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# Presbyterian Record.

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## CONTENTS.

EDITORIAL NOTES.	225	YOUNG PEOPLE'S SOCIETIES.	
The Twenty-ninth of September.....	227	Genesis and Growth of the Augmentation Scheme	237
CHURCH NOTES AND NOTICES.....	230	OTHER WORK AND WORKERS.	
OUR HOME WORK.		Ten Days in Korea.....	240
Augmentation West.....	231	Pen Pictures from Korea.....	241
Rev. J. Pringle.....	231	A Himalayan Legend.....	242
Dr. Robertson's Two Facts.....	232	The Condition of Women in India.....	243
OUR FOREIGN MISSIONS.		LIFE AND WORK.....	246
Bicycling in China.....	233	From Merchant to Tramp.....	247
The Way Made Plain.....	233	An Awful Deed—An Infidel Orator.....	247
Harvesting in Honan.....	234	Mabel Ashton's Dream.....	248
A Village Fight in China.....	234	Prohibition and Personal Liberty.....	250
Notes from Honan.....	235	RECEIPTS.....	251
A Mohammedan Girl in India.....	235		
Learning the Language.....	236		

In viewing afar off the progress of the Kingdom in the movements of nations, and rejoicing thereat, let us not forget that the results thus obtained are but a small part of the total. The greening of forest and plain into life and beauty, is by the growth of each blade and leaf; and the coming of better days to earth is by the growing goodness and beauty of each heart and life.

The Quebec conference is one of the signs of the times, a forerunner, even amid the clang of forging cannon and building battle-ships, of the good time coming when the only triumphs shall be those of peace. Even should nothing come of it,—which is practically impossible,—the meeting marks an era, and in these as in all else good, failure will but stimulate effort, which shall go on until it bring in universal peace.

By self indulgence, character shrivels; by duty and discipline it grows. Therefore when duty is set before us and discipline laid upon us it is matter for thankfulness. Not that penance is helpful, for it often ministers to the most subtle kind of self indulgence, self righteous pride. But if duty is bravely faced because it is duty, and discipline borne as from a loving Father's hand, the character that emerges is purer and stronger on account of the way that it has come.

The long evenings are coming again with their possibilities of good and evil. By using them wisely and well they may be made a great source of profit and education as well as of enjoyment. By wasting them they become useless, yea hurtful in the formation of character. By abusing them they may help to lead downwards. To many in youth, their evenings have been ruin; to many salvation. "What effect shall the evenings of this autumn, and the coming winter, have in shaping my character."

The coming winter in our work for the Schemes of our Church should yield larger results than any heretofore, for there is more work to do. In Home, and French, and Augmentation Work, there is more to be done, more fields waiting, more doors opening.

But especially is this the case in Foreign Work. From all our Foreign fields the cry for help comes with increasing earnestness. The Maritime Synod has a larger work than ever before. Each Eastern giver should send at least 25 per cent. above last year for Foreign Missions, some more. The older fields are enlarging and there is, besides, the new Korean Mission. The Western section has had to close up some work in India, thus taking a backward step. Let this year mark advance, or some will perish without the Gospel who should receive it at our hands.

Schools and Colleges, with all their measureless results to the young of the land, will soon be opening for the winter. What a factor the education of the coming session will be in their lives! But a far greater factor in these lives will be the shaping of their characters, from teachers and companions. A winter's learning, more or less, may not make a very great difference in a life; but a winter's growth of character, in the learning or forming of habit, may be the turning point of a life. What need for care in the character of the teachers and institutions to which our children go, and the companionships they form! What need of prayer for schools and colleges that they may be centres of pure and lofty life and thought; that good character may be their first aim and good scholarship their second; that their motto may be, sound morals, with a sound mind, in a sound body.

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The Convention season is now pretty well past. All kinds of societies and organizations; scientific, philanthropic, literary, religious; usually meet once a year, for the most part in summer, to review the past, compare notes, and plan for the future. These gatherings combine the advantages of a holiday, relaxation from work, with interchange of ideas, and men and women return from them with fresh zeal and often new ideas and inspiration. All our societies connected with religious work and church work, have had their annual gatherings of different kinds. The time for beginning another year of active work has come for many. Let it be better than any that have gone before. We have added experience and knowledge, we are building upon the work of the past and should do better than in former years. We realize more fully our weakness, our mis-seeking find. Our years, too, are passing. help, and should seek it more earnestly, and seeking find. Our years, too, are blessing. One fewer remains in which to make up the sum total of our life work, before it is called in for review.

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It is a striking fact, one to be thankful for, that all the world wide organizations are Christian, not only having their origin and centre in Christian nations and controlled by

Christian people; but they are for definitely Christian work. Other organizations; scientific, literary, etc., may embrace some of the nations that are nearer of kin, but only the Christian organizations are world wide. Christian love surmounts all barriers of race or color or tongue. This summer has seen a World's S. S. Convention in London; a World's C. E. Convention at Nashville, Tennessee; and a World's Y. M. C. A. Convention at Basle, Switzerland. Last year a World's W. C. T. U. Convention met in Toronto.

Some of the Churches too have their World-wide organizations. Next year the World's Presbyterian Alliance, made up of representatives from nearly every country under the sun, will meet in Washington.

Then there are other societies such as the British and Foreign Bible Society and many of the Missionary Societies, controlled in some Christian land, that have the world as their field.

Earth has been girdled with steel and steam, but these are weak world bonds. They stand but little strain. Nations bound together only by these, are easily sundered. But earth is being fast girdled by a mightier power, Christian love, which, reaching around it long and loving arms, and passing around it band after band of Christian organization, seeks to uplift it heavenward. Nations bound by these bands are not easily sundered. Selfishness and ambition may strive to separate them, but with ever lessening success, until the kingdoms of this world shall be one in Christ. These World-wide Christian organizations are streaks of the Millennial dawn.

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### THREE WRONGS RIGHTING.

There is one event of recent history which gives promise of the bettering of three of the great world ills, that sorely needed cure:

(1) The millions in Cuba, Porto Rico, and the Philippines, were under tyranny from Church and State. Other nations could not, except by war, interfere to give them civil liberty; and none were allowed to enter and teach religious liberty. Rome held them in bondage and ignorance.

(2) The United States, a great, enlightened, people, were centred too much in self, and failed to take their due part in righting world

wrongs. Their home attitude was—America for the Americans; their Foreign attitude—Am I my brother's keeper?

(3) Their attitude towards Britain was often not good. A latent dislike, often becoming patent, seemed deep and wide spread toward the mother country, while the latter patiently and kindly waited until a better day should dawn.

That one event should have done so much towards righting these three great wrongs, no human wisdom could have foreseen, but the work is far toward accomplishment. The war, brief and decisive, has:

(1) Set these peoples free from Spanish misrule, and at the same time given religious liberty; and already Missionary and Bible Societies are preparing to enter these opened doors.

(2) The United States has awakened from its attitude of contented self complacency, and is preparing to take its part as a world power, beginning at once to build a great and costly navy. This may not seem a true forward step, but in the present state of the world it is necessary, for only by being able at once to enforce their will can the best nations keep the worst in place.

(3) Mother and daughter, the world's two foremost nations, in every respect, have by this war been drawn more closely together in sympathy than perhaps ever before, and at a time when their union is so much needed to keep the grasping selfishness of some of the great world powers in check.

In the workings of Divine Providence in the affairs of men, no seer is needed to interpret the last four months of human history; and the same Providence, all wise, all mighty, will in His own good time and way bring about that ideal world so long foretold, and steadily and surely coming.

But while we recognize the sword as God's instrument to effect, in His own way, His own wise purposes, let us not forget that our weapon is the Sword of the Spirit. God alone can be entrusted to use the sword of men wisely and well. Men can only with safety use the Sword of God. And while we thank Him for the results of war, let us give thanks for the return of peace, and pray that His judgments in war may not again be needful in the world's deliverance from sin and wrong.

29 SEPTEMBER, 1898.

A notable day in Canadian history. May we not, without presumption, say—a notable day in world history. Provinces and States have had Prohibition, but it is the first time that a nation of the extent and position of Canada, has brought to vote the banishment of the drink traffic.

It is a proud position for any nation to occupy, to be the first to consider, in this manner, this great reform. Still prouder will it be, if on the 29th September, Canada decides to place the liquor traffic in the list of evils which she prohibits; if on that day the—Sovereign People—decide that they will be no longer sharers in the guilt and gain of a traffic which ruins so many of their young men, brings poverty and misery to so many of their homes, and is so fruitful a cause of crime.

#### A Strange Fact.

Is it not, that up to this time, with all the reforms of the years and ages past, with all the evils that, one after another, have been prohibited, no nation, even the most advanced, has ever heretofore asked itself the question, whether it would prohibit the trade in that which is almost universally admitted to be one of the greatest evils of the world, and the cause of more poverty, misery, and crime, in the world than any other thing.

#### A Stranger Fact.

Is it not, that when the attention of a nation is called to this evil, and she asks herself whether she will longer have a share in the traffic, give it protection, make it lawful, that there should be any opposed to doing so; any who should oppose the driving out of this common foe; and vote and work to have it encouraged and given a home and shelter under the law of the land?

#### Who Will Oppose?

(1) The liquor sellers, saloon keepers, keepers of gambling houses, brothels, and all such places where strong drink is sold as a helper in the business of hurrying men down to ruin. All these will with one voice oppose Prohibition. They make gain by the traffic. They think of the gain, not the harm. They do not want Prohibition. They will vote against it.

(2) Most of those who patronize liquor shops, saloons, gambling houses, brothels, etc., will oppose Prohibition. A few, who are dragged there by their appetites, or by companions, would like the traffic abolished, but most of them will vote against Prohibition.

(3) Some who neither keep nor haunt saloons, or other places where strong drink is sold, but who like to have it in their homes, and to take a glass occasionally, will vote against Prohibition. Very few of them will vote for it.

(4) Some who rarely take strong drink, but would like to be able to get it if they should want to do so, will vote against Prohibition.

(5) Some—very, very few—friends of Total Abstinence will vote against Prohibition, for various reasons;—“that it is not the best way of stopping the traffic;”—that “the country is not ripe for it;”—that “it interferes with individual liberty;”—that;—

#### Who Will Vote for Prohibition.

(1) Most of the ministers of religion will vote for it; especially the Protestant ministers. Their lives are given to trying to uplift their fellow men. They know, many of them by bitter experience, that there is no one thing which does so much to hinder their work, to ruin and degrade men, as strong drink.

(2) Along with these, almost unanimously, will be the great army of Christian workers of all kinds: S. S. teachers, missionaries, tract distributors, Y. M. C. A. workers, C. E. workers; in short, almost all, who, with love to their fellow men are trying to do them good in any way, will with one mind and heart vote for Prohibition.

#### The Contrast.

On the one hand, with a very few exceptions, the great host who are trying to uplift their fellow men, to make them better in every way, will be in favor of Prohibition, for they know it would help them. On the other hand, even more unanimously, will be the large class who live by doing harm to others, dragging them down. They do not injure from a desire to injure, but their business injures men and they will try to keep it up.

#### Look Again.

Against Prohibition will be, almost without exception, all who are sinking to a lower level, and all who are, by their life work, sinking others to a lower level. For Prohibition will be most of those who are trying to lift men to a higher, better level.

#### A Question.

Will the great body of Canada's voters think carefully of the above contrast, and the character of the two classes to one or other of which they must ally themselves and which they must support. Even though you may have some questionings as to the best method of stopping the drink injury; though Prohibition may not be your ideal, is it not better than its opposite? Would you not rather ally yourselves with those whose life aim and work is to upbuild, than with those whose life work only destroys. Here is a conflict. The lines are sharply drawn. You cannot be neutral. Look at the two companies. With which will you ally yourself? In favor of which will you give your influence and vote?

#### Responsible for the Evil.

The man who on September 29th votes against Prohibition, saying he does not want it, is responsible—in his measure—for the evils that the liquor traffic will bring, if liquor should win. Further, the voter who stays at home, does not vote, is responsible in his measure for the evil that men, women and children, and homes, will suffer if liquor prevail. Voters cannot get rid of their responsibility. The ballot is a trust. The voter is asked if he wishes to have an evil driven out. If he does not answer by his vote, he is responsible for the harm that the evil does if it stays in. No voter can stay at home and be free from responsibility.

#### “The Country Not Ripe For It?”

It is ripe so far as need is concerned, and ready so far as a great many of the people are concerned, and some of the people will never be ready for it. So the simple question, in a country where government is by the people, is—“do the people want it?” The vote on 29 September, is to give them the opportunity of saying whether they are ready for it.

**"It Would Not be Carried Out."**

It is the part of our legislators to make it workable so that it will be carried out, and if they do not, put in other legislators who will do so. The simple question that the Canadian voter is asked to answer on the 29th of September, is, "Do you want the liquor traffic prohibited by law?"

**"How Will Revenue be Raised?"**

That is not our question. It is for those to settle who manage our public affairs. We have placed them there because we think them competent to manage these affairs. They are asking us if we want Prohibition. If we say "yes," it is their work to adjust the revenue. One fact is plain, that a sober people will raise a revenue more easily than if not sober. Gladstone, one of the greatest of statesmen, said "Give me a sober nation and I will take care of the revenue."

**"Prohibition Interferes With Individual Liberty."**

Certainly it does; so do all laws. The whole statute-book is simply a collection of interferences with personal liberty, prohibiting men and women from doing things that are considered hurtful to the whole. All organized Society is based upon Prohibition.

In savage life every man does as he pleases in so far as he can. The first beginnings of civilization are when a number agree to band together upon certain conditions, laying down laws, naming things that men must not do because they are injurious to others. As civilization advances, these prohibitions increase. As soon as anything is felt to be injurious to a community it is prohibited. In cities people are prohibited building wooden houses, building beyond a certain height, etc.; The law even enters their back yard and prohibits filth. Prohibition in all cases interferes with personal liberty, for the general good, and prohibiting the liquor traffic is not introducing a new principle, but simply adding one more evil to the long list of prohibited things upon the Statute Book.

**"The Government Has Not Said What it Will do."**

The Government has done its part. It asks the people a simple, direct, question. "Do you

want Prohibition." Our part is to answer that question, as simply and directly as it has been asked. If we do not wish it, the Government will have nothing more to do in the matter. If we wish it, then will be the time for the Government to set itself to work to carry out our will, and to find the best means of doing so.

**A Caution.**

Do not stay at home on the plea that there is no need for your vote, that Prohibition will surely carry. That will be one means of defeating it.

Besides, the answer should be as emphatic and decisive as possible, so that the Government may realize that there is no uncertain sound as to the wish of the people. Every possible vote should be polled.

**Leave out Politics.**

Advocates of the liquor interest will certainly try to drag in political interests. Let not this question be entangled in any way with party politics. Let these in the meantime be merged in the common good of the country. There is no political question mixed up with this vote. Men on both sides are in favor of Prohibition, and on both sides against it. When the next General Election comes around be as loyal to party as judgment and conscience dictate, but now, answer simply and truly the one question Do you wish the liquor traffic prohibited in Canada.

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**SELF-FORGETFULNESS.**

Jesus seemed never to think of Himself, while we seem seldom to think of anybody else. If He was tired and sought rest for body and brain, He quickly forgot it all if some one met Him who needed His help.

What a different institution the Church would be if every member lived a life of self-forgetfulness! What a society this would be if each member imitated the Divine Model in this respect! How quickly would the world be brought to Christ if all who bear His name would deny self for the sake of the perishing millions who never will be saved until the love of souls takes the place of the love of ease and pleasure which now so largely control us all.—The Presbyterian Journal.

## Church Notes and Notices.

### CALLS.

From St. Andrew's Church, Orangeville, to Mr. R. W. Dickey, of Seaforth.

### INDUCTIONS.

At Mooretown, Ont., 26 July, Mr. Wm. Bell.

At Hepworth, 12 July, Mr. A. Thompson.  
At Gretna, Ont., 29th July, Mr. T. H. Medd.

At Dunbar, Ont., 9 Aug., Mr. H. Carmichael.

At Cape North, C.B., 2 Aug., Mr. Lachlin Beaton, ordained and inducted.

At Round Lake, by the Presbytery of Regina, 20 July, Mr. W. H. Farrer, ordained to Abernethy Mission Field.

At Cumberland, 16 Aug., Mr. C. D. McIntyre.

### RESIGNATIONS.

Of Park St. Church, Halifax, after a pastorate of nearly thirty years, Mr. Allan Simpson.

Of Alva, Ont., Mr. T. A. Wallace.

Of Earlswood, N.W.T., Mr. McMullan.

Of Sharbot Lake, Mr. G. W. Dyde, from ill-health.

### OBITUARIES.

Rev. James Cowie Smith, D.D., pastor of St. Andrew's Church, Guelph, died at his home in Guelph, 27 July, aged 63 years. He was born in Aberdeen, Scotland, 17 January, 1835. He received his early education in Scotland, and coming to Canada entered Queen's College, from which he graduated in 1861. After three years in Home Mission work, he accepted a call in 1864 to Belleville, and four years later to St. Paul's Ch., Hamilton, where he labored five years. Called to St. Andrew's Church, Guelph, in 1877, he has labored there for the last twenty-one years, until the call home.

Rev. William Scott was born in Carrick Neveigh, Ireland, in the year 1825, and was educated for the ministry in the Presbyterian College, Belfast, Ireland. Coming to Canada he was ordained and inducted by the Presbytery of Montreal, at St. Eustache, in 1853. He afterwards labored at St. Sylvester, Que., and New Carlisle, N.B. Over twenty years ago he removed to P. E. I., where he labored at St. Peter's Road and Bedeque. In 1888 he retired from the active work of the ministry, and has since resided in Charlottetown until his call home.

### PRESBYTERY MEETINGS.

#### Synod of the Maritime Provinces.

1. Sydney, Mira, 6 Sep., 10 a.m.
2. Inverness, Whyco., 27 Sep.
3. P. E. I., Alberton, 1 Sep., 3 p.m.
4. Pictou, New Glasgow, 6 Sep., 1.30 p.m.
5. Wallace, Hx. At Synod.
6. Truro, Truro, 20 Sep., 11 a.m.
7. Halifax, Hx., Chal. Hall, 13 Sep.
8. Lun. Yar., Lahave, 6 Sep., 10.30 a.m.
9. St. John.
10. Miramichi, New castle, 27 Sep., 10 a.m.

#### Synod of Montreal and Ottawa.

11. Quebec, Three Rv., St. And., 13 Sep.
12. Montreal, Mon, Knox, 27 Sep., 10 a.m.
13. Glengarry, Lancaster, 13 Sep., 7.30 p.m.
14. Ottawa, Ot., Bank St., 20 Sep., 10 a.m.
15. Lanark, etc., Carl'n Pl., 13 Sep., 10.30.
16. Brockville, Winchester, 13 Sep., 10 a.m.

#### Synod of Toronto and Kingston.

17. Kingston, Deseronto, 20 Sep., 11 a.m.
18. Peterboro, Port Hope, 20 Sep., 2 p.m.
19. Whitby, Oshawa, 18 Oct., 10 a.m.
20. Lindsay, Cambray, 13 Sep., 11 a.m.
21. Toronto, Tor., Knox, 1 Tu. ev. mo.
22. Orangeville, Orangeville, 13 Sep., 10.30.
23. Barrie, Barrie, 27 Sep., 10.30 a.m.
24. North Bay, N. B., Emsdale, 20 Sep.
25. Algoma, Tarbutt, 14 Sep., 7.30 p.m.
26. Owen S., O. S., Div. Hall, Sep. 20.
27. Saugeen, Clifford, Kx., 13 Sep., 10 a.m.
28. Guelph, Guelph, Kx., 20 Sep., 10.30 a.m.

#### Synod of Hamilton and London.

29. Hamilton, St. Cath., 20 Sep., 10.30 a.m.
30. Paris, Woodstock, Kx., 13 Sep., 11 a.m.
31. London, Lon., 1st, 13 Sep., 10.30 a.m.
32. Chatham, Chat., St. A., 13 Sep., 10 a.m.
33. Stratford, Stratford, Kx., 13 Sep., 10.30
34. Huron, Clinton, 13 Sep., 10.30 a.m.
35. Maitland, Wingham, 20 Sep., 10 a.m.
36. Bruce, Post Elgin, 13 Sep., 3 p.m.
37. Sarnia, Strathroy, 20 Sep., 10 a.m.

#### Synod of Manitoba and the North-West.

38. Superior, Rat Portage, 6 Sep., 10 a.m.
39. Win., Man., Col., 2 Tu. Sep., bi-mo.
40. Rock Lake, Manitou, 2d wk. Sep.
41. Glenboro.
42. Portage, P. la Pra., Sep. 5, 7.30 p.m.
43. Brandon.
44. Minnedosa.
45. Melita, Melita, 1st wk. in Sep.
46. Regina, Regina, 21 Sep., 9.30 a.m.

#### Synod of British Columbia.

47. Calgary, Medicine Hat, 6 Sep., 2.30 p.m.
48. Edmonton, S. Ed., 6 Sep., 10 a.m.
49. Kamloops, Nelson, 7 Sep., 10 a.m.
50. Westminster, Chilliwack, 6 Sep., 8 p.m.
51. Victoria, Vic., St. Col., 6 Sep., 10 a.m.

## Our Home Work.

Our Church Organizations and Missionary Societies have not done much work the last three months. Let us remember that the expenditure of Church Funds in Home and Foreign Missions, and French Work, and Augmentation, and other Schemes, has been going steadily on.

Scottish Gaelic Bursaries open to Canadian students. A Bursary in Arts and another in Divinity, tenable during the Three Years' Course (amount of each about £100 per annum); will be awarded at beginning of Session 1898-99, after competition open to Canadian Gaelic-speaking Students, purposing to enter the ministry of the Church of Scotland For particulars apply to

REV. P. N. MACKICHAN,  
Inveraray, Scotland.

Skaguay, where our first Yukon missionary, Dickey, built his first church, is in the United States territory of Alaska. Dawson City, where the Presbyterian Church U. S. A. began work some weeks earlier, is in Canada. An arrangement has been made by which our missionaries take Dawson City and the Klondike, and the Presbyterian Church U. S. A. takes Skaguay.

A striking illustration of the far reaching results of our French work is seen in the following by Rev. E. F. Seylaz, our French missionary in Ottawa:

"Let me give a few examples which came under my personal notice during my travels in the United States; of so-called Americans with American names whom I knew to be French converts from Canada. Indeed, I know many in Canada and some in this city for that matter, who are fast losing their French nationality.

There are the St. Pierre, now called Mr. Peters; Lariviere, now Mr. Rivers; Lemieux, now Mr. Betters; Leblanc, now Mr. White; Lebrun, now Mr. Brown; Laverdure, now Mr. Green; Beauchamp, now Mr. Beaufield; Blanchard, now Mr. Blanchard; Richard, now Mr. Richards; Hamon, now Mr. Hammond; Reymon, now Mr. Raymond; Racine, now Mr. Root; Denainville, now Mr. Rainville; Roy, now Mr. King, and many others too numerous to mention, among whom we can class Jean Baptiste Boileau, sounding his name J. B. Drinkwater, and J. Baptiste Frudeau signing his name J. B. Waterhole.

All this is not imagination; it is bare fact and is very fine for Americans and their Churches which are thus strengthened, but it is a source of discouragement to us, being a dead loss to our French congregations in Canada.

Still, after all, as the mission's chief aim is to give the light of the Gospel to the people, our aim is attained as these so-called Americans were brought to the light by the instrumentality of the Mission."

It is a familiar fact that many French Canadians, when they turn to Protestantism, have to go to the United States to get work, as doors are often shut against them in their own country; but that they gradually merge into English and lose their name and nationality is not so generally known.

This is the counterpart of what has happened in many cases along the Lower St. Lawrence whose settlements of Scotch Protestants have become French Roman Catholic.

### AUGMENTATION (WEST).

1. Presbyteries will please remember the annual visitation of aid-receiving congregations, to be made before October, the faithful carrying out of which will no doubt accomplish much, and much needed, saving this prosperous year. The idea of having a delegate from the Committee, accompanying each Presbyterial delegation, has had to be postponed.

2. Y. P. Societies are requested to arrange for an Augmentation night in October. A bright discussion on the basis of Principal King's paper in this issue, followed by a hearty contribution, will make an admirable programme.

Sabbath Schools are also appealed to in this regard, and Superintendents will find in the Principal's paper much which will interest the scholars in the working of this scheme

Remember that Y. P. and S. S. contributions go to the Young Folk's Augmentation Fund, which last year amounted to \$922.74, and was devoted to fostering new congregations in the mining regions of British Columbia, under the care of the Kamloops Presbytery. That Presbytery reports that "the recent introduction of the Augmentation Scheme has given a wonderful impetus to church work in those congregations where they have been enabled, by the help of the Fund, to call a minister of their own, and have him regularly settled amongst them."

This is most encouraging and now the Committee ask both S. Schools and Y. P. Societies still more heartily to help on this good work.

A cent yearly at least from each scholar, and five cents at least from each attendant at Y. P. meetings. Such is our modest asking. If we asked more it might hurt some other scheme, but if all will give us what we ask, then the Young Folk's Fund will provide for at least ten new congregations in British Columbia. What a grand and blessed work that would be!

Please attend to this appeal in October or as soon after as may be convenient.

R. CAMPBELL.

Renfrew, Aug. 10th, 1898.



## REV. J. PRINGLE, A PEN PICTURE.

One of the finest pen pictures that we have seen for some time is the following sketch by Faith Fenton, the lady correspondent of the Toronto "Globe," in a letter from the Yukon. It is all the more interesting to "Record" readers as it concerns one of our four Yukon missionaries.

Telegraph Creek, June 28, 1898.

One of the elements of strength in our midst, and of pleasure also, is the presence of the Rev. Mr. Pringle, one of the missionaries sent out by the Presbyterian Church for work in the Klondike. He is one of several, we understand. If the others are like him that church is to be congratulated.

We speak of him as "in our midst." He is at present stationed at Glenora, twelve miles and a rough up-hill trail away. But that is "in the midst" to this splendid, springy man, who may come swinging up the road any day and hour to take tea or dinner, or a shake-down in camp, have a chat, and then go off again on the return trail, perhaps in time for an evening service, or twenty miles up to see a sick man.

He is never weary of step or untimely in speech. He is fearless, outspoken, honest, instant in sympathy, cordial in manner, yet bearing with him always the dignity of his profession. Mr. Pringle is one of those rare men, who, while mixing with all classes of people and giving them unconstrained companionship, yet never permits the flag of Christian manhood to be lowered.

He came up over the Stikine River ice in March. He has lived since then in a wee six feet by eight tent in Glenora. But he is known the district around. He is confident and friend to all. The miners like him, even when he rebukes, as he does not hesitate to do. The Yukon force like him, from the Colonel down to the youngest private. The nurses watch for him as they sit beside their patients far up the trail. His tall, slender, muscular figure is greeted with a shout of welcome as he comes swinging up the hills, his satchel slung over his shoulder, filled with last week's commissions.

It is a burdened and bursting satchel when he leaves, for all the "boys'" letters are in it for home, sweethearts, and wives. They seem to have faith that their missives will speed more rapidly across the continent when started from this well-liked preacher's hands.

It was worth while getting that snapshot on Sunday afternoon, when he sat on a log in the tree shadows, while our boys in twos and threes brought him their letters and commissions. And he took the bursting satchel with its two hundred letters as cheerfully as if it had been a feather-weight, with never a suggestion of that twelve-mile trail and the evening service that was to follow.

To-morrow he will swing past us with a merry greeting, on his thirty-mile tramp to see a sick private. All honor to such a man!

## DR. ROBERTSON'S "TWO FACTS."

"Two outstanding facts," says, Rev. Dr. Robertson, "fifty Missions in Manitoba and the North-West will be without supply by the end of September, when the students return to College; and, double that number of men in the East, in older Canada, without any appointments."

Dr. Robertson makes this the basis of a strong appeal.

"The need of continuous supply is evident. Left vacant, missions lose in numbers, financial strength, and spiritual tone; their development is arrested, and a longer time and more money are needed to ripen them into congregations. Vacant missions present a temptation to the proselytizer and the propagator of strange doctrines too strong to be resisted. In many parts of Ontario silent winters have left missions, that to-day might be congregations, weaker than they were ten years ago.

Will not some of the young licentiates, without families, go west to man these new and promising missions? In Ontario there are said to be fifty vacancies and 140 ministers and licentiates—ninety men in excess of the need. Will not some of these for whom there is no room in the East go to the West to occupy the vacant fields?

Brethren, you have studied that you might preach the Gospel, why not go where there is an opportunity, where men and women and children need you, where missions and settlements must suffer unless the Gospel is preached? What would your Lord do? What would He have you do in the circumstances of our Church? I feel certain He would not have you go competing with two or three score other licentiates for choice vacancies in Ontario, while wide fields in the West were lying untilled. Volunteers may address Rev. Dr. Robertson, Winnipeg, Manitoba."

Few Conveners of Committees have labored more faithfully, in a work entrusted to them by the General Assembly, than was Rev. Dr. Laing, during the last few years, for "Uniformity of Worship." A burnt child dreads the fire, and many of the Reformed Churches, among them the Presbyterian, dislike the thought of anything that may savor, in the slightest degree, of ritual, and the very conservative efforts of Dr. Laing and his co-workers, to provide something that may be helpful as an aid and guide in public worship to remote and frontier fields, has been up-hill work. At last Assembly he felt himself compelled by ill health to resign the conensorship, and Prof. Ross, D.D., of Montreal, was appointed in his stead.

## Our Foreign Missions.

## THE WAY MADE PLAIN.

A private letter from Dr. Leslie, written from Honan toward the end of June, says: "The patients are beginning to increase after the wheat harvest. We have had four rain storms in eight days, and have been wondering if the rainy season was coming thus early; but the last few days have been dry, so it will probably be delayed till next month. The air has been delightfully cool and has been a great relief compared to some of the days we wear having."

"Yesterday was Rev. Murdoch Mackenzie's fortieth birthday. He is about thirty years younger than the Chinese usually take him for, as his grey beard puzzles them greatly."

On swimming in China Dr. Leslie writes: "The river is a mile away and I have only heard of two trying the swim, and they only tried it once, the water is too thick for swimming, and makes better walking."

### BICYCLING IN CHINA.

By one of our Missionaries.

The bike is not an every day sight in North Honan, and may lead one to odd experiences, especially the second time he goes over a route.

The writer recently decided to ride from Chang Te Fu to Ch'u Wang. So, collecting all his little stock of patience and suavity, with the hope of keeping his temper the whole road, he set off at daybreak; resolving to make the distance in less time than mortal had ever done before. A year without riding is poor preparation for keeping to barrow tracks, but some of the forced dismounts corresponded in time to the demands of the people to see.

The first ten li (three li make a mile), no hay forks were run between the spokes, and only one barrow run into the way, while a request for the "loan of their light" usually removed those who had decided to block the way with their bodies.

The next forty li brought two cases of a rope stretched to stop the "devil on his self-going cart."

A pleasant stop at a town vividly recalled the last trip there when a pot of hot tea was upset in his lap by the crush to see the wheel, and then a dump in a mud hole given by a window shutter put across the road.

The most exciting time was when by too forcible repulsion of an effort to snatch the handle bars the rider was thrown and one man made several attempts to snatch him, while calling on the whole crowd to close in and stop the uncanny beast, which they did.

The interest for the wheelman increased when after vain efforts to keep the back tire full, it collapsed and gave the rider the pleasure of a twenty li walk, with excuses to everyone he met for refusing to mount at their request.

In seven sayings of the Saviour, from the Gospel according to John:

The following Bible Reading is by Rev. J. Thompson, M.D., our missionary to the Chinese in Montreal and Eastern Canada. It is offered for use in our many Chinese Sabbath Schools, as easily illustrated, and with appropriate hymn selections, by the blessing of the Holy Spirit, fitted to reveal to these learners the Way of Life.

I. "I am the Door," by me if any man enter in he shall be saved. John 10: 9.

II. "I am the Way," no man cometh unto the Father but by me. John 14: 6.

III. "I am the Bread of Life," he that cometh to me shall never hunger. John 6: 35.

IV. "I am the Light of the World," he that followeth me shall not walk in darkness. John 8 12.

V. "I am the Good Shepherd," the good shepherd giveth his life for the sheep" John 10: 11.

VI. "I am the Son of God," if I do not the works of my Father, believe me not. John 10: 36.

With the disciples declaration of faith, "And we have seen and do testify that the Father sent the Son to be the Saviour of the World." I John 4: 14.

VII. "And I, if I be lifted up will draw all men unto me." John 12: 32.

With the believer's testimony:

"Now we believe and know that this is indeed the Christ the Saviour of the World." John 4: 42.

The Highway of Holiness and Heaven is through Christ as the Door, while along that Way, He is the Soul's Food, and Light, and Protection, our "All in all" till we pass into the Fold of Heaven.

Jesus himself is the way and the truth and the life. That is, to know Christ is to know all that we need to know about heaven and the way there; to have Christ as Saviour, Friend, and Lord, is to be led by him through the darkest way home. Not only is he the door or gate which opens into the way, but he is the way. He is the guide in the way—he has gone over it himself; everywhere we find his footprints. More than that—He is the very way itself, and the very truth about the way, and the life which inspires us in the way. To be his friend is enough; we need ask neither whether he has gone, nor the road—we need only abide in him

"Thank God, thank God, the Man is found, Sure-footed, knowing well the ground.

He knows the road, for this the way

He traveled once, as on this day.

He is our Messenger beside,

He is our door and path and Guide."

"This type writer is a great help to me, and I find it a great time saver," writes Dr. Leslie from Honan. There are doubtless other missionaries who would not object to such a help and time saver, but are not able to get one. Would it not be a nice little bit of missionary work for some one to provide such a helper.

Native medical practice in Honan has its fine points. One of our missionaries writes:

Charges for vaccination here by native doctors are, for boys, half a bushel of wheat worth about 400 cash; for girls, 300 cash.

If the child dies as the result of the operation, no charges are collected.

### HARVESTING IN HONAN.

Our missionary, Rev. John Griffith, writing from Honan, July 1st, to a friend, gives a picturesque description of the harvesting:

The wheat and barley harvest were in full swing here three weeks ago, and, to a newcomer like myself, were continually suggesting bible scenes and statements, for the customs here seem to be practically the same as those which existed in Palestine in olden times.

There is the laborious irrigation, wherever water is available, of the level fields until the crops are ripe. Then with small sickles, the blade of which is usually not larger than that of a table knife, the harvest is cut handful by handful and tied in bundles with twisted ropes of reeds or straw.

Everywhere among the reapers the poorest of the people (like Ruth of old) go picking up the few scattered heads of grain which have escaped the reapers, or along the roads, where they may have dropped from the cumbersome carts. Women and children sometimes go for miles to get even a such a scanty reward for their toil.

Nor is this all the economy; just as soon as it is permitted boys and men go over the fields with long sharp poles with which they dig up the rows of short stubbs and gather them carefully for fuel.

Threshing is an interesting operation. The floors are good-sized, hard, level spaces about the villages (all farmers live in villages for mutual protection). On these floors the grain is spread out and stone rollers are dragged over and over it by motley teams of muzzled ponies, mules, donkeys, or cows, or a mixture of any or all. I have often seen a lumbering Chinese cart being drawn by seven animals composed of a selection from the above named.

The winnowing is usually done by throwing the grain and chaff up in the wind when the lighter and heavier parts fall in different places.

At this season one may see ploughing, harrowing, sowing, reaping, threshing and win-

nowing all going on at once, for a second crop is put in just as soon as the barley and wheat are harvested.

### A VILLAGE FIGHT IN CHINA.

When visiting Dr. Leslie at Chu Wang a month ago, writes Rev. J. Griffith, July 1, I saw a form of local warfare quite common in China.

The quarrel had arisen over the stealing of a little wheat by a boy of the 'West street' of the town. It happened that he stole it from the harvest field of a belligerent little village situated about a quarter of a mile outside the town wall, so the war was between the village and the West street of the town.

At noon one day word came to us that a battle was about to take place, so Mr. MacKenzie, Dr. Leslie and I (whom I dubbed respectively—army chaplain, army surgeon and war correspondent) went over a short distance and got on the town wall, which is about twenty feet high, to see the encounter.

The village contingent was marching about its street, apparently trying to work up its war spirit. Then they went over half-way to the gate of the West street, but the enemy put in no appearance, so, after a mimic demonstration of how they would carve their enemies if they could only get at them, they marched home again. We, thinking all was over, did likewise.

However, about an hour later, we heard that the war forces were again on the move, and again we hurried to the "grand staa" namely, the aforementioned town wall, where a few hundred Celestials had, like ourselves, gathered to see the fray from a safe distance.

The hostile forces, consisting of about a hundred on each side, armed with spears, swords, pitchforks, and a few old blunderbusses, were busily engaged in trying to satisfy their honor by slaying one another.

The fight did not last long, but six or eight men on each side were wounded, and as that seemed an honorable ending to the affair, the forces withdrew from the field, each side doubtless congratulating itself upon its victory.

Next day four or five blood-bespattered combatants from the village were carried to the mission compound, where Dr. McClure succeeded in removing a few bullets and patched up some wounds. One brave (?) had a bullet lodged so deeply in the back of his neck that it could not be located.

I cannot say that we abstained from laughing at such a display of stupid rage and foolishness, but it saddens one to remember that such is the spirit of the whole land. In public and in private so do the heathen rage and the people imagine a vain thing. Stupid and brutish as are their lives, their ideal is little higher. Certainly, it is an infinite remove from that of the Christ whose word the missionary seeks to voice.

## NOTES FROM HONAN.

By one of our Missionaries.

Hsin Chen, 1 June, 1898.

Barley is pulled, wheat is cutting, streets are deserted, and shops are closed.

Recently a proclamation was posted here calling attention to the fact that the French Roman Catholics are in China only to do good, that over 200 years ago the Emperor Kang Hsi favored them, and calling the people to respect the persons of the Foreign Missionaries, who are all honorable men, and on officials to protect property from vicious persons; also asserting that as fees for temple worship, theatres, religious processions, etc., are not the necessary expenses of government they must not be demanded of church members who are unwilling to pay them.

Last Sunday evening we were called forward to see a visitor. Going to the guest room we saw a man with his wife, two children, bedding, clothes, books, cooking utensils, etc., who said they had come to stay a few months and study the doctrine with us. He had seen a vision of a man with fiery countenance, snow-white hair, bearing in his hand three stars. This person announced himself as Simon Peter and said "You must not stay at home attached to earth, but take your family to the mission and study truth and learn to talk of great matters. The pastor has power."

The other day when a girl took an epileptic fit in the dispensary we asked the assistant if this disease were common. He said, "very much so," and mentioned that a few days before a man of the town had buried alive his 20-year-old son because of his being subject to epilepsy. The boy took a fit in the field and the father, taking advantage of the absence of people buried him. When the neighbors found him life was extinct.

A sad case came before our notice recently. A man of 22 years, from south of the Yellow River, more than 500 li (170 miles) from here, came to have his eyes treated. When leaving home he could still dimly distinguish the road and had 30 ounces of opium to sell as road money. On the way his remaining sight went and his opium was stolen, so that he arrived at Hsin Chen cashless, hopelessly blind, and 170 miles from wife and parents. We told him of the Saviour, gave him some road money to help him reach his friends, directing him to Chou Chia Kou for further knowledge of the Gospel.

In China a simple act may raise one's reputation unwarrantably high. Recently a very small operation was performed on a patient, and three days later ten persons from his village came in a bunch to be treated. When we said there were some we could not treat, it was politely said that we were "gassing," and the request for treatment reiterated at least a dozen times.

The dispensary assistant asked leave of absence to attend the funeral of his great-uncle and great-aunt, the former of whom died one year and the latter four years ago. At the time of their decease money was too scarce to afford a funeral, but recently they had been able to raise enough to honor the respected dead.

Mr. Yang and Chou Ti Wen have been spending some days preaching and book-selling at the Hui Hsien Fair.

We're beginning to forget the sound of "Foreign Devil."

## A MOHAMMEDAN GIRL IN INDIA.

By our Missionary, Dr. Agnes Turabull.

A poor crippled Mohammedan girl came about a year ago to our camp dispensary for medicine, in reality to beg. After a few days she went away, but returned some months ago. Mrs. James, my assistant, took her in and has since provided her with food and clothing, for which she does grinding and any other house work she, in her crippled condition, can do. She has quite given up the Mohammedan religion, is being taught Christianity, and is very happy in her new life. This has, of course, raised some opposition and prevented some Mohammedans from attending the dispensary.

When they ask her why she does not fast now and repeat the Koran, she replies: "When I was a beggar, you were not at all anxious about my religious principles. Why should you be now? I have separated myself from you."

Again, when they enquire if she wishes to become a Christian, she says, "Why not? There is the true religion; yours is not."

Had we a home in Neemuch for such as this woman, we would easily secure inmates for it, and thus rescue many poor creatures from ruin, for often do they come to us and ask to be taken in, and cared for, but we have no place to put them.

I have had a larger number than usual of patients from villages this year. There have been in the dispensaries some major and many minor operations, and in the homes a number of most critical major ones.

Many instances might I give of cruelties of which we witness the result, but one will suffice. Lately there came to our camp dispensary a Burmah woman who was horribly burned, one side of her body being a mass of raw sores. She would not tell us how she had been burned, but a neighbor volunteered the information that her husband and mother-in-law had burned her for having lost some piece of jewellery. Often do the poor women come with terrible bruises and say they have fallen, when we know they have been struck by their husbands, but it must be remembered that the women have most aggravating tongues, which they use as their weapons.

## LEARNING THE LANGUAGE.

By Rev. Norman Russell.

And I do not mean by this the acquiring of a book knowledge, or the ability to read and write, but a sufficient mastery of the language to be able to hold at least an intelligent conversation.

I heard the story of an American who was eager to air his school learned French in a Paris restaurant by asking for what he wanted in what he supposed to be that tongue. The waiter always replied to him in English till in annoyance he asked "parley voo Fransay?" to which the waiter replied, "Not ze Amerikan kind."

It is not the acquiring of the American or English Hindee that gives a man a working knowledge of the language, but a sufficiently faithful imitation of the Native tongue to be intelligible.

Few languages of the East are easy though some are more difficult than others, as Japanese and Chinese. Their difficulty lies mainly in the fact of their total dissimilarity from English both as to vocabulary and construction. One has an entirely new set of words to learn, and an entirely new grammatical construction to master.

Besides these, however, there are a number of entirely new sounds to be acquired. It is in the acquisition of these new sounds and new vocabulary that the most ludicrous mistakes usually occur.

I knew of a young lady who on one occasion was driving past a large hill where the neighboring Prince had a hunting seat. Wishing to know whether the place was occupied she asked, as she thought, "has the Mahara-jah gone to the hill yet?" but instead she asked, if he had gone to a much warmer place which in English is spelt the same as hill with the exception of the vowel.

Words which are similar in construction, but for the change of one letter often cause confusion, as with a young missionary who instead of expressing dislike with a kind of hat said she did not like to wear a native inn on her head.

Another missionary in relating his experience tells of how he asked a little fellow how old he was. To which putting his hand on his digestive organs he solemnly answered, "One."

He thought the man wanted to know how many stomachs he had.

These experiences, however, were all surpassed by that of a young lady who, instead of asking the servant for an egg, demanded a kiss. The poor man was so dumfounded he did not rise to the occasion.

The vocabulary, however, does not present as great a difficulty perhaps as the new and strange pronunciations. It is very trying to a Missionary on his first attempt with his newly acquired language at public speaking in the bazaar, to be asked to speak in Hindee as the crowd does not understand English,

and yet this is not an uncommon experience.

A learned missionary, now a prince of speakers, told me that for many years he always asked the servants for worms when he wanted cucumbers. The words are almost identical except for a slight difference in the sound of the middle consonant.

The peculiar grammatical construction is another difficulty, but this is readily overcome by constant practice, and due care; and yet I have known people in India for many years who move majestically on oblivious of the fact that the language ever had a subjunctive.

The last hill of difficulty and the one that is probably never completely surmounted is the idiomatic method of speaking. All Eastern languages, and especially those of the Indian peninsula, are very figurative and metaphorical. It is the lack of this which often makes the missionary an inefficient and unintelligible speaker. No matter how correct the grammar, and how complete the vocabulary, if he speak but by translation and according to the English rather than the native idiom he will be misunderstood, or will at least be unable to hold an audience.

This is even more necessary than correct grammar. One of the finest bazaar addresses I ever heard was by an old missionary who though he occasionally made a slip in grammar, had such a command of the native mode of expression that he held his audience entranced and made them respond to every turn of his thought. Only constant reading of good native literature and frequent conversation with scholarly native speakers will give this ability, which is not to be learned from grammar or text-books.

Care must be taken on the other hand not to acquire a style of speaking that is beyond the ken of the ordinary hearer. Some men from a study of the more classical writings and a too lavish imitation of the pundits who are fond of parading their knowledge of Sanskrit, get into a high-flown and classical method of speaking which though quite correct is away beyond the comprehension of the ordinary bazaar audience.

I believe the simplest and quickest way to learn a language is to acquire it as a child does. Begin at once to speak and use what you know, having your mistakes corrected. To this end nothing is of more value than a quick ear and the power of imitation. When one is able to speak and make himself understood it will be time enough to study his grammar and moreover it will then be intelligible.

With application, constant practice, willingness to make mistakes and have them corrected, and a fearlessness of public opinion, there is no reason why the average intelligent person could not acquire a working knowledge of the language within a year, though to speak it perfectly or even well, ah! that is the work of a life-time.

## Young People's Societies.

### THE ASSEMBLY COMMITTEE'S 'PLAN OF STUDY.'

Conducted by Rev R. D. Fraser, Convener.

The Monthly Topics of the Plan of Study for 1898 bear the general title, "Some Books, Fields, and Men," and are so arranged as to be adapted to the various sorts of Young People's Societies. They are set down for the second weekly meeting of each month, and the Topic is treated in the Record of the month preceding, in order that Societies may have materials for the meeting on hand well in advance.

#### SPECIAL NOTICE.

The General Assembly's Committee on Young People's Societies meets on September, 7th, and

#### THE PLAN OF STUDY FOR 1898

will be issued shortly thereafter.

Y. P. S. C. E. Topic Cards and Booklets for Presbyterian Societies, and embracing the Plan of Study, are being prepared as last year. Topic Cards \$1.00 per 100; Booklets (which embrace Bible Readings on the Topics for every day in the year) \$1.50 per 100. Smaller quantities in proportion. Special prices arranged for local matter printed on covers.

All requests for samples, also all orders and remittances should be sent to the Convener,—

REV. R. DOUGLAS FRASER, M.A.,  
592 Markham St.,  
Toronto, Ont.

#### TOPIC FOR THE WEEK BEGINNING OCTOBER 9TH.

The Genesis and growth of the Augmentation Scheme.—2 Cor. 8, 9—15.

#### Literature.

The Rev. Principal King's article in a later column gives a concise and comprehensive account of the beginnings and growth of this important scheme of the Church. Principal King speaks with authority, for he was one of those who rocked the cradle of Augmentation. His experience in connection with Missions in old Canada, and later in the far West gives a special value to his words.

The reports on Augmentation in the Minutes of the General Assembly are full of information, and in both the Eastern and Western sections of the Church shew marked progress year by year.

The name of the late Rev. D. J. McDonnell is inseparably associated with the Augmentation Scheme. He was at his best in discussing it. No one who heard him wrestling with a wealthy congregation and seeking to conquer the strange prejudices which were so rife in the earlier stages of the Augmentation work, will forget the logic, the wisdom, and the fine enthusiasm, with which he advocated the cause of the weak, but worthy.

#### Some Points and Paragraphs.

What is an augmented charge? An augmented charge is one which is past the Home Missionary stage, and is not yet able to give its minister the full minimum stipend of \$750.00 and a manse. It is not necessarily small in spirit—generally the opposite—but it is not sufficiently large in numbers to carry all the responsibilities of a self-sustaining congregation.

Before a grant can be received from the Augmentation Fund a congregation must contribute towards the minister's stipend at least \$450.00 per annum (\$500.00 per annum in Manitoba and the North-West, and in cities), and a manse or rented house. It must also contribute at least \$4.50 per member towards the stipend, and, in addition, must give towards the Augmentation Fund and other Schemes of the Church. It is evidently, therefore, not a fund of benevolence, but a fund in which only spirited congregations can have a share.

#### Are the Funds Carefully Handled?

Naturally you wish to know that your gifts are neither lavished nor used to bolster up unworthy cases. You would be satisfied on these points if you could spend a day at our meetings. The Presbyteries are more than satisfied, all declaring that we cut terribly close. The congregations find the matter of self-help a live question, which they have to face year after year; and we can confidently say, "the list is a fair list, and the grants are as small as they can reasonably be made."

Put it in this way: Augmented Congregations contribute to stipend at the rate of \$11.78 per family, or \$6.74 per communicant. Find out what your Congregation does? Enquire what some well-to-do neighboring congregations does? Likely you will get new light and discover that Augmented Congregations are easily first in this respect, and doing well for the Mission Schemes besides.—Rev. Dr. Campbell, of Renfrow, Convener, W. Section.

#### Is There Fruit.

There are 850 Congregations to-day in the Western Section of the Church. Four hundred and sixty of these have been on our list, of which 270 have become self-sustaining, 140

are on the list still, and 50 have either gone back to the Home Mission list because of changes or re-arrangements, or they have been dropped for sufficient reasons.

Put it in this way: More than half of all our Congregations, and a good deal more than a third of our self-sustaining Congregations, and you will see clearly that it ought to have been assisted by the Augmentation Fund, have hosts of grateful and enthusiastic friends. When they all gather round us the days of pinching will pass away.

In the Eastern Section twenty-eight congregations have developed into self-sustaining charges since the fund was started. Of the 61 congregations to whom the Committee of the Eastern Section promised help, not one was vacant during the whole year, and only 9 for a part of it. This is a very gratifying feature of the Scheme. It tends to permanency of supply and gives congregations an opportunity of developing along other lines of usefulness to the body of Christ.

#### Worth Repeating.

These few lines from the closing portion of Principal King's article are remarkable testimony to the sort of work which has been done in the smaller Congregations of the Church. It is no shame to a Congregation to be weak in numbers, as, on the other hand, there is no glory in mere size. The notion is as unchristian as it is unsupported by fact, that special liberality or spiritual power necessarily attach to large congregations. It is cause of high gratitude when they so do; but the real strength of the Church lies largely in the rank and file of her congregations, whilst it may possibly be a surprise to some who have a less intimate knowledge of the Church than Principal King, that the smallest settled charges develop such remarkable signs of vitality.

"Every observant person, moreover, must have seen in how many cases men and women who have been the active workers and the liberal givers in town and city congregations, have come from feeble supplemented charges. Assuredly no minister laboring faithfully in such a charge has any reason to feel that he is an unimportant factor in the Church's work. The present writer has been often struck with the number of candidates for the ministry who have come from districts where our Church is weak and where the unreflecting might think no great harm would result from its complete effacement. There is much here to show us the truth and the deep significance of the Apostle's words, 'Those members of the body which seem to be more feeble, are much more necessary.'"

#### The Young People's Share.

The Augmentation Committee of the Western Section have made a special appeal to the Young People, and at their suggestion

the General Assembly has given approval to the institution of a Young People's Augmentation Fund, incorporated with the general fund, which is to be applied especially in outlying places, and Young People's Societies are requested by the Committee to give one meeting in the year to the consideration of Augmentation work, in connection with which a collection shall be taken up for the Young People's Augmentation Fund.

The Sabbath Schools are requested to contribute in a similar manner. The desire is not to interfere with any other line of missionary effort, but to interest the children and young people practically in this as in other forms of the Church's mission work. Nearly \$1000.00 was received from the Young People through this channel last year.

#### THE GENESIS AND GROWTH OF THE AUGMENTATION SCHEME.

By the Rev. Principal King, D.D., Manitoba College, Winnipeg.

With a Church numbering so many weak pastoral charges, as the Presbyterian Church in Canada, from the nature of the case, does, the subject of supplementing such salaries as the weaker congregations were able to raise, could not fail to engage attention at an early period. At the time of the union in 1875, the object was sought to be accomplished in the Maritime Provinces by a distinct committee; in the West, it was entrusted to the General Home Mission Committee. The line between mission stations and pastoral charges is not yet a very clear or fixed one; it was still less so at an earlier period.

The scale of ministerial support was soon felt to be a very inadequate one, and there seemed little hope of bettering it, unless some special effort was put forth to augment the salaries paid in the weaker congregations. Overtures on the subject from several Presbyteries were presented to the General Assembly which met in Ottawa in 1879. These favored the institution of a Sustentation Fund, i.e., a common fund for ministerial support, out of which all the pastors should receive an equal dividend, which might be supplemented by the people in the case of his stronger congregations.

The proposal had much to recommend it, but after engaging the attention of successive Assemblies from 1879 to 1883, and being remitted more than once to Presbyteries for consideration, it was set aside mainly on the ground that the past action of the Church on the matter had been in the line of supplement, set aside by the Assembly which met in London in 1883, and a scheme for giving greater effect to Augmentation was put in operation.

No separate committee was formed at that time. The matter was simply entrusted to a

sub-committee of the Home Mission Committee. The minimum salary was fixed at \$750, and manse, or \$800 without manse, with the recognition of a somewhat larger minimum in city charges. For the first time an effort was made to secure separate contributions for Augmentation purposes.

The response was unexpectedly large, over \$21,000 being contributed for this object in the Western Section of the Church. Of the 223 congregations in this Section of the Church whose pastors had salaries below the minimum, 145 were enabled to reach it in the first year of the operation of the Scheme, while of the remaining 78, the larger number rose to the minimum without assistance. The movement thus took effect in two ways, both of them desirable and gratifying. The Church was extremely fortunate in finding in the Convener of the sub-committee on Augmentation, the late Rev. D. J. Macdonnell, one who so fully represented in his own person the considerate and gracious spirit of the Fund, and who brought to its support an unusual degree of energy, enthusiasm and organizing power.

The movement in advance was scarcely less marked in the Eastern Section of the Church. The revenue which for Augmentation purposes had stood for some years prior to 1883 at about \$4,000, rose in 1883-4 to over \$5,000 and in 1884-5 to over \$10,000. The number of congregations aided in 1893, was in the neighborhood of 30; in 1885, this number had risen to 46, as a result of the larger minimum salary paid; while, just as in the Western Section, the gratifying result was seen of nearly 30 congregations raising the salaries paid by them to the desired minimum, without any direct assistance from the Fund.

The limits permitted to this paper will not allow us to trace the history of the Scheme. The number of congregations which have been brought by its aid through seasons of weakness to the power of self-support must be very large. In a single year as many as 31 congregations in the Western Section of the Church were removed from the list of augmented charges, with about an equal number added to it from fields previously treated as mission stations.

The Scheme, as is well known, has had many difficulties to contend with. Some congregations have been slow to recognise its importance or its necessity. It may be confidently claimed, nevertheless, that it has been of the greatest benefit to the Church; one may even say that it has been as nearly as possible an unmixed good. A congregation here and there may have leaned too much on it; it is a fact, notwithstanding, that the general rate of contribution for ministerial support in the augmented charges is very high. It may also have in some few instances served to prolong pastorates which, perhaps in the interest of the work, might have been better shortened; but only those who remember the state of things, the constantly recurring re-

signations because of insufficient support, before its inception, can understand how much it has done to improve the situation.

It is not necessary at this time of day to justify its institution; it should scarcely be necessary to advocate its warm support. It is the most obvious of obligations, and especially in a Presbyterian Church, that the strong should help the weak. The attendant benefit of doing so is scarcely less obvious. The sense of unity is greatly strengthened, and indeed the whole life of the Church is enriched, by this continuous giving and receiving.

Every observant person, moreover, must have seen in how many cases men and women, who have been the active workers and the liberal givers in town and city congregations, have come from feeble supplemented charges. Assuredly no minister laboring faithfully in such a charge has any reason to feel that he is an unimportant factor in the Church's work. The present writer has been often struck with the number of candidates for the ministry who have come from districts where our Church is weak and where the unreflecting might think no great harm would result from its complete effacement. There is much here to show us the truth and the deep significance of the Apostle's words, "Those members of the body which seem to be more feeble, are much more necessary."

#### NO WANT TO THEM THAT FEAR HIM.

"The Lord is my Shepherd; I shall not want;"

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He guideth me in the paths of righteousness for His name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me."

I shall not want comfort. "Thy rod and Thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou hast anointed my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "For I will dwell in the house of the Lord forever."



## Other Workers and Work.

A STORY FROM KOREA.

### A GREAT TEN DAYS IN KOREA.

While it is fresh in my mind I want to tell you about the training class for country women, which has just come to a close.

Nothing of the kind for women had ever been attempted before, and we began it with a heart for any fate, not knowing how few or many might come, nor what discouragements we might meet with. But we had nothing but cause for rejoicing from the very start.

The women of the church here in Pyeong Yang responded royally to the proposition that they should entertain the country women as their guests during the ten days of the class, and in a short time sufficient was pledged to entertain twenty members.

I wish you could have been at that meeting and heard the testimonies as the pledges were made. One drew a graphic picture of Christ's sufferings for us and said it would be a pity if we could not deny ourselves to the extent of a little money in order to tell others more about Him.

One who has been redeemed from a long life of wickedness said, "Here is a chance to do something pleasing to God and make ourselves more precious to Him," and she sat down with tears streaming down her poor, sin-scarred face.

Everybody had something to contribute, and some word of thankfulness and praise to utter at the same time. I, knowing how poor many of them are, had to wink hard to keep the tears back and am not sure that I succeeded.

After that meeting, our only anxiety was that the country women would not respond to the invitation, for, besides being a new thing, it is a busy time of year with them. But they came—twenty-four of them. They came from all distances round about. Two walked one hundred and fifty miles. They came trudging in toward evening on Saturday, looking weather-beaten and weary, but they had not a word of complaint about the long, tiresome way.

As one feeble, trembling old body, who had also walked far, said, "I was very tired, but so glad to get here that I did not feel it."

I think I never enjoyed any ten days more than those we spent with this class.

Mr. Baird had the women every morning for prayers and a lesson in Luke; Mrs. Lee took them afterwards for a lesson in Mark and I taught them in the afternoon in the Old Testament, besides an hour a day for singing. Most of these women never had more than a passing contact with missionaries, and their knowledge of the spiritual teachings of the Scriptures, as well as the narrative, was a constant surprise.—Annie Laurie Baird in *Woman's Work*.

This year in the first month, on the fifteenth day, at Nam-Fong market (about ten miles from Nodoo, Hainan), certain people saw an idol sweating. These people used paper and wiped the idol's face dry, but in about two hours' time, again it was covered with perspiration. They told this to all in the market and many others came to see this miraculous thing and the fame of the idol increased and everybody was deceived into thinking there would be calamities this year in Nam-Fong.

But in the market, there was one man who believed in God, Eo-A-gnon by name. When he heard the story he said, "I will go and see if this idol really sweats." I therefore went and examined carefully and found out that in the twelfth month, last year, the priests in the temple observed that the paint on this idol was no longer pretty. They therefore soaked the idol in the river for three days, then washed it clean and repainted it. About twenty days after, they carried the idol out into the streets for an airing. Then every person who burns incense or candles in front of it will earn merit. This idol was thus in the hot sun for a long time, which, added to the candles and incense, melted the fresh paint from its face and water oozed forth. On other parts of the body the paint was dry and hard. All who came and saw the idol sweating said, "That proves the idol is alive."

"I, therefore, Eo-A-gnon, must explain this thing to them. Idols are made of wood or gold or brass or sometimes stone; they are all made by man and how can they bless men? You, my fellow-villagers, must not believe this false thing. You should worship God. God is the Father of everybody. He has the power to bless men. If you have God's doctrine in your heart you will be blessed."

Instead of being called "devil," as all foreigners are in interior China, the Koreans use to the missionaries words of the highest respect, and their bearing in the country leaves nothing to be asked in the way of kindness and courtesy. Christians are viewed with remarkable confidence and regard, instead of with distrust and hate. "Six years ago," one of the Christians at Fusan told us, "I came down through this province with Dr. Hardie. We could not get meals at the inns, and when we preached we met a perfect storm of derision. Now we can get into inns anywhere, and derision has almost disappeared."

As in the early days in Japan, missionaries have gained a position of supreme dignity and influence. They are called by the Christians by a title of affection and honor, *mok-sa*, the word for shepherd, and also for men of a certain rank. . . .

Women (missionaries) live and travel any-

where, and work among the native women has grown and prospered scarcely less than among the men. When Mrs. Gifford left Seoul for her furlough last year, the Christians insisted on carrying her chair for her and all her baggage. They paid her fare from Seoul to Chemulpo. A great crowd, with presents, accompanied her, and as her steamer sailed off they sat on a hill, with banners, singing Christian songs. . . . Missionary wives, with all their home cares, have found time and strength for a glorious work. In Seoul there have been unmarried women also, and there is room for more, especially for teaching the women and for country work.—From Mr. Speer's Report on the Mission in Korea.

### PEN PICTURES FROM KOREA.

By Mrs. Isabella Bird Bishop.

With our noble band of missionaries on their way to Korea, the following pictures from one of the latest and best books on "The Hermit Nation," by Mrs. Isabella Bird Bishop, will be of interest. The book is "Korea and Her Neighbors." We quote from "The Presbyterian Journal" :

The difficulties Mrs. Bishop encountered in her lonely journeys, the discomforts she endured, the positive hardships and perils through which she passed are almost beyond credence. They make plain the actual condition of this strange country and the pluck and tact of this intrepid woman.

Her first trip into the interior was made in a small boat twenty-eight feet long by four feet wide on the Han river. She and five others, four natives and a young missionary, spent the days and nights of five and a half weeks on this little craft.

In addition to the six people there were poultry, faggots, rice sacks, sundry provisions and luggage. For six people to cook, eat, sleep, wash, pole the boat, all in this small space, must have made large draughts upon their serenity of temper.

Yet her most trying experiences were not in the cribbed cabin and confined apartment of the boat. The inns of the country were more to be dreaded. Heated to a temperature of 90 degrees and sometimes as high as 110 degrees, without ventilation, infested with cock roaches, rats and every description of insects and vermin, permeated with the vilest of odors and deadliest of stenches, they must have offered but the slightest attraction to the wearied traveller after a hot hard journey over dry beds of mountain torrents, along impassable footpaths, over dangerous mountain passes.

Here is an account of one experience. It occurred on the east coast of Korea. It may be given at length here because it is a fair illustration of the author's style of the travel-

lers' vicissitudes and the country's customs and condition :

"The inn, if inn it was, gave me a room eight feet by six, and five feet two inches high. Ang-paks, for it was the family granary, iron shoes of ploughs and spades, bundles of foul rags, sea-weed, ears of millet hanging in bunches from the roof, pack saddles, and worse than all else, rotten beans fermenting for soy, and malodorous half-salted fish, just left room for my camp-bed. The den opened on a vile yard, partly dung hill and partly pigpen, in which is the well from which the women of the house, with sublime sang-froid, draw the drinking water ! Out side is a swamp which throughout the night gave off sickening odors.

Every few minutes something was wanted from my room, and as there was not room for two, I had every time to go out into the yard. Wong's good-night was "I hope you won't die." When I entered the mercury was 87 degrees. After that, cooking for man and beast and the kang floor raised it to 107 degrees, at which point it stood until morning, vivifying into revoltingly active life myriads of cock roaches and vermin which revel in heat, not to speak of rats, which ran over my bed, ate my candle, gnawed my straps, and would have left me without boots had I not long before learned to hang them from the tripod of my camera."

Yet the country with its beautiful and fertile valleys, its varied mountain ranges towering at times into grandeur, its primeval tiger-haunted forests with their infinite green, its odors of paradise from the "fragrant breath of a million flowering shrubs and trailers of bursting buds and unfolding ferns," offered compensation for even the animated discomforts of the inn.

She describes a little valley on the Eastern coast containing "about 3000 acres of nice land only, and on the slopes surrounding all these are rich lands, bearing heavy crops of wheat, millet, barley, cotton, tobacco, castor oil, sesamum, oats, turnips, peas, beans and potatoes. The ponies are larger and better kept in this region, and the red bulls are of immense size. The black pig, however, is as small and mean as ever. The crops were clean, and the rice dykes and irrigation channels well kept.

Good and honest government would create as happy and prosperous a people as the traveller finds in Japan, the soil being very similar, while Korea has a far better climate."

But it is the government that puts its blight on everything Korean. The burdens of taxation are intolerable. The exactions and cruel injustices, which the noble class practice with immunity upon the merchant, industrial, and peasant classes, stand as an insurmountable barrier to thrift or progress. As soon as it is suspected that a man has accumulated a little money or property, he is thrust into prison, and subjected to tor-

ture until he gives it up to the Yang-ban or official of his district. The people seek refuge in idleness and poverty.

Korea's greatest need is a government reform. Some reforms have been begun since the Japan-Chinese war, with encouraging results.

One of the particular and prevalent habits of the Koreans is their extreme voracity. They eat not to satisfy hunger, but to enjoy the sensation of repletion. "A mother feeds her child with rice and when it can eat no more in an upright position, lays it on its back on her lap and feeds it again, tapping its stomach from time to time with a flat spoon to ascertain if further cramming is possible." The cramming process begun so early in life is never abandoned. This vice of gluttony is attended by the vice of drunkenness. Drunkenness is everywhere indulged in and is not disreputable.

The three outstanding features of Korean society, marriage, burial, and exorcism, with their ceremonials, are fully and graphically described. Monogamy is the law of the land but concubinage is practiced, the wife often selecting the concubine. Women have few liberties and are not held in high esteem. Boys early learn that a man who respects himself must hold woman in contempt.

Mrs. Bishop makes frequent references to the religion and religious problems of this land. Buddhism was at one time the established religion, but it is now disestablished and discredited. There is little else in the way of religious rite and faith to take its place.

She speaks a strong, earnest, friendly word more than once for the missionaries, their splendid self-denial and the gratifying results of their labors.

#### A HIMALAYAN LEGEND.

We recently paid a visit to the hill State of Chamba, in the Northern Himalayas, and more than fifty miles from the plains of India. The capital of this small principality is only 3,033 feet above sea-level, but it is surrounded by high mountains, some of whose peaks are covered with eternal snow. It is a charming spot. At the base of the spur on which the town is built flows the river Ravi, one of the five great rivers of the Punjab. It is now joined by the Soa, a smaller stream, but the murmur of whose waters breaks continually upon the ear.

Mission work at Chamba was begun by the Rev. W. Ferguson in the autumn of 1863, and the place has ever since been occupied by the Presbyterians of Scotland.

During our late visit, looking out over the fair scene from one of the upper windows of the mission bungalow, our host, pointing to some steps reaching far up the mountain side, said, "Near that point, out of the mountain, issues the water supply for the

town of Chamba." Down the side of the mountain flows a stream of limpid water, which, through channels prepared for it, flows to all parts of the town. There is, in connection with the water supply of this mountain town, a most interesting legend, dating back 600 or 700 years.

The ruling Raja, anxious to secure for his capital a supply of pure water, prepared water courses and made what was regarded by competent authorities as in all respects suitable arrangements, but the water flowing down the sides of the mountain refused to enter these channels.

The most celebrated Hindu priests were consulted, and these, after solemn deliberation, made this announcement to the waiting Raja: "The gods are displeased because in so important a matter their sovereignty has not received recognition, and no acceptable tribute paid."

"What is demanded?" asked the Raja.

"A human sacrifice, and that of the nearest and dearest from your own household."

The Raja's heart stood still with horror. He had one only son, the joy of his heart, the delight of his eyes. For him earth held nothing nearer and dearer. And yet, if the gods claimed such a sacrifice, when the welfare of his people was so deeply concerned, he would not withhold it.

With well nigh breaking heart he prepared to offer as a sacrifice his well beloved, his only son. The victim was to be buried alive near the spot where the stream gushed forth from the mountain.

The terrible tidings reached the apartments of the women, and from her retirement, pale and trembling, came forth the mother of the doomed boy. Falling at the feet of her lord she implored him not to keep the vow made to appease the wrath of the gods. He had manifested his unswerving devotion by consenting to the sacrifice demanded. His fidelity was, therefore, vindicated. But since a human sacrifice was required she was ready to die to save her son.

With trembling joy the Raja accepted the substitute, as the gods, he was assured, would be satisfied. All was soon made ready, and the mother, followed by her weeping women, with unflinching step, ascended the mountain to the appointed place, and calmly laid herself down.

Over the unresisting victim the earth was heaped until the grave was filled. Instantly, as proof that the wrath of the gods had been appeased the water began to flow copiously through the prepared channels, where still it flows, blessing the city below.

Every year, at an appointed date, the anniversary of the sacrifice of the mother to save her son, and to bring blessings upon the people, women from the city of Chamba and from all the surrounding country go up the mountain to lay their offerings upon the grave of the noble martyr.—H. H. in Presbyterian.

## THE CONDITION OF WOMEN IN INDIA.

Strange social usages have prevailed in all ages. Some of them have had their origin in differences of religion and race, others in intellectual and physical superiority, and others again in pure prejudice and selfishness. Whatever their origin, they have generally wrought toward evil and oppression, however innocent their origin or specious their aim. Of all these, there is probably not one which has had a more specious origin, endured for a longer time, extended its influence more widely, affected society more vitally, or produced as large an amount of suffering and degradation, as the low status of the Hindu women.

The main features which have given it this durable, far-reaching power are, that it assumes to be based on essentially natural distinctions, to have divine sanction, and rigidly defines what all women are morally and intellectually, and how they should be treated from the cradle to the grave. How this system originated, and the causes which led to its perpetuation, may be subsequently considered. Our first aim will be to describe the actual position of women early in this century, when their condition, according to native ideas, first came to be adequately understood by Europeans.

Happily now more wise and humane sentiments are beginning to prevail; but we wish to show what Hinduism, when left to itself, did for the vast race which came under its rule, to excite deeper interest and sympathy in the condition of women, and to encourage effort for their emancipation.

The deepest wish of a Hindu father has always been to have a son, since sons are an honor to a family, daughters a dishonor and a burden. The former alone is qualified to lead the funeral ceremonies, essential for the happy transmission of the soul. The birth of a son, therefore, was a welcome event; that of a daughter most unhappy, lowering the mother in the estimation of her family and neighbors, and possibly in her relations to her husband. Girls received no education. Even the art of reading and writing was regarded not only as unnecessary, but as positively dangerous, because likely to make women disobedient and conceited, and putting in their power gifts more likely to be used for mischief and intrigue than for good purposes. Here and there a learned Brahmin taught his daughter, but such instances were rare, for ignorance was considered "the ornament of a woman," and there is no record of a school anywhere for girls, thought education for boys was greatly valued. A quasi divine authority directed, and custom—the unchallenged despot in all Indian affairs—ruled that every girl should be married before her twelfth year of age. Probably the greater number were married much earlier, and some when mere children of five and six. Marriage was not at these early ages followed immediately by its consummation, but usually—

and always with those of high caste—was accompanied by three conditions:

- (1.) Strict seclusion in the zenana.
- (2.) Abject submission to the husband's authority, and the mother or sister-in-law, who ruled the zenana; and
- (3.) Perpetual widowhood in the event of the husband's death.

Dread of caste defilement, fear of the gods, and suspicion of women were the three ruling sentiments of all heads of families. The chastity of the women was assumed to be best secured by not allowing them freedom to walk abroad or to think or act for themselves. Even in her own family, she is not free to leave the zenana and penetrate into that side of the house exclusively given over to the use of her father-in-law, brothers-in-law, uncles, and male cousins.

Submission to her husband was absolute, and pressed to the extent of abjectness. She must not sit in his presence until told to do so, nor begin a conversation, or eat with him, or express any opinion contrary to his. Silent submission, not only to his will, but to his reproaches, and even to his chastisement, was regarded as the duty of a wife.

If the husband died, the wife became a life-long widow. Even if they were mere children, who had never lived together, or seen each other but for a moment during the elaborate marriage ceremonies, re-marriage was regarded as shameful to her and insulting to the memory of the husband and his family.

Widowhood had also to be associated with life-long austerities and humiliations. It was deemed fitting that all joy and brightness should pass forever out of her life. Her plentiful and much-loved ornaments and bordered attire had to be laid aside, and were often violently torn from her; her head was shaven, she had but one meal a day, and was obliged to fast for two days in the month; she was subject to reproach, contempt, and abhorrence and was forbidden to be present on any occasion of festivity. This was the prescribed usage, though the poor widow might be a little child or a delicate woman.

There were but three escapes from this inferno: prostitution, death, and the suttee. The first was adopted by multitudes, and the last by many, especially in the great province of Bengal. They sometimes adopted this course in despair, not seldom as an act eminently holy and meritorious, and frequently at the persuasion of relatives, who thus got rid of what was really an encumbrance and supposed to be a disgrace, which by this act was turned into a family honor.

Girls being unwelcome as a family reproach, a burden, and a cause of anxiety if not of shame, it is hardly surprising that infanticide was common. There is every reason to think that some millions annually thus disappeared. It became a system, and was hardly held to be a disgrace. The facilities for it were great. The father had only to give the sign, by a movement of the hand to say "It

is nothing, take it away," when the pressure of the midwife's hand on top of the head or throat, or the pam of water, or the poisoned breast, or the adjoining jungle, or river, or tank received the unwanted one.

All these customs were sanctioned by public opinion, and prevailed, more or less, for many centuries among a people twice as numerous as now inhabit the United States, and over an area almost equal to all Europe, west of Russia. They centered into the common daily life of immense multitudes, as the following illustrations will show.

The prevalence of suttee was brought to the notice of the government early in the century. Careful inquiry showed that while it was everywhere regarded as a most sacred and meritorious deed, it prevailed chiefly among Rajputs and in the large and populous districts near Calcutta. The Serampore Mission in 1804 sent ten agents to collect information as to its prevalence within thirty miles around Calcutta. They reported that more than three hundred widows had been immolated within six months.

Subsequently government inquiry showed that in twelve years, from 1815 to 1826, 7,154 thus died in the presidency of Bengal. In eight of these years, 287 were burned in Madras, and in nine years 248 in Bombay. In 1818 there were at least 839 suttees in British India. Child-wives were often disposed of thus, and sometimes several women thus died at one time. In the parliamentary papers there is given a list of 61 widows, all under eighteen years of age, who thus perished between 1815 and 1820.

A Brahmin had married forty wives. Twenty-two died before him, but the remainder all became suttees, leaving more than forty children. In another instance a Brahmin, who had married one hundred wives, died, and twenty-two of his widows became suttees, the fire being kept burning for three days.

Infanticide was yet more common and was confined to girls. It was seldom caused by poverty and want, and was most prevalent among the Rajput and other superior classes. The blue-books abound with such evidence as the following:

"The far greater part of the Sharijas in Kutch followed the practice. In Kathiawar the lowest estimate was that 1,000 were annually destroyed, and in Kutch 2,000."

In many large districts government officials made such reports as the following:

"In 157 families there were 32 daughters, but 189 sons. In 13 villages, with 654 families, 429 boys and 109 girls. Elsewhere 350 boys and 90 girls. It was admitted that in one tribe the proportions were 118 boys and 16 girls; in a second, 240 and 98; a third, 181 and 61; and a fourth, 14 and 4; a fifth, 39 and 7," etc.

It was estimated, on good authority, that in Malwah and Rajputana not less than 20,000 infants were annually destroyed.

The British Government has made this practice a penal offense and used its great influence with the native States for its suppression; but feminine life is little valued, and, as the natives say, "Nothing is so easily destroyed as a flower." Therefore, the crime, though abated, yet goes on, as some curious facts reveal, especially this very obvious one; the government census tables for 1891 state the entire population to be 146,727,296 males and 140,496,135 females—proportions the reverse of those which nature produces.

The early age of marriage the cruel and repressive usage to which widows are subjected, and the stern hostility to their remarriage, are among the greatest evils of India. Usage and quasi divine authority enjoin that if the marriage of girls is delayed beyond the age of twelve, the parents neglect a great duty and commit a great sin. There were, when the census was taken in 1891, 22,657,000 widows, almost one-sixth of the entire female population. Of these 13,870 were under four years of age, 60,040 between five and nine, 174,500 between fifteen and thirty-four. The manifold evils of this state of society may be imagined, but cannot be described. It offers great temptations to vice. It burdens a large number of families. It constrains widowers, if they marry to take child wives, for others are not to be had, and it is no unusual thing for men of thirty or even fifty years of age to have wives of eight or ten.

In such a condition of society the education of women found no place; though highly valued for men, and carried by some very high in literature and philosophy, it was, as we have said, even in its simplest elements, regarded not only as unnecessary but dangerous for women. A pundit here and there taught a bright and favorite child, but probably not one girl in 25,000 was ever in any sense educated.

This was the condition of female society when England, with surprise, found herself mistress of this magnificent Empire, and when missionaries began their divine work. The actual condition of things came but slowly to be understood, and yet more slowly to be dealt with, for their hands were full of pressing preliminary work. Their course was most difficult and dangerous, and native sentiment was suspicious, reticent, and hostile to change. Happily, in spite of all this, a good beginning in every direction has been made, and gives great promise for the future. It is as when the sweet and gracious influences of springtime have begun slowly to work in nature toward the beauty and fruitfulness of summer.

By what slow and even painful processes the missionaries tried to teach girls as well as boys; how, meeting with little success, their wives tried girls' schools, and by feminine witchery and all manner of gentle de-

vices, could only induce a few small children of the lowest castes to venture on a precarious attendance; how they tried boarding-schools, and finally zenana instruction—all this can not now be told. It is a pathetic story, and one full of interest and importance; a story of quiet, persistent, unobtrusive love in which angels would delight. This only can here be stated. Three great factors have mainly contributed to the change.

1. The usages and policy of the English race as an object lesson to a singularly intellectual and observant people.

2. The general influence of Christianity as taught by missionaries.

3. And above all, the highest education given in all the Anglo-Indian colleges and schools to the elite of the upper classes and castes in all the most important cities of the empire.

The early methods employed for reaching women up to the middle of the century have gradually been enlarged in a manner surprising even to the native themselves, and hardly expected by the missionaries. The movement is not general, but where missionaries have labored for a few years, and the kind of schools named have been active, the condition of women has been greatly improved. For instance.

1. Some of the worst usages have been abolished or greatly restricted. Infanticide was prohibited in 1802. Suttee in 1829. Female education was undertaken by the government in 1850. The remarriage of widows legalized in 1856. The age of consent raised in 1891. On questions on which public opinion rather than legislative action must bring about a change, there is a marked advance. The most influential classes are now advocating the restriction, if not abolition, of child marriage; the encouragement of female education, more respect, and greater freedom for women; the humane treatment of widows and their remarriage, and the prohibition at least of Kulin polygamy. Each one of these steps points to a beneficent revolution affecting the happiness of many millions of women, with reflex advantages to the male population.

2. It is a hopeful sign that in spite of the force of ancient customs, the suspicion and distrust so general, and the restraining influence of large masses of the population, there is a great desire on the part of so many to respond to Christian effort. For instance, common schools for girls are better attended and are often earnestly desired. Schools of a better class are here and there formed. Natives spontaneously form and manage girls' schools. Native Christian Bible-women and European ladies usually find free access to read the Scriptures, to explain Christian truth alike in towns and villages, and are doubly welcome if possessing medical skill.

3. The greatest sign of change is in the zenana movement. No dwellings were ever more jealously guarded. No women were

ever kept in such bitter, dreary ignorance. I remember the time, even in Calcutta with its immense population, and many thousands of well-educated and highly intellectual native gentlemen, with the gracious status of Englishwomen before their keen and observant eyes, when no missionary's wife could have gained access to a single zenana to instruct the ladies and teach Christian truth. Now there and elsewhere 40,500 such homes are open; in many of them several women as well as children are taught. Nor is this all. In a large number of similar houses missionary instruction is now given by native women, and by men to their wives.

4. The advance of education will be seen from the following figures, although all information previous to the middle of the century is approximate only. In 1855 the Rev. J. Fordyce, the actual founder of zenana visitation, estimated the number of girls at school throughout India to be about 5,000 or 6,000, one in every 15,000 females! In 1878, the number was 78,678; in 1887, 213,428; and in the government census report for 1891 were (women) :

Learning ... ..	197,662
Literate ... ..	543,495
Illiterate ... ..	127,726,768

The movement for the elevation of women had its origin chiefly in the exertions of the missionaries, and they have been the leaders in every subsequent forward movement. The advance they have made in recent years will be seen in the following table; for before 1870 lady missionaries, and the zenanas open to them, were very few.

	1871.	1890.
Foreign Female Teachers ....	370	711
Native Christian Female Teachers ... ..	837	3,278
Girls' Day Schools ... ..	664	1,507
Day Scholars ... ..	21,078	62,414
Orphans ... ..	2,905	1,784
Zenanas visited ... ..	1,800	40,513

The advance thus far made is gratifying, especially if the difficulties in the way of all progress be considered.

5. But how much remains to be accomplished!

The females under instruction are 197,662, but the illiterate are 127,726,000. There is but one Protestant lady missionary to about 190,000 of her sex! Probably not one zenana in a hundred is open to Christian visitation. Not one-fourth of the 715,000 of the villages of the empire have ever been visited by a Christian lady; or one-half the entire population ever heard the Gospel message! Yet within the range of Christian benediction what one sphere is so vast and important as the elevation of these despised and long-suffering women.—In Missionary Review of the World.

## Life and Work.

It is right to be contented with what we have, but never with what we are.—James Mackintosh.

It is the height of folly to throw up attempting because you have failed. Failures are wonderful elements in developing the character.—Ex.

Fill your memory with "words of eternal life." You will need them in the dark and lonely hours of life. Then they will shine out like stars. They will speak in the solitude with infinite sweetness and power.

"No, sir," said the rabid freethinker, "the idea that there is a God never for a moment has entered my head." "Same way with my dog," replied the deacon, "but he doesn't go round howling about it."—Chicago News.

Men have been rejected in considerable numbers who sought enrolment in the U.S. army because they have what is called a "tobacco heart." There are many evil fruits which flow out of "small vices," unwisely adopted and needlessly continued.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Have you ever given the claims of the Lord Jesus a fair consideration? Have you not dismissed the Gospel with a sneer quite unworthy of you? Have you not been afraid to look the matters between your God and your soul fairly in the face.—Spurgeon.

I wish you would put down in your pocket-book how much you spend per annum for Missions, and then calculate how much per cent it is of your income.—Spurgeon.

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up that the body becomes erect. It is only when our thoughts go up that our life becomes erect.—McKenzie.

"All the world is better for every one who is living at his best." The effect of a true life nobly lived, even though it be in the obscurest corner of earth, will be felt as an uplifting power in this present world, and its influence will touch the uttermost bounds of eternity.

A student who insisted that he had not a moment for Bible study, upon canvassing the subject found that he had nineteen hours a week unaccounted for, exclusive of Sunday, after taking an account of time for sleep, study, meals, recreation, etc. No small part of life is frittered away even by those who think themselves exceedingly busy men.

He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all.

It is quite a mistake to think that "culture" means to paint a little, to sing a little, to dance a little, and to quote passages from the latest popular books. As a matter of fact culture means nothing of the kind. Culture means mastery over self, politeness, charity, fairness, good-temper, good conduct. Culture is not a thing to make a display of; it is something to use so modestly that people do not discover all at once that you have it.—Sel.

Nothing is lost, but much gained, by being courteous and forbearing, kind and obliging, moral and industrious, loving and faithful, true and generous, noble and charitable as we mingle with those about us. If all acted in this way, how janglings, alienations, petty annoyances and misunderstandings would disappear, and peace, harmony, joy and prosperity abound!

There are many young men in danger of drifting into a vain and worldly life through secularising care and excitement. They should be on their guard against it, for when too late they will have reason to bitterly lament it. There is no better protection against it than in engaging in some form of religious work and proving faithful thereto.—Pres. Journal.

Are you outside of what is called "society?" You are to be congratulated. You are saved from countless insincerities, heart-aches, and needless sacrifices. Your chances for life and happiness are greater by far than if you were a social queen. You will have a chance to develop domestic characters, to make real friendships to cultivate your minds; to say nothing of the difference it makes to an immortal soul preparing for eternity. The strain of competition in meeting the demands of society is wearing out some of our best women, and making them prematurely old. That is bad enough; but the worst of it is that as society is constituted to-day, minds are of very little account, immortal souls are of no account at all.—Sel.

## FROM MERCHANT TO TRAMP.

In the city of Philadelphia is a mission called "The Sunday Breakfast Association," which each Sunday morning gives coffee and rolls to the hungry. It is a pitiable sight—the hundreds who gather eager for the food. After the repast a gospel service is held, at several of which it has been my privilege to present the precious promises of the Master.

At one of these meetings a worker said to me, "Do you see that old man in the second seat, the one with the pale face and white hair?" "Yes." "Five years ago," he continued, "he donated these big coffee cans. He was a hardware merchant doing a good business. Then he was a moderate drinker, now he is a hungry, drunken tramp, drinking free coffee from the very can he donated." The moral is plain—that is, what strong drink will do.—Banner of Gold.

Shall Canada on the 29th September decide to be a sharer in the traffic that turns good citizens into tramps.

## AN AWFUL DEED.

"Once upon a time a temperance reformer was aroused from his breakfast table by a clapping on the door by a little blue-eyed, fourteen-year-old boy. The child, thinly clad, asked the gentleman to visit the jail where the little fellow's father was, and who was to be hanged that day. The gentleman did so, and in the afternoon the body of this father was carried to the hovel of his children.

On the arrival of the body, in a rude pine box, and after lamenting, the boy said, "Come, sisters, let's kiss papa before his lips are cold."

Imagine the scene. This father had killed their mother while drunk. The children gathered around the casket, kissing their dead father, and screaming in frantic tones, "O, father; O, father, you were good to us and mother, but whiskey did it."

And while these children lie on their bed at night, fatherless and motherless, with broken hearts and ruined home, with no eye to see them and no hand to care for them, save Jehovah's, this nation boasts of its full treasury, large churches, and manly statesmanship."

Many a home in Canada has been made sad by strong drink. Its work is only evil, and that continually. On the 29th September the voters of Canada are asked to say whether they wish that traffic continued. Whoever votes for its continuance is in his measure responsible for the results that will follow that continuance. Whoever stays at home and does not use his vote to abolish it, is responsible in his measure, for the evils that will follow if it be not abolished.

## A SHARP LETTER.

Nothing relieves the mind sometimes like writing a man a letter. It is said that Secretary Stanton was once greatly vexed because an officer had refused to understand an order, or, at all events, had not obeyed.

"I believe I'll sit down," said Stanton, "and give that man a piece of my mind."

"Do so," said Mr. Lincoln, "write it now while you have it on your mind. Make it sharp; cut him all up."

Stanton did not need a second invitation. It was a bone-crusher that he read to the President.

"That's right," said Abe, "that's a good one."

"Whom can I get to send it by?" mused the secretary.

"Send it!" replied Lincoln, "send it! Why, don't send it at all. Tear it up. You have freed your mind on the subject, and that is all that is necessary. Tear it up. You never want to send such letters; I never do."

There was a world of wisdom in Lincoln's suggestion. Write your letter; free your mind; out with it; and then put it in the drawer a week, and then read it over and burn it up and say no more about it.

## AN INFIDEL ORATOR.

The "Kansas City Times," a secular paper, gives us its estimate of the character of the foremost infidel of the age.

"He has made an immense fortune assailing with tongue and pen the Master who taught that charity was the greatest of all virtues. He has been charging people a dollar a head for years to hear him eulogize in rhythmic phrases the ennobling influences of brotherly love, of charity, of home, of neighborly kindness, and of country; and to inform them that the Christ, who crystallized and symbolized them all in his life and teachings, is a myth, a fraud, and a creation of crafty hypocrites and persons of feeble mind.

In all the time he has been making money in this way he has never endowed an asylum for the helpless in intellect; never established a home for the sick, the aged, or the poor; and never, so far as is known, given of his bounty to assist in the cause of educating the ignorant. He is full of professions of benevolence and charity, but empty in performances. He is a showy, entertaining charlatan, who has chosen the forum instead of the circus ring to make money in.

He has passed into the chestnut-sque and reminiscent stage. His power to draw has waned into one-night stands. When he shall have passed away like a raindrop on the river, Christ and the doctrines he taught on the Mount will still be with the people—helping, consoling, enlightening, and uplifting them with their saving grace, their simple grandeur, and their ineffaceable truth."



## MABEL ASHTON'S DREAM.

As the guests came together in the brilliantly lighted parlors, at the home of Mabel Ashton, that crisp winter evening, there was nothing unusual in the appearance of the rooms to indicate that the party to which they had been invited was to be, in any respect, different from the round of gaiety to which they had been devoting themselves for the greater part of the winter. Indeed it had been the original intention of their lively young hostess that the only difference should be that her rooms should be more lovely, her music more stirring, her dancing more graceful, her late supper more delicious, than any that had gone before.

She was a universal favorite Mabel Ashton; for, in addition to great physical attractiveness, her disposition was sunshine itself. She was unselfish, tender-hearted and sympathetic almost to a fault, and in her plans for this party she had not really thought as much of her own pleasure as of that given to others.

The social circle in which she moved was most select. A young man or woman to be invited to join that circle must have a reputation both for integrity and for pure morals. More than half of the forty friends who came together that evening, were members of various churches, not a few of them active in various forms of church and mission work. Mabel herself was a teacher in a mission Sabbath-school, and quite prominent in Christian Endeavor.

The few elderly people present felt well satisfied to see the young people seeking their amusement in such irreproachable company. Surely there could be no danger where the son and daughter of the Rev. Mr. Stoddard and the two daughters of Elder Smith were allowed to attend.

Some of the guests, as they greeted their young hostess, noticed an unusual degree of nervousness in her manner, but, attributing it to the excitement of preparation and anticipation, thought no more of it, and all were soon engaged in conversation and in making up their cards for the various dances of the evening. The musicians were in their places, and the young people beginning to wonder why the signal was not given for the orchestra to strike up, when Mabel Ashton, her sweet face flushed and pale by turns, took her stand near the musicians, and, after closing her eyes for a moment, during which the room became perfectly still, in a voice at first trembling but soon clear and steady, she said

"Friends, I know you will think me very queer, but before we do anything else I must tell you a little story. I had a dream last night, which has made such an impression on my mind and heart that I must tell it to you. I dreamed that to-night had arrived, and you had all assembled in these rooms, when there came to the door, and was ushered in, a guest who seemed strangely familiar and yet whom I could not recognize. He had a rare face, peaceful, yet a little sad in its expression, and his eyes were more penetrating than any that I had ever before seen. He was dressed in neat yet very plain clothing, but there was something in his appearance which marked him as no ordinary man.

While I was trying to think where I had seen him, he advanced to me, took my hand and said gently:

'You do not recognize me, Mabel?'

Surprised at such a form of salutation from a stranger, I could only say: 'Your face, sir, seems familiar, yet I cannot recall your name.'

'Yet I am one whom you have invited here this evening, or, I should rather say, one to whom both you and your parents have extended many invitations to be present here whenever I am able to come. You have even invited me to make my home here; and I have come to-night to join your little company.'

'I beg a thousand pardons,' I replied, 'but you mystify me all the more, and I beg that you will relieve me by telling me whom I have the pleasure of greeting.'

Then he offered to my view the palms of his hands in which were scars as of nail wounds, and looked me through and through with those piercing yet tender eyes, and I did not need that he should say to me: 'I am Jesus Christ your Lord.'

To say that I was startled would be to express only a very small part of my feeling. For a moment I stood still, not knowing what to do or say. Why could I not fall at His feet and say with all my heart: 'I am filled with joy at seeing you here, Lord Jesus?' With those eyes looking into mine I could not say it, for it was not true. For some reason, on the instant only half comprehended by myself, I was sorry He had come. It was an awful thought, to be glad to have all the rest of you here yet sorry to see my Saviour and Lord! Could it be that I was ashamed of Him, or was I ashamed of something in myself?

At length I recovered myself in a degree and said: 'You will wish to speak to my parents, I am sure.'

'Yes, Mabel,' as He accompanied me to where my father and mother sat gazing in surprise at my evident confusion in greeting the unexpected guest; 'but I came this evening chiefly to be with you and your young friends, for I have often heard you speak enthusiastically in Christian Endeavor meetings about how delightful it would be if you could have me visibly present with you.'

Again the blush came to my cheeks as the thought flashed through my mind, to-morrow night is prayer-meeting night, I should have been delighted to see Him then. But why not to-night on this pleasant occasion?

I led Him to my parents, and, in a somewhat shame-faced fashion, introduced Him. They both gave a start of amazed surprise,

but convinced by His appearance that there was no mistake, my father recovered a degree of self-possession, bade Him welcome, offered Him a seat, remarked that this was an unexpected pleasure, and then, after a somewhat lengthy pause, explained to Jesus that his daughter Mabel, being very closely occupied with her studies, and having little variety in her life, had been allowed to invite a few friends in for a social evening, with a little quiet dancing by way of healthful exercise. Her friends were all of the very choicest, and he felt that this was a very harmless amusement, which the Church had come to look upon in a somewhat different light from that in which it was viewed forty years ago. By removing the objectionable feature of bad company it had now made this pleasant pastime a safe indulgence for its young people.

As my father stammered out, in the presence of Jesus, these words of apology, which had often fallen from my own lips, I felt myself flushing crimson with shame both for my dear father and myself. Why should he apologize at all for what he considered unquestionably right? And how hollow it all sounded there in the presence of the Lord! Did not Jesus know that my studies were not so pressing but that I could keep late hours, sometimes several nights in the week, at parties?

"Then Father, anxious to relieve my evident embarrassment, said: 'I am sure we can leave these young people safely to themselves, and nothing would please me so well as to take you, my Lord Jesus, off into my study for a talk.'

"No," said Jesus, "Mabel has often invited me, and I came to-night especially to be with her. Will you introduce me to your friends, Mabel? Some of them I know, but some I do not know."

Again that miserable uncomfortable feeling came over me. Why could I not reply: 'It will afford them and me the greatest pleasure?' Because, for some reason, I could not feel pleased, I feared you would not feel pleased, and I dared not in that Presence use the polite but untrue phrase. I simply said: 'Certainly, if you wish.'

Of course, all this time, you, friends, were looking much in our direction, wondering at our embarrassment, and, perhaps guessing that we had been made uncomfortable by the arrival of a not altogether welcome guest.

I led Him first to some of the church members among you, and there was not one of you who looked as comfortable after the introduction as before.

As it became known who the guest was faces changed color, and some of you looked very much as if you would like to leave the room. It really seemed as if the church members were quite as unwilling to meet Jesus as those who were not Christians.

One of you came up quietly and whispered to me: 'Shall I tell the musicians not to play the dance music, but to look up some

sacred pieces?' Jesus caught the question, and looking us both squarely in the face He simply asked, 'Why should you?' and we could not answer.

Some one else suggested that we could have a very pleasant and profitable evening if we should change our original plans and invite Jesus to talk to us. Again He was met with that searching look and that searching question: 'Why should My presence change your plans?'

"After I had introduced the Lord Jesus to you all, and no one knew what to do next, Jesus turned to me and said:

'You were planning for dancing, were you not? It is high time you began, or you cannot complete your programme before daylight. Will you not give the word to the musicians, Mabel?'

I was at my wits' end. If my original plan was all right. His presence ought only to add joy to the occasion; yet here were all my guests, as well as myself, made wretchedly uncomfortable by the presence of Him whom most of us called our best friend.

Determined to throw off this feeling and be myself, at His word I ordered the musicians to play for the first dance. The young man with whom I was engaged for that dance did not come to claim me, and no one went upon the floor. This was still worse embarrassment. The orchestra played once more, and two or three couples, more to relieve me than for any other reason, began to dance in a rather formal fashion.

I was almost beside myself with shame and confusion, when the Lord Jesus turned to me and said:

'Mabel, your guests do not seem at ease. Why do you not as their hostess, relieve their embarrassment by dancing yourself? Would it help you any if I should offer to dance with you?'

My confusion gave way to an expression almost of horror, as I looked into those tenderly sad eyes and cried: 'You dance! You cannot mean it!'

'Why not, Mabel? If My disciples may dance, may not I? Did you think all this winter, when you and others of My disciples have gathered for the dance or the card party or at the theatre, that you left Me at home or in the church? You prayed for My presence in the prayer-meeting; you did not quite want it here; but why not, my dear child? Why have you not welcomed me to-night, Mabel? Why has My simple presence spoiled your pleasure? Though I am 'a Man of sorrows and acquainted with grief,' yet I delight to share and increase all the pure joys of My disciples. Is it possible that you leave Me out of any of your pleasures, Mabel? If so, is it not because you feel that they do not help you to become like Me and to glorify Me; that they take your time and strength and thought to such an extent that you have less delight in My Word and in communion with Me?'

You have been asking, 'What's the harm?'

have you asked 'What is the gain?' Have you done these things for the glory of God?"

"It was all plain to me now. Overcome with self-reproach and profound sorrow, I threw myself on the floor at His feet and sobbed out my repentance. With a 'Daughter go in peace, thy sins be forgiven thee,' He was gone. I awoke and found that it was all a dream.

And now I want to ask you, friends, shall we go on with the programme to-night, or shall we take these lists which we have prepared and discuss for a time with our partners the question: 'What can young people do to make the world better for their having lived in it.'"

As the vote was unanimous in favor of the latter plan which was followed by other wholesome recreations, and as the social evening, closing promptly at midnight, was declared the most delightful of the winter, it is safe to say that the Lord Jesus had sent that dream for others beside Mabel Ashton.

#### MY BIBLE—YOUR BIBLE.

A certain pastor was one day called to the house of a man whose wife was dangerously sick and hurrying toward the grave. She was a believing Christian and anxious for the end to come, but her husband was an atheist. He did not hinder the minister's visit, but he himself took no interest in what they read and spoke.

When the last hour came, the atheist stood at the deathbed of his wife. With her last strength the dying woman drew a small English Bible from under her pillow and, holding the book, which was much worn and often bedewed with her tears, up to her husband, she said to him:

"Do you know what book this is?" "Yes, it is your Bible," answered he. But she said, "Yes, it is my Bible, it is my all; this book converted me, raised me up, strengthened me, saved me. I am now going to Him who gave it to me; there I need it no more. Give me your hands——" and with these words she placed it in his hands, pressed them together, and said:

"Do you know, dear husband, what I am doing?" "Yes, my dear, you are giving me your Bible." "No, I am giving you your Bible; God ordered me to give you this sweet legacy before I die; keep it, read it! Will you not promise me to do this?" "Yes, my dear."

Three weeks had passed, and the woman was lying in her grave for some time already, when one day her husband entered the minister's study, weeping like a child.

"Oh, my friend!" cried he; "now I understand what my dying wife meant; yes, it is my Bible; and every word is written for me. Day and night I read in this Book and thank God that it is my Bible. And now I beg

you to take me into your congregation, to which my happy wife belonged. "Gladly," answered the minister.

There was joy with the angels of God over this man who had come, not with objections, not with questions, not with doubts, but with his Bible, which was as precious to him as if God had given it to him directly from Heaven.—Lutheran Witness.

#### "PROHIBITION AND "PERSONAL LIBERTY."

Complete personal liberty is impossible. Men cannot do as they please in this world. There are too many other men in the world who have wills and minds of their own; and when we suppose the way is clear to do as we like, we presently encounter hindrances and difficulties which are insurmountable.

The pilot of a steamship, passing out of any of our great seaports, cannot steer where he pleases or as he likes. There are other craft afloat. There are vessels before him and behind him, vessels snooting across his course, tugs darting hither and thither, ferry-boats crossing to and fro, and if he simply shuts his eyes and undertakes to do as he pleases, there will be wreck and ruin, death and destruction.

In this world it is not given to any man to act in entire independence of those around him. "We are members one of another," and are bidden to be "subject one to another." Eph. iv. 25; 1 Peter v. 5. We are to "look not every man on his own things, but every man also on the things of others." Phil. ii. 4. We are to "have compassion on the ignorant, and on them that are out of the way." Heb. v. 2. We are to be pitiful and courteous; and if we will heed the admonitions given us in the Word of God, we shall yet find opportunity for a reasonable exercise of personal preference and personal judgment.

But all must be held subject to the providence of God and the necessities which may arise, and often to the will of other people. "None of us liveth to himself, and no man dieth to himself." Rom. xiv. 1. Independence is not the portion of mortals in this world. They must learn the lessons of patient waiting, of long-suffering, of self-denial and self-abnegation. They must learn to keep the great command, "Thou shalt love thy neighbor as thyself," and when they walk in subjection to the will of God they find in the end greater delight, greater peace, greater prosperity than they might ever hope for in doing their own will.

Christians, more especially, have something to do in this world besides pleasing themselves. "Even Christ pleased not himself," and his servants are bidden each to "please his neighbor as his good to edification." Rom. xv. 2, 3.—Sel.

Receipts.

For the month of July by Rev. Robt. H. Warden, D.D. Agent of the Church. Address: Presbyterian Office, Toronto.

KNOX COLLEGE FUND. Reported \$197 31, Petrolca 10 00, Hensall 27 50, Mount Forest 5 00, Atwood 4 00, Ingersoll 6 20, Nichol 50 50, Rev Dr Gray 10 00, Waterloo 1 00, Seaforth, 1st ch 3 00, Napier 6 00, Brucefield, Un. 22 00, Drumbo 5 00, Scott & Uxbdg 2 00. Total \$305 51

QUEEN'S COLLEGE FUND. Reported \$75 00, Rossland 15 00, Petrolca 10 00, Eramosa, 1st ch 1 00, Lachine 13 20, Brucefield, Unionch 10 00, Scott & Uxbridge 2 00. Total \$123 25

MONTREAL COLLEGE FUND. Reported \$6 25, Petrolca 10 00, Okotoks, High R. 5 00, Lachine 13 25, Brucefield, Un. 20 00, Scott, Uxb 2 00. Total \$56 50

MANITOBA COLLEGE FUND. Reported \$291 25, Rossland 13 00, Petrolca 10 00, Guelph, St A. 20 00, Mount Forest 2 00, Nichol 25 00, Seaforth, 1st ch 1 10, Friend, N Dakota 1 66, Drumbo 5 00, Carlingford 3 00, Scott, Uxb 2 00. Total \$332 41

HOME MISSION FUND. Reported \$6 314 86, Kintyre 70 00, A Friend 2 00, Edmonton 12 00, J Smith, Sr, Hgsvl 5 00, Inaifail 8 60, Seaboro, St A. ss 31 00, Rossland 25 00, Keady 4 00, Petrolca 35 00, London, St Jss, ss 4 63, Per Rev Dr Morrison 2 00, Summerstown, cc 5 00. Total \$1,161 60

Berlin 15 00, Curling, etc 2 46, Eramosa, 1st 25 00, Fergus, St A 20 00, Olds 5 00, Mt Forest 12 00, Per Wmster Co K 2 15, E Templeton 3 00, Arthur, ss 6 90, Atwood 29 60, Toledo 7 50, W Humphreys 5 00, R Lewis, K 6 00, Nichol 1 25, Waterloo 2 00, New Glasgow 10 00, Seaforth, 1st 28 40, Friend, N Dakota 2 50, Chiselhurst 6 00, A Jamieson 1 25, Thunkoffering 10 00, Hemmingford 20 00, Nossagaweya 47 00, Lachine 5 00, Glenvale, Har Wl 14 00, Claude, Ann hms 11 92, Blytheswood, co 2 00, Proof Line 18 65, Bells Cors 4 00, Napier 10 00, Glenmorris 53 90, Roxborough 4 30, Brussels, Mel 1 50, Drumbo 32 50, W Arran, cc 7 30, Scott, Uxb 12 00. Total \$6,964 31

RESERVE FUND. Bq Jno Munro O \$500 00, Mrs D Death 10 00, Dixie 10 00. Total \$520 00

AUGMENTATION FUND. Reported \$941 60, Kintyre 24 00, Bristol 21 00, Edmonton 15 00, Rossland 10 00, Keady 2 40, Petrolca 20 00, Palmerston 10 00, Guelph, St A 32 00, Berlin 4 00, Napance 25 00, Fergus, St A 5 00, Mount Forest 6 00, West Hall, cc 5 00, Nichol 2 00, Waterloo 2 00, New Glasgow 5 00, Seaforth 1st ch 4 55, Friend, N Dakota 2 50, Blytheswood, co 3 00, Napier 7 00, Carlingford 4 75, Scott, Uxb 8 00. Total \$1,161 60

FOREIGN MISSION FUND. Reported \$23,012 92, Young Lady, Mt Stanley 49 00, Carluke, St P 29 40, Edmonton 1 00, J Smith, Sr, Hgsvl 25 00, Wmstowa, cc 30 00, Rossland 30 00, Keady 3 00, Petrolca 35 00. Total \$23,161 60

Mrs Muirhead 5 00, Guelph, St A 45 00, Miss Beauregard 5 00, Dun Stewart 50 00, Balderson 4 00, Lanark 11 10, Smith's Falls, St P 6 00, Franktown 19 69, Ashton 10 37, Carleton Pl, Zion 24 41, Pakenham 2 56, Arnprior 22 00, Boissevain 9 00, co 11 30, Eramosa, 1st 24 00, Fergus, St A 15 00, Olds 2 00, Mount Forest 14 00, Portsmouth 1 90, Collins Bay 1 95, A Friend, India 20 00, Bheels 20 00, S. L. Wright 20 00, Atwood 16 35, Brandon, ss 59 20, Toledo 7 50, Apple Hill, ss 5 00, W Humphreys 15 00, Tor, Central 140 00, Ingersoll 93 75, Nichol 1 25, Waterloo 5 00, New Glasgow 7 50, Seaforth, 1st 13 20, Outremont, ss 8 00, Motherwell 12 00, Avonbank 10 00, Quebec, St A, mb 25 00, Ashburn, ss 5 50, Okotoks, High R 5 00, Friend, N Dakota 2 00, Chiselhurst 2 00, A Jamieson 125, Friends, Carluke 15 00, A Creighton, Tor 10 00, Hemmingford 30 00, Nossagaweya 20 00, Lachine 69 50, St Andrews 20 00, Friend, St A 2 00, Blytheswood, cc 1 00, Moncton 31 60, High Bluff 14 90, Prospect 46 10, Moore, Burns 31 60, Bayfield Road 10 50, W Arran, cc 7 30, Carlingford 7 70, Scott, Uxb 20 00. Total \$24,296 50

RESERVE FUND. Beq J Munro, O \$500 00, Mrs D Death 50, Dixie 15 00. Total \$565 00

In last Record the sum of \$5 was acknowledged for Foreign Mission Reserve from Executors of Mrs. H. Elliott, London. It should have been Executors of Robert Irwin, Belgrave, for Dhar, India.

WIDOW'S AND ORPHANS FUND. Donations and Collections. Reported \$143 45, Carleton Pl Zion 25 00, Edmonton 1 00, Petrolca 15 00, Mrs AR Creelman 2 00, Palmerston 10 00. Total \$143 45

Berlin 4 00, Napance 10 00, M. Forest 4 00, Atwood 4 25, Wroter 7 74, Waterloo 70, Seaforth 1st 5 70, Friend N Dakota 1 00, A Jamieson 1 25, Hemmingford 10 00, Niagara St A 50, Drumbo 10 00, Scott, Uxbridge 2 00. Total \$257 59

MINISTER'S RATES. Reported \$472 50, J. K. Wright 20 00, S. L. Wrenco 25 00, J. R. Bell 19 00, Dr Kellog 20 00. Total \$550 50

AGED AND INFIRM MINISTER'S FUND. Donations and Collections. Reported 335 97, Kintyre 25 00, Carleton P Zion 25 00, Edmonton 1 00, Warwick 2 85, Mrs AR Creelman 2 00, Palmerston 10 00, Mitchell 3 75, Berlin 4 00, Napance 15 00, Mount Forest 3 00, A Friend 10 00, Atwood 3 50, Friend N Dakota 29 00, Ingers H 50, Nichol 65, Waterloo 5 25, Seaforth 1st 1 00, Friend N Dakota 1 25, Madoc, St P 19 00, Napier 5 25, F. D Maple valley 2 17, Niagara 2 50, Thamesville 14 11, Bayfield Road 2 50, Scott, Uxbridge 2 00. Total \$2,743 52

MINISTER'S RATES. Reported \$23 63, McDonald 4 00, A C Reeves 4 00. Total \$31 63

ASSEMBLY FUND. Reported \$231 33, Kintyre 2 00, Edmonton 2 00, Warwick 2 85, Petrolca 3 00, Stellarton 3 77, Dunlop 1 15, Hopewell Mid Riv 5 10, Napance 4 00, M Forest 5 00, Atwood 1 00, Russell 5 00, Harvey Acton 2 21, Mabou 2 00, Port Hood 1 00, Nichol 59, Hemmingford 5 00, Cavendish Stanley 3 00, Caledonia 2 00. Total \$231 33

Thamesville 9 00, Scott, Uxbridge 2 00. Total \$301 91

FRENCH EVANGELIZATION FUND. Reported \$1606 37, Carleton Pl Zion 59 00, Edmonton 1 00, Warwick 9 00, Kendal 4 50, Rossland 5 00, Keady 1 32, Palmerston 10 00, Stubenacade 25 75, Shelarton 13 57, Linden 6 00, Mrs Muirhead Lisle 5 00, Guelph St A 20 00, Grand Bend 4 00, Bes John Munro 500 00, Ottawa 4 00, Berlin 4 00, Eramosa 1st 10 00, M Forest 9 00, Portsmouth 2 04, Collins Bay 1 20, Arthur ss 6 50, Atwood 1 00, Ailsn Craig 13 14, Rev W M Roger 213 41, Apple Hill 9 00, Gravel Hill 3 00, Bluevale 1 00, Parboro 10 00, Brackley Pt R 2 00, Carleton Cheboque 5 00, Sidney Mines 5 00, Nichol 50, Waterloo 2 00, Seaforth 1st 6 35, Lower Windsor 2 60, Almonte St J 30 00, Aberarder 5 00, Friend N Dakota 5 00, Apsley 1 56, Mt. Knox 31 18, North West 12 60, Moore Burns ch 9 08, Drumbo 15 00, Inglehampton 3 30, Maple Valley 3 53, F. D Maple valley 2 17, Scott, Uxbridge 2 00, St Louis de Gonz 3 00. Total \$2,743 52

POINTE AUX TREMBLES. Reported 2 50, New Glasgow Unit 50 00, Motherwell ss 25 00, Bel a McLennan 5 00. Total \$83 50

CONTRIBUTIONS UNAPPORTIONED. Guelph Knox \$125 00, Campbellford 50 00, Flora Chl 58 35, Westminster 1st 113 00, Embro 60 00, Tor Old St A 370 00, Central 590 00, London South 150 20, A-ton Knox 31 20, Dundas 14 62, Brussels, Mel 68 00, ss 2 79, Tor Erskine 200 00, Thamesford 46 00. Total \$1,800 00

<b>KNOX COLLEGE STUDENT'S MISSIONARY SOCIETY.</b>	
<i>Receipts for May.</i>	
Niagara Falls S.	20 00
Sunnidale cor ce.	8 00
Miss Dowd.	1 00
Rossland.	10 00
Burn's Ch ce.	15 00
T. A. Wilson.	5 60
<b>Total.</b>	<b>539 60</b>

**Receipts.**

Received at Halifax by Dr. Morrison, Agent during July, 1898. Office 39 Duke St.

<b>FOREIGN MISSIONS.</b>	
Reported	\$1845 68
Dr L Mem F.	15 00
Hx Grove	30 00
J M Macdougall	2 00
Gays R ce.	4 00
W & O Fund.	85 00
Est C. Vance.	50 00
G'lg'ERSt Mary's	38 26
Shubenaadie.	4 10
Mus'boit ce.	7 00
Mabon	28 54
Dr L Mem Int J M	15 00
Lot 16 Rich Bay E	30 00
B'k'fid ms.	7 00
Dr L Mem	3 20
Pictou Knox ce.	10 00
Margaree Har.	17 00
Parrsboro St J.	15 00
Wolfville St A ce	5 00
Red Bank W'ville	20 00
Rev W McLeod	10 00
Hx. Coburg R'd.	20 00
Ch'town St J.	20 00
West Riv Green H	99 1
L Stew'cke	45 00
S'side	23 12
S'side T. S.	18 60
Clifton P E I.	10 00
Dart'th St J.	50 00
W A McCarty.	5 00
Hx Park ce.	15 00
Geddie Mem.	90 00
<b>Total.</b>	<b>\$2659</b>

<b>FOREIGN MISSIONS KORRA.</b>	
Reported	\$1121 63
A McGregor.	30 00
Mont'quehdge.	10 00
Up Canard	5 12
Orwell	8 00
Chipman	20 00

St Peters.	20 00
P E I per Dr G	9 00
Bedford, W & S	4 50
Woodstock ce	10 65
N Bedeque	6 60
Newport	7 30
Bloomfid	3 16
Kingston	21 21
Can'dish	16 57
Mid Stew'ke	9 75
Col by Mr Foote	121 82
Leitch's creek	6 81
N. Syd Pott's L.	8 00
Widow	70
R. Hebert s	6 90
B'k'fid ms	1 00
Newcastle St J	18 00
Tabusintac B ch	8 00
Margaree Har	15 00
Ont. Hussel co.	10 00
Little R.	5 00
A private	5 00
New Glasgow St J	20 00
Chatham St A	16 00
Newcastle St J.	3 00
Shediac	3 49
Kentville.	6 71
Pictou	10 63
Noel	11 50
Baddeck F	12 50
Baddeck	27 00
West R Green H	2 00
New Glasgow PEI	6 05
Brookfield PEI	6 65
Private.	5 00
Harcourt.	5 00
St John Un Meeting	19 51
H O'Leary	1 00
S'side.	5 10
<b>Total.</b>	<b>\$1663 57</b>

**HOME MISSIONS.**

Reported	\$1421 06
Hx. Grove	30 00
J M Macdougall	2 00
Woodstock ce	3 59
C. Vance	50 00
Mid Stew'ke	13 3
Musquodoboit	7 00
Gore	10 00
Dartmouth.	25 00
W Point	6 00
Lot 16 Ri. h Bay E	20 00
Brookfield ms.	3 50
Parrsboro St J	15 00
Kentville	6 11
Hx Coburg Road	8 00
Noel	28 85
Int E Hubley	75 00
St John St S ce	5 00
Int Mrs J McA.	36 00
S'side	10 00
Escuminac	9 00

**North West.**

Ch'town St J.	12 00
Saltsprings.	19 00
Millsville ss.	13 14

Truro St A ladies	50 00
Summerside.	25 00
<b>Total.</b>	<b>\$1803 69</b>

**AUGMENTATION FUND**

Reported.	\$375 83
Wine H. Sherbrk	35 00
Tabusintac B ch.	15 00
Lot 16, Rich Bay E	7 00
Parrsboro. St J.	10 00
Milford, Gays R.	7 61
Noel.	50
<b>Total.</b>	<b>\$450 94</b>

**COLLEGE FUND.**

Reported.	\$1564 81
Rent Dr Gordon.	100 00
Dr Currie.	100 00
Prof Falconer 100 00.	
Parrsboro, St J.	7 90
Shediac	3 19
Kentville.	15 00
Hx. Cobourg Road	6 00
Ch'town, St J	22 50
Int. Reid	82 50
Int. F.	50 00
West Riv, G H	15 85
Int. Bridgetown.	50 00
Springhill.	39 22
Gaysboro.	30 00
Hastings.	102 00
Moncton.	15 00
Annapolis	50 00
<b>Total.</b>	<b>\$2403 97</b>

**AGED MINISTERS' FUND.**

<b>Interest and Collections.</b>	
Reported.	\$313 53
Int, A Paul.	26 00
Truro, St A.	100 00
Int Mrs Countaway	13 50
Tat'zouche	2 96
Pugwash, St M.	10 00
Kentville	5 00
Hx. Cobourg Rd.	2 00
Summerside.	8 00
Int, G C P.	99 90
<b>Total.</b>	<b>\$580 59</b>

<b>Rates.</b>	
Reported.	129 50
<b>Grand total.</b>	<b>\$710 39</b>

**FRENCH EVANGELIZATION FUND.**

<b>Ordinary.</b>	
Reported.	\$104 57
J M Macdougall.	2 00
Wine H, Sherbrk	16 00

Lot 16, Rich Bay E	7 00
Amherst	50 00
Parrsboro, St J.	7 00
Oxford.	19 00
Kentville.	10 00
Milford, Gays R.	30 00
Dalhousie.	55 00
S'side.	10 00
<b>Total.</b>	<b>\$310 57</b>

**POINTE AUX TREMBLES SCHOOLS**

Reported.	52 00
Millsboro, ss.	17 80
<b>Total.</b>	<b>69 80</b>

**Grand total.**

\$380 37

**ASSEMBLY FUND.**

Reported.	\$24 23
Sherbrooke	5 00
Amherst.	5 00
Kentville	3 00
West R, Green H	5 00
<b>Total.</b>	<b>\$42 23</b>

**WIDOWS' AND ORPHANS' FUND.**

Reported.	\$2 75
J M Macdougall.	2 00
Pugwash, St M.	4 00
<b>Total.</b>	<b>\$8 75</b>

**BURSARY FUND.**

Reported.	\$40 61
Int, Louisburg	30 00
St John.	30 00
<b>Total.</b>	<b>\$100 61</b>

**Receipts.**

<b>By other Treasurers.</b>	
MINISTER'S WIDOWS AND ORPHANS' FUND.	
Steward	10 50
A T Love	7 00
R Cumming	17 50
J W Fraser	14 00
A Gaudier	28 70
E S Hayes.	14 00
A Mc L Sinclair.	14 00
B Macrae DD.	70 00
W J Fowler	14 00
A Campbell	14 00
P M McDonald	14 00
T Sedgwick DD	14 00
<b>Total.</b>	<b>\$1199 29</b>

**FORM OF BEQUEST.**

"I leave and bequeath the sum of, —[the amount being written in words, not in figures]—to the ..... Fund of the Presbyterian Church in Canada,—(Here state whether Eastern or Western section)—and I declare that the receipt of the Treasurer for the time being, of the said.....Fund, shall be a good and sufficient discharge to my Estate and Executors."