the East for hearing and deciding cases. "Declare his cause"—make his statement about what he had done. "Shall take him into the city"—give him shelter and the means of support to await another trial. 6. "Until he stand before the congregation"—the elders of his own city or of the place where the act occurred were to sit in judgment on the case. "Until the death of the high priest"—the man had to suffer for his carelessness, though innocent of any intent to kill. 7. "They appointed"—sanctified, consecrated. Three of these cities were on the west of Jordan—Kedesh in the north, Shechem in the centre, Hebron in the south; three were on the east of Jordan—Bezer in the south; Ramoth in the centre, and Golan in the north. A man might in half a day reach one of these cities from any part of the country. 9. "And for the stranger"—for Gentiles as well as Jews. Christ is the divinely-appointed, near, accessible, safe, and only Refuge for penitent sinners.

LIFE TEACHINGS.

- 1. Wilful murder should be punished with death.
- 2. Careless injury of others is not to be excused.
- 3. Christ is our Refuge from sin and its punishment.
- 4. God has done everything possible to help us to flee to this Refuge.
- 5. We should ourselves haste to Christ and help others to flee to him.

JOSHUA RENEWING THE COVENANT.

22 September.

Les. Josh. 24 : 14-25. Gol. Text, Josh. 24-24.
 Mem. vs. 22-24. Catechism Q. 38.

HOME READINGS.

J. Josh. 23 : 1-16. *Joshua's Warning.*
 T. Josh. 24 : 1-15. *Joshua's Charge.*
 W. Josh. 24 : 16-27. *Joshua Renewing the Cov't.*
 Th. 1 Kings 3 : 4-14. *Solomon's Choice.*
 F. 1 Kings 18 : 19-39. *The Choice at Carmel.*
 S. Luke 10 : 35-42. *Mary's Choice.*
 S. Rom. 12 : 1-21. *Reasonable Service.*

Time—B. C. 1426, eighteen years after the last lesson, and twenty-fifth year of Joshua's rule over Israel.

Place—Shechem, between Mounts Ebal and Gerizim, about ten miles north of Shiloh, and not far from Timnathserah, where Joshua was then living.

BETWEEN THE LESSONS.

Nearly eighteen years of peace and prosperity followed the Israelites' conquest of the land. Joshua, knowing that his end was near, called together the elders and rulers of Israel to receive his final charge. Soon after this he assembled all Israel, by their officers and representatives, at Shechem, gave them his farewell counsel, and bound them in a solemn covenant of fidelity to the Lord, as told in to day's lesson. This was Joshua's last official act. He died soon after, aged one hundred and ten.

LESSON PLAN.

- I. The Charge to the People, vs. 14, 15.
- II. The Choice of the People, vs. 16-21.
- III. The Covenant Renewed, vs. 22-25.

HELPS IN STUDYING.

14. "Now therefore"—the Lord having done such great things for you. "Fear the Lord"—reverence and worship him. "In sincerity and in truth"—not in pretence and form. "Put away"—have nothing to do with. "The flood"—the river Euphrates. "In Egypt"—see Ex. 32, 15. "If it seem evil"—undesirable, unprofitable. "Choose you"—by comparing the gods of the heathen with Jehovah. "This day"—at once. "As for me and my house"—regardless of the course others may take. 16. "God forbid"—be it far from us. 17, 18. Substantial reasons for their choice. "He is our God"—we have bound ourselves to him by solemn vow. 19. "Ye cannot serve the Lord" in your own strength only. "An holy God"—and therefore requires his servants to be holy. "A jealous God" he has no equal and can suffer no rival. "Will not forgive" will not tolerate. While merciful to the penitent, he will not clear those who persist in sin. 24. "The people said"—for the third time. 25. "Made a covenant"—renewed the covenant made at Sinai. Ex. 19, 20. "Set them a statute"—made this covenant a part of their national law.

LIFE TEACHINGS.

- 1. The service of God is a matter of free choice.
- 2. There are good reasons why we should choose this service immediately.
- 3. We cannot serve God and the world, or mammon—we must choose between them.
- 4. Whatsoever others may do, we should persevere in God's service while life lasts.
- 5. We should do all we can to lead others to make this better choice.

REVIEW.

29 September.

STUDIES IN JEWISH HISTORY.

Ex. 20,—Josh. 24. Gol. Text, 1 Ki. 8 : 56.

HOME READINGS ON REVIEW.

M.	Ex. 20: 1-17; 32: 1-35	.....	Lessons I., II.
T.	Lev. 19: 1-11; Num. 10: 29-36	.....	Lessons III., IV.
W.	Num. 13: 17-33; 21: 4-9	.....	Lessons V., VI.
Th.	Deut. 6: 3-15; Josh. 3: 1-17	.....	Lessons VII., VIII.
F.	Josh. 6: 1-20	.....	Lessons IX.
S.	Josh. 11: 1-14; 20: 1-9	.....	Lessons X., XI.
S.	Josh. 24: 1-33	.....	Lessons XII.

THE TIME OF THE JUDGES.

6 Oct.

Les. Judges 2: 1-12, 16. Gol. Text, Judge 2, 16.
Mem. vs. 11, 12, 16. Catechism Q. 1-3.

This lesson begins the fourth quarter, and is a continuation of "Studies in Jewish History."

HOME READINGS.

M.	Deut. 6: 1-25	.....	Exhortation to Obedience
T.	Deut. 7: 1-11	.....	Communion with Idolaters Forbidden
W.	Lev. 26: 1-13	.....	A Blessing upon the Obedient
Th.	Lev. 16: 14-33	.....	A Curse upon the Disobedient
F.	Judg. 2: 1-25	.....	The Time of the Judges
S.	Isa. 1: 10-31	.....	Repentance Required
S.	Isa. 40: 18-31	.....	The Folly of Idolatry

Time—The period of the Judges was from the death of Joshua, B. C. 1426, to the inauguration of Saul as King, B. C. 1075.

Place The site of Bochim was probably near Shiloh, between Bethel and Shechem, where the tabernacle was set up and solemn assemblies were held.

BETWEEN THE LESSONS.

The book of Judges continues the history of Israel from the death of Joshua to the death of Samson. It takes its name from the special class of rulers whose acts it records. This lesson gives a general view of the condition of Israel during the period of the judges.

LESSON PLAN.

- I. Weeping at Bochim, vs. 1-5.
- II. Death of Joshua, vs. 6-10.
- III. Raising up Judges, vs. 11, 12, 16.

HELPS IN STUDYING.

1. "An angel of the Lord" the angel of the Lord, whose message is delivered, as if the Lord himself were speaking. "And I said" see Gen. 17: 7. God's promises stand sure. 2. "No League" literally, "covenant." Ex. 23: 32; Deut. 7: 2, 3; Josh. 9: 7, 23; 12, 13. "Ye have not obeyed" see vs. 11, 12. 3. "As thorns" a constant source of disquiet. 4. "Wept" the angel's reproof and threats brought them to repentance. 5. "Bochim" (*weepers*)—nothing more is recorded of this place. "Sacrificed there unto the Lord"—seeking pardon for sin, and a return of protracting favor. 6. "When Joshua had let the people go" verses 6-9 are nearly the same as Joshua 24: 28-31. They connect the history given in the books of Joshua and Judges, and contrast the condition of Israel in the two periods. 7. "All the days of the elders" under the influence of their example and teaching. "The great works" wrought in bringing them into Canaan. 10. "Knew not the Lord"—did not serve and obey him, had no thankful sense of his mercies. 11. "Baalim" the plural of Baal, used to include all false gods. 10. "Nevertheless"—though they deserved only wrath. "Judges"—leaders and governors. So he is still gracious and long suffering.

LIFE TEACHINGS.

1. The influence of good people lives after them.
2. God punishes sin by the evil it produces.
3. We easily forget the God of our fathers.
4. If we forsake him we must expect his wrath.
5. He is ever ready to help the penitent.
6. He is merciful even in the midst of wrath not willing that any should perish.

THE TRIUMPH OF GIDEON.

13 Oct.

Les. Judg. 7: 13-23. Gol. Text, Ps. 27: 3.
Mem. vs. 19, 20. Catechism Q. 4-6.

HOME READINGS.

M.	Judg. 6: 1-10	.....	The Midianite Oppression
T.	Judg. 6: 11-24	.....	The Call of Gideon
W.	Judg. 6: 25-30	.....	The Signs of the Fleece
Th.	Judg. 7: 1-8	.....	The Army of Gideon
F.	Judg. 7: 9-25	.....	The Triumph of Gideon
S.	Psaln 20: 1-9	.....	The Lord Saves His Anointed
S.	1 Cor. 1: 21-31	.....	The Weak to Confound the Mighty

Time—About B. C. 1222. Gideon was Judge B. C. 1222-1182. The chronology is quite uncertain until we reach David's time.

Place—The gathering of Gideon's army was at the well of Harod, near the Hill of Moreh, at the foot of Mount Gilboa.

BETWEEN THE LESSONS.

Chapters 3-6 give a condensed history of the period of about two hundred years, between the last lesson and this, during which the Israelites suffered repeated oppressions on account of their idolatry. On their repentance judges were raised up to be their deliverers, as follows: First servitude, to Moab: *Ehud, Shamgar*. Third servitude, to Jabin and Sisera; *Deborah and Barak*. Fourth servitude, to Midian; *Gideon*. Our Home Readings give the entire account of the last named. Study them carefully.

LESSON PLAN.

- I. Gideon's Encouragement, vs. 13-15.
- II. Gideon's Three Hundred vs. 16-18.
- III. Gideon's Victory, 19-23.

HELPS IN STUDYING.

13. "When Gideon was come"—to the camp of the Midianites, whither the Lord had sent him, vs. 9-12. "A cake"—the coarsest kind of bread, indicating the humble origin and station of Gideon. 14. "This is nothing else"—showing the terror Gideon's name had caused among the Midianites. Compare Ex. 23: 27; Josh. 2: 9-11. 15. "He worshipped" (his further evidence that God was with him) filled him with adoring gladness. 16. "Lamps"—torches hidden within the pitchers. When the pitchers were broken the torches would flare suddenly. 18. "The sword of the Lord"—the Lord's name has the first place. The battle and the victory were to be his. 19. "The middle watch" from ten o'clock P. M. to three A. M. 21. "They stood"—each of the three companies (v. 16) had a place assigned to it, on a different side of the camp. The effect was to awaken all at the same time, and thus make general panic and confusion. 22. "The host fled" unable in the dark to distinguish friend from foe, slaying one another. 23. "The men of Israel" Gideon's disbanded army, vs. 4-8.

LIFE TEACHINGS.

1. The Lord is our Defence and Deliverer.
2. His soldiers need courage, prudence, and promptness.
3. He can give victory by few as well as by many.
4. We are strong when we trust in God's strength.
5. He will never fail those who put their trust in Him.

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare misspend it, desperate.

Acknowledgments.

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

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