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GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE.

The PRESBYTERIAN RECORD.



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

International S. S. Lessons.

10 June. PASSAGE OF THE RED SEA.

Les. Ex. 14: 19-29.	Gol. Text, Heb. 11: 29,
Mem. vs. 27-29.	Catechism Q. 106.
M. Ex. 12: 29-51.....	Leaving Egypt—
W. Ex. 13: 1-22.....	On the Way
Th. Ex. 14: 1-12.....	Pursued by Pharaoh.
F. Ex. 14: 19-31.....	Passage of the Red Sea.
S. Ex. 15: 1-21.....	The Song of Deliverance.
S. Psalm 106: 1-12.....	Deliverance Remembered
S. Isa. 63: 1-19.....	By the Right hand of Moses

Opening words—On the night of the Passover the firstborn of the Egyptians were slain. Struck with terror, Pharaoh sent to Moses and Aaron and bade them leave Egypt. But as soon as they were gone Pharaoh was sorry that he had let them go and pursued them with his army to bring them back. He came up with them near the Red Sea, with mountains on their right and before them and the sea on the left. Our lesson tells us how the Lord saved them.

Helps in studying—19. "Angel of God"—Christ as he appeared to men before he was born into the world. "The pillar"—the token of God's presence. It showed a bright side to the Israelites, but was a wall of blackness to their foes. 24. "The sea"—the Red Sea. 22. "Were a wall unto them"—a defence on each side. 23. "Went in after them"—probably without knowing, from the darkness of the cloud before them, that they were on the bared bed of the sea. 24. "Morning watch"—between two o'clock and sunrise. "The Lord looked"—the dark cloud before the Egyptians was suddenly lighted up with a blaze of flame. "Troubled"—struck them with terror and threw them into confusion. 27. "The sea returned"—the waters rolled in so rapidly that not one of the Egyptians escaped.

Introductory—What took place while the Egyptians were eating the Passover? What did Pharaoh do? To what place did he pursue the Israelites? How were the Israelites shut in? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. **The People Protected**, vs. 19, 20.—Who went before the Israelites? In what did he appear? To what place did the cloud remove? What was it to the Egyptians? What to the Israelites?

II. **The Sea Divided**, vs. 21, 22.—Through what was a path opened to the Israelites? How was the sea divided? What did the Israelites do? What did this show? Heb. 11: 29. What did the Lord do for them?

III. **The Egyptians Destroyed**, vs. 23, 29.—What did the Egyptians attempt? How were they troubled? What did they find out when it was too late? What did they then try to do? What was the Lord's command to Moses? What then took place? What became of the Egyptians? What did the Israelites do? By whom were they delivered? v. 30. What did they see? How did this miracle affect them? v. 31.

1. God leads and protects those who obey him.
2. He leads them often in strange ways, but in the end it is the best way.
3. When He commands us to go forward, he will open a way for us through all difficulties
4. Every sinner brings about his own ruin.
5. Every soul saved by Christ, the Son of God, can look back to a deliverance as great as this.

17 June. A TEMPERANCE LESSON.

Les. Prov. 23: 29-35.	Gol. Text, Prov. 23: 31.
Mem. vs. 29-32.	Catechism Q. 107.
M. Prov. 23: 29-35.	The Woes of the Drunkard.
W. Isa. 5: 11-23.....	The Evil and End of Intemperance.
Th. Isa. 28: 1-18.....	Drunkenness Denounced.
F. Eph. 5: 15-21.....	Wine-Drinking.
S. Prov. 23: 15-23.....	Timely Admonitions.
S. 1 Cor. 8: 1-13.....	Abstinence for the Sake of Others
S. Rom. 11: 12-23.....	Personal Responsibility.

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

I. **Sorrow in the Cup**, vs. 20, 30.—What six questions are asked in v. 20? What is the answer to them all? What is *mixed wine*? What warning against wine is given by Paul? Eph. 5: 18. To whom does the wine cup bring sorrow?

II. **Poison in the Cup**, vs. 31, 32.—What warning is given in v. 31? How does wine tempt the eye? What will wine do at the last? What effect has wine-drinking on the health? What effect on the mind and the heart? Why is it wicked to risk life or health needlessly? Show that there is poison in the wine-cup?

III. **Debasement in the Cup**, vs. 33, 35.—How does the wine-cup debase its victims? What clause in the lesson describes the drunkard's unreasonableness? His lack of judgment? His unwillingness to receive advice? His weakness of will? His inability to reform? What is the end of intemperance? 1 Cor. 6. 10.

1. Intemperance is a fearful evil and sin.
2. We should abstain from the use of strong drinks.
3. We should try to keep others from using them.

24 June. REVIEW.

Les. Gen. 32, Ex. 14,	Gol. Text, Dent 32: 9.
HOME READINGS.	

M. Gen. 32: 1-30.....	Les. I.
F. Gen. 37: 1-30.....	Les. II, III.
W. Gen. 41: 1-48.....	Les. IV.
Th. Gen. 45: 1-15; 50: 14-26.....	Les. V, VI.
F. Ex. 1: 1-14; 2: 1-10; 3: 1-20.....	Les. VII, VIII, IX.
S. Ex. 12: 1-14; 11: 19-20.....	Les. X, XI.
S. Prov. 23: 29-35; Psalm 2: 1-12.....	Les. XII.

What did Jacob say to the one who wrestled with him at Peniel?

What token of blessing did the Lord give him? How did Joseph's brothers feel toward him?

What did they do with Joseph? To what office did Pharaoh raise Joseph?

For what purpose did Joseph's brothers go to Egypt?

What did Joseph say to his brothers when he had made himself known to them?

What did Joseph do for his father and brothers when they came into Egypt?

What great event did Joseph foretell before his death?

What happened in Egypt after the death of Joseph?

What did this new king say of the increase of the Israelites?

How did the Egyptians try to stop this increase?

What cruel law was made for the same purpose?

What did the mother of Moses do to save him? By whom was it found?

What did Pharaoh's daughter do with the child?

How did the Lord appear to Moses in Midian?

What did the Lord say to Moses?

What did Pharaoh reply when Moses delivered the Lord's message to him?

When nine plagues failed to soften Pharaoh's heart, what did God threaten as the tenth?

What were the Israelites directed to do that the Lord might spare their firstborn?

How did the Israelites cross the Red Sea? What became of Pharaoh and his host?

Review-drill on titles, Golden Texts, Lesson Plans, Review Questions, and Catechism?

The Presbyterian Record.

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No. 6.

Maritime Travel to Assembly. Any of the ministers of the Maritime Provinces who, instead of using the standard certificates, would prefer to use their half-fare permits in travelling to and from Assembly, will please get a certificate to that effect, with the number of their permit inserted, from the station agent at starting. This will be recognized by the railway authorities as helping to make up the 300, necessary for free return, and will help brethren in the west.

"Hard times" and revivals. The past winter all over the continent, but especially in the United States, has been the "hardest" known for many years. But God brings good out of evil. As in 1857, "hard times" was followed by a great revival, so now. In the United States revivals have been more wide spread and general than for many years past. Multitudes of churches have been wondrously blessed. The wealthy, amid business failures, depreciation of stocks, and money losses, learn as in no other way how uncertain are their earthly possessions, and are led to think of "treasure in heaven" that faileth not, while the poor in their helplessness are often led to long for a life where want never comes. Thus it is that times of national as well as individual trial are blessings in disguise.

Confirming Scripture. It is a striking fact that all discoveries in archæology, in the unearthing of the remains of the past, confirm, wherever they touch, the sacred record. Some years since, M. Naville, when excavating some ruins, twelve miles west of Ismalia on the Suez Canal, found some large statues representing Rameses II, between the two Gods Ra and Tum, and some large mounds. On examination, these proved to be ruins of a store city, Pi Tum,—i.e. devoted to Tum, or the Pithom of Exodus, which the Children of Israel built in their bondage. This was its sacred name, its civil name being Succoth. He also learned that it was founded by Rameses II, the Sesostris of Greek history. It is now generally agreed that this was the new dynasty that "knew not Joseph," and that

Rameses II. was the Pharaoh of the oppression, while his son was the Pharaoh of the Exodus.

Y.M.C.A. From May 31 to June 7, the Young Jubilee. Men's Christian Associations of the world will hold their Jubilee Convention in London. Fifty years ago, George Williams, a young clerk, started, in an upper room of the large establishment where he was employed, a meeting for the benefit of the young men. It went on and grew and spread, and who can measure the results of these fifty years of work by young men for young men. George Williams lives, hale and hearty. He is in the same establishment still, not as clerk but proprietor. How seldom is it permitted to any man to witness the jubilee of any great work begun by him. The place, too, where half a century ago, was born this great organization, is still to be seen. It will be almost a sacred shrine to many of the visitors, 2,000 of whom, from all parts of the world, are expected to be present on this occasion.

It is a remarkable, unprecedented thing, that the Church of England is opening to the Convention two of its great historic buildings, Westminster Abbey and St. Paul's Cathedral. The opening services are to be held in Westminster Abbey, on June 1, and the preacher is Lord Bishop of London. On June 5th., there will be a public thanksgiving service in St. Paul's Cathedral at which the Bishop of Ripon will preach. The official authorities of London are to signalize the occasion by a reception in Guildhall, a very unusual thing. Other great receptions there will be, and an excursion to Windsor Castle by express permission of the Queen. The heads of the great religious denominations have issued addresses to their own bodies, and special sermons will be preached throughout Great Britain on Sunday of the Jubilee week. It will be one of the greatest religious conventions ever held, and the official recognition of it by the civil and ecclesiastical authorities of the world's capital shows the place that religion, and this Association, holds in the world.

The Record. Any who would like to increase the circulation of the RECORD where it is not now taken, and wish it for a few months on trial, can have it for the remainder of the year, from May to December, for 15 cents per copy in parcels.

To pastors, missionaries, and any others, who would like a parcel of back numbers of the RECORD for distribution in scattered congregations or mission fields, we will be glad to send a parcel free for that purpose; or to those who wish to increase its circulation, parcels of sample copies will be sent free. Please send card stating how many are wanted.

The Children's Record. The *Children's Record* will be sent at 10 cents per copy from May till December.

To all who wish sample parcels of the *Children's Record* for trial, or for distribution in mission schools, parcels of back numbers will be sent free on application.

English Pres. Synod. The English Presbyterian Synod met in Regent Square Church, London, the first week in May. The *Christian Leader* says that about 600 members were present, there being 291 elders out of 295 appointed. Such a full attendance of elders is probably unparalleled in the history of any previous Synod or Assembly. The new church building scheme involving the raising of £50,000 was approved of.

The question of removing the College from London to Cambridge, arising from an offer by Mrs. Lewis and Mrs. Gibson of a site at the latter place, and £20,000 for a building was left for decision to the next Synod, the presbyteries in the meantime to be invited to give their opinion. On the one hand is the generous offer, on the other is the fear that the ritualism prevailing at Cambridge would affect the College, and that in London the students would be trained during their college course in a sphere of practical mission work to which they would have no access at Cambridge.

A resolution in condemnation of the sacerdotalism of the Church of England, led to a long discussion and at length passed almost unanimously. If the right of a Presbyterian Synod be questioned, the claim to such a right is based upon the fact that the Church of England is a state Church supported by the nation, and all the people have a right to demand that it keep within the lines along which it was established. Another motion along the same line in favor of the disestablishment of the Church of England was passed by a small majority.

A committee was appointed to communicate with the U. P., Free and Established Churches in Scotland, for the prevention of Scotchmen's lapsing from Presbyterianism when they settle in England. It was also agreed to send representatives to the joint committee of those three churches appointed to prepare a common hymn book.

The report regarding the directory of public worship was discussed. By one member it was characterized as a ritualistic production. It was finally sent back to the committee for further revision.

Centenary Ninety nine years ago, in Sept. of the L. M. S. 1765, was founded the London Missionary Society, by a number of Episcopalians, Presbyterians, and Congregationalists, but it is now largely the Society of the latter body; just as the American Board of Commissioners for Foreign Missions, though denominational in its origin, and receiving much support from others, is largely a society of the Congregational Church. The present staff of the L. M. S. numbers 265, and on its roll of the past, over a thousand, besides the wives of missionaries, it numbers some of the great names in missionary annals, names such as John Williams, the martyr of Erromanga, Robert Moffat, David Livingstone, Robert Morrison the first Protestant missionary to China and others familiar to students of missions.

Its work is thus summed up in the *Chronicle*, the organ of the Society:—

The Society has achieved signal success in Polynesia, where through the blessing of God, it has won groups of islands from cannibalism or savage heathenism to Christian civilization, and thousands of islanders to newness of life; in Madagascar, where the leading tribe numbering a million, and a second tribe of a quarter of a million, are now nominally Christian; in South Africa, where the Bechuana and other tribes have taken the Word of God as their guide; in the West Indies where thousands of free slaves have been made free indeed; in Travancore where there are 50000 nominally Christian; in South India, especially among the Telugus, where whole villages are embracing Christianity; in Amoy, South China, where there are over sixty churches and preaching stations, and a Christian community of 3000 souls; in Hankow and its outstations with 1300 church members; and in New Guinea, where during the last twenty years a marvellous transformation has been effected among naked savages and cannibals, chiefs and their followers.

Next year will be the centenary of the Society, and arrangements are making for its celebration on a grand scale, by missionary gatherings throughout Britain, by a great "Forward movement," and the adding, if possible, of 100 missionaries to the staff before the close of 1865, by a special centenary offering, the striking of a centenary medal, the publication of a centenary hymn book, and a history of the Society.

World's Students' Conference. The ninth annual conference of this series will be held at Northfield, Mass., June 30—July 10, 1894. It is under Mr. Moody's care, and a number of leading clergymen have been secured as speakers. This conference will be largely given to devotional and practical Bible study, and to it "Moody invites again the students of America and of the world." For particulars regarding the conference, travel, boarding, etc., write Mr. Percy C. Leslie, 40, E. 23rd St., N. Y. City.

PROF. CAMPBELL'S CASE.

IN the spring of 1893 Rev. Prof. John Campbell of the Presbyterian College, Montreal, in a "Sunday Afternoon Address," to the students of Queen's University, made statements which were held by many to be subversive of truth and opposed to the teaching of Scripture.

The Presbytery of Montreal, of which he was a member, appointed a committee to confer with him on the subject. A lengthened conference was held and when the result was reported, the Presbytery decided that it could not be responsible for his teaching and that the only course open to it was to proceed regularly by way of libel.

When prepared, the libel consisted of two counts or charges, viz, that Prof. Campbell held and taught:—

1. A doctrine of inspiration which impugns and discredits the Holy Scriptures as the supreme and infallible source of religious truth.

2. A view of God which sets Him forth as one who does not smite, either in the way of punishment or discipline, and who has nothing to do with the judging or punishing of the wicked.

The Presbytery on trial of the case, Sept. 15th, 1893, found both the counts proven from the lecture. Against their decision Prof. Campbell protested and appealed to the Synod of Montreal and Ottawa.

The Synod met in Carleton Place May 8th, 1894. On taking up the case Prof. Campbell was heard in support of his appeal. The Presbytery's committee, Dr. MacVicar, Dr. Patterson, Dr. Robt. Campbell and Dr. Scrimger, supported the decision of the Presbytery of Montreal. Prof. Campbell was again heard in reply, after which he answered a number of questions by members of the Synod.

In the course of his replies he apologized for the language of the Kingston lecture, said it had been very hastily written, that he had spoken in terms of "exaggerated contrast;" that what he meant to teach was, first, the development of Revelation, which beginning in the Old Testament, grew fuller and clearer until the perfect revelation of God in Jesus Christ; and secondly, the active agency of the ev' one in the physical ills of life.

Mr. Herridge, of Ottawa, presented a motion regarding the first count, to the effect that the language of the Kingston lecture deserves the censure of this court, but in view of the explanations now made, the Synod, while commending the vigilance of the Presbytery of Montreal, sustain the appeal.

After some further discussion the representatives of the Montreal Presbytery in view of the statements Prof. Campbell had now made, asked leave for their Presbytery to meet and confer with him. This was granted, and on meeting with the Presbytery he was asked if he would

accept the following as a setting forth of his belief regarding the subjects complained of in the two counts of the libel:—

1. The statements of the Old Testament writers as to the character of God were true as far as they went, but in a few cases, were not the whole truth.

2. That in the great majority of cases, the Father, when smiting in judgment and discipline or chastisement, acts in accordance with general laws, or through secondary causes.

Prof. Campbell agreed to do so. The Presbytery accepted his statement of belief and reported the fact to the Synod.

The previous motion was then withdrawn and the following substituted in its place and unanimously adopted:—

The Synod having heard the statements submitted, receives the same, gives thanks to God at the happy termination of the case, and resolves that all proceedings thereon do now take end.

Mosaic, but The theory, taught by so not "a mosaic." many "advanced" theologians, that the Pentateuch is not Mosaic, written by Moses, but "a mosaic" made up of the works of different writers and pieced together by some subsequent "editor" is thus treated in a recent article in the *Independent*, by Dr. Green of Princeton, one of the most learned of living Hebrew scholars.

"I express my rooted conviction, which is strengthened by every renewed examination of the matter, that the critics all and singular have failed in their attempts to show that the Pentateuch is a compilation from pre-existing documents, which can be reconstructed in whole or in part by the critical partition of the existing text. The arguments by which it is proposed to justify the critical partition and to establish the existence of the so-called documents, are fallacious; and their inconclusiveness can be shown in detail in the case of every passage to which they are applied, from Genesis to Deuteronomy, not to speak of Joshua, which it is at present the fashion to include with the preceding books in a Hexateuch, and which is in consequence converted into a most consummate medley.

There is no intimation anywhere that such documents as they claim to have discovered, ever existed outside of the critics' own imagination. Tradition is against them. All external evidence and all internal evidence is against them. While the attempted proof of lack of unity signally fails, the positive evidence of unity abides and never can be nullified. The great outstanding proof of it is the unbroken continuity of the history, the consistent plan upon which the whole is prepared, and the numerous cross references which bind all together as the work of one mind. Separate and independent documents, mechanically pieced together, could no more produce such an appearance of unity as reigns throughout the Pentateuch, than a faultless statue could be formed out of discordant fragments of dissimilar metals."

"God saves us that we may save others."

"One reason why some Christians are so useless is because, not having the opportunity or the ability to do some great thing, they do nothing."

CHRISTIAN ENDEAVOR COLUMN.

Nearly ninety-five per cent. of the membership of Young People's Societies is women and girls, says the Report of the Toronto Synod's Committee on the State of Religion. It is said that young men should be in such a minority in religious work. Shall it be so in Heaven?

The C. E. Societies of Montreal are entering upon a new line of work, viz. that of persuading as many people as possible in their several congregations to deal only with grocers who do not sell liquor. They are diligently prosecuting their canvas in this very practical kind of temperance work.

Cleveland The Committee in charge of arrangements for the 13th International Convention of the Y. P. S. C. E. to be held in Cleveland, Ohio, from July 11th to 15th, are expecting thirty thousand delegates. Cleveland is on the shore of Lake Erie, is centrally located, and easy of access, the railroad rates are one fare for the round trip. There is no free entertainment allowed at such gatherings, and if private houses do not wish payment, the amount is usually given to the General Expense Fund. Board can be obtained in Cleveland at an average of \$1.50 per day for the Convention, and in some cases less. There will be ample accommodation for all who come. Let the stay-at-home convention, which will be nearly a million and a half strong, pray that the meeting may not merely be a grand enthusiastic rally, but a means of instruction strength, and true spiritual growth.

For Answer in the Meeting. What are some of the most helpful things you have seen love accomplish among those you know?

What is the greatest love the world has ever known?

What has Christ's love done for the world?

What are some of the differences between two names one with love in it, and the other without?

How can we become more loving than we are?

How does love help the one who loves as well as the one who is loved?

What things can love accomplish in the school-room? on the playground?

Whom should we love?

When people love others, how should they show it?

What are some of the terrible results of hate, the opposite of love?

What are some proofs you can give that Christ loves you?

How is Christ's love helping the world all the time?—*Golden Rule.*

Idolatry in Our Midst. A strange sight for a Christian city in connection with the burial of a Chinaman in Montreal last month. There was the scattering spirit money, the offering of food, a roast chicken, and wine, the burying of joss sticks and much clothing, etc. Then worse even than the idol worship, is the gambling, opium smoking and vicious practices, when they herd together in any one quarter of the city, and now is an opportune time for giving them the gospel, before the places and powers of evil get firmly entrenched.

For Christ and the Church. Our double motto, "for Christ," and "for the Church," as the agency through which we work for Him. "For the Church" means for each one of us, work for our own congregation as the part of Christ's Church in which He has placed us. To live our motto "For Christ," we must know Him and know what His will is, what He wants of us. We must learn daily more and more of Him; to live our motto "For the Church," we must know the Church, know her work and wants, her missions at home and abroad, all the work that she is doing for Christ. Only in this way can we be true endeavours.

The Church prayer meeting. One of our ministers writes to the *Canada Presbyterian*, "I am pleased to see your Y. P. S. C. E. column. I find that my young people here ignore the church prayer-meeting. They are doing a good work and we have a flourishing society. They have a prayer-meeting on Sunday evening before service, half an hour, and also on Tuesday evenings, 8 to 9. It is too much to ask them to come back on Wednesdays. I believe the prayer-meeting should be attended, and that the purpose of the Endeavor Society was to help the prayer-meeting and not to weaken it.

A brief C. E. prize essay. The Christian Endeavor consecration service has been of incalculable value to me in many ways. It always serves to bring me closer to Jesus, and shows me new beauties in his character. It causes me to make a self-inspection, and to see how little I am doing for Him who did so much for me, and thus incites me to greater work in the future. It makes me more grateful. It helps me in my endeavor to be a better Christian,—to be more like Jesus. It stimulates in me a love for God, and deepens my sympathy with humanity. It increases my loyalty to Christ, and leads me to consecrate myself more thoroughly to his service. This nearness to the Lord; this realization of his beautiful character; this gratitude [for his love and kindness; and this increased loyalty to him, bring me a peace and joy that cannot be described, and that only the loving and loyal followers of the Master can feel and experience.—*J. N. B., in Golden Rule.*

The Peace Society. The London Peace Society held its annual meeting in London on the 22d May. No report has yet reached us but it is said by those who claim to know that in spite of the mighty armaments maintained by the nations of the old world, considerable progress has been made in the direction of mutual agreement to a disarmament, and a lessening of the enormous burdens now borne by these overtaxed peoples.

That Big Telescope. Through which the *Missionary Review* looked when it saw "the ratio of Catholics to Protestants in the Province of Quebec, 1,000 to 1," must have a wonderful magnifying power. It is not quite so bad as that brother. Divide the 1,000 by 200, and you will be nearer the mark, but even that proportion is an earnest call to work that those of whom so many are sitting in darkness may see the light of a free and full gospel.

A. Bagster & Sons. This monogram, so familiar to many Bible readers, has now behind it a century of history. The Bagster house has reached its centenary. On the 19th of April, 1794, Samuel Bagster, a Christian young man, began business in London. He was a man of strong faith and high purpose. His wife, who was like minded, lived to the great age of 100 years. All over the world from this well known Bible House have gone forth editions of the Holy Scriptures, which, for their beauty and durability, were until recently unequalled.

The Second Advent. A premillennial writer, Prof. Moorhead of Xenia, O., writing in *The Truth*, asks the question,—"Why is it that nearly every religious extravagance in these last days somehow connects itself with the second advent? An enormous brood of heresies infest the country. Annihilation of the wicked, conditional immortality, restorationism, soul-sleeping, blasphemous pretensions to miraculous power—fanatics and lunatics of every hue—the land is filled with their frightful noise, and almost everyone claims to be waiting for the Lord's coming. What does it all mean? Is it possible that the blessed hope tends to produce and foster error?" And he answers his own question as follows,—“No.—The reason seems to be this:—The devil, who has a special hatred for this truth, evermore seeks to cover it with ridicule and contempt; and so he drives under whip and spur, poor deluded men and women into all sorts of fantastic and harmful notions, tying these up at the same time with the doctrine of the advent.”

The great question for men to decide is, what use they shall make of Christ's first advent. If that be despised, what shall they do when He cometh to judgment?

Our Home Work.

Scotch Students. Five students from the Free and N. P. Churches of Scotland have arrived in the North-West to do Home Mission work. All are supported by the Student's Missionary Societies of their respective colleges.

Rev. Geo. Flett. Some of our ministers will remember a little swarthy man, who, on more than one occasion, addressed the General Assembly on Indian Missions. Though 77 years of age he is still hale and hearty, and gives promise of years of good work yet at Okase Reserve.

College Closings. In last issue mention was made of the closing of Montreal and Knox; since that time, Halifax and Queen's have completed a very successful winter's work and sent forth their quota of laborers unto the harvest. The closing in Halifax missed the kindly face of Dr. MacKnight who was ill, but there was little thought that he should be with them no more. In a few days he had gone to the Master whom he loved and lived so well.

Home Mission Com., West. The Synod of British Columbia has transmitted an overture to the General Assembly regarding the composition of the Home Mission Committee. It proposes to reduce the Committee to one third its present size, and make it consist of two members each from the Synods of Montreal and Ottawa, Toronto and Kingston, Hamilton and London, and one each from the Synods of Man. and N. W., and that of B. C., together with the two Home Missionary Superintendents, and a Convener and Secretary to be appointed by the Assembly.

Augmentation. This Fund in the West had not sufficient, by \$4500, to pay in full the allowances to weak congregations for the last half year, and the committee was compelled to deduct thirty six dollars from each settled charge. Where shall this burden fall? Surely it is not fair that it should fall upon the minister. The congregation should bear at least part of the burden. Is your congregation an aided one? Will you not do something to help make up to your minister the deficiency of the Fund, and further, let that proportion be according to your respective ability, and the minister will gladly bear his share according to his ability, but do not be guilty of letting all or the larger part of it rest upon him.

French Notes. From reports of missionaries and students for April are the following:—From Waubashene, Ont., Mr. Menai writes: "It seems as if the Lord had sent me to my field in time to visit the sick people for I never knew so much sickness as in Waubashene since I came. I have read and prayed with a number and have been well received. Many Roman

Catholics that were stiff last year seem more friendly this year.

Mr. Vernier, from l'Ange Gardien writes: "Good meetings everywhere in spite of terrible roads. At one of our stations, three families of Roman Catholics are coming to every meeting and I am welcomed in their homes."

Mr. Charles, says of his field in Cornwall to which he has just been appointed: "I have already had three French Roman Catholics to see me, and I have called upon a number at their homes and have been generally well received. I read and prayed in the home of an aged French Roman Catholic couple. They were very glad, thanked me, and asked me to visit them again."

From Joliette, Mr. Maynard reports: "I feel that there is more encouragement here among the Roman Catholic population than ever. It may be because I am getting more acquainted with the people and they with me. Yesterday I met two young gentlemen who after a long conversation on religion and particularly on confession, told me that most of the young people in Joliette had the same views as they had in the matter, and strange to say though they never read the Scripture, they believe in confessing to God as we do. They asked me for a New Testament which I gladly gave them."

The missionary at Belle Riviere, says: "I have the great pleasure to inform you that Mr. and Mrs. F. sent their resignation to the church of Rome last Wednesday. Let us pray that their example may be followed by a large number of good Roman Catholics of St. Scholastique."

Louis Bonnenfaut, colporteur, in the city of Montreal, says: "During the month I spoke in 224 French Roman Catholic families, read in 194 of them and prayed with 70 of them"

Incidents of French work One of our French student missionaries who has just gone to his field of work for the summer, writes.—"To two servant girls, French Roman Catholics, I gave a New Testament each; one of them was a servant in a Protestant family the other in an R. C. family. The latter was found by her mistress reading her Testament. "What are you reading," said the mistress. "A prayer book," replied the girl. "Let me see it," said the lady. "No," said the girl. "It is a bad book," said the mistress. "No, it is the Word of God," answered the servant. "A Protestant Bible?" said the mistress. "Yes, I confess," said the maid. "You ought not to read that book," said the lady, "give it to me." But the other was not willing to part with it, and as she saw her mistress advancing to take it from her, she put in her pocket and said, "Come and take it now." The lady got angry and said, "I am mistress, I have power over you, you will give it to me or you will go. Nothing can enter into my house without my permission." The servant preferred to give her notice and leave.

Louis Bonnenfaut, colporteur in Montreal, says, "Last Monday as I was coming home at about six o'clock, I was passing along the wharf to see if I could offer the Gospel to some one. I met five French Canadians, R.C., and offered them tracts which they took, but one of them told me that these books were not good, but were Chiniquist. I answered them that these little books teach the true Christianity as our Lord and His apostles preached it. Another told me that the Protestants protest against good sense. I told him that the Protestants protest only against the things added by the R.C. to the teachings of Christ and His apostles, and I showed to them how their Church had changed the communion, &c. As it was getting late, I told them I had something better to tell them about their salvation, and read them a few passages, and after this they were better disposed, and one of them bought a New Testament and said he will come and see me."

A good example. Of the good work done by Pointe aux Trembles School, is the following from Mr. Joseph Vessot, missionary at St. Gabriel, "I have just met with the young man whom I induced to go to Pointe aux Trembles school and who has just returned home. He speaks very highly of the school, and many others are talking of applying for admission. That young man went to Pointe aux Trembles on the 22nd of February, and hardly knew his letters, now he can read almost fluently in his New Testament, and many verses he has marked out to show his friends the truth. He is simply astonished at the many wonderful things he has heard and seen during his short stay there. It is hard to measure the good done in this way. Pupils from many different parts come to this school, and on returning home each one is in effect a missionary carrying light and truth to his native place.

The Cost of Missions. When missionaries are laid aside just as they get fully and fairly entered upon their work, the question is sometimes asked "Wherefore was this waste of the ointment made?" But instead of complaining we should seek to learn the lessons that such Providences teach. One lesson is sympathy with these workers in far off fields whose sacrifices are so much greater than our own. We give a little of our means, they lay their health, their life, on the altar of sacrifice, for Christ and their perishing fellow-men. Instead of making such things an excuse for neglecting the work, all that truly love their Lord will be stirred up to more earnest effort. Especially should such things point us to the great first Missionary whose work time was so short and ended in death, but who by death brought life and immortality to light. Though in a different way, other lives laid down in love, for the same great work are not lived in vain.

Synod of Tor. and Kingston. On the 8th of May, this Synod met in Westminster Church, Toronto. Rev. S. Houston preached from Col. iv: 5, after which Rev. Mr. Fowle of Erin was chosen Moderator. This Synod too, like to that of Montreal and Ottawa, and that of British Columbia, had its appeal case, to which it listened long and patiently. The appeal was against the Presbytery of Owen Sound for inducting a minister into a congregation against the wish, it was claimed, of a majority of the people. The appeal was not sustained.

Reports on the State of Religion, Temperance, Sabbath Schools and Systematic Benevolence were full, and good, and recommendations looking to still further earnest and energetic action were adopted. The claims of the Aged and Infirm Ministers' Fund were strongly pressed by the Convener. He stated that of the \$200,000 proposed endowment, a large part had been subscribed and about \$112,000 paid, and showed that the success of the Fund depended largely upon the ministers themselves. He made an earnest plea on behalf of the aged men who in their day had done the frontier work on very slender support, and who are now dependent upon this Fund. The Synod meets next year in Orangeville on the second Tuesday of May.

Synod Conference. The Conference on matters more immediately connected with spiritual life and experience has become an annual feature in connection with the Synod of Toronto and Kingston. This year there were three sessions of the conference, viz., the evening of May 7, and the forenoon and afternoon of May 8. Three laymen presided, one at each session. Carefully prepared papers introduced the subjects, while earnest discussion followed. The subject of the first session was "The Holy Spirit in our personal life and work"; that of the second, "Helps and hindrances to deeper Spiritual Life"; and of the third, the twin subjects of "The Missionary Outlook at Home," and "The Missionary Outlook Abroad."

The *Canada Presbyterian* speaks of the Conference as eminently helpful, but regrets that there was not a larger attendance of members.

Synod of Mont. and Ottawa. This Synod met at Carleton Place, May 8-11. Rev. A. A. Scott, retiring moderator preached the opening sermon, and Rev. J. McLeod of Three Rivers, Que., was chosen to the chair. Owing to the time occupied by Prof. Campbell's case, other subjects did not receive the attention that otherwise they would have done, but the Church's work was not passed by. On Sabbath Schools, the State of Religion, Temperance, Systematic Benevolence, and other departments of effort there were good reports of work done, and plans were made that promise good results in future. The

report of Coligny College called forth warm and earnest testimonials from leading members of Synod, as to the high character of the institution and the admirable work done there, and a cordial recommendation to parents within the bounds, to send their daughters there, if sending them from home for an education. The Synod meets next year in Sherbrooke, Que., and a committee was appointed to arrange for a conference in connection therewith, regarding matters that affect the spiritual life.

Synod of B. Columbia. The second annual Synod of British Columbia met in Calgary, May 8. As with the Synod of Montreal and Ottawa, much of the time, nearly three days, was taken up with an appeal. Rev. P. McF. McLeod had three appeals against the Presbytery of Victoria, 1. in regard to Mr. McLeod preaching without the authority of the presbytery of Victoria in a Methodist church there; 2, his issuing fifty-nine certificates without the consent of the session, while still minister of St. Andrew's Church; 3, his appeal from the decision of the presbytery refusing to organize his following into a congregation in the central part of the city.

The Synod dismissed the appeals, but allow Mr. McLeod, after September, to begin a new congregation in St. James Bay part of the city.

Several matters of importance were before the Synod, such as Manitoba College, the administration of Home Mission work, &c. The evening meetings were devoted to the great themes of Home and Foreign Missions. Rev. J. Fraser Campbell who was on his way home from India on furlough after ten years of labor, took part.

Manitoba College. The Synod of British Columbia, which met recently at Calgary, adopted with regard to it, the following resolution:

"The Synod desire to place on record their sense of the important services rendered by Manitoba college to the cause of Presbyterianism in the western part of the Dominion and their cordial recognition of its strong claims upon the sympathy of all the congregations within their bounds.

They regret to learn that these congregations have fallen so far short of the measure of support expected from them, and they instruct the clerk to communicate with the congregations that have failed to contribute to this important object, informing them of the synod's disappointment at their failure in this respect and of the necessity of contributions being forwarded as speedily as possible.

They beg to assure the authorities of the college of their readiness to co-operate with them in any plan that may be adopted for promoting the welfare of the college or increasing the interest in its work."

The congregations in the North-West should, and no doubt will, assume a yearly enlarging responsibility with regard to this institution to which they owe so much.

Our Foreign Missions.

F. M. The Foreign Mission Committee, **Jubilee**. East, is making arrangements for holding its Foreign Mission Jubilee during the present summer. At its meeting, of July 11th, 1844, the Synod in Nova Scotia adopted the overture for the establishment of a Foreign Mission and the appointment of a committee.

W. F. M. S. The women of the Maritime **Jubilee Fund**. Provinces are taking an active part in the effort to celebrate the F. M. Jubilee free of debt. Cards have been sent to one hundred and fifty places, and remittances have been received from thirty-three auxiliaries, amounting to \$408.47. If all the others respond with an equal amount there is little doubt that the debt will be paid.

Touring Under date Feb. 16th, Rev. W. **in Honan**. H. Grant writes from Chin Wang, Honan, that Messrs. Goforth and McGillivray are leaving for Hsün Hsien to preach at a great fair that is to be held there for the next fifteen days, and that Mr. G. has been touring in the villages, preaching. Mr. Wang goes out a good deal with Mr. Goforth to preach in villages around, and their work is stirring up, in some places interest and friendliness, and in other places opposition. Village preaching is considered very necessary at this stage of the work. It is certainly scriptural, and the tours of the missionaries, and sometimes the treatment they receive, reminds one of a chapter in the Acts of the Apostles.

Union Meetings. At the Chinese New Year, beginning Feb. 4th, we united with our Methodist friends and held three meetings in their mission chapel on the first three evenings of the Chinese New Year. These meetings were specially designed to hold the Chinese against the particularly strong temptation to which at this season, they are unfortunately exposed. We were successful to a limited extent. Earnest addresses in both English and Chinese, I doubt not accomplished some good.

Overture Among the many overtures, varying in importance, which will come before the General Assembly, is one from the Presbytery of Montreal, asking that a permanent missionary or superintendent be employed to look after the Chinese population of Montreal, Toronto, and other cities in the Eastern part of the Dominion. Mission work in the province of Canton, China, whence nearly all of these immigrants come is almost wholly carried on by Presbyterian Churches, and the work in Montreal thus far is largely Presbyterian, and should be taken charge of by the whole church. The plan proposed is that the missionary should visit

these leading cities, organize the work, establish Sabbath Schools in connection with different congregations, with a teacher for each pupil and he himself preach to them in their own tongue. Dr. Mackay of Formosa is very decidedly of opinion that the plan should be adopted, and that apart from the direct good done to these people themselves, the influence in China when they return will be of great value as an aid to missions there.

SAD NEWS FROM INDIA.

MR. JAMIESON'S ILLNESS—A TOUCHING LETTER.

MISS JESSIE DUNCAN, writing from Neemuch to the Endeavor Society, we forget its name, of which she was a member before going out to India, says:—"Our Father does not always lead us through pastures green and by the still waters, and He has again cast a gloom over our mission by the removal of two of our staff, Mr. Jamieson and his dear little wife, who came from home so lately to be his bride. Mr. Jamieson has been ordered home by the doctors and has already left his home here for Bombay.

One at home can scarcely begin to realize how sad with us here are these partings. Since I came a year and four months ago, I have already seen three depart, without one hope of ever returning to the work which is so dear to them. When Miss McWilliams left last July, we could not help saying "who will be the next," and now it is found to be Mr. Jamieson, one whom we least expected. Perhaps no one had the work more at heart than he, and no one would feel more keenly the parting from his little flock, but for some wise purpose of God, he has been taken away from the work here, when seemingly he was able to be of greatest service to it, for he had learned to speak the language quite fluently and was doing most of the preaching in the native church."

Three of us, Miss Calder, Miss Dr. Turnbull, and myself had been up to Nusserabad in the beginning of March to take our Hindi examination. It was not until after our return that the blow about Mr. Jamieson fell upon us. He had not been feeling well for some weeks, having caught a cold, but had only been in bed about a week. On Sunday, two of the Mission doctors, Buchanan and Ward, examined his lungs. We were in the native church holding a communion service and their examination kept them late. The service had been a peculiarly solemn and impressive one. After church we were informed of Mr. Jamieson's condition. The next day an English doctor was called in and confirmed the statement of the others. Then still another was called, and all agreed that his only chance of life was in leaving this deadly climate at once, to go to California as direct as possible. He must not even go home

I cannot tell you what a gloom the news cast over our gatherings. Mr. and Mrs. Jamieson bore it nobly. Thought must have been hard to endure they were wonderfully sustained and thus made it lighter for each other.

Upon Miss Jamieson is was very trying. After working so hard all the year, and in a measure worn and unstrung, she could scarcely bear it, and at first she thought she could not stay behind and let her brother go home so ill without her. God was testing her for several days. "Lovest thou me more than these," He said, and at last she could say, "Yes Lord I will stay if it is Thy will." She was happier then, and all were soon busy packing everything that Mr. and Mrs. Jamieson could take with them, and dismantling the house which Miss J. had tried to make pretty and home-like, not long ago, for her brother's coming bride, and where the three had lived so happily and usefully since.

And then, yesterday, came the farewell scenes. As they were to leave by three o'clock all the Christians with many school boys and others gathered in the bungalow at one o'clock. The women were seated on one side of the large room on the floor, the men on the other, while we five missionaries occupied the chairs of the room.

The meeting was opened with a prayer that touched the hearts of all. Then the "head master," my pundit, stepped forward with the farewell address, which he read, after making a few preliminary remarks. During the opening words, one of the young Christian girls brought garlands of flowers and put them about our necks. The sweet perfume reminded me forcibly of the love of these people for their pastor and his wife. After the address, Mr. and Mrs. Jamieson were presented with small gifts contributed wholly by the natives and which will be prized for their sake.

Mr. Jamieson's reply was just what we expected, full of a pathetic interest in his people. He reminded them that though far apart there was still one place where he would remember them, and where they could meet by faith, the Throne of Grace. Then he spoke of that place where there will be no partings. There was scarcely a dry eye in the room. He was the calmest of all. Then to each one was given the little green leaf filled with spices held together by cloves. This is the common offering of one native to another as a token of friendship.

The good-byes were said. We went to our bungalow and then drove to the station. Many of the school children had come there and most of the men, in order to have their last glimpse of him who had gone in and out among them for three years.

After they were seated in the car, the crowd gathered in front of the windows, and from the car Mr. Jamieson once more preached Christ to

them. He spoke to his school boys, urging them to think about the Jesus of whom they had been taught in school and to accept Him as their Saviour. He then spoke to all, and his words seemed to come with a power unfelt before. At last the train left and we came home, bringing with us the sister who shall henceforth make her home with us. She expects to go to Bombay on the 21st inst. to see them off, but just now is too ill to go, having very high fever.


Thus the changes come. I have been deeply impressed by this sad Providence in many ways. One is, that what we do must be done quickly. If we would preach the Gospel to these people, we must do so now for perhaps to-morrow may be too late.

Looking back now, we can admire Mr. Jamieson's faithfulness, proclaiming the Word in season and out of season, doing his best even under weakness and difficulty.

And now I must not close my letter gloomily. I have one bright spot, my school children. They love Jesus, at least love, as I never saw small children at home, to hear about Him and to see Scripture pictures of His work. I cannot help feeling that His power will win them from idolatry and degradation and sin.

ADDRESS TO MR. AND MRS. JAMIESON.

BY THE NATIVE CHRISTIANS.

 E print the following address that our readers may see one of the fruits of our Mission work. It is cheering to read such a paper from a people who not long since were in heathenism. It was written and read in the Urdu tongue:—

MR. AND MRS. JAMIESON:

We the members of the Canada Presbyterian Church at Numch, wish to express our extreme sorrow on account of your removal from us, especially under the present circumstances which necessitate such a hasty departure. However, when we think that it will be for the benefit of your health, we are a little comforted and gladdened.

Although you have not been able to continue the work of the Lord here as you expected, nevertheless we are sure that what has been done will not be unfruitful.

The christian love and gentleness which you have always shown in your treatment of us and also your sermons and exhortations will never be obliterated from our hearts.

We can never repay all the benefits which we have derived from you, but we know that the Lord who makes up for our deficiencies will Himself give the reward.

We present these little things as a token of our love for you and hope that you will accept them and that you will continue to remember us at the Throne of Grace.

Now we commit you both into the hand of the Almighty and Merciful God, the Great Shepherd of the sheep and pray that He may always and everywhere be your Guide and Protector.

This was signed by all the native christians.

The Chinese For the probable ten thousand in Montreal. Chinese in the Dominion, Montreal is the distributing centre for the East, as Victoria is for the West. In the eighty laundries, and in the boarding houses of the city, there are about five hundred Celestials. The latter element is more or less transient, though often tarrying for months at a time.

A recent newspaper description of a Chinese funeral along the streets of the city, and the heathenish ceremonies at the cemetery, proclaim the need of giving them the Gospel. Our Church, that is spending so much in China and in the far West, cannot afford to pass by the heathen in our midst so much more readily and economically reached.

Less than ten years ago, the first Chinese Sunday School was opened in the city. In 1887, another was opened, and in December last, a third. Within the last few weeks, Rev. J. Thompson, who has labored for a number of years for the Presbyterian Church U. S. A., in Canton, whence most of our Chinese come, has been invited to survey the field and report as to the prospects. He started several other Sabbath Schools, and in all there are about one hundred and fifty under Sabbath School instruction, each pupil having a teacher, while about eighty attend a Sabbath Service conducted by Mr. Thompson. There are several Christians among them,—three or four who were members of churches in the United States, and a few who have been for a time under instruction in Montreal and have asked for baptism. The first convert was baptized in the American Presbyterian Church at a recent communion.

This is a work of far greater importance than the numbers would indicate. Many of these men return to China, and every one who becomes a Christian here becomes a missionary when he goes home, for, no matter what his occupation may be, if a real Christian, he will live a Christian life among his heathen neighbors and be a helper to the missionaries there. Even if not converted, the care and kindness shown will not be forgotten, and when such a one returns, he will, for the most part, not forget that kindness, and will do much to dispel prejudice among his people, and this is a great help to mission work. Mr. Thompson says:—"The call is indeed a favorable and urgent one, among all these, country youths for the most part, all from Canton Province so providentially brought to us separated from heathen surroundings and so susceptible to good influences, certain to return as dispensers of whatever light they have here found, to thousands and millions in darkness in regions beyond."

The fact that one of these Chinese Sunday Schools has assumed the support of a native preacher in China shows how they appreciate what is being done for them.

SOME CHINESE SCHOOLS IN B.C.

BY REV. A. B. WINCHESTER, MISSIONARY.

Vancouver and New Westminster. The four secretaries of the C. E. Societies in Vancouver and the three in New Westminster have undertaken school work among the Chinese. In both places they have rented rooms, and schools have been organized which are doing very well. I urged upon the congregations the desirability of bearing all the financial responsibility themselves, promising that Mr. Colman and myself would help as we might be able in visiting the schools.

Union Coal Mines. There are five hundred Chinese working at these mines and it is a fine field. Two or three are under instruction, but a class has not yet been formed. The Chinese here are not subjected to the same temptations and intimidations from their fellow-countrymen as in Victoria, Vancouver, &c. I hope to have good work done here by a man whose employment will leave him some time for labour among the Chinese and whose heart is in the work.

Wellington. Having been long without a pastor, work among the Chinese has not been in the past undertaken by this congregation but they are now settled and promise to open a school shortly.

Nelson. "A little brave oan of women has been doing splendid work at Nelson."

"They started when I first came to this province and they have kept on ever since. They have now a little school house built and paid for by themselves. One Chinaman has asked for baptism."

Nanaimo. I visited Chinatown in Nanaimo with Rev. Mr. MacRue, our minister there. The congregation have a mission church just on the borders of Chinatown and I hope they will utilize it for a Chinese school very soon.

Victoria. Our work here has taken a decided step forward during the past three months. It has been much more encouraging than at any time since we commenced here. The average attendance for the past three months has been about thirty per night. But besides the numbers there are other signs of progress. The attendance has grown much steadier. The Chinese who have been longest with us, show an increasing disposition to speak of the school as "our school." Every evening for 20 minutes before closing the school Mr. Colman addresses them, or interprets for me or explains a hymn in Chinese. We invite the scholars to remain for half an hour after school closes to read the English New Testament; an average of ten has remained for this purpose. After reading the passage in English, Mr. Colman reads it in Chinese and explains any words that may be unfamiliar to them. This is a very hopeful feature of our work.

AMONG THE CHINESE IN VICTORIA, B. C.

A PICTURE BY OUR MISSIONARY.

CROSS the alley from the temple of the dreaded High-Binder's Society, in the very centre of Chinatown, in Victoria, stands a gloomy, dirty, out of repair looking building, a brick barn with a few dingy windows irregularly planted in it. Ascend these broad steps, slippery with dirt on a rainy day, enter that two leaved barn door, and I will show you the noted Chinese Theatre. Here nightly gathers the wit and chivalry of Simms dusky sons dwelling among us.

When you cross the threshold, you stand a moment under the deep gallery until your eyes become accustomed to the darkness, when you make bold to go down a few broad steps towards the stage. There you see a little by the aid of the dim twilight which has struggled so hard to get through the panes in the 3 x 5 skylight, and the 3 or 4 small windows high up in the brick wall and frosted with dirt's dull art. The unpainted pine seats are stained with tobacco juice. The back wall of the stage was at some time painted white, the floor is of undressed lumber, and on the stage are a few Chinese chairs, tables, some salmon packing cases, and a lot of grotesque stage belongings, all stained, but not with the painter's brush.

In this building we determined to try a Sabbath afternoon gospel service. The first experience was successful far beyond our expectations. About 500 Chinese poured into the building on that Sabbath afternoon in the middle of December. It was a strange sight. It made me think I was in China again.

Some of our ministers would have been shocked to see their audience constantly moving; five hundred men, some coming, some going; all with their hats on, and many smoking; some sitting on the backs of the seats, others standing for a whole hour; some dazed and deaf, others with bodies bent forward, eagerly listening, their faces reflecting their varied feelings as Mr. Coleman preached earnestly of mercy and of judgment, then with a significant shake of the head and half articulated hai-la! (that's so), giving visible and audible assent to the preacher's persuasive words.

We kept these meetings up from Sabbath to Sabbath until the Chinese New Year in February. The average attendance after the first Sabbath was about a hundred. The last meeting we had was the Sabbath before the Chinese New Year, and very wet, we had only thirty-five present.

The fact that there are some gamblers and actors living in the theatre building, in rooms above the stage and in full view of the audience, and that their servants go out and purchase provisions for the afternoon meal, carry them through our audience to the back room where they prepare them, tends to distract attention,

and to make it all the harder for the preacher to seize and hold the audience.

We are anxious to have these afternoon meetings, but in view of the unsuitable character of the building, its partial occupation by objectionable parties, and the expense, we cannot but long for premises of our own, in as suitable a location, where we could carry on this good work. If we could forecast the weather with any degree of certainty we would try services on the street but in this winter weather with its weeping tendencies, it would be a doubtful experiment. If we have no building when the summer comes we are going to attempt the open air preaching.

Location is all important. We succeeded in getting good audiences in the heart of Chinatown but we vainly tried to get an audience on the same Sabbath days in our own hall. Our present room does very well for a school, tho' I feel that a school would be larger if better situated, but it is not suitable for Gospel work. We have the preacher now but have to rent the theatre to get him an audience, and that under not very favorable conditions. A suitable building would be of great advantage. We would then get as many as the average attendance at the theatre, with a much better chance of permanent work.

We have done what we could to get a Sabbath evening service or Bible class but without much success. Four or five of our best boys come with fair regularity. The largest number we have had on any Sabbath evening was 12. We mourn for this not a little.

LETTER FROM EFATE, NEW HEBRIDES.

BY REV. J. W. MACKENZIE.

WRITING to Mr. James Croil in reply to a letter of sympathy, Mr. Mackenzie after speaking very touchingly of the sore bereavement, says:—

Our mission in these Islands has been sorely tried during the past year or two by the removal of laborers, either by death or failing health.

Last evening, Jan, 10th, was appointed by the moderator of our mission synod as a season of humiliation and prayer to God that he would be pleased to remove from us his afflicting hand.

Our ranks are again being somewhat recruited. Mr. Michelson of Tongoa, who has been away on furlough for some time was married again in London and is now on his way back to his station. Mr. Leggatt of Malekula, who has been laboring on alone since his wife died, has gone to Melbourne to be married and is expected back in April.

We are much pleased to have an inter-island steamer again. We have the "Croydon" again, the same steamer we had two years ago. The Australian New Hebrides Company, trading in the group, has been reorganized and will likely do better this year. Trade at present however

is dull, as the hurricane destroyed the cocoa-nuts, and one of the chief industries is copra making, drying the kernel of the nuts.

The native planting season is just over, having lasted, off and on, about six months. In addition to getting their gardens ready for planting they have a good deal of work during this time in the way of fencing, weeding, and training on poles and reeds the vines of the early yams, early and late taro, bananas, sugar cane, pine apples, manioc, native cabbage, and in some cases, maize, pumpkins, shallots, English cabbages, melons, and sweet potatoes. As a rule they prefer their own vegetables to any grown in the white man's country.

On New Year day several of our villages dug their first new yams. In heathen times they had heathen ceremonies connected with digging their new yams. Our Christian villages have of course given up this custom. But as we think it best to give them when consistent to do so, something in place of what they give up, they now make this occasion a sort of holiday. When they come from their gardens they lay their yams in a heap generally in the chief's yard. After a short thanksgiving service, the heap is divided, a present from it always being sent to the missionary, and each native from the grey headed men and women down to the little tots for whom a yam is quite a load, goes home with a goodly portion.

I have nothing remarkable to tell about our work. Our last stronghold of heathenism on our side of the island, Meli, is so far won that we have a goodly number on our side, and among those who have not yet joined us we meet nothing but friendliness. Their sacred day is now disregarded, and places, to visit which would they supposed, be certain death, are no longer looked upon as sacred.

Two of our teachers wives have given us much pain by their conduct and have brought reproach on the cause. But on the other hand the exemplary conduct of the majority of our church members has given us much encouragement, and when the Lord's Supper was dispensed a few months ago eighteen new members were added to the church.

Your kind reference to my again visiting my native land has touched me much. I fear it will not be granted to us to meet again on this side the river, but something grander awaits us and we can afford to wait a little for it. We are to meet, and not only this, but to spend Eternity together, what wondrous words, too glorious to understand, in the mansions of our Heavenly King!

We must lend an attentive ear, for God's voice is soft and still, and is only heard by those who hear nothing else. Ah, how rare it is to find a soul still enough to hear God speak.—Fenton.

A PREACHING TOUR IN INDIA.

BY REV. NORMAN RUSSELL.

IN my last I carried your readers with me in our trip through the jungle as far as Manpur. Our party consisted of Mrs. Russell, my brother Rev. Frank Russell, myself and a native worker.

Leaving Manpur and the good road behind, we started through the jungle, hoping to reach a village called Suggery-buggery by night-fall. It was a rough road, with ups and downs and stones, but the day was pleasant and the country beautiful. Sometimes for miles, as far as the eye could reach, nothing was to be seen but one long stretch of wheat fields, reminding one of the great farms in our North West at home. These fields of course belong to many people but the lack of fences gave them the appearance of one immense farm.

The Opium Curse. Sometimes, in the low well-watered lands, mile after mile would be covered with poppy fields from which the opium, that curse of the East, is made. How beautiful these fields would be were it not for the enemy lurking beneath.

Need of the Gospel. We passed through several good sized villages and from the road we could see, scattered almost everywhere, clumps of trees which indicated small villages. One could not but feel what a tremendous work lies before us to tell every one the gospel story even once.

At Suggery-buggery. Darkness was just coming on as we reached Suggery buggery. The ox carts had started hours before we did, but did not arrive any earlier, and it was a scramble in the dark to find a camping ground with wood and water. We slept well with the moonlight streaming through our tent and the dogs keeping chorus all around us.

We were up betimes, and while the tents and baggage were being packed Rawagi and I went into the village to hold a meeting. It was still early morning, but a crowd soon gathered when we began to sing. We have always the one same old story to tell in all these villages, men's sin, God's love and Christ's redemption. There were probably about seventy people to hear us, and they gave us earnest attention.

When we got through preaching and singing we distributed some tracts to those who could read, though I am sorry to say they were very few. In that great village of about five thousand people there was no such thing as a school. We would fain have remained longer here, but we were booked to reach Dhar before Sunday.

Work at Dhar. Dhar is a pretty city and beautifully situated. As we reached the crest of the hill just outside the city, a panorama of trees, lakes, and houses, spread out before us, the green relieved here and there by the white tops

of the temples and the big red stone fort bringing up the back ground. Just outside the city and near to the Maharaja's guest house is a beautiful park of mango trees where we decided to pitch our tents. It was a lovely spot, removed from all the dust and din of the bazaar, and yet within easy walking distance of the scene of our labors.

Dhar is a city of over 20,000 inhabitants, situated amidst a number of pretty little *jhils* or lakes. It is surrounded by a wall which is in almost perfect condition. Just outside the wall is a large fort built of red sandstone which was at one time thought to be impregnable, but a big gap in one of the walls bears testimony to the destructibility of British gun powder.

There is a large High School in Dhar, one of its teachers was formerly a student in the college at Indore, and with him I arranged for some meetings to be held the next day (Sunday) in the school house.

On Sunday morning, going through the city, we found the people all very busy. The Maharaja who had been living in Indore for the past two years on account of his health, was expected on the morrow, and his people by whom he is much beloved were making grand preparations to welcome him. The streets were lined on either side with a long row of tissue paper flags; there were arches bearing suitable mottoes, most of them in English, and many of the shopkeepers along the route had decorated more or less their usually dingy shops. We had brought tracts along with us. These we distributed and talked with the people, and we soon gathered a large following of men and boys eager to know the purpose of our visit.

In the afternoon at four o'clock we found a good audience of teachers, students and their friends awaiting us in the school house. They were all Brahmins, most of them of Marathi descent, a somewhat unusual audience in this part of the country. We had brought the baby organ with us, so we opened our meeting with a hymn. I then gave an address in Hindi on the subject "God is love." After this I and my brother both spoke at some length in English and we sang a few English hymns. One of the state officials, on behalf of the audience, then thanked us for our kindness, and asked permission to translate what I had said into Marathi. This he did, though I fear he added some injunctions concerning Hinduism which were not in my address. In the evening again we held a Gospel magic lantern meeting in the same place and to practically the same audience.

On Monday we were able to do very little except move around and see things as the city was all agog making preparations for the reception of the Maharaja. Late in the afternoon, however, word came that His Highness had delayed his coming for two days.

In the evening a number of native gentlemen came to the tent to discuss religious questions with us. That evening also the other native workers, for whom I had sent, arrived.

On Tuesday morning we made quite a little army as the six of us sallied forth carrying the baby organ along with us to lay siege to Dhar. We opened fire beneath large banyan tree just outside the city gate, and the music soon gathered a large crowd of between two and three hundred, and seldom have we had a more attentive audience, and when we moved to another position in the heart of the city many followed us to hear the old story over again.

In two other places, one at the corner of two streets, and the other on the great square in front of the Maharaja's palace, we held very large meetings. We must have preached to over a thousand people that morning and we had not a single interruption. We only closed the meetings on account of the mid-day heat and because we were all famishing for want of breakfast.

As soon as we stopped preaching, however, the people began to clamour for tracts, and our men sold them as fast as they could take in the *piece* (money). In the afternoon the men went again into the bazaar with their tracts of which they sold a large number.

I was sorry to hear, however, that some of the Brahmins who are very jealous of any outside influence had been buying tracts and tearing them up on the street before the people. This, however, is not an uncommon occurrence, and though somewhat discouraging must be patiently borne with.

In the evening we again showed the magic lantern pictures on the main street of the city to a large and attentive audience.

These evening meetings on the street with the magic lantern may seem strange to the people at home, but here in India they form a solution of one of our difficult problems. There are many people who work all day and are never to be met with except at night. In India it is impossible to get a large hall, in either city or village in which to gather such people, and it would be still more impossible to get the people into it if the hall were procured, but we can gather them on the street by the hundreds if only we have sufficient attraction. Nothing catches the eye so quickly in India as color, and the people will stop and watch the pretty Bible pictures while we preach and sing to them for an hour and two hours at a time.

This completed our stay in Dhar. On Wednesday morning we started to Mandu, the ancient Mohammedan capital of this part of India

Next to the Moravian comes the United Presbyterian Church of Scotland in the army of missionary workers. They have 570 churches and 185,000 members, and last year they contributed \$400,000 to the cause of missions.—*Sci.*

ECHOES OF THE YEAR IN HONAN.

BY OUR MISSIONARY, REV. MURDOCK MCKENZIE.

Hsin Chen, Honan, China.

OUR hearts were greatly cheered in the Spring of last year, by the presence of two men from beyond the Yellow River, a district seventy miles away from us, who seemed thoroughly interested in the Christian doctrine. They listened attentively in our chapel daily, spoke freely on Christian topics, asked many questions regarding the Saviour's life, and led us all to hope they would soon take their stand on Christ's side. When leaving for home they expressed their thankfulness for kindness shown to them and promised to read the Christian books given them.

A month or two later, our native helper visited them in their own home and found little evidence of their continued interest in the truth. One of them said to him that he found on reading Christ's words, reason for thinking that those who believed in Jesus would be reproached and despised by their own friends as well as others. He did not feel disposed to trouble himself about any Gospel that would lead to such results, as they had too much of that kind of treatment in China already.

After a time this man came with a friend of his, a Mr. Wang, who had suffered for years, to wait on the Doctor for medical treatment. The sick man seemed interested in the Gospel while his companion who had given us such hope, gave me to understand that a Gospel which would make him richer financially was what he strongly wished. They remained here for a month. The interest of one man seemed to grow greater, that of the other less. On leaving, one asked me for books telling of foreign inventions that might be introduced into China, while the other took with him a copy of our Chinese Christian books and tracts and left a small sum of money to aid in our work.

Soon after returning home this man sent to us for medical treatment, two young men, who during their stay took a most encouraging interest in the truth of God. They both improved under the Doctor's care and when leaving assured me that they had lost all faith in idolatry, that they would not worship idols any more, and were resolved to trust in Jesus as their Saviour, read their Bible and pray daily.

Our helper has since visited the district in which these parties reside and gives a most favorable report. Several patients have come lately from the same region and speak of the good report they had of us from Mr. Wang, and his zeal in making known some of the Christian doctrines. The latest accounts have all been most encouraging. I hope to visit it shortly. We trust that a little Christian community may soon be formed there,—an earnest of a flourishing congregation in the brighter days to come when China is won for Christ.

Another Centre of Light. In the Spring of last year also, we had a number of men here from a village some twenty miles distant. One of them said that he had heard our doctrine in a large city not far distant from his home, had brought some Christian books, and wished to learn more fully who Jesus was, what he did for men and what kind of teaching he left behind him. I spent several afternoons instructing him. On going home he told one of his companions what he had heard and read. Soon after they came to us together and before leaving said that they were quite resolved on forsaking idolatry and acknowledging Jesus as their Saviour.

During the summer one of them came here to be assisted in breaking off the opium habit, but did not give as much attention to the Gospel as we would like. Seeing that he had a severe struggle with a most galling form of bondage we could not expect him just then to be very anxious about our doctrine.

As news came to us that others there were willing to learn more of Jesus we sent our helper to pay them a visit. His report on the delight some of them took in the truth of God was very encouraging. Soon after his visit four men came here to have the truth more fully explained and their duty made more clear to them. We taught them as fully as possible during their brief stay and they seemed to be most favorably impressed.

Two or three men from that village have come at different times since, and we have reason to believe that a work of the Lord has commenced in some hearts there also. The leader (also a Mr. Wang), often comes to Hsin Chen (twenty miles) to attend the Sabbath services, returning on Monday morning.

During a recent visit which Mr. MacGillivray paid to that village, a large number expressed a desire to be regarded as inquirers, and we know that many of them meet from time to time for praise, prayer, and the reading of God's word. We trust that the nucleus of a Christian church exists there also.

Some Difficulties. Mr. Wang, the leader among the inquirers in this last mentioned place is in financial difficulties and has appealed to us for assistance, but as the advice of almost all experienced missionaries is against the giving of such, we have been compelled to refuse his plea. It would be much more agreeable to ones feelings to give, but as experience shows that such assistance has been invariably disastrous we dare not disregard the lessons learned by others. Another difficulty will soon have to be faced there. Mr. Wang has more than one wife, and will have to look into the teaching of God's word on that subject.

More Crosses. As the Chinese New Year will be held next week, during which time true hearted Chinamen are expected to worship

heaven and earth, their ancestors, the kitchen god, and many other deities, we are anxious as to the conduct of our friends. It takes considerable courage on the part of some men to withstand the strong influence which will then be brought to bear on them in favor of the time honored idolatrous practices. Even if some should turn back we trust that some will make full proof of their faith.

From another Village. During the closing weeks of the year one of our baptized converts, with three inquirers from his neighborhood were here for instruction. They gave good attention and seemed thankful to God for the light which had entered their souls. It cheers the heart to have intercourse with men who trust their Redeemer, and love to study His word.

The Dark Side. You must not imagine that our year's experiences were all bright. Our foes were very busy slandering and reviling us.

In April last I visited the village in which our baptized converts live. Soon after I returned, it was reported that I had made an agreement with the senior convert to provide us with young children for thirty dollars each, that we might scoop out their eyes, for medicinal purposes and rip open their hearts. For a time that story was told far and near.

Our colporteur and another of the convert, one day heard a Chinaman haranging a small company on the subject, fifty miles distant from Hsin Chen, where we live. The speaker assured them that he had seen our senior convert captured, beaten, and thrown into prison for this infamous work. When the convert's brother (who is also a christian), stepped forward and asked him for his (the speaker's) name, he beat a retreat, but would doubtless retail the same slanders to the next audience willing to listen.

More Accusations. When one falsehood had done its work another was set in circulation. We were accused of putting poison into many of the wells. Then it was reported that we had caused iron spikes to be driven into the dols in many temples. Our native helpers were openly reviled in an eating house here. Two of the foreign ladies (the missionaries) going outside the gate were accused of prowling about for children whom they might capture for the purpose of destroying them. The young people rushed past our street chapel as if some fiendish monster were about to pounce upon them: while I was hung in effigy at a shop door not many yards distant from our compound. Matters went to such an extent that two of our number had at last to wait upon the Mandarin, to get a stop put to such vilification.

Though none of us suffered personal injury it was very unpleasant to be continually suspected

of the most hideous crimes. After a time men got wearied of their misrepresentations and for several months now we have been allowed to carry on our work in peace. Medical and evangelistic work was not interfered with at any time but the number of patients and hearers decreased rapidly when the opposition was at its worst.

Steady Progress. Our work is growing slowly but steadily. Light from God has entered some darkened minds here already. The Gospel is awaking some to earnest inquiry. Several have told us that they can no longer worship the false; the next step we hope will be to see them worshipping the True, believing in Jesus the Saviour of sinners. God is ordering many events in favour of His servants here. There are encouraging signs on every hand. The darkness is felt by some: they will soon reach the Light of the world. The future is full of hope and promise.

Libellous Placards. The practice of posting vile placards through North China and stirring up riots against the missionaries, which was carried on so largely two or three years ago, and resulted in some cases so fatally, has been renewed during the past winter in Honan. Rev. Mr. Grant, our missionary, writes:—"last fall in one of our towns we captured some of these, which reviled us as kidnappers of children, &c., &c. We had them copied out and sent them to Sir N. R. O'Connor, British Minister at Peking, asking him to note their contents and add them to the evidence that the Chinese Government was failing to fulfil treaty promises to foreigners, in allowing such scurrilous placards to be posted here. We received a prompt reply, stating that he had looked into the matter and referred it to Consul Bristow at Tientsin, asking him to personally present it to the Viceroy Li Hing Ching, and demand that measures be taken to repress these placards and punish the guilty. And further, to have the Imperial Edict of 1891 posted up publicly in North Honan. The Viceroy at once drew up orders to the Governor of Honan, directing that these requests be carried out. A Chinese official has visited the place taking full evidence. The missionaries are well pleased and speak very highly of the promptness of the Ambassador and Consul and the ready response of the Viceroy, and they do not regret the recent placards since it is likely to secure the more thorough and widespread posting of the Imperial Edict which forbids all such attacks and guarantees protection to the foreigners."

Honan's First Station Class. Marks another stage in the progress of that mission. A class of eight men, inquirers, are under regular instruction. They seem to be very much interested and are making good progress. This is our first "station class" writes a missionary, and we are "very thankful to God for permitting us to enjoy this privilege."

Church Notes and Notices.

THE MINISTERS COLUMN.

CALLS.

From Bedford and Waverly, Halifax Pres., to Mr. J. P. Falconer. Accepted. Induction, May 10.

From Hampton, N. B., to Mr. Donald Fraser of Gore and Kennetcook, Halifax Pres., Accepted.

From Little Harbor, Pietou Pres., N. S., to Mr. J. B. McLean. Accepted. Induction May 14.

From Caledonia, Pietou Pres., N. S., to Mr. A. V. Morash. Accepted. Induction May 15.

From Havelock, Peterboro Pres., to Mr. A. M. McClelland of Toronto.

From St. And., Victoria, to Mr. W. L. Clay, Moosejaw.

From Cape Vincent to Mr. T. G. Thompson. Accepted. Induction May 1.

From Guthrie and Central Churches, Barrie Pres., to Mr. Neil Campbell. Accepted. Induction April 26.

From Elmvale and Knox Ch., Flos, Barrie Pres., to Mr. W. R. McCulloch of Belleville. Accepted. Induction May 15.

From Knox Ch., Ottawa, to Mr. J. A. Ballantyne of London.

From Tempo and Delaware, London Pres., to Mr. Brown of Havelock. Accepted.

From Davisburg and Pine Creek, Calgary Pres., to Mr. E. G. Walker. Ordination and Induction May 2.

From Montreal Junction to Mr. George C. Pidgeon. Accepted. Induction 29th May

RESIGNATIONS.

Mr. A. H. Kippen, of Erskine Church, Caremont, Whitby Pres.

Mr. John Anderson, of Tiverton,

OBITUARIES.

Rev. James Carmichael was born in Tolcross, near Glasgow, Scotland. He came with his parents to Canada in 1842. He graduated B. A., in McGill University in 1867, studied two years at Queen's and one at Morrin, was ordained and inducted at St. Andrew's Church, Markham, 10 Nov., 1870, where he labored for twelve years. Accepting a call to Norwood, he was settled there 19 Oct., 1882, where he remained until called to his rest and reward in April last.

Rev. Alexander McKnight, D. D., was born in Ayrshire, Scotland, in 1825. He took his arts course in Glasgow University, and studied theology in the New College, Edinburgh. He was licensed by the Free Presbytery of Ayr in 1850. In response to a request from the Synod of the Free Church of Nova Scotia addressed to the General Assembly of the Free Church of Scotland, for assistance in the College in Halifax, N. S., he was sent out in 1855, and at once began teaching Hebrew in that institution. In January 1857, he was called to James Church, Dartmouth, and continued pastor of that congregation in addition to his professional work for eleven years. In September, 1868, he resigned his pastoral charge to give his whole time to the College, and in addition to teaching Hebrew, was given the class of exegetics. In 1871 on the retirement of Dr. King, he was transferred to the chair of Systematic Theology and appointed Principal of the College, a position which he has held for the last twenty-three years. On Friday, 27 April, after a brief illness of two weeks he passed to his rest, aged sixty-eight years. He was a man of great ability and learning, and of rarest beauty of character.

PRESBYTERY MEETINGS.

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

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

Brockville, July 9, 1.30 p. m.

Barrie, Barrie, May 29, 10.30 a. m.

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

Glengarry, Alexandria, July 10.

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

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

Montreal, Mont., Pres. Col., July 19, 10 a. m.

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

Peterboro, Pet., St. And., 1 Tues. July.

Regina, Reg., July 18.

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

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

Westminster, Chilliwack, June 4, 7 p. m.

Whitby, Bowman's, St. Paul, July 17, 10 a. m.

Winnipeg, Win., Man. Col., May 8, 2 p. m.

Literary Notices.

THE NOBLE ARMY OF MARTYRS.—By James Croil, is an excellent little book, the result of much painstaking search and inquiry. Those who have so long been familiar with Mr. Croil's facile pen in the columns of the RECORD, will be glad, in addition to the historical value of the book, to have another memento of the acquaintanceship of past years.

The book consists of two parts. The first part is in three chapters, viz.: I. Martyrdom in the Apostolic and the Early Ages; II. Martyrs of the Reformation Period in England, Scotland, Ireland, and the Continent of Europe; III. The Scottish Covenanters.

The second part gives, so far as the most diligent search could find them out, a complete roll of Protestant missionary martyrs from A. D. 1661 to 1893, with a brief sketch of the facts in the life and work and death of each. Then follow some valuable practical "after thoughts" on missions.

Pages 175. Price 75 cents. Published by the Presbyterian Board of Publication, 1334 Chestnut Street, Philadelphia.

OLD TABERNACLE THEOLOGY FOR NEW TESTAMENT TIMES.—By R. Broden Moore, D. D., is a unique and instructive book, the aim of which is to note the purposes of the tabernacle and the great truths thought therein.

Chap. III. deals with "the object of the Tabernacle," viz., "that God might dwell with Israel." Chap. IV. "The Character of God" as taught in the tabernacle. Chap. VII. "The Doctrine of Sin." Chap. IX. "The Doctrine of Mercy." Chap. XI. "The Doctrine of the Atonement." Chap. XIII. "Forgiveness." Chap. XIX. "Intercession," and so on through the twenty-three chapters. It is a very suggestive, instructive book. Pp. 48. Pres Board Pub.

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The Family Circle.

SLIPPING AWAY.

They are slipping away—these sweet swift years—

Like the leaf on the current cast;
With never a break in the rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as a weaver's thread
Or an arrow's flying gleam,
As soft as the languorous breezes hid,
That lift the willow's long golden lid
And ripple the glassy stream.

As light as the breath of the thistle-down;
As fond as a lover's dream;
As pure as a flush in the sea-shell's throat.
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass
Down the dimly-lighted stair,
We hear the sound of their heavy tread
In the steps of the centuries long since dead.
As beautiful and as fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet,
Those beautiful blossoms rare and sweet
By the dusty way of life!

There are only a few swift years—ah let
No envious taunt be heard;
Take life's fair pattern of rare design,
And fill up the measure with love's sweet wine.
But never an angry word!—*Sel.*

COME AND SEE

BY REV. THEODORE L. CUYLER

"Come and see." This terse reply of Philip to Nathanael is the true answer to be given to all those who are troubled with doubts and difficulties about Christianity, or about their religious duty. The only satisfactory test of Christianity is the test of personal experience.

The skeptical class—whether the skepticism willful or involuntary—is almost entirely composed of those who have never come to Jesus Christ in a reverent, docile spirit,—never sought to be enlightened by Him, and never honestly tried to keep His commandments. I feel perfectly sure that if the most outspoken infidels could spend even a few weeks in a patient trial of Christ's precepts for themselves, if they would let Him help, He promises, and endeavor to put His commandments, they would find their fog-bank of infidelity all dissipated by exposure to the Sun of Righteousness.

The vast majority of infidels have made no personal test of Jesus Christ in any way. David Hume confessed that he had never studied the New Testament and knew very little about Jesus Christ. If he had sincerely tested the efficacy of prayer for himself; if he had gone to Christ for help and found none; if he had honestly obeyed Christ's precepts and found himself none the better for the honest experiment; then Hume might with some show of reason, pronounce "prayer a mockery and Christianity a delusion.

Jesus Christ—both as a loving invitation and a fearless challenge—says to every one, "Come to Me and I will give you rest." Do those

who actually go to Him, confessing their weakness, ignorance, and wants, come away without any sensible relief?

Do those who pray aright find it a mockery, and do those who sincerely practice what Christ bids them, find themselves none the better, purer, and happier for it? These are fair questions for every skeptic—yes, and for every doubting and troubled soul—to face. Another man's doubt or denial amounts to nothing against my personal knowledge from actual experience.

Those of us who have tried Je-us Christ for ourselves, as a Redeemer, as a spiritual guide, as a friend, as a supporter and comforter, can fearlessly say to every unconverted person, *Come and see.* Try our Saviour for yourself. We do not make any preposterous claims of perfection; but we do know that we are better men and women—stronger, cleaner, happier, and more unselfish and heavenly-minded—for even an imperfect following of Jesus Christ. We know whom we have believed; and of this actual experience no scoffer can outwit us, and no infidel can rob us.

Many a poverty-stricken Christian can say—Come and see how much sunshine my religion pours into my plain, poorly-furnished home. Many a converted sensualist can say—Come and see how much cleaner my life is since I gave my heart to Jesus. From tens of thousands of sick-rooms and death-chambers has gone out the triumphant testimony—"for me to live was Christ; for me to die is gain."

"It is recorded of Sir Isaac Newton that once when Dr. Halley, the astronomer, vented some infidel opinions in his presence, Newton said to him: "Dr. Halley, I am always glad to hear you talk about astronomy or mathematics, for those are subjects you have studied. But you should not talk of Christianity, which you have not studied; I have, and am quite certain that you know nothing about the matter."

When the great philosopher Sir David Brewster was dying, he said to Sir James Simpson, "I have had the light for many years, and oh, how bright it is! I feel so perfectly sure, so perfectly happy." Brewster was the prince of opticians in his day and knew all about physical light. Is it to be supposed that he did not understand spiritual light from actual experience? He knew what truth was; do you suppose that a man of his discernment would pillow his dying head upon a lie? He had carried into religion the same inductive principles that he had applied to scientific investigation. He had come to Christ, and seen for himself.

By unanimous consent Gladstone is regarded as the most extraordinary man—in combination of intellectual power and moral purity—now living. How refreshing it is to read such an utterance as the following, which he made to a company of University students: "If you wish to lead a life that is manful, modest, truthful, active, diligent, humble, and generous, take for your motto those wonderful words of the Apostle where he says 'whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely and of good report'; everything that is good is to be before your view, and nothing that is not good. Whatever you aspire to, aspire above all things to be Christians, and to Christian perfection." There rang out the calm, majestic voice of a life long experience. The greatest of living men has tried Jesus Christ for himself.

"Come and see!" That is the snort, simple, earnest, common sense appeal which I make to every honest seeker after truth, every soul troubled with doubt or tormented with a sense

of sin and guilt. Come and look at my divine and adorable Saviour for yourselves. Study His words. Study His works. Study His life. Study His atoning death for you and me and all other poor sinners. See what faith in Him has wrought for all who have tried Him. Ask Him to accept you; ask Him to guide you; ask Him humbly "Lord, what wilt Thou have me to do?" The first step towards Jesus Christ is the beginning of a new life; the last step will take you into Heaven.

A TRUE BOOK.

One proof that the Bible is a true book is seen in the character of the men which it describes. They are true men; not fancy sketches, but men of real flesh and blood. We find none of those faultless specimens of humanity—the product of modern biographical skill—which, by judicious omissions and careful coloring, presents us with saints after a pattern unknown to most men who tread the common walks of life. The men whom the Bible reveals are *real* men, with human hearts and human hopes, human sins and human sorrows, human faults and human follies.

If the Bible were a fiction, it would be filled with stories of immaculate saints and unmitigated sinners, drawn by some artist's master hand. We find no such misleading pictures. We find real and lifelike characters; men of like passions as we are; men whom no writer of fiction would have thought of describing.

Imagine a mere religious romancer concluding the history of Noah, the survivor of the Deluge, with the account of his vineyard, his wine, his intoxication, and his nakedness. Imagine an idealist sketching the overthrow of Sodom and Gomorrah, and then leaving Lot, the hero of the story, covered with drunkenness and disgrace. Imagine a modern biographer describing a king chosen of God as a man after his own heart, and yet portraying him, after his accession to power, as stained with lust, adultery, and blood-guiltiness. Imagine a novelist painting the wisest of men descending from his high estate to grovel in sensuality, to countenance idolatry, and build temples to the cat-headed idols of his heathen wives. Imagine the founders of a fictitious religious system depicting the apostles of the new faith as, one of them betraying his Master for thirty pieces of silver, another denying him at the questioning of a servant girl, and swearing that he never knew him, and all the rest forsaking him and fleeing in the hour of his supreme peril. Men do not write fiction that way.

All these and other incidents show that the writers of the Scriptures were relating *facts*, instead of constructing fictions. The Bible says, "All have sinned, and come short of the glory of God;" and its best men are seen to be marked with human frailty and human imperfections. Abraham deceives; Lot is drunken; Jacob drives sharp bargains; Moses is angry and speaks unadvisedly with his lips; Aaron yields to the people, and sets up the golden calf; Miriam murmurs and is smitten with leprosy; Samson, giant as he is, loses his locks and his strength in Delilah's lap;—and so the whole history is the history of *real men*, lifted immeasurably above the idolatrous defilement and beastliness of the world around them, but still men who have human hearts, human frailties, infirmities, and sins.

No writer of mere fiction would have constructed such an array of saints as the Scripture brings to our view. They are not even good examples for men to follow; and the Bible does not bid us to follow them; and yet they average quite as well as the saints, or the sinners, or

even the infidels of the present day would, if impartially described.

As the Bible is a true book, and the men it describes are real men, it is as true in relation to us as it was in relation to them. It says that "all have sinned;" and we know that, so far as we are concerned, it tells the truth. It points out to sinners a way of pardon, of peace, and of redemption. It tells us how men subject to like passions as we are, may yet be men of mighty faith, having fellowship with God, and prevailing in effectual and fervent prayer. It tells us how men who have sinned against the Most High may be cleansed from blood-guiltiness, and washed and made whiter than snow. It tells us how we, redeemed through God's mercy, may stand stainless as angels in the presence of the eternal King. Are we ready to heed its instructions and find life and peace in Christ the Lord?—*H. L. Hastings.*

*THE WORSHIP OF GOD BY OFFERINGS.

A LATE writer has rightly styled the worship of God by offerings, "A lost act of worship." The popular apprehension of the present day certainly fails to discern in the "Collections" of the Lord's day, a solemn act of worship to Almighty God. A few references to Scripture may become helpful among Christians, in drawing attention to the *worshipful* aspect of giving, as always an approved feature in God's most hallowed service.

The Mosaic ritual abounds in this form of worship. There is not only the offering of bloody sacrifices on the altar, but also the offering of the fruits of the field, and of the increase of flocks and herds. The high priest was ordained as we read in the Epistle to the Hebrews, to offer both *gifts* and sacrifices as thus provided and required in the law. The words of Solomon fitly set forth the underlying principle on which such gifts are to be brought: "Honor the Lord with thy substance, and with the first fruits of all thine increase."

Now God's chosen people were the world's "first class" in Divine worship, under that austere "schoolmaster," the law. It is true the schoolmaster has long since brought both them and us "unto Christ," and the *sacrifices* of the Mosaic law have therefore ceased to be offered, because the "one sacrifice for sins forever, full and superseded them. But the "gifts" have no such fulfilment and supersession. There is nowhere any provision that they should "cease to be offered." By each believer, for himself, they must still be continually ministered. The Christ unto whom we have been brought, bids all His worshippers to such a *stupendous* and magnificent enterprise that the gifts must needs not only *continue*, but *increase* a hundred fold—"Go ye into all the world, and preach the Gospel to every creature."

But the Mosaic ritual in this ordinance, as in all its provisions, only provided utterance for an instinct common to all mankind. The instinct of prayer in the human heart is not more definite than that moving to the worship of the Deity by the offering of gifts and oblations. Before Moses was, Cain and Abel each "brought an offering unto the Lord." Abraham, though for himself he would take neither thread nor shoe latchet, gave tithes of all the spoils of the slaughtered kings to Melchizedek, priest of the most high God; clearly an act of homage to thank offering—to the God whose blessing

* Issued by the Special Committee on Systematic Beneficence, appointed by the General Assembly of the Presbyterian Church in the United States of America.

Melchizedek had bestowed. The Magi worshipping the infant Saviour, voice and emphasize the universal instinct when they complete the act by presenting him "gifts, gold, frankincense and myrrh." How unsatisfying the picture without the gifts! And every heathen temple in all ages, though knowing nothing of Moses or his ritual, witnesses to votive offerings and oblations.

To argue that such worship is desired and accepted of God seems almost superfluous. "Three times in a year shall all thy males appear before the Lord thy God * * * and they shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God." No more imposing and sublime act of Divine worship is anywhere recorded, than the dedication of Solomon's temple. God accepts the magnificent offering, with special manifestations of His presence and approbation; for the fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house." And so was it before, when the tabernacle was dedicated.

Coming to the New Testament, Luke records that Jesus, commending the poor widow's offering, calls the gifts cast into the treasury "the offerings of God;" and in the Acts we have record of a messenger direct from the Divine presence, saying to Cornelius: "Thy prayers and thine alms are come up for a memorial before God." Prayer and alms—offerings—two acts of worship, complements of each other; both alike acceptable to God. And to this agree the words of the Epistle to the Hebrews. * * * "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name. But to do good and to communicate, forget not; for with such sacrifices God is well pleased."

Scripture imposes no ritual of worship on the Christian Church. "God is a spirit, and they that worship Him must worship Him in spirit and in truth." The Mosaic ritual has waxed old and vanished away, but its principles abide forever. The spirit of worship is essentially one in all ages. If a devout Jew offered acceptable worship by the bringing of his gifts to the altar, the consecrated gifts of the Christian brought to the house of God as an act of worship, for the honor of his Lord and the advancement of His kingdom, cannot be less acceptable to God. Shall we not rather say that they are more acceptable, by so much as the gospel is more glorious than the Mosaic dispensation? If the proper and honorable maintenance of the priesthood and the ordinance of tabernacle and temple worship had need of those offerings, how almost infinitely more does the world wide work, laid upon the Church of Christ, have need of devoted, generous gifts from Christian worshippers.

And how can the Church in the ritual she frames for the public worship of God, consistently set in order her prayer. "Thy kingdom come," while she yet neglects to set in order also the twin act, the bringing of her consecrated offerings, that there may be adequate means for the preaching of the kingdom? They who are not, in person, separated by the Holy Ghost unto the immediate work, may not, in God's presence, weakly and cheaply content themselves with offerings of prayer only, while they, say to them who are thus separated, "Depart in peace, be ye warmed and filled," and omit to offer of their worldly store "as God hath prospered them." "No man goeth a warfare at his own charges."

Both the Old and New Testaments bear witness to the efficiency of offerings brought as an

act of worship. When Joash was minded to repair the temple, he bade the priests and Levites "Go out unto the cities of Judah and gather of all Israel money to repair the house." It was the subscription plan personal solicitation. But the twenty-third year of his reign found nothing accomplished. Then by the king's direction, Jehoiada, the priest, took a chest and bored a hole in the lid of it, and set it beside the altar, on the right side as one that cometh into the house of the Lord." Then "all the princes, and all the people rejoiced, and brought in, and cast into the chest, until they had made an end;" and the king's officers "gathered money in abundance," day by day. (II. Kings, chapter 12; II. Chron. chapter 24.)

Paul gave direction to the Corinthian Church: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Similar direction had before been given to the Churches of Galatia; and we may not doubt that the same apostolic order was given to the Macedonian Churches. The giving of Christians was to be one of the hallowed acts of the hallowed day. Of the Corinthians, Paul boasted to them of Macedonia of their forwardness, and records that their "zeal had provoked very many." Of the Macedonians, he writes, "their deep poverty abounded unto the riches of their liberality, for to their power I bear record; yea, and beyond their power, they were willing of themselves."—(I. Cor., chapter 16; II. Cor. chapters 8 and 9.)

Thus from the Scripture record we find the worship of God by offerings:

1. Required by the Mosaic law.
2. Enjoined in the Gospel.
3. Nowhere annulled either in the Old or New Testament.
4. Approved and accepted of God.
5. Abundant in effective results.

Corresponding to these teachings and facts of Scripture we find:

6. The instincts of the race in all ages answering from within to this form of worship.
7. An imperative necessity, under the Gospel dispensation, for its continuance and fullest development.

Surely we have here the "MIND OF CHRIST." Is it not, then, high time, with the doors wide open to every land and people as never before, and with her Lord's last and great command, born of the passion of His soul, sounding down the ages in her ears, for the Church of Jesus Christ to awake out of sleep in this respect, and to rehabilitate the lost act of worship?

The time has, indeed, fully come to ORGANIZE THE WHOLE CHURCH, so that on every LORD'S day, in every congregation, every member may bring an offering unto God as a part of his Sabbath worship "according to the blessing of the Lord upon him."

So shall the "whole tithe" be brought into the store-house of the Lord, and there shall be meat in His house that His workmen faint not. Thus put to His own appointed test, He will by no means fail to fulfil His pledge to "open the windows of heaven and pour out a blessing that there shall not be room enough to receive it."

Whatever notion Dives may have had this side of the grave as to the value of Foreign Missions, he awoke in eternity to plead that a missionary might be sent the long journey from heaven to earth, that his brethren might repent. — *Woman's Work.*

A prison chaplain was simply giving the results of his own observation when he said, "Crime is simply condensed alcohol."

"GET OUT THE TANGLES."

"Mamma, get out the tangles," my little girl Winnie said to me while I was combing her long locks of shining hair.

"But don't it hurt my dear?" I asked.

"A little, Mamma, but I want them out just the same, even if it does hurt. Then I know that you will hurt me just as little as possible," was the answer of my reasonable little daughter.

I tried to be a little more gentle still, after I became conscious of her perfect trust and confidence in me, and I smoothed the soft hair almost reverently.

If we all would thus try to be passive and allow the "tangles to be removed from our lives," how much better it would be. If we would only possess a like faith in God, as he tries to purify our nature, we would be as considerate as was my little child.

But instead we chafe and fret—murmur and complain, and shrink even from the touch of the loving Father's hand. We are scarcely willing to suffer a particle, that the life may be made pure and holy. We seem to want to carry our faults with us, even though they are a tangled mass, or unshapely deformities, that mar our lives, and make us dwarfed, narrow-minded creatures.

Let us be submissive, as the Master's hands "get out the tangles" that mar our lives.—*Sel.*

WOMEN OF INDIA IN 1795 AND NOW.

In 1795 there was scarcely a woman able to read amongst Hindus or Mohammedans, save those who from their birth had been devoted to a life of immorality; to-day there are lady graduates of the universities.

The story of the growth of opinion on this subject is most interesting. First, girls had to be paid to attend school, and their parents paid to send them. But those induced to attend school being of the less influential classes, as soon as they were married, had no leisure to read, no money to purchase books. For years this good work was like an attempt to fill a sieve with water.

At length the hour of opportunity came. The educated men wanted educated wives; and fathers found that where it was difficult to obtain a husband for an ignorant daughter, an educated one was greatly sought after. In itself, it is a thing to be thankful for that, by means of our girl's schools and zenana education, the minds of tens of thousands of women are trained, and their lives brightened by being able to read.

But from a missionary standpoint it is vastly more interesting. The home is the stronghold of Hinduism; the wife and mother are the dominating force there. Hitherto this has been against us; gradually it is coming to our side. The wives and mothers have held back many who were within a step of the Kingdom of Christ; now, knowing what Christianity is, and and themselves feeling the attraction of Jesus, they will aid rather than hinder us. If the century's work could indicate no other result than the gaining of India's women to hear the story of the Cross, that work would not have been in vain.—*Rev. W. J. Wilkins in L.M.S. Chronicle.*

A great editor in his day was Vuillot, the French Roman Catholic, and a representative of the Ultramontane party. He was candid even to bluntness, when he wrote: "When Protestants are in the ascendancy, we demand religious liberty, because that is their doctrine; but when Catholicism is in the ascendancy, we deny religious liberty, because that is our doctrine." *Heads I win, tails you lose!*—*Phil. Pres.*

"NOT IF IT WERE MY BOY."

Some years ago the late Horace Mann, the eminent educator, delivered an address at the opening of some reformatory institution for boys, during which he remarked that, if only one boy was saved from ruin, it would pay for all the cost, and care and labor of establishing such an institution as that. After the exercises had closed, in private conversation, a gentleman rallied Mr. Mann upon his statement and said to him:

"Did you not color that a little when you said that all that expense and labor would be repaid if it only saved one boy?"

"Not if it were my boy," was the solemn and convincing reply.

GIVE US SOMETHING BETTER.

The greatest living preacher says:—"I have listened to many sermons from preachers, called poor, in all corners of the country, and I never heard one which did not teach me something if I was in the spirit to profit by it."

Many years ago, while I was pastor at Brookline, I took a seat in the cars one morning for Boston, by the side of Professor Hackett. I always felt that such a position was a providential privilege to be improved. Soon, therefore, I drew my learned friend into conversation, by mentioning a skeptical work I had lately read, remarking that some of the infidel objections in the work were new to me and seemed very strong.

"Strong, strong?" said he, in his nervous way. "I see stronger difficulties than any which infidelity ever presented; but give me something better than Christianity to stand on, and I'll step off. Till that something better is presented, I stand and shall stand where I am."—*W. Lamsom.*

TRYING HIS APPETITE.

A young man carelessly formed the habit of taking a glass of liquor every morning before breakfast. An older friend advised him to quit before the habit should grow too strong.

"O, there's no danger; it's a mere notion, I can quit any time," replied the drinker.

"Suppose you try to-morrow morning," suggested the friend.

"Very well; to please you I'll do so, but I assure you there's no cause for alarm."

A week later the young man met his friend again.

"You are not looking well," observed the latter. "Have you been ill?"

"Hardly," replied the other one. "But I am trying to escape a dreadful danger, and I fear that I shall be, before I shall have conquered. My eyes were opened to an imminent peril when I gave you that promise a week ago. I thank you for your timely suggestion."

"How did it affect you?" inquired the friend.

"The first trial utterly deprived me of appetite for food. I could eat no breakfast, and was nervous and trembling all day. I was alarmed when I realized how insidiously the habit had fastened on me, and resolved to turn square about and never touch another drop. The squaring off has pulled me down severely, but I am gaining, and I mean to keep the upper hand after this. Strong drink will never catch me in his net again."—*Ex.*

People generally go in the direction they look. If they look upward they are moving higher. If they continually see the lower and baser things of life, they are travelling in that direction. *Sel.*

"HOLD FAST TO WHAT I GIVE YOU."

A STORY OF AN OLD GAME.

HOLD fast to what I give you, hold fast to what I give you." Over and over again these words were repeated as a group of merry children were playing that old, old game one Saturday in the front yard of Squire Runyan's beautiful home.

They had carried the benches under the wide spreading branches of an old elm that stood close to the fence.

The happy voices of the children and the loud peals of laughter betokened a good time. They did not notice the people passing up and down the street, for Squire Runyan's home stood upon the main street of the thriving village of Rothmore, that was only a few miles from the city of Pritchton.

"Hold fast to what I give you."

The words reached the ears of a man who was travelling along the dusty road. He stopped a moment and listened, and then with shuffling feet sought the shade of a tree that stood by the roadside only a few rods ahead.

"Hold fast to what I give you," he muttered over and over again. Then his mind carried him back many years and he sees a little two storey house situated upon the brow of a hill. The path that leads up to it is bordered with flowers. He can almost smell their fragrance. Vines grow up the side of the porch and everything has an air of neatness.

Only a short distance away stands "the school house on the hill."

School is out and a group of merry boys and girls come shouting down the road.

The door of the cottage opens and the form of a woman appears. She is waiting to welcome a bright eyed boy, who leaves the others and runs up the walk. He is her only child and she greets him lovingly and inquires concerning the events of the day.

Were his lessons perfect, and had his conduct been what she would desire? Had he passed a happy noon time, and what games had they played? "Hold fast to what I give you," was the favorite game. How it all came back to him as he sits by the roadside.

Then, too, the twilight talks with that little mother, when she strove to impress upon his mind the importance of holding fast to what God had given him, and that faithfulness was something that God had promised never to forget.

But another scene looms up before him. The time has come when that boy, grown to manhood, must go out into the world to earn his living. The trunk is packed by a mother's loving hand. The last night at home has come. The mother tells her boy of the temptations he will meet in the city to which he is going. "But hold fast to what God has given you: never let loose his hand and he will lead you safely.

"He has his guide posts and sign boards all through the city. Church spires and buildings devoted to Christian purposes can be seen upon every street.

"But Satan has also his guide posts and sign boards. They are found everywhere. They will hold out many pleasures, but shun them.

"The bravest man is the one who has courage to say no when Satan tempts him."

The gentle tones are plainly heard. What a life of shame, poverty and remorse might have been avoided had those commands been heeded!

He then reviewed the life in the city. A position in a large dry goods store was open to him. He was thrown at once into a busy life. A life of usefulness was open to him. But how did he use it?

He became engrossed in his own plans. He thought and planned entirely for himself. Customers did not find in him a helper. He did not enter into their wants.

The truth that, "if you live to help others, others will live to help you," he had not learned, he grew impatient in his work and with those around him, and one day, failing in respect to an old and valued customer of the firm, he was discharged, alone in a large city without friends, for he had not made any.

Ashamed to go home to that good mother with failure stamped upon his brow, he tried one thing and then another, each time sinking lower and lower in the scale of social life, for "no man seeks his best who does not seek God first."

This disgraceful life hurried his mother to an early grave, and now as he sits by the roadside and hears the merry tones of the children he is filled with remorse, and he realizes as he had never before that the man who travels down hill makes rapid progress.

A life of wasted opportunities stares him in the face. "It is not hard for God to forgive a sinner, but it is impossible for a sinner to forgive himself."

"Too late, too late," he mutters, and goes out again into the world a wanderer and an outcast upon God's beautiful earth.

Alas! how many of us are so engrossed with our own affairs that we lose the golden opportunities around us for helping others.

"Christ set in motion great acts of kindness, which his followers have been sending on down through the ages from one generation to another, and we are to do faithfully our part towards keeping up the procession."

The wanderer's first wrong step was in thinking only of himself.

The person who has a kind word for everybody does more good than the surly person can do with money.

"In the arithmetic of heaven nothing counts but love."—*Pres. Journal*.

God is always looking for a better place in which to put the man whom he can trust.

The dangerous thing about saying no to God to-day is that you may have to keep on doing it forever.

The nearer our work the more we need solitude and prayer, without which work becomes mechanical and insincere.—*McLaren*.

It is ten times easier to lead a child than an adult to Christ; and I may add, that often the child is ten times as fruitful in the Kingdom of God as the adult.—*Rev. G. B. Meyer*.

As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.—*Jeremy Taylor*.

A pastor's work is never done. There is always more work in the average pastorate than any man can do well. Much must of necessity be left undone. The membership can do much to supplement the pastor's labors. They can visit the sick, the poor, the afflicted, and pray with them, quite as well as the pastor. They can look after absentees and build up the prayer-meeting. Thoughtful people can find a thousand ways in which to help their pastor in order that he may spend his precious time largely in his study, preparing the divine message for the people.—*Herald & Presbyterian*.

AN ANCIENT STORY.

THE ACT OF PAUL AND THEKLA.

The books of the New Testament, the Gospels, Acts, Epistles and Revelation, have their counterpart in the Apocryphal writings of those who came after the Apostolic times. Many of these stories are purely fiction, others are supposed to be founded on historical facts and thus give some insight into the Christian life of these early days. One of these is the Act of Paul and Thekla, which has been placed by some writers as far back as the first century, having a basis of historical truth. The story is summed up as follows:

Thekla is of noble family and is betrothed to Thamyris. When Paul the Apostle comes to Iconium, her home, he lodges with Onesiphorus. His preaching is heard by Thekla, who sits night and day at her window listening, charmed by the wonderful teaching. Both her mother and her lover entreat her to turn away from the doctrine, but in vain. Then the two families begin to persecute Paul and he is cast into prison.

Thekla bribes the prison keepers with jewels and makes her way to the Apostle, at whose feet she sits learning of the Gospel. Her friends find her there next morning. Paul is scourged and expelled from the city.

Thekla then refuses to marry Thamyris. Her own mother urges that she be burnt. The funeral-pyre is prepared, and Thekla mounts it. She sees a vision of the Lord. A strange rumbling of the earth is heard. A miraculous rain quenches the fire. She rejoins Paul, and they go together to Antioch (Pisidian city no doubt intended).

At Antioch she is arrested for sacrilege, and is condemned to the wild beasts. Queen Tryphaena becomes surety for her appearance and takes her home. On the day of the preliminary procession, she is fastened to the back of a lioness, or to the top of the cage, and the lioness licks her feet.

Next day the exhibition of wild beasts takes place (*venatio*). She is exposed in the arena. The lioness crouches at her feet and fights for her, killing a bear and a lion, and finally dying in her defence. She flings herself into a pool of water, and the animals in the water float to the surface dead. She is fastened to fierce bulls, which are goaded by hot irons, but the irons burn her fastenings.

Thekla is taken home by Tryphaena, and the whole household is converted. Then she rejoins Paul at Myra. Next she goes to Iconium, to find that Thamyris is dead. She tries to convert her mother, but in vain. Next she goes to Selucia, near which city she lives in a cave for seventy-two years, doing many marvellous things. She dies at ninety. Such is the legend."

It is without doubt a very ancient story, and in its main features represents many a scene of those early christian times, when lovers, and parents and children, were separated for the Gospel's sake, when faithful ones were tied to the stake or cast to wild beasts in the arena. Every look at such scenes, of which history is full, should make us more thankful for freedom of worship and more earnest and careful to maintain it, and to secure for others the same blessing.

We ought not condemn another for doing what we have not the courage to do ourselves.

GLEANINGS

A man is not less a citizen because a Christian. Men die but God's Church lives on and grows. Germany has 320,000 papers in the public domain.

A Sabbath school of Chinamen in Montreal are supporting a native preacher in Canton.

"Christian Dakotas raised nearly \$2,000 last year to Christianize their pagan Sioux brethren."

There are lessons to be learned in the school of adversity which will be learned nowhere else. Ex.

How do men pay \$6,000,000 for tobacco a year in the United States? Only by system, little by little, daily or weekly.

India has over 100 colleges, and Japan over 200 colleges and schools of high grade. In these are at least 100,000 students.

"Remember now and always that life is no idle dream, but a solemn reality, based upon eternity and encompassed by eternity."

An entire congregation in Oberelsbach, Bavaria, has renounced Romanism and embraced the faith and doctrines of the Lutheran Church.

"The grave has become a different place since Jesus Christ came to this village," said a converted Chinese woman whose little daughter had just died.

On the banks of Lake Nyassa, a few years ago the habitation of cruelty, there are now Christian schools with 150 teachers and 7,000 scholars.—*Dr. Lavis*.

An English writer states that within the present century the number of English-speaking people has multiplied six times—from 21,000,000 to 126,000,000.

The Presbyterian hospitals in Peking and Canton treated last year 57,541 cases. How much that means of Christ-like work, and who can estimate the results.

The question of life is not, How much time have we?—for in each day each of us has exactly the same amount. We have "all there is." The question is, What shall we do with it?

The English Presbyterian Church has 295 congregations, 451 Sabbath schools, 7,365 teachers, 80,018 scholars. Their paper for the young, the *Children's Messenger*, has a circulation of 20,700.

Men of the artisan class in Shansi, China, who receive about sevenpence per day, often spend from a quarter to one-half of their earnings in moderate opium eating.—*Church at Home and Abroad*.

"Six years ago there were only 8,000 Jews in Jerusalem; they now number over 40,000. The Rev. David Barron estimates that there are not less than 12,000,000 Jews in the world at present day."

"The Mikado of Japan has recently issued a decree allowing a Japanese woman to lead, if she chooses, a single life. Hitherto, if found unmarried after a certain age a husband was selected for her by law."

"In Cawnpore," writes a missionary, "fifteen years ago it was difficult to collect 50 boys in a Sunday school; to-day 3,000 children are enrolled and there might be 10,000 more if there were funds to rent rooms."

"In the village of Senite in Burmah, the women wear thirty and often forty pounds of brass wire as ornaments, and the first result of Christian teaching is in their being willing to give up this weary load."

Parts of the Dark Continent that fifty years ago would have been looked upon as utterly unfit for permanent occupation by any human being, have been conquered by their uses by hardy and energetic settlers.—*Dr. Carl Peters.*

A missionary now in India reports that her going was largely the result of joining in a prayer to intercede for more laborers to be sent out. As she prayed it seemed "so mean to ask for others to go, and not face the question, Can I go myself?"

During the last twelve years 400,000 Jews have emigrated from Russia, of whom a very large number have gone to the United States. Only 2 per cent were agriculturists; the other 98 per cent were employed in small trades and handicrafts, chiefly shoemakers and tailors.

Joan of Arc was, on May 30, 1431, burned to death as a sorceress and heretic by a Romish tribunal presided over by the Bishop of Beauvais, and on Sunday, April 22nd, 1894, the Romish Church in France held a grand pageant in honor of her beatification as a saint.—*Ex.*

Prof. Drummond says that there is not a spot in the world where pure missionary work has had a fairer trial than in the New Hebrides, our own mission field, "and," says he, "I never met any one who had a single adverse criticism on these missions, the result was satisfactory."

When the Queen of Madagascar, who is at war with the saloons in her kingdom, was approached by the saloon-keepers, whose business she had suppressed, and asked for compensation, she answered briefly: "Compensate those whom you have wronged and I will pay the balance."

Dr. James Johnson, an African traveller, says that it is the worst possible economy to encourage, or even permit, the missionary to diminish his already scanty leisure for the real work which took him to Africa, by frittering it away in manual labor that he may have food to eat.

"The preponderance of Protestants in Germany over Roman Catholics is not very great. Of the latter there are 17,671,921; of the former, 31,026,510. It is satisfactory, however, to know that the Protestants are increasing more rapidly than the Roman Catholics. This is true even in Alsace-Lorraine."

This being the jubilee year of General Booth's Christian life, an effort is being made to raise a special fund of \$350,000 for the Salvation Army. Into this has been given already \$100,000, the value of an estate recently left to General Booth for his own personal use, but which he has put into the general fund.

The seating capacity of the churches of the United States is sufficient for 43,000,000 people. Corresponding to this, there are 111,036 ministers. Upon this showing, the *Occident* remarks: "Everybody in this country could go to church morning or evening, and one-third of the population could go both times, without a single person being forced to stand."

Miss Clara Cushman visited a woman in Pekin, China who was quite wealthy and had many servants. She said to the Chinese woman: "What do you do all day long?" The woman replied: "I have my pipe, and I smoke; I have

my cards, and I play." Is that exactly an ideal life! Yet it is the only one she had the energy, ambition or possibility to live.

"Many of the native Christian girls of India," writes Mrs. Gracey "are taking responsible positions. One graduate of a mission school has charge of one of the Lady Dufferin hospitals, some are clerks in dispensaries, another has been appointed to the charge of a post office—a thing unknown before in India, and some are in charge of waiting-rooms at railway stations."

Medical missions at home and abroad speaks of a movement to place a well bound copy of the Bible in Japanese into the hands of every native physician in the Mikado's Empire. There are at present about 40,000 doctors for the 40,000,000 of the Japanese people. It is proposed that these Bibles shall be given by the medical men of England and America to their brethren in Japan.

An old man in North West India learned by heart the first chapter of John, and every year after the harvest, he went from village to village repeating what he had learned and teaching the people. His knowledge of the Gospel now extends beyond the first chapter and he has become like the beloved disciple. He has led 400 of his countrymen to the acceptance of Christ.—*Church at Home and Abroad.*

Sixty-five Protestant missionary societies are at work in India. There are 560,000 native Protestants—an increase of 150,000 in a decade. Forty years ago there were only 91,000 native Christians in India. Three-fourths of the population are Hindoos, one-fifth Mohammedams; about two and a half per cent are Buddhists, while Christians have only about eight-tenths of one per cent of the population.—*Presbyterian.*

During the past year fresh territory has been added to our empire, equal, it is said, to its whole original seat in Great Britain. The territory is all in Africa, and includes Pondoland, Uganda, and Matabeleland. Whatever may be said about the political justice of these appropriations, there can be no doubt about the advantages which will be secured to the countries in question. We must now try to Christianize them.—*Free Ch. Monthly.*

It is difficult to learn the truth about Japan. Last month we quoted here a very discouraging account of the country. But here is what a recent visitor writes: "I spent twelve days in Tokio last month. While there I attended services in several of our churches. There was a better attendance, and more interest manifested, than a year and a half ago. The Christian schools are all better patronized than two or three years ago. The Christian workers, both Japanese and foreign, are more hopeful in their feelings, and more earnest in their efforts to do good."—*Free Ch. Monthly.*

"Japan consists of 3,850 islands with an area of 147,000 square miles, population 40,072,000. It is said a larger proportion of the population can read than in any other country in the world. They adopted a constitutional form of government in 1890. They have 28,000 thousand schools with 72,000 teachers and 3,410,000 pupils. There are in Japan representatives of 18 foreign mission societies, 428 missionary stations, 598 missionaries, 177 ordained, 421 lay, 18 men and 403 women, 682 native workers, 131 ordinary, 236 teachers, 315 helpers, 220 churches, 31,863 members, 5,448 added last year, 17,092 Sabbath school scholars, 48 high schools with 4,663 pupils, 72 day schools with 4,257 pupils. Native contributions last year \$99,403."

Acknowledgments.

Received by the Rev. W. Reid, D.D., Agent of the Church of Toronto, Office, Confederation Life Buildings, Rooms, 62-65.

Table listing donors and amounts: Kontvillo 2 00, Wallace, St. Matt. 5 00, Earlton & W Brand 2 00, Moncton 10 00, Spring Hill 5 00, Wolfville 1 00, Grand River 1 49, Thornburn & Suth Riv 1 00, Bloomfield, O'Leary & Co 8 00, St. John, St. Stephen 15 00, St. George 2 00, Pugwash 7 00, St. John, St. David's 15 00, Mabbou & Pot Hood 3 00, Sydney, St. Ann 5 00, Richibucto 5 00, Gore & Kennetcook 2 00, Truro, St. Paul's 5 00, Antigonish 5 00, Rockland 5 00, Kingston, Cook's 6 66, Cookstown 2 00, Boissvain 9 30, Winchester 50 00, Apple & Gravel Hill 4 00, Rev W. McKay, Duart 25 00, Duart & Highgate 5 00, Clifford 5 00, Craichurst 15 00, W Guillembury, 2nd 22 00, Comox 22 50, Oneida 45 50, Goderich c c 15 00, Holstein 16 00, St. Peter's c c 21 00, Beachburg 28 00, M R T Ayr 5 00, Bracebridge 1 00, Morden 40 00, Arnprior 234 00, Springfield 4 50, English Settlement 40 00, W R Sutherland 5 00, Penetanguishene 35 00, Ham, Knox c c 10 00, Lucknow 10 30, Shakespear s s 5 00, Hepworth 5 00, L'Original 25 00, Port Credit 5 00, Fergus, St. And 10 00, Collingwood 75 00, Quebec, St. And 100 00, Metcalf s s 5 00, Renfrew 250 10, Calabogie 10 00, Fingal 10 00, Mount Albert 10 00, Elora, Chalmers 6 50, Garden Hill 5 00, Bolton 23 00, O Stewart 25 00, Ottawa, Bank st s s 41 69, Scotsburn, N S 3 70, Galt, Knox 46 50, Pilot Mound 15 00, Milton 14 00, Bradford 20 00, St Johns 3 00, Monto, St Johns 27 00, Moss & Cobden 25 00, Friend, Galt 1 00, Friend, La Prairie 300 00, Austin 5 00, Briarwood 3 50, Wyoming 43 00, Winnipeg, St. And 156 40, Eldon, St. And 18 33, s s 2 00, Harriston, Knox 19 55, Wm Duncan 5 06, Vaughn, Knox 45 00, Athelstane 15 00, Mont, Calvin s s 20 00, Sawyerville 12 50, Mrs B McKay 5 00, Green Valley 7 90, Cannington 35 00, Kingston, Zion 6 30, W G Rogerson 10 00, Glenvale & Co 11 00, Wellington 5 00, Nepean & Bells Cors 15 00, Stouffville 8 60, Chesterville 53 25, Morewood 18 69, Skipness 9 15, Anon., Tor 5 00, Mrs Walker, Chatham 5 00, Weston 15 00, Stonewall 7 70, Brant 2 95, Trenton 12 00, Per Rev P M Morrison 52 60, Bridgetown & Anpls 20 00, Per Rev A Findlay 50 00, Pittsburg 12 00, Lutsville 10 00, Lake Dupplin 4 25, Ayrton, Wm Gallaher 10 00, Cookstown 15 00, Inan, Knox 112 00, Surrey Field 3 00, \$60,357 37

ASSEMBLY FUND.

Table listing donors and amounts: Rec'd to 5th April \$3,597 47, Whitton 2 00, Keene 10 00, Tor Central 20 00, Harriston, Knox 8 00, Faversham 0 15, McIntyre 0 50, Calgary 6 06, Boscurvis 1 00, Tor West ch 9 75, New W'minster, St And 1 60, Tait's Corners 1 00, Craignale & Co 2 00, Kingsbury 3 00, St Marys, Ist 13 50, Nicolson 1 00, Collingwood 6 00, Sarnidale 1 00, Waubashene 1 00, Dunn's ch 1 00, Alliston 2 00, Dunedin 2 00, Creemore 2 00, Tor St Enoch's 6 00, Orillia 15 00, Warwick 1 25, Watford 3 75, Victoria, St. And 9 30, Elgin 5 00, Mont, Erskine 30 00, Mont, Knox 20 00, Peterboro, St Paul's 30 00, Keady 2 00, Sylvester & Co 2 00, Lewis 2 00, Winchester 2 50, Clifford 5 00, Kinnear's Mills 3 03, Greenbank 3 75, Mile Isles 1 00, Arnprior 8 00, Lucknow 1 50, L'Original 5 00, Cumberland 3 00, Port Credit 1 00, Tarbutt 3 00, Rathe 3 25, Quebec, St. And 15 00, Flodden 2 25, Renfrew 15 00, Camden & Newburgh 3 00, Garden Hill 1 00, Wick 4 00, Pilot Mound 4 00, Milton 2 25, Ross & Cobden 4 00, Portage La Prairie 10 00, Wyoming 5 00, Winnipeg, St. And 15 00, Point Edward 2 10, W. Guillembury, Ist 2 00, Midland 3 00, New Lowell 2 00, Monck 1 00

HOME MISSION FUND.

Table listing donors and amounts: Rec'd to 5th April \$53,717 21, Whitton 8 00, Newtonville 7 00, Blyth 0 50, Beekwith 25 00, Ailsa Craig 41 94, Hon. D. Wark 5 00, Rev. J. Goforth 15 00, Toronto, Bonar 15 00, Tor, Coll. ge st b cl 10 00, McIntyre 1 25, Calgary 36 75, Boscurvis 8 00, Marthaville 5 00, Tor, West 50 00, Tor, St. And, h m aux 39 00, Dovercourt 5 00, London, St. And 375 00, Oro, Knox 7 00, Rockvillage s s 7 00, Rossburn 15 00, Morris 4 00, Friend 2 50, Caledon, Mel 10 00, Dumblanoe 8 00, New W'minster St. And 72 00, A Duff & fam 3 00, Galt, Knox 63 72, Parkhill 5 00, Tait's Corners 11 55, Craignale & Co 9 00, Orillia, w h m s 66 00, North Brant 14 00, Church of Scotland 1216 73, Elsonburg s s 19 20, Ramsay 10 10, Dennis ch 4 00, Orillia 100 00, Orangeville 8 00, Oriswood 5 00, St. Johns 20 00, Souris 10 00, Villiers s s 2 50, Fort William h m s 13 10, Nelson 2 50, Free Ch of Scotland 873 85, Annan 17 33, Midway 14 60, Hespeler s s 32 00, Victoria, St. And 32 50, Carluke, St Pauls 35 00, Buevale 17 00, Elgin 39 00, Mont, Erskine s s 50 00, Mont, St. Matt 59 00, Westmeath 9 17, Cameron 2 00, Keady 4 00, Keene 10 00, Hanover w h m s 6 00, Lewis 4 00, Rev J Mowat Douglas 5 00

STIPEND AUGMENTATION FUND.

Table listing donors and amounts: Rec'd to 5th April \$21,332 56, Whitton 14 40, Beekwith 15 00, Ailsa Craig 31 88, Mon D Wort 5 00, Tor, Bonar 15 00, Tor, College St b cl 15 00, Harriston, Knox 6 00, McIntyre 25 00, Calgary 13 00, Toronto West 40 00, London, St. And 2 00, Oro, Knox 4 00, Rossburn 5 00, Cedarville, & Co 10 00, New W'minster, St. And 40 00, Tait's Corner 2 60, Wroxeter 5 18, North Brant 4 00, Tor., St. Enochs 2 50, Ramsay 1 00, Beverly Ladies 5 00, Dunn's ch 3 00, Orillia 72 00, Watford 15 00, Orangeville 5 00, Fairbank 10 00, St John's 8 00, Nelson 2 50, Midway 4 30, Victoria, St. And 2 00, Elgin 3 00, Mont, St. Matthews 40 00, Keady 1 00, Lewis 5 00, Keene 2 00, Winchester 10 00, Appls & Gravel Hill 10 00, Cliford 4 00, Thornbury, & Co 5 11, W. Guillembury, 2nd 10 00, Comox 12 00, Holstein 3 00, Mile Isles 5 00, Anon., Parkdale 15 00, Arnprior 120 00, Warwick, Knox 2 50, Springfield 4 50, Penetanguishene 9 00, Lucknow 3 00, Hepworth 5 00, L'Original 25 00, Port Credit 15 00, Ross & Cobden 15 00, Lunenburg 35 00, Portage La Prairie 125 00, Van Kirk Hill 15 00, Wyoming 9 00, Selkirk 10 00, Winnipeg, St. And 75 00, Point Edward 7 50, Two sisters 15 00, Athelstane 15 00, Mont, Calvin ss 15 00, Sawyerville 12 50, Cannington 15 00, Glenvale, ac 5 00

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Table listing donors and amounts: Victoria, St. And 32 50, Carluke, St Pauls 35 00, Buevale 17 00, Elgin 39 00, Mont, Erskine s s 50 00, Mont, St. Matt 59 00, Westmeath 9 17, Cameron 2 00, Keady 4 00, Keene 10 00, Hanover w h m s 6 00, Lewis 4 00, Rev J Mowat Douglas 5 00, Gore Bay 17 70, Storrington 12 00, Markham 4 00, Mont., St. Gabriel 64 00, Atwood 23 00, Anon., Tor 5 00, Mrs Walker, Chatham 5 00, Weston 15 00, Stonewall 7 70, Brant 2 95, Mont, Calvin ss 15 00, Per Rev P M Morrison 52 60, Bridgetown & Anpls 20 00, Glenvale, ac 5 00

Table of financial contributions and mission funds, including items like Napan &, Scotville, Tor., Bloor St s s, Ham., Wentworth, Markman, Mont., St Gabriel, Atwock, Selkirk, Scarborough, Knox, Weston, Trenton, Elitville, and Foreign Mission Fund.

\$23,376 48

Table of financial contributions including items like Anon., Mrs Walker, Weston, Ironton, Ormstown, Tor, St And, W Guillimbury 2nd s s, Rockland, Pittsburg, Millbank, Ayton W Gallaher, Cookstown, Surrey Field, Tor, Erskine s s.

\$91,133 71

KNOX COLLEGE FUND.

Table of financial contributions for Knox College Fund, including items like Tor, West, Dunblane, Tai's Corners, N Brant, Tilsonburg, Dennis oh, Orillia, Orangeville, St Johns, Keady, Lewis, Clifford, W Guillimbury, 2nd, Luckman, Garden Hill, Bolton, D Stewart, Milton, Bradford, St Mary's, Knox, Wyoming, Woodville, Vaughan, Knox, Cannington, Stouffville, Tor, Bloor st s s, Ham, Wentworth, Cookstown, Tor, Erskine s s.

\$5,141 16

QUEEN'S COLLEGE FUND

Table of financial contributions for Queen's College Fund, including items like Tor, St Enoch's, Orillia, Carluke, St Paul's, Arnprior, L'Original, Port Credit, Collingwood, Garden Hill, Wyoming, Woodville, Ham, Wentworth, Trenton.

\$1,979 72

MONTREAL COLLEGE FUND.

Table of financial contributions for Montreal College Fund, including items like Millo Isles, Collingwood, Wyoming, Woodville.

\$629 00

MANITOBA COLLEGE FUND.

Table of financial contributions for Manitoba College Fund, including items like Tor, Collogo st b cl, Tor, West, Rosburn, Cedarville & Co, Church of Scotland, Orangeville, St John's, Victoria, St And, Keady, Cashel, Winchester, Clifford, Arnprior, Lucknow, L'Original, Ronfrow.

WIDOWS & ORPHANS FUND.

Collections and Donations.

Table of financial contributions for Widows & Orphans Fund, including items like Rec'd to 5th April, Whitton, Tor, Bonar, Rev J Gotorth, Tor, West, Rosburn, Cedarville & Co, W Guillimbury & Co, N Brant, Tilsonburg, Dunlop's oh, Orillia, St Johns, Mildway, Victoria, St And, Elgin, Lewis, Winchester, Clifford, W Guillimbury 2nd, Springfield, Lucknow, L'Original, Ratha, Collingwood, Quebec, St And, Finsal, Garden Hill, Pilot Mound, Milton, Bradford, Ross & Cobden, Innerkip, St Mary's, Knox, Portage la Prairie, Vankeek Hill, Wyoming, Winnipeg, St And, Athelstone, Mont, Calvin ch, Cannington, Stouffville, Ham, Wentworth, Weston, Trenton, Mrs D A Irvine, Cookstown.

\$4,735 25

Ministers Rates.

Rec'd to 5th April. \$2,643 82

Table of minister rates including items like J McLeod, W G Jordan, H Hume, McLean, W Burns, J J Cochran, W Penman, McArthur, McReid, Dr Mackay, W Gould, Dr Smith, J Goforth, D Mac Gillivray, J H MacVicar, M Mackenzie, W H Grant, K MacLennan, J Wilkie, J W Campbell, Dr Buchanan, H Russell.

FOREIGN MISSION FUND.

Table of financial contributions for Foreign Mission Fund, including items like Rec'd to 5th April, Whitton, Newtonville, Blyth, Ailsa Craig, Brucefield, Union, Friend, Rev J Goforth, Rev W H Grant, Rev D Mac Gillivray, Toronto, Bonar, Tor., Collogo St b cl, Gaelpb, St And s s, Feversham, Moityre, Calgary, Tor. F M Conference, Toronto, West, S Plympton, B Gloucester, Mrs J Fraser, Bossburn, Bro, Willis, Friend, Cobden, Melville, Danblane, Rev W Minister, St And, A Duff & fam, Tai's Corner, Craigvale & Co, Friend, Friend, Friend, N Brant, Tor., William St s s, Mass, J Harvey, Ramsay, Danp's oh, Orillia, Orangeville, Fairbank, St. John's, Queen's miss ass, Friend, Rev W Bennett, Souris, Manitou, Anon, Midmay, Nicolson, Alliston, N Luther, London, Ist, Victoria, St And, Sutton, Blake, Elgin, Mont., Erskine s s, do do do do do do, Mont., St. Matt, St. Louis de Gonzague, A Cameron, Kilsyth, Keady, Amos, Keene, Loris, Yorkton cc, Rev J Morvat, Douglas, Glenboro, Cypress.

Cape North	5 00	Sydney, St And.	30 00
do s s	4 00	Cape North	22 00
Mid. Stewiacke	9 02	New Glasg, Jas oh.	110 00
Youghall	7 00	New Carlisle.	4 25
Scotsburn & Hermon	10 00	Springside.	20 00
Springside.	17 00	Chipman.	11 00
Int. P G Heine.	33 00	Harvey & Acton.	16 81
Truro, St Pauls.	40 00	Richmond Bay W.	25 00
Antigonish	150 00	Hx, Park st.	130 00
Mid. Musquodoboit.	15 00	Woodstock, St Paul's.	29 00
Orford	21 05	Hopewell, Union	45 00
Richmond Bay W.	80 00		
Hx, St Matthews	10 00		\$7,880 16
Hx, Park st.	79 45		
Truro, St And, ad'l.	4 60		
Cove Head	27 00		
Hx, Chalmers	100 25		
St John, St John's.	2 55		
Springshill.	35 00		
For North-West.			
Bridgetown & Ann.	\$20 00		
Hillsville, Hermon s s.	22 60		
Pasquash.	10 00		
Truro, St. J.	20 00		
	\$11,082 88		

AUGMENTATION FUND.			
Prev. aekld.	\$4,842 66	Div B of B N A.	301 73
Canada.	30 00	New Mills, Char &c.	12 00
Yub Dublin.	10 00	Alumni Assoc.	48 00
Murray Harbor S.	25 00	Truro, Ist.	20 00
Richmond Bay E.	12 50	Bloomfield O'L &c.	15 00
St George, N B.	23 00	St Johns, St David's.	60 00
Douglas town.	10 00	St George.	11 00
Blair River.	26 00	Musq Har adl.	3 00
Chatham, St John's.	25 00	Princeton.	15 00
Hx Grove.	25 00	Int. Mrs E Grant.	90 00
Kentville.	25 00	" Geo Sanderson	75 50
Musquodoboit Har.	20 00	" W Patterson	93 44
Kentville & Lakeville.	18 00	Pictou, Prince st.	88 22
Emp.	10 00	Baillie, Tower Hl &c	6 66
Chas Gregor.	50 00	Pugwash.	15 00
Wallace, St Matt.	36 00	La Have.	15 00
Emdale.	10 00	St John, St And.	55 00
Hx, St And.	1 00	Charlottet, St Jas.	45 00
Eastown & W Branch.	15 00	St Johns, St Stephens.	60 00
Hx.	84 00	Bridgewater.	20 00
Sydney Mines.	30 00	Richm, St And.	10 00
Moncton.	30 00	Coll closing, collection	30 50
"A Friend"	00 00	Int, Rev R Laing L C.	50 00
Smith Bay For &c.	30 00	Div Merch Bank	56 00
River Hebert.	20 00	" B of N S	228 80
Seet Harbor.	20 00	Truro, St Pauls	25 00
Wareley & Fall Riv.	7 00	Antigonish	25 00
Seckville.	2 25	Int. Abert Grant.	2 60
Hx.	5 50	Oxford	4 60
St John, Calvin.	11 00	Richmond Bay W	5 00
Strath Lorno.	29 00	Cove Head	60 00
New Mills, Charlo &c.	53 00	Hx, St Matt.	60 00
Predicton, St Paul's.	135 00	Hx, Park st.	65 24
Thornburn & Suth Riv.	40 00	Int T B Crosby	12 00
Truro, First.	100 00		\$10,765 54
Bloomfield, O'L &c.	25 00		
Lake Anislie.	20 00		
New Annan.	12 00		
St James & Milltown.	23 00		
Princeton miss assoc.	75 60		
Dundas.	25 00		
Encardine.	11 00		
Charlottet'n, Zion	70 00		
Moncton.	20 00		
Richmond.	34 00		
Portuquigau.	13 35		
Baillie, Lynfield &c.	9 10		
Newport.	25 00		
St Croix.	10 60		
La Have.	42 00		
St John, St And.	125 00		
St Matt.	275 00		
Scotsburn.	27 50		
Charlottet'n, St Jas.	85 00		
Hx, Chalmers.	110 00		
Rev E A McCurdy.	10 00		
St Springs.	17 00		
Hermon.	10 00		
St John, St David's.	111 00		
Carletonmouth	40 00		
Carleton & Chevoque.	10 00		
Laund.	110 00		
St David's, St Sohn.	172 00		
Bridgewater.	20 00		
Blair River.	37 50		

Int W S Rogers	70 00
Hx, Park st.	10 00
Int E S Williams.	27 00
	\$1,136 56
MANITOBA COLLEGE.	
Prev. aekld.	\$176 95
St Johns, St Davids	20 00
Pugwash.	5 00
St John, St Step	25 00
Goro & Kennetcook.	3 50
Antigonish.	5 00
	\$25,45

COLLEGE FUND.	
Prev. aekld.	9,042 23
Int on Bank deposit	18 42
New Dublin.	3 00
Loch Lomond.	2 00
Chatham, St John's.	10 00
Kentville.	15 00
Musq Harbor.	3 00
Wallace, St Matt.	10 00
Elmsdale.	5 00
Eastown & W Branch.	7 60
Sydney Mines	10 00
Spring Hill.	25 00
North Shore & N Riv.	5 00
Wolfville.	5 00
Div B of B N A.	301 73
New Mills, Char &c.	12 00
Alumni Assoc.	48 00
Truro, Ist.	20 00
Bloomfield O'L &c.	15 00
St Johns, St David's.	60 00
St George.	11 00
Musq Har adl.	3 00
Princeton.	15 00
Int. Mrs E Grant.	90 00
" Geo Sanderson	75 50
" W Patterson	93 44
Pictou, Prince st.	88 22
Baillie, Tower Hl &c	6 66
Pugwash.	15 00
La Have.	15 00
St John, St And.	55 00
Charlottet, St Jas.	45 00
St Johns, St Stephens.	60 00
Bridgewater.	20 00
Richm, St And.	10 00
Coll closing, collection	30 50
Int, Rev R Laing L C.	50 00
Div Merch Bank	56 00
" B of N S	228 80
Truro, St Pauls	25 00
Antigonish	25 00
Int. Abert Grant.	2 60
Oxford	4 60
Richmond Bay W	5 00
Cove Head	60 00
Hx, St Matt.	60 00
Hx, Park st.	65 24
Int T B Crosby	12 00
	\$10,765 54

BURSARY FUND	
Prev. aekld.	784 83
Int D I Welsh	60 00
Int E F Hart.	60 00
Kentville.	3 00
Sydney Mines.	2 00
Earltown, Kirk.	2 50
Rev J Carruthers, C B	6 00
Grand River, C B	3 00
Truro, Ist.	3 73
Bloomfield O'Leary &c.	5 00
St John, St Davids.	10 00
Princeton.	5 00
Chipman.	5 00
Hx, A Friend	5 00
Baillie, Lynfield &c.	2 60
St John, St And.	5 00
Wallace, Knox.	4 00
St John, St Stephen's.	30 00
Richm, St And.	3 00
Rev W B Bruce	2 00
Murry Harbor.	3 00
Cape North.	8 00
Truro, St Pauls.	00 00
Antigonish.	5 00
Int F F & Co.	5 00

Rev Geo Bruce, ra.	6 00
Grand River.	5 00
	\$9,529 50
Rec'd by Rev. Robt. H. Warden, D.D., Presbyter'n Offices, Montreal, to 6th May, '94.	
FRENCH EVANGELIZATION.	
Already aekld.	\$21,586 77
Buckingham, St And.	17 50
London, St And.	75 00
Stonewall, Man.	5 00
Mrs McMurdy, Kriston.	5 00
Dunford s s.	3 54
Kirkton.	30 00
Inhames Road.	30 00
Miss Dawes, Lachine.	5 00
Jas Kinnear.	10 00
Mout, St Matt.	0 00
Newmarket s s.	10 00
A Campbell, Annap'ls.	10 00
John McSweeney.	1 00
Carleton Pia, Zion.	7 00
Thos Weir, Spen.	2 00
W Bell Dawson, Otta.	5 00
Jennie E Duncan.	5 00
A Cameron.	1 00
Rev A W Lewis.	20 00
Mrs D B McLean.	5 00
Mrs Freeland.	5 00
Perth, Knox s s.	6 00
St Stephen's Riv. N B.	3 00
J K McLean.	5 00
Atelstone.	15 00
Mont, Chalmers.	20 00
Dr J H McIntosh.	10 00
St Hyacinthe, per Miss Mosley.	10 25
St Hyacinthe, per Miss Chartrand.	10 00
S E Wueker, Mass.	5 00
Shakespeare s s.	4 00
Mrs A H Gowan, Bar.	10 00
Renfrew, St And.	50 00
L'Original, St And.	10 00
Caledon, Knox.	5 00
P Harper, Ann.	5 00
Antigonish, St Jas.	40 00
Jas Black.	1 50
Kenyon.	13 18
Mont, Calvin s s.	10 00
J C Campbell.	1 00
Spry Bay c e.	3 00
Valeyfield.	5 15
Salem s s.	5 00
T A Dawes, Lachine.	25 00
Ross & Cobden.	10 00
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1 July.

THE BIRTH OF JESUS.

Les. Luke 2: 1-16. Gol. Text, Luke 2: 11.
Mem. vs. 10-14. Catechism Q., 82.

HOME READINGS.

M. Luke 1: 1-17..... The Forerunner Announced.
T. Luke 1: 46-56..... The Song of Mary.
W. Luke 1: 67-80..... The Song of Zacharias
Th. Luke 2: 1-16..... The Birth of Jesus.
F. Mic. 5: 1-7..... Out of Bethlehem
S. Gal. 4: 1-15..... The Fullness of Time.
R. Rom. 1: 1-17..... The Gospel the Power of God.

Time B.C. 5.—Augustus Cæsar, Emperor of Rome, Herod, the Great, King of Judea.

Opening Words.—Prophecy had declared that Christ would be born at Bethlehem. Joseph and Mary were living at Nazareth in Galilee, but a decree of enrollment was issued by Cæsar Augustus, the Roman Emperor, which required them to go to Bethlehem to be enrolled. There Jesus was born and laid in a manger, because there was no room for them in the inn.

Helps in Studying.—1. "In those days"—about the time of the events told in the first chapter. "All the world"—all the Roman world. "Taxed"—Revised Version, "enrolled." 2. Revised Version, "This was the first enrollment made when Quirinus was governor of Syria." 3. "His own city"—the city of his own family or tribe. 8. "The same country"—near Bethlehem. 9. "The glory of the Lord"—a bright light, the token of God's presence. 10. "To all people"—to Israel and to all the world. 11. "Unto you"—unto you shepherds, Israel, all. "The city of David"—Bethlehem, where David was born. "A Saviour"—see Matt. 1: 21. "Christ"—the Christ, the Messiah, the Anointed One. "The Lord"—Jehovah. 12. "Swaddling clothes"—bandages which were tightly wrapped around a new-born child. 14. "On earth peace, good will toward men"—Revised Version, "peace among men in whom he is well pleased." Isa. 9: 6.

Introductory.—Who was the author of this Gospel? What do you know of his life? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *The Birth of the Child.* vs. 1-7.—What decree did the Roman emperor issue? When was this decree made? Where did Joseph and Mary live? Why did they go to Bethlehem? What took place while they were there? Where was the child laid? Why? What had been prophesied about his birth? How did Christ, the Son of God, become man? How doth God execute his decrees? What are God's works of providence?
II. *The Vision of the Angels.* vs. 8-14.—Who were in the fields near Bethlehem? Who appeared to them? How were they affected? What did the angel say to them? By what sign were the shepherds to know the infant Saviour? Wherein did Christ's humiliation consist? Who appeared with the angel? What were they doing? What was their song?

III. *The Faith of the Shepherds.* vs. 15, 16.—What did the shepherds resolve to do? Where did they go? When is the best time to seek Jesus? What did the shepherds find? What did they then do? v. 17. How was their report received? v. 18. What is said of Mary? v. 19. How did the shepherds show their faith?

1. Christ was born a Saviour for you, for me.
2. As soon as we hear of this Saviour we should hasten to find him.

3. When we have found him we should tell of his love to others.

4. "Christ the Lord" is divine as well as human, God as well as man.

8 July.

PRESENTATION IN THE TEMPLE.

Les. Luke 2: 25-38. Gol. Text, Luke 2: 32.
Mem. vs. 27-32. Catechism, Q., 83.

HOME READINGS.

M. Luke 2: 25-38..... Presentation in the Temple.
T. Isa. 42: 1-16..... A Light of the Gentiles.
W. Isa. 60: 1-14..... The Glory of the Lord.
Th. Isa. 8: 11-18..... A Stone of Stumbling.
F. 1 Pet. 2: 1-14..... A Rock of Offence.
S. Rom. 15: 1-5..... A Root of Jesse.
R. Psalm 111: 1-10..... A Psalm of Praise.

Time.—B.C. 4, forty days after the birth of Jesus; Augustus Cæsar, emperor of Rome; Herod the Great king of Judea. Place.—Jerusalem in the temple.

Opening Words.—Eight days after the birth of the Saviour he was circumcised according to the Jewish law, and by divine command received the name of Jesus. On the fortieth day after his birth he was taken to Jerusalem and presented to God in the temple, and Mary made the required offering, which, as she was poor, consisted only of a pair of turtle-doves. Lev. 12: 2, 6, 8. While they were in the temple the events of this lesson took place.

Helps in Studying.—25. "The consolation of Israel"—the Saviour who was to comfort them. Isa. 40: 1, 2. 26. "The Lord's Christ"—the Anointed of the Lord. 27. "By the Spirit"—by his guidance. "The custom of the law"—see Num. 18: 15, 16. 29. "According to thy word"—see v. 26. 30. "Thy salvation"—thy Saviour. 31. "All people"—both Jews and Gentiles. 32. "A light"—see Isa. 25: 7; 42: 6; 49: 6; John 1: 4, 9; Acts 13: 47; 23: 28. 34. "The fall and rising"—some fall through unbelief, others are raised up through faith. Or it may be one class only; those cast down by a sense of sin, and then raised up by faith in this Saviour. "Spoken against"—this prophecy was fulfilled during his entire life, and in every age since he has been despised and rejected. 35. "A word shall pierce"—his sufferings and death shall deeply afflict thy soul. "May be revealed"—Mal. 3: 1; 1 Pet. 2: 7, 8; Heb. 4: 12. 37. "Departed not"—was uniform in her daily attendance upon the temple service.

What name was given to the infant Saviour? When and why was he presented in the temple? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *The Joy of Simeon.* vs. 25-32.—Who was Simeon? For what was he waiting? What had been revealed to him? Under whose influence did Simeon come into the temple? Who brought the child Jesus? For what purpose? What did Simeon do? How did he express his joy? What made him so joyful? For whom was this salvation prepared? What was this salvation to be to the Gentiles? How? What to Israel?

II. *The Wonder of Joseph and Mary.* vs. 33-35.—What did Joseph and Mary think of the things? What did Simeon say of the child to Mary? Meaning of this? What did he say to her of her own sufferings? How did this come to pass? What was this treatment of Christ to do? How does our treatment of Christ reveal our hearts? What is said in 1 Cor. 1: 23, 24.

III. *The Prophecy of Anna.* vs. 36-38.—Who came in at that instant? What was her religious character and practice? What did she do? For what did she give thanks? Of whom did she speak? To whom? Who were looking for redemption? Who is the Redeemer of God's elect?

1. God never disappoints those who trust him.
3. We should receive him with joy and love.
4. Those who reject him fall into ruin.
5. Those who receive him have eternal life

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