

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# Presbyterian Record.

VOL. XXIV.

FEBRUARY, 1898.

No. 2.

## CONTENTS.

NOTES.....	29	CHURCH NOTES.....	45
A GREAT MORAL ISSUE IN CANADA.....	30	OTHER WORKERS AND WORK, NOTES.....	46
OUR HOME MISSIONS.....		Irresponsible Missionaries.....	46
Seeking for Men at Klondike.....	31	I love Him whose you are.....	47
Home Missions West. by Rev. Dr. Robertson.....	32	How Foreign Missions Grow.....	48
Mission to Lumbermen.....	33	Facts about S. America.....	48
The "Hurricane Hill Indians," by Rev. E. MacKenzie.....	34	LIFE AND WORK.....	
OUR FOREIGN MISSIONS.....	36	What a Prayer Meeting Should be.....	49
India's Bonds II, The Holy Man.....	37	A Tithing Experience.....	50
Letters from Miss Jeannie Dow.....	38	Giving by System.....	50
Incidents from Honan.....	39	Practicing the Week of Prayer, by Dr. Cuyler.....	51
YOUNG PEOPLES' SOCIETIES.....		The Ideal Whiskey.....	52
The Shorter Catechism, its Makers, Merits, and Influence, by Rev. Principal Macrae.....	40	Ideas and Ideals—Gentle Manners.....	53
Analysis of the Shorter Catechism.....	44	RECEIPTS.....	54

Please note carefully the advertisement on outside back page. Prices are there given of all our publications.

Kindly forward payment without waiting for accounts to be sent, and thus lighten our work.

The only S. S. supplies furnished from this office are the publications of our own church, as named on the cover. Please order these direct; but do not order from us any others, as we have no others. Stationers everywhere will be glad to order other supplies from the publishers. *Class Registers* and *Superintendents Records* should be ordered direct from 5 Jordan St. Toronto.

### THE SCHEMES, EAST.

Rev. Dr. Morrison gives the following comparative statement of receipts from May 1st to Dec. 31st, 1896, 1897.

	Dec. 31, 1896.	Dec. 31, 1897.
Foreign Missions.....	\$15515 40	\$14447 39
Korean Mission.....	6011 34	1072 63
Home Missions.....	1963 83	5390 53
Augmentation Fund.....	1413 66	1805 26
College Fund.....	165 32	1262 12
Bursary Fund.....	451 40	134 71
Aged Ministers' Fund.....		595 19

\$25,530 95      \$24,508 10  
Part of the Korean Fund was received before May 1897.

Dr. Morrison writes:—"These figures call for deep searching of heart. Why has our giving fallen behind that of last year? The requirements are not less. Can

poverty be justly pleaded as the reason? At the end of March the accounts will be closed. Very much yet remains to be done. Very much can yet be done, if each one will do his part, as God has given him ability. Let each minister, especially, ponder the matter and confer with his session on the question of helping to meet the wants of the Church. Surely the people, if the matter be clearly set before them, will respond to the demand of duty and privilege, and not allow the cause of missions, at home and abroad, to suffer for want of a few dollars or cents from each one, that in the aggregate would make up the deficit."

### CHURCH SCHEMES, WEST.

At the present date, 25th January, the contributions received for Home Missions, Foreign Missions, French Evangelization and Pointe-aux-Trembles Schools, are in advance of those received to the corresponding date last year. The contributions for Augmentation are somewhat less, as are those for the Aged and Infirm Ministers' Fund, Widows' and Orphans' Fund, and the Colleges. Unless there are greatly increased contributions received, both for the Widows' and Orphans' Fund and the Aged and Infirm Ministers' Fund, it looks as if it would be necessary to reduce the annuities payable in the spring.

Duplicate congratulations are in order to the *Presbyterian Witness*, of the Maritime Provinces. It is celebrating its Jubilee, and its oracle has entered his fortieth year of polishing its editorial chair. Bro. Murray and the *Witness* have become so identified that the names are almost synonymous. May their sundering be far afuture.

The *Witness* is like—itsself. It does not do much trumpeting, (a good example.) It makes more use of lamp and pitcher, while the sword is ever ready for a quiet thrust at any hapless Midianite.

It is not large, but large enough. It deals in quality rather than quantity. For a well and judiciously filled, newsy, readable, interesting, instructive, wholesome, weekly family newspaper, at a dollar and a half a year, we do not know its equal.

Bearing its honors with characteristic meekness, and its age with due dignity, it has the best wishes of the RECORD, as it turns, new dressed, for the home stretch of the century

#### A GREAT ISSUE IN CANADA.

A great moral issue, long looked for by many, and worked for and prayed for by some, is now near in Canada; viz., whether our people wish the Liquor Traffic continued by law among them or not.

Our General Assembly annually declares strongly in favor of Prohibition of the Liquor Traffic. Last Assembly resolved:

"That our people are hereby earnestly exhorted to use their utmost endeavors, in every lawful way, to carry the *plebiscite* in favor of Prohibition by an overwhelming majority; and thus free the Church from one of its deadliest foes, our land from untold misery and crime, and our modern civilization from its direst reproach and shame."

Some twenty-five years ago, we heard Principal Grant, at a public meeting in Halifax, speaking in favor of one central Government University, and against State Aid to Denominational Colleges. He opened his terse, telling, speech with one of those pithy sayings which great men sometimes coin for posterity: "If you want to convince a man that he is right, argue with him."

Do not be too severe upon him when he now takes to press and platform against Prohibition. May it not be possible that the learned Principal has taken, in accordance with his own dictum, this somewhat novel method of convincing the people that they are right in following the "earnest exhortation" of the Assembly and helping the work which the Assembly describes as "freeing the Church from one of its deadliest foes, our land from untold misery and crime, and our modern civilization from its direst reproach and shame."

Temperance people are used to the opposition of the liquor interest, and perhaps become too indifferent to it; but opposition from unexpected quarters leads them to examine more closely their foundations, and thus become more convinced of the importance of their great trust and more earnest in its behalf.

Can Prohibition injure public morality?

The righteousness of a cause, its justice, its morality, its effects upon the public welfare, may be fairly judged, in advance, by the great body of its advocates. Take for example the question of Prohibition of the Liquor Traffic in Canada. While there are good men and true honestly opposed to Prohibition, yet none will deny the following propositions.

(1) The liquor interest, from gutter to gin palace; from the "gilded saloon" of the publican, to the gilded *salon* of the brewer and distiller; maker, seller, drinker, tippler, sot; are all against it; unless indeed it be an occasional poor victim, who in lucid moments, longing for freedom, wishes it beyond his reach.

(2) All the vicious elements in any country or community are against it. A plebiscite of our criminal population, our lawless men and fallen women, would decide the fate of Prohibition beyond a doubt.

(3) The vast majority of the best men and women of our country, are in favor of it. The vast majority of those who are devoting strength and life to the well being of humanity are in favor of it. The vast majority of those who are brought face to face with its awful results, in their effort to save and uplift the fallen, the worlds army of rescue, are in favor of it.

Judging from these facts there does not seem much room for doubt as to what effect Prohibition would have upon Public Morality.

## Our Home Work.

Congregations and Missionary Societies will please remember that the church year ends with 31st March, a month earlier than in previous years. It is very desirable that all sums voted at the annual meetings should be forwarded at once to the Agents of the Church, east and west.

Within the past three or four weeks, there have been a thousand, more or less, "Congregational Meetings" all over our Church. Who can measure the amount of faithful doing of duty that these represent, as they sum up the work of the year; the planning and giving to make ends meet. Then there is the satisfaction over balances on the right side, or the self denial to make up deficits, less or more, in order that the congregation may start square on a new year. In this steady effort, this life-long performance of duty, by men and women, perhaps in small scattered congregations, to keep the Church open and secure to the community the blessings of the Gospel, is seen many an illustration of the "Perseverance of the Saints."

The Synod of Manitoba and the North-West met at Winnipeg, 9 to 12 Nov. Rev. Dr. Duval succeeded Rev. Joseph Hogg in the chair. With a Home Mission Field 1,100 miles long, this subject naturally filled a very prominent place, and strong were the efforts made to lift the Synod to a higher level of giving, to this and the Foreign Mission Funds. Work among the Indians, usually styled "foreign," lies, much of it, within the Synod's bounds, and required much of thought and care.

Manitoba College gave, as usual, a good account of its stewardship. The attendance of students is larger than ever before and the college is free from debt; but the Synod's giving to it is smaller than last year. The Synod, without Dr. Robertson was not a common thing. He has been unwell, and no wonder. There is a limit to human endurance, though his seems hard to reach.

We regret that the above, though in type, was overlooked, in the making up of an earlier issue.

## SEEKING FOR MEN AT KLONDIKE.

Thousands are rushing to the Klondike for gold. The church must rush for the men. They are more precious than gold. It shall perish. They are immortal.

And it is estimated that well on to two hundred thousand of them will be there next summer. Villages and towns in the mining districts must be provided for as they spring up. Our church has sent two missionaries, Rev. R. M. Dickey and Rev. A. S. Grant, and eight more are called for.

The missions will soon become self sustaining, but the Home Mission Committee must bear the expense at the outset, and it cannot do so without special help. It is making its appeal, to all, but more especially to business men. At a meeting in Toronto, held to designate Mr. Grant, four men promised one hundred dollars each, and a man from Paris, Ont., promised to raise five hundred dollars in that vicinity.

The Committee give as reasons for prompt action:—

"Klondike is a part of Canada, much of the inrush will be foreign. It is necessary that the dominating forces in public and social life, in judicial, commercial, and religious, affairs, should be distinctly Canadians."

"Among the gold seekers there will be many Presbyterians, many of them anxious for service; the foes to health and morals are many, subtle and strong; no previous training or profession makes men proof against their evil surroundings, and if the unwary are not to become the prey of the vile and the villainous, provision must be made for dispensing religious ordinances. Gambling, drinking, unbelief and licentiousness, are the prevailing vices; and strong, prudent, spiritual, men are needed to cope with these combined evils, to warn the unwary, rescue the perishing, and care for our young men as they throng thither in the search for gold."

The Committee "appeal to patriotic men and women" to provide them with the means. Promises, to be fulfilled before March 31st, next, can be sent. Send promise or money, marked "Klondike Fund," to Rev. Dr. Warden, Toronto.

Who will take shares in this Klondike expedition, with guaranteed permanent dividends in saved men?

## HOME MISSIONS, WEST.

BY REV. DR. ROBERTSON.

In a leaflet published by the Home Mission Committee, West, and in letters recently published, are statements that the Church would do well to ponder. We shall reproduce some of them.

The Committee has 385 missions on its list and connected with them are one eighth of the families and young people of the whole Church. The people of these missions provide two-thirds of the salaries of their missionaries, and the Committee only about one-third. There cannot be much over-lapping.

Since the Union, more than 300 of the missions became congregations. This means that more than one-third of the congregations of the Western Section are the result of Home Mission effort, during the past twenty years. What large help these congregations must be giving to Foreign Missions, Colleges, and other Church Schemes.

Over 20,000 Presbyterians, and a large mixed multitude besides, of different creeds and nationalities in the West, are without the pale of any church. Is this right? Is it safe to leave them uncared for? The risk to religion, to law and order, to morals, is too great. Lengthen the cords of the tent that they too may be sheltered.

The population of the Maritime Provinces is said to be stationary; that of Quebec and Ontario increasing 1 per cent. per annum; while that of the West increased, between 1880 and 1890, at least 14 per cent. per annum. The extent and resources of the West furnish room for 50 millions of people. The centre of population and trade is sure to shift westward as time passes. Is the Church prepared for impending changes.

The hindrances to progress in the West are pointed out. Mormonism is a menace; it is well organized and aggressive. It will bear watching. In mining camps, unbelief, Sabbath desecration, drinking, worldliness, lewdness, gambling, are the open

and flagrant sins. It would seem as if these black vices, everywhere, were checked and restrained by the power of the gospel. Striking illustrations are given in proof. Meet the enemy in the open at every point.

To illustrate the progress and success of the work, certain sections are selected, like Quebec, the Ottawa Valley, Central Ontario, Algoma, Muskoka and the Northwest.

Since the Union, the Presbyteries of Montreal and Quebec show a gain, in families and communicants, respectively, of 72 and 93 per cent. "Eleven Protestant families (mostly Scotch) settled at Murray Bay in 1812; their descendants to-day number 10,030; they were neglected, and now they are all French-speaking Roman Catholics! If it is worth while to try to make Protestants of the French Roman Catholics of Quebec, it is surely worth while to keep our Protestant population from becoming Roman Catholics."

In the Ottawa Valley, the families increased, in 20 years, 108 per cent., and the communicants 162 per cent; the contributions for Schemes went up from \$3,999 to \$22,233; and for all purposes from \$55,574 to \$147,731.

The Presbytery of Kingston, after nursing to maturity, and sending off, six congregations, and handing 2 missions and several stations to other presbyteries, reports a gain of 50 per cent. in missions in 11 years, 300 percent. in communicants, and 400 per cent. in contributions.

At the Union, Muskoka had 4 missions and 13 stations. Since then 5 missions have become congregations, and 41 missions, with 91 stations, still remain, half a dozen of which have reached the congregational stage.

The whole Presbytery of Algoma, with the exception of 2 missions, has been created since the Union.

In Western Canada in 1881, there were two congregations; in 1897 there were 57 congregations. In 1870, 1 Presbytery, with 9 stations and 200 communicants; now 2 synods, 14 presbyteries, 900 stations, 20,000 communicants, and a revenue of \$257,200. The Church should not stint this work, for her strength and success are largely bound up in it.

The benefits claimed for Home Missions are two-fold, Civil and Religious.

1. Home Missions help to bind the East and West of the Dominion more strongly together. The Dominion is like a dumb-bell, weak in the centre, and if it is not to break, in time of stress, about Lake Superior, it should be strengthened. These Missions help to assimilate the Foreign population and make them loyal; they help to maintain law and order, and enhance the value of property; they make home and social life pure and sweet; make life sacred and property secure, and help to make men honest and honorable. In France and the United States crime is rapidly increasing, and the decay of religion, it is maintained, is the procuring cause.

2. Home Missions have strengthened the Church; they have dotted the waste places of the land with churches; they are moulding public opinion in the plastic stages of society; they are bringing tens of thousands of souls to the knowledge of the truth; they help to keep up the religious temperature in the land, and to strengthen city churches. The drift of population is city-ward, and the Church that cares for the people in the country gathers them into its folds in the city. To secure a larger and more steady revenue for Foreign Missions, a larger Church is needed; but a larger Church is the result of Home Mission effort.

Work so beneficent, so successful, one would think, would be well maintained on patriotic, denominational, and religious grounds. This does not seem to be the case. In 1890 the communicants in the Western Section gave, on an average, 31 cents for its support, and last year only 25. During the past 7 years contributions from congregations increased, for Home Missions, 10 per cent., for Foreign Missions, 60 per cent; from all Canadian sources in 7 years for Home work, 8 per cent., and for Foreign 50 per cent.

But for the help from Britain the Home Mission work would have been stranded. And British help is not likely to continue. Once let the Mother Churches be seized of the fact that, while our contributions increased for Home work only \$4,000 in seven years, they increased \$40,000 for For-

ign work, and the streams of the generosity will dry up. This Home work must receive more generous aid from Canadians else future generations will lament our shortsightedness, as we do that of those who lived fifty years ago.

#### MISSION TO LUMBERMEN, WEST.

This mission has added a new department, work amongst seamen. During the last two summers, Rev. C. B. Ross, of Lachine, assisted by members of his Christian Endeavor, has worked steadily amongst the seamen passing through the Lachine Canal. The Rev. Orr Bennett, of Hawksbury, and Rev. James Bennett of L'Original, have done similar work for the Ottawa River. These all have used the literature furnished by our mission. The Rev. C. B. Ross has written several times, speaking of the excellence of the literature furnished and of the good accomplished. The others bear similar testimony.

The work amongst the lumbermen is fairly under way again this winter. Revs. James Taylor and A. McLaren are visiting the lumber camps on the Gatineau. Rev. D. A. McDonald, who did such efficient work in past years along the Parry Sound Railroad, has left, but his place is ably filled by Rev. C. E. Ferguson. The vast Temiscamingue region is under the care of a missionary, Rev. Mr. Gilchrist, appointed to this special work. In order to maintain Mr. Gilchrist in this region and Mr. McLaren at the Desert, this mission is undertaking to raise part of their salaries. Rev. Wm. Sharer, of Sherbrooke, with several others, are looking after the work in the Eastern Townships. Rev. Mr. Crombie, of Fort Coulogne, is attending to the work on the Coulonge and Back Rivers. The Colporteurs of the Bible Society will carry our literature as in former years. We have always received enough in past years for the work of this Mission, and we expect an equal measure of support this year. Owing to the generosity of the religious Tract Society in London, we are able to do this great work, year after year, for the modest sum of \$350.

MATTHEW H. SCOTT,  
Convener and Treasurer.

## "THE HURRICANE HILL" INDIANS.

BY REV. EWEN MACKENZIE.

For the RECORD.

### 1. WHO ARE THEY ?

Assiniboines, a remnant of the once powerful Stone nation. They consist of two bands that became too small to have two chiefs, and they are now under the chieftainship of Carry-the-kettle. Though the two bands are now one, the old lines are seen in clan jealousy and rivalry. They number in all upwards of two hundred, of whom some twenty are in Regina Indian School.

### 2. HOW FAR ARE THEY CIVILIZED.

*Positively*, we can say several things in their favor. All the men can plough and some can plough well. All the men can use tradesmen's tools and some can use them well. This is seen in the construction of their houses, and especially in the doors and windows. All can make their own sleighs, and some make rather nice ones. Most of those who have cattle provide a sufficient supply of hay for the winter. Some of the Indians keep their barns pretty clean, and the Agent told me the other day that Big Darkness keeps his barn as well as any white settler.

Many of them sell wood in the neighboring towns and districts, and when they have a surplus, they sell hay wherever they can. I believe some twenty or thirty men were working at the harvest this year, received good wages, and were liked by their employers as civil men and good workers.

A few, and notably the chief, have comfortable houses. The chief's is a roomy, shingled, well-lighted, well-constructed house, and all the work was done by himself and his son

All the women can make their own dresses, though their sewing is not very good, and some of them can knit very well. The men as well as the women, with few exceptions, are civil, quiet, and honest; and no respectable white man need be afraid of them.

*Negatively*, I have to state several things against them.

They are generally lazy and reluctant to do hard work. Last spring, while changes were taking place in the Agency, they soid

their seed, and consequently sowed little; and harvested only 250 bushels of wheat. That is a sample of their indolence and carelessness. Thanks to the Agency if they work.

They are shameless, hardened beggars. They consider begging a virtue, and the more they get the more they ask. They are greedy and mercenary in their dealings with the whites, exorbitant in their demands and ungrateful for generosity. They can share their good things with one another, but not with the white man.

They are filthy in their persons, their dress, and in their domestic affairs. They seldom or ever think of washing themselves or their clothes. They don't believe in changing their underclothes, but leave them undisturbed as long as they will hang together. This single fact shows that our Indians require much improvement to reach the stage of self-respecting men and women.

Again, they are barbarous in their mode of living, in their dress, in their appearance, in their customs. They have little or no furniture, and sleep in their clothes, on beds laid on the floor. They whipcord their long black hair and paint their faces to make themselves look beautiful. I wonder if some civilized beauties are imitating the savage.

They are barbarous in customs. This can be seen in marriage, in their dances, and in their treatment of women. When a man wants to take to himself a wife, he asks the consent of the girl's parents or guardians, and offers to give them one, two, or more ponies. If the offer is accepted, the next act is simple and undramatic, only a little feasting."

But the man can have more than one wife if he likes. Two women, with a child each, came to me one day for clothing for their children. I asked who they were, and I was told they were the two wives of Dragon Fly. There are only two or three cases of this kind in our band of Indians.

In their treatment of woman, they seem to view her as a burden bearer, inferior to man, and obliged to go to the bush to fell trees, bring them home, and cut them for use. But this notion is being modified, and the Indians are learning the gentler ways of the white man.

In their ordinary dances, they are uncouth and savage as regards their ornaments and gluttonous feasting, and sometimes they keep their dancing up for days. In their ghost dances they cry hideously to the spirits of the departed to have compassion on them and to help them.

They are very superstitious. They do not like to be out after nightfall, and are much afraid of ghosts.

The other day I was told a leader of the ghost dance was coming from Wolsey one evening not long ago, and he saw a ghost that gave him such a fright as made him sick. A leader of the ghost dance!

Lastly, there are most untruthful. If men or women desire some advantage, or wish to excuse themselves, they can tell lies by the dozen. This doubtless is an hereditary weakness which only true religion can cure.

Now I have given a twofold description of the Indians of Hurricane Hills, and you can easily understand the kind of people among whom we labor as missionaries.

#### OUR WORK AMONG THEM.

We try every means in our power to do them good, and desire that our every effort should proceed from Christ, as a centre. We believe that if any other object than Christ is made the centre, the circle is infinitely smaller and the benefits are infinitely less both in number and in value.

Every Lord's day we have two services with an average attendance of 40. Sometimes the meetings are largely composed of the same persons, sometimes they are entirely new audiences.

Our services are short and unconventional. I read from the Dakota Bible, and give hymns from the Dakota Hymnal, which are played and sung by Mrs. Mackenzie. Although intelligent, civilized people would not tolerate my imperfect pronunciation, yet the older Indians say they understand what I read.

In the morning I take the lesson from the New Testament. I first explain the passage, and then draw lessons and apply them. Rather than weary my audience, I stop and give out hymns, and then resume after singing. I try to be as energetic, graphic, and pictorial as possible; for such people require it to sustain their interest. They give good attention, and

seem to understand what is spoken through an interpreter. All things considered, one sometimes wonders that they come and give as much attention as they do. The work is the Lord's.

In the evening I take my lesson from the Old Testament, and teach its lessons from the picture rolls. At the close we give the people a cup of tea and a biscuit. Generally the evening meeting is much larger. I do not know what effect giving up the tea would have on the attendance.

During the week we visit according to circumstances. This part of our work we consider important, because we get nearer the hearts of the people and sometimes get opportunities of doing good. For instance, last week I visited Big Darkness, and found seven persons in the house. I spoke to them and inquired after their welfare, and then I gave a five minutes address on "Love your enemies," my object being to show the difference between Christianity and heathenism.

I could tell many interesting things regarding the clothing so generously given us by the Toronto Presbyterial, but my letter is already too long. We did not give to the people all at once, but took time to distribute. Our desire has been that the clothing do missionary service, and be a real boon to the recipients.

I have tried to get every child of school age for Regina school, but their parents or guardians have not consented, alleging the children are too young to go from home. I am not sure if this excuse is genuine. The children already in school from this reserve are happy, and send letters to their friends that give them pleasure.

I have long wished to get a class of young men, and to my joy I have succeeded in beginning one this week.

Mrs. Mackenzie is trying to do her best for the women, but the misfortune is that almost all the women are married and consider they finished their education by marriage. We hope to convince them that they can learn a little more.

Indians are supposed to be less able to resist temptation than civilized men, and yet I am told that the morals of our people are pretty good, and have not been affected by contact with neighbors of different nationalities. But supposing Indians are morally weak, then they are a source of danger, like some wild, fast propagating weed, or infectious disease; and the claim upon us is urgent to do what we can for them, lest they have a blighting influence on the country and especially on their white neighbors.

They are immortal souls too, and may be gems in the Redeemer's Crown. Good done them is also immortal, and will go on vibrating to all eternity. The Gospel leaven is amongst them, and we hope and pray, is doing its quiet all-pervasive work of Grace in their hearts.



## Our Foreign Missions.

The Foreign Mission outlook at Home is brightening, in the West. Work afield will not have to be retrenched this year.

In the East, at the New Year, the prospects were not quite so good, the receipts falling short of the same period of the previous year. Our church by the sea must not forget that she has taken upon herself a new field, Korea; and increase will be necessary in order to its carrying. Her work in the past has been richly blessed.

Is there man or woman, who, because missionaries sometimes break down in health and have to retire, complains that missions cost so much, and talks of lessening the little now given? Stop a moment, and think. Do we realize that it is doing our work that breaks them down? The command to give the Gospel to every creature is to us as to them. And if they fail or fall in doing our part of it, how great their sacrifice compared with ours! Let them realize that they have our gratitude, our sympathy, our prayers. And does any think such price too great to pay? Let Christ's sacrifice for the world's redemption give answer.

The General Assembly of the Presbyterian Church of Victoria, Australia, whose Home Agent Dr. Paton is, and with whom the question of a new Dayspring largely rested, has decided at its recent meeting, to continue in the meantime the present Maritime service of the Mission. This means that for the present a new Dayspring will not be built and probably never will be. The long, long, discussion has likely reached its end, and a Dayspring, necessary in its time, lives now only in memory, while more effective agencies now do the work.

The "Exchange" reports several hopeful cases at Hsin Chen. A silversmith who was baptized on the 7th Nov. last, is reported as a very bright earnest Christian. But how much of ignorance. One old woman wanted to be received, because, as she said, she wanted "her sins forgiven that she might live three or four years longer."

How Medical Missions win the confidence of the heathen and opens the way for the Gospel is seen in the experience of one of our Honan Missionaries recently. When out visiting towns and villages at a distance from his station. Instead of having to put up at a wretched native inn, and with scant courtesy, admitted there, he was received and well entertained by a well to do merchant who was operated on by Dr. Malocim some time previously, and whose hatred of the foreigner was turned into friendship.

Another way of showing gratitude was that of an official from a distant city, who was treated not long since by Dr. McClure, and who sent back a fine tablet, telling in letters of gold of the Doctor's virtues. We laugh at his method, but it is doubtful if he could have shown his gratitude in any other way that would have been so helpful. That tablet, and the story of it, will do much towards giving the people confidence in the missionary.

---

### RELIGIONS OF CHINA.

As to the religious systems of China, they may be classed in the order of their present importance, according to the first four letters of the alphabet. A, Ancestral worship; B, Buddhism; C, Confucianism; D, Daoism (usually spelt Taoism, but the D is much nearer the sound of the Chinese initial.)

Do not let it be supposed that one man believes in ancestral worship alone, and another man in Buddhism, and so on. They are elements in every man's belief. We have to mix up the four elements, the earth, the air, the fire, and the water, and then we have the warm mud in which Chinese faith is sweltering and floundering.

Ancestral worship of course implies that ancestors live after death. Confucianism is almost Sadducean. The Buddhist paradise is redolent of lotus perfume; it contains lotus flowers as big as cart wheels. The Daoist paradise is ornamented by red-bearded dragons writhing round columns.

A says parents do live after death. C says they do not. B says they live in the West. D says they live exactly overhead.

—Rev. W. A. Cornaby.

## INDIA'S BONDS.

## II. THE HOLY MAN.

By Rev. Norman H. Russell.

With ninety per cent. of her people a rural population far away from the influence of invasion by Western commerce and education; and with the simple customs and rude superstitions of their forefathers as yet undisturbed by the Anglicisms of the ruling race; India can hardly be said to be represented religiously by the apostles of Neo-Hinduism. However worthy they may be of the attention of an American audience, and however interesting as a testimony to the power of Christianity, they can in no sense be said to represent or lead the religious thought of greater India. The religious leader of the masses is the San-yasi or holy man, the religious mendicant of India.

Clad in a dusty yellow garment, often naked, but for a loincloth, smeared from head to foot with ashes; with long matted hair, and bleared eyes, for he is a slave to ganja, bhang, and opium, he wanders about the villages, living on the credulity of his superstitious followers.

It cannot be denied that there have occasionally been found redeeming characters among the Sadhus of India, but the ordinary holy man of the villages is cunning, deceitful, impudent, and dishonest.

Worse than this may often be charged against them. The Maharajas, a sect of religious votaries who inculcate the worship of Krishna, were proved in the courts of Bombay to be guilty of the most licentious practices with their female worshippers. Women were taught to believe that the best way of propitiating Krishna in heaven was by ministering to the sensual appetites of the Maharajas. Awful stories are told of the temple dancing girls of South India, and of the Murlis of the



North, girls dedicated from birth to a life of prostitution in the temples.

Whence then this awful paradox between the name and the character of these holy men? And in the use of this name we get a little light on the difference in meaning of such words as sin, holiness, and salvation, as used in Hindu and English.

In Hinduism, morality is divorced from religion. These men are holy in spite of their character because they are ascetics and practice austerities. One will lie upon a bed of upturned nails, another will hold his hand in the air till it becomes withered and the nails have grown long and curled about the wrist. I have seen one of these men with hundreds of pounds of iron fast-

ened to his body, not able to move but carried about in a strong bed. Others will wear a cage around their necks or sit and burn in the midst of five fires. Swinging on hooks, piercing the tongue and flesh with knives, are other austerities. And the people really believe such men to be holy, the very incarnations of God. I have seen one of them come into Mhow and the people erect over him a bower of leaves and flowers and surround him at night with hundreds of little lamps and then bow before him in worship.

The degrading and superstitious reverence paid to these men could not be better illustrated than by the following list of expenses contracted by wealthy Bombay merchants in connection with the visit of one of these "holy men." (The rupee is about one-third of a dollar.)

For homage by sight.....	Rupees 6
For homage by touch.....	Rs 20
For the honor of washing the holy man's feet.....	Rs 35
For the glory of rubbing sweet unguents on his body.....	Rs 42
For the bliss of occupying the same room.....	Rs 50 to 500
For the delight of eating pan sari thrown away by the holy man	Rs 17
For drinking the water in which he has bathed or in which his foul linen has been washed.....	Rs 19

To such depths has the idea of reverence been degraded under the leadership of India's holy men.

#### A CONTRAST TO THE ABOVE PICTURE.

How beautiful is the following, from a letter to a lady in Montreal, by Miss Jeannie Dow, the missionary in Honan of the Montreal W. M. S. It is all the more beautiful because not intended for publication, but the artless, unstudied expression of feeling from friend to friend. I do not know that I have permission to publish it, but am taking the risk.

She is speaking of a place by the sea coast, where was a number of work worn missionaries of North China for a few weeks of refitting for further years of toil.

"We met many excellent people and formed some friendships which ought to be lasting. Oh, it was such a treat to look

into the faces and hear the voices of new people. There were many kinds, with varying strong characteristics, who did us good.

How some people do help one! One was brave, a silent but living rebuke to my shrinking and fear of coming difficulty. Another was always bright and smiling. It made one glad to see her. Another was gentle and graceful, beautiful in spirit and in outward form, and is not "a thing of beauty a joy" still? Others there were whose very bearing as well as their words increased our thirst for the Infinite, the Eternal; whose hearts so evidently found their home in God that they stimulated us to follow them farther into the heart of the Divine Love.

And to join one's longings with those of other souls in prayer, to follow them in spirit as they led us in asking for what we desired above all besides;—well it helped me. I cannot express half of what it did for me nor can I tell how graciously, kindly, and tenderly, the needs I was not even well conscious of were fully supplied by our Father, needs of mind and soul. So now I ought to be ready for a good siege in Honan."

#### CHINESE IN MONTREAL.

Two very interesting gatherings have been held recently in Montreal in connection with the Chinese Mission; one on Dec. 28th, in Crescent St. Church, the other 24th Jan., in the American Presbyterian Church. The former, a Christmas gathering of the Chinese attending the S. Schools, with their teachers and friends, fitly commemorated the 90th anniversary of the beginning of Protestant Missions in China, by Rev. Dr. Morrison. The latter was the Chinese New Year. The entertainment of both evenings was furnished chiefly by the Chinese, and consisted of readings, from Scripture, recitation and singing of hymns, and addresses. Patiently and successfully are Dr. and Mrs. Thompson, and their many volunteers helpers, pursuing their work, and very grateful are the Chinese for what is done for them. They contribute with fair liberality to our Foreign Mission Work, and support besides two Chinese Mission workers in their native province of Canton, China.

# THE PRESBYTERIAN RECORD.

## INCIDENTS FROM HONAN.

BY TWO DOCTORS.

The little pictures which follow, are very interesting, some of them laughable, some sad, but all help to picture life among that strange great people of China. They are by two of our medical missionaries, in the two little ms. papers which they publish.

"A woman, one day recently, on being told that her baby might not live, laughingly asked, 'shall I feed it to the dogs now?'" What it is to be a heathen mother!

"Mrs. Lin, who a couple of months ago tried to commit suicide by opium, and was brought here for treatment; comes now daily to be treated for abscess. She seems much happier with the abscess, than she was with the opium."

Last night at ten o'clock there was a call to run and try to save the life of a man who had taken opium to kill himself a few hours before. When the doctor arrived the poor fellow begged him not to give him any medicine as he wanted to die. Apomorphia and zinc sulphate soon produced severe vomiting and at midnight he seemed out of danger. This morning we heard he was better and to-night he came to the dispensary for something to cure his sick stomach. The medical work here is growing. To-day there were 108 patients treated, and some three or four others, in trying to dodge the preaching in the chapel, just missed their treatment too.

The ways of foreign doctors seem unequal to Chinamen. Why one man totally blind with cataract should be given more hope of restored sight than another man of the same age from the same village who is only partially blind from some other cause is beyond their power of comprehension.

Total treatments for the month of September were: 1,905

Total for the week ending September 30th were: 611.

About one-fourth, at least, are women and children.

There is considerable variety in the patients too, a few are in-patients, the majority are out-patients, but all are im-

patients. Abscesses, carbuncles, boils, ulcers, etc., are very plentiful. One man had his hand torn by an exploded cartridge. Another had his lip and chin smashed by a mule kick. Some insane, and one demon-possessed, came lately."

What a picture of the multitudes that followed Christ and were healed.

"The scene of the old story of the patient who thought the reason that the pills he had swallowed had not worked, was that probably the lid was not off the box yet, had better be located in China. The other day we caught a man in the act of swallowing the packet which contained his medicine."

The parental form of Chinese government has its drawbacks. At an examination of military candidates held very early one morning recently in Huen Hsien, a friend of one of the candidates wore a turban to protect him from the chilly morning air. The examiner noticing the fact, caused him to be apprehended and charged him with breaking old customs and being disrespectful to his superiors inasmuch as the time for wearing fur garments had not come, nor was the examiner wearing one. Punishment awarded, 20 strokes with the bamboo.

Our table boy, Golden City, who was given by his father to a creditor in lieu of a debt of fifty dollars has reason now to be glad of the transaction. His ex-father was found guilty of highway robbery and sheep-stealing, and executed, the other day.

"Mrs. Goforth, with Mrs. Wang, lately visited Liang Tien, where there are now six probationers, besides several inquirers. Persecution there is still bitter, but there is already a good opening for regular teaching among the women.

Next day Miss Pyke and Mrs. Goforth visited Yang Chiao, a mile to the south of us. Though none as yet are openly professed believers, yet several have destroyed their gods, and often come to hear the Gospel preached."

"At Hsin Chen the townpeople have lately developed the idea that the Mission compound is a stationary menagerie, to be viewed from the top of the town hall. The Missionaries object to this, and propose building a wall to shut off the view from the grand stand."

## Young People's Societies.

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

CONDUCTED BY THE 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 the materials for the meeting on hand well in advance.

Attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E.'S is published by the "Record" at 60 cents per 100. Less than fifty, one cent each. It is issued by arrangement with the Assembly's Committee and embraces the "Uniform" Topics, the Monthly Topics of the Plan of Study, and the Questions on the Shorter Catechism for each meeting throughout the year.

A Booklet containing the same matter and, in addition, Daily Readings for the whole year, is also ready, at \$1.00 per 100. Less than fifty, one and a half cents each. Orders for the Topic Cards or Booklets should be sent to Rev. E. Scott, Y. M. C. A. Building, Montreal.

Topic for the Week beginning March 13th.

#### THE SHORTER CATECHISM.

Its Maker, Merits, and Influence. Deut. 6: 1-25.

#### LITERATURE.

On the Westminster Assembly.—

The various Encyclopedias, such as the Brittanica, Schaff-Herzog, Chambers, Eadie's (Ecclesiastical); Mitchell's History of the Westminster Assembly, Aiton's Life and Times of Alexander Henderson, Dean Stanley's Memorials of Westminster Abbey, Beattie's Presbyterian Standards, Article on Westminster Assembly in Record for April 1896.

On Shorter Catechism:—

Dr. Whyte's Handbook; Prof Salmond's Primer.

Patterson on the Shorter Catechism.

Nicholson's Value of the Shorter Catechism (Pres. Board.)

### Points For The Programme.

Following the order of the Topic as announced above.

#### 1. Makers :—

A short sketch of the Westminster Assembly, some of its chief members, for example,—Sciden, Tuckney, Rutherford, Henderson, Gillespie.

#### 2. Merits :—

As a specimen of good English;  
As a piece of logic;  
As a well balanced statement of doctrine and practice;  
Brief outline of its contents;  
A few papers on some of the more important questions.

#### 3. Influence :—

The connection between the study of the Catechism and the stalwart character of Presbyterianism and Presbyterians.

Testimonies as to its value; for example, —in the article of Principal McRae. The minister, elders, Sabbath School teachers, and others, would likely give valuable testimony from personal experience.

The probable effect of the study of the Catechism in the Young Peoples' Societies.

#### PARAGRAPHS.

1. Our church recognizes very fully the importance of grounding the young in this admirable little manual of doctrine and duty. The course in the Sabbath School provides for the recitation of one-third of the Catechism each year, and diplomas are given by the Sabbath School Committee, under the authority of the Moderator of Assembly, to all who may repeat the whole Catechism at once. The question learned in the Sabbath School is repeated the same week in the Young People's Societies, and it is recommended that five minutes of each meeting be given to an address or paper upon some leading point in the question.

When the Catechism was introduced into the Young People's Societies last year, there was fear in some quarters lest it might be found too heavy. The fear was groundless. It has been taken hold of very widely, and in many instances enthusiastically; and the five minutes devoted to its study has proved to be not the least interesting or profitable part of the meeting.

## A GOOD STORY.

2. At the celebration in London, England, of the 250th Anniversary of the preparation of the Shorter Catechism, the following good story was told by the Rev. Mr. Gillie. It had never before appeared in print:—

In an assembly of Roman Catholics, at which a Cardinal was present, the talk fell on theological subjects, and a Protestant lady, who was present, joined in. Someone happened to say to her, "And what do you consider the true definition of sin?" She at once replied with an answer of the Shorter Catechism, "Sin is any want of conformity unto, or transgression of, the Law of God." The Cardinal looked attentively at her. "Madam," he said, "that is a very good definition." "Yes, your Eminence," replied the lady, "and there are other good definitions where that came from."

## THE SUBVIVAL OF THE FITTEST.

3. It was 250 years ago on the 25th of November last that the Shorter Catechism was completed and presented by the Assembly to Parliament for acceptance. The Anniversary has been very generally observed throughout the Presbyterian world and has elicited much enthusiasm. It has led, not only to a revival of interest in the personnel of the Assembly and the history of its deliberations but to a restatement of the great doctrines and in principles set forth in its Catechisms, Confession, and Directory of Worship. Presbyterianism, and for that matter sound doctrine, will be the richer for the celebrations.

As showing the perfection, both as to form and substance, of this little book, it may be stated that whilst nearly 200 competing Catechisms have passed into the oblivion of the antiquaries since the Shorter Catechisms first saw the light, that is almost one for every year, it still survives and without alteration in word or syllable.

## THE FORTUNES OF THE CATECHISM.

Its fortunes have been chequered. It was compiled by men who were for the most part in Episcopalian orders, yet it has become an essentially Presbyterian

book. It was composed in England, but it is now distinctively Scottish. It has indeed, been more prized in the United States of America than in England. Its fortunes have not been quite so remarkable as those of the Heidelberg Catechism, which has been translated into Cingalese, Malay, and Arabic, but our Catechism has been translated into Syrian and Choctaw.—*Rev. Mr. Gillie.*

## THE FIRST COPY.

5. The first edition of the Catechism printed for the use of the members of the Assembly contained only 600 copies. One copy of the 600 is still preserved in the British Museum. This has lately been reproduced by a photographic process in absolute fac-simile and printed on antique paper bound in buckram. The editor, Mr. Carruthers, is one of the most accomplished elders of the Presbyterian church in England. It should be obtained in this country for about ninety cents, and would be a valuable curio to book lovers.

## THE JERUSALEM CHAMBER.

6. It was in this beautiful old chamber of the Abbey that the Westminster Assembly held its meeting for more than five years and a half, and here the Catechism first saw the light. This chamber was first built in 1376 as a guest chamber for the Abbot's House. It was hung with tapestry on which were pictures of the history of Jerusalem, which gave its name to the chamber. Here Henry IV. died of apoplexy March 20th, 1413. Shakspeare gives the last words of the King:

*King Henry*—"Doth any name particular belong, Unto the lodging where I first did swoon?"

*Warwick*—"Tis called Jerusalem, my noble lord!"

*King Henry*—"Laud be to God! even there my life must end.

It hath been prophesied to me for many years,

I should not die but in Jerusalem;

Which vainly I supposed the Holy land;

But bear me to that chamber; there I'll lie;

In that Jerusalem shall Harry die."

*Henry IV.—Act iv.*

## THE SHORTER CATECHISM.

BY PRINCIPAL MACRAE, D.D., MOR. COLL.  
QUE.

On the 25th November 1897, the Shorter Catechism reached its 250th Anniversary. It is thus a reasonably venerable document, estimated from the point of view of its age.

### ITS MAKERS.

We cannot now dwell at length upon the history of the Westminster Assembly from which the Shorter Catechism emanated. It will be sufficient to say that in the 17th century, what bore upon the religious welfare of the people was felt to be a matter of no less than national importance, and it was believed that without some common understanding in regard to Doctrinal Belief, Moral Conduct, the Public Worship of God, and the Government of the Church of Christ, there could be no security for the true Civil Liberties of a country. And accordingly, to advise and determine upon these momentous questions, at the request and with the concurrence of the Legislative Authorities of Britain at the period, the Assembly referred to was constituted.

It was opened on Saturday, July 1st (our Dominion Day!) 1643, in the grand National Abbey of Westminster, in the presence of both Houses of Parliament, and a large congregation, by a sermon.

And now, the writer would like to conduct his young friends into the Chapel of Henry VII., that "most gorgeous of sepulchres," where the first meetings were held, and show pictures of the divines in black cloaks, skull-caps, and Geneva bands, with peaked beards and mustachios, and the broad double ruff around the neck;—and listen to them solemnly vowing, every Monday morning, to "maintain nothing in point of doctrine but what they believed to be most agreeable to the Word of God; nor in point of discipline, but what might make most for God's glory and the peace and good of His church."

And then, he would gladly repair with them to what is known as the "Jerusalem Chamber," when cold weather set in, where around a hearth-fire,—then a rare luxury in England,—the grand Puritan Assembly prepared its standards of Doctrine, Worship, and Discipline, and, among the others

the Shorter Catechism. (In the same 'Chamber', it may interest some to be told, the meetings were held, within the last quarter of a century, which resulted in the Revised English version of the Scriptures.)

Who and what were the members of the Westminster Assembly? It numbered in all 121 divines, a goodly portion of whom had suffered privation and exile under the misgovernment of Laud; not a few combining rare learning, eloquence, and piety, in beautiful harmony. It included, in truth, much of the most profound scholarship of the period, both clerical and lay. There were five Scottish clerical delegates, but the vastly preponderating number were Englishmen; Presbyterian, Independent, and Episcopalian, or who had been Episcopalian. And, notwithstanding the fact of the rejection by England of the Confession of Faith and its companion documents, to English authorship they are mainly due. Especially does this appear to have been the fact with regard to the Shorter Catechism.

At the 774th session, January 14th, 1647, the preparation of two catechisms was ordered "one more long and another more brief." The Convener of the Committee which prepared the Catechisms was Dr. Anthony Tuckney, Professor of Divinity, and Vice-Chancellor of Cambridge, the Larger Catechism being also chiefly his work; but the concise and severely logical answers of the Shorter Catechism are traced to the Rev. John Wallis, an eminent mathematician, who as a young man fresh from Cambridge, was appointed an amanuensis of the Assembly.

Both Catechisms were first presented to Parliament without Scriptural proofs, the Larger, before October 25th, 1647, the Shorter on November 25th, 1647, and were forthwith printed in London and Edinburgh.

Although the Shorter Catechism has ever since its construction been identified with the Scottish churches and the history of Scottish Presbyterianism, there is no reason for supposing that the Scottish assessors had any direct hand in its construction, since most of them had left before it was discussed at all in the Assembly.

## ITS MERITS.

On the merits of this Compendium of Christian Doctrine and Ethics it is difficult to speak in terms too commendatory from some points of view. To master its contents is, for one thing, to receive a training in logic not to be acquired within similar compass from any other source. It is declared by high authority to be "one of the three typical Catechisms of Protestantism which are likely to last to the end of time."

It is said to be "fully equal to Luther's and to the Heidelberg Catechism in ability and influence, and to far surpass them in clearness and careful wording, but to lack their genial warmth, freshness, and child-like simplicity." As compared with the Heidelberg, the Westminster Scholars' Catechism has the "advantage of greater condensation and precision."

These two represent also two types of piety; the one being more emotional and hearty, the other more scholastic and intellectual." Thus, the first question in the Heidelberg asks: "What is thy only COMFORT in life and in death?" The Westminster: "What is the chief END of man?" "The one goes at once into the heart of evangelical piety—the mystical union of the believers with Christ; the other goes back to the creation, and the glory of God, but both touch the same God and Christ, and the same way of salvation, whereby God is glorified, and man is raised to everlasting felicity in his enjoyment."

Its solid worth, from the Theological point of view, is sufficiently evinced by its use among the three denominations of Presbyterians, Congregationalists, and Regular Baptists.

Pages could easily be filled with eulogistic testimonies, as from Baxter, who called it "the best Catechism he ever saw, a most excellent sum of the Christian faith and doctrine, and a fit test to try the orthodoxy of teachers"; and from T. Carlyle, who, in speaking against modern Materialism, made this confession: "The older I grow—and I now stand (1876) upon the brink of eternity—the more comes back to me the first sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes;

"What is the chief end of man? To glorify God, and to enjoy him forever.""

To all this, to like eulogies expressed in even warmer terms by liberal Episcopalians such as Dean Stanley, and eminent Methodists, who entirely dissent from its theology—one such terming the Westminster Confession, "the ablest, clearest, and most comprehensive system of Christian doctrine ever framed," the present writer most heartily and unreservedly says Amen! Familiarised with the Catechism from his earliest childhood, it continues to be for him the frame-work of his Theological thinking, and he finds much of its contents, in the very phraseology, leavening his thoughts and utterances in devotional exercises. Its doctrinal teachings have been the iron in the blood of Puritanism; and he would be a bold historian who should question the invigorating influence that Puritanism has exerted over the destinies of the British people and their descendants.

## ITS INFLUENCE.

To what extent the character of Scotland and her allies in belief has been moulded by the Shorter Catechism, only the great day will fully unfold; but there are visible fruits, and tested by these, the Christian churches equally with the world at large, may be safely challenged to find communities whose members exhibit more of the spirit of good citizenship, of zeal in philanthropic effort, of devotedness and liberality on behalf of missionary enterprise, than is evinced by those to whom the Manual under consideration is precious.

It is not perfect. No human production can ever justly claim perfection. Some would like a change in its form or expression, in one place, some in another; but the merits of the Catechism as a whole are as conspicuous as almost to justify despair of superseding it by a better.

Its brief but pertinent treatment of the ten commandments; its masterly presentation of the "Means of Grace," including its luminous characterization of the Word, alike as used by the Holy Spirit, and as to be used by man for his salvation; its firm handling of the doctrine of the Sacraments; and, above all, its simple but sublime definition of Prayer, followed by an



exposition of the Lord's Prayer equally comprehensive and tender; in all these respects the writer believes the Shorter Catechism to be unsurpassed. His heart's fervent desire is that the youth of Canada may be led by the Spirit to "attend thereunto with diligence, preparation, and prayer."

### THE SHORTER CATECHISM.

The following brief Analysis of the *Shorter Catechism*, by the Editor of the RECORD, may be helpful in the study of our honored "Question Book."

#### INTRODUCTION, Q. 1—3.

The end for which man was made, Q. 1;  
The Rule for attaining that end, Q. 2;  
What that Rule teaches, Q. 3;

#### FIRST GREAT DIVISION, Q. 4—38.

What the Scriptures teach that man should believe:—

##### *About God;—*

About what He is, Q. 4;  
About how many there are, Q. 5;  
And about His Trinity, Q. 6;

##### *About God's Plan;—*

About what it is, Q. 7;

##### *About the Carrying out of that Plan;—*

About how it was carried out, Q. 8;  
In Creation, Q. 9;  
In the Creation of Man, Q. 10;  
In Providence, Q. 11;

##### *About the Covenant of Works;—*

About how it was made, Q. 12;

##### *About its Breaking;—*

By sin, Q. 13;  
About what sin is, Q. 14;  
About Adam's sin; Q. 15;  
And how all share it, Q. 16;

##### *About the Results of the Breaking;—*

About the fallen state, Q. 17;  
About its sinfulness, Q. 18;  
About its misery, Q. 19;

##### *About the Covenant of Grace;—*

How it was made, Q. 20;

##### *About Him who purchased its benefits for us;*

Who He is, Q. 21;  
How He became man, Q. 22;  
What Work He does, Q. 23;  
What work as a prophet, Q. 24;  
What work as a priest, Q. 25;  
What work as a king, Q. 26;  
How He humbled himself, Q. 27;  
How He was exalted, Q. 28;

##### *About Him who applies its benefits to us;—*

Who He is, Q. 29;  
How He works, Q. 30;  
What He does, Q. 31;

##### *And what these benefits are;—*

In this life, Q. 32—36;  
At death, Q. 37;  
And at the resurrection, Q. 38;

#### SECOND GREAT DIVISION, Q. 39—106.

What the Scriptures teach that man should do, viz:—

##### *Under the Covenant of Works;—*

He is to obey, Q. 39;  
The Rule of obedience, Q. 40;  
Where that Rule is found, Q. 41;  
The ten Commandments, Q. 42—81;  
How these are broken, Q. 82;  
Degrees of breaking, Q. 83;  
What the breaking deserves, Q. 84;

##### *Under the Covenant of Grace;—*

How to escape wrath, Q. 85;  
What Faith is, Q. 86;  
What Repentance is, Q. 87;  
What the means of Grace are, Q. 88;  
How the Word helps, Q. 89;  
How to use it, Q. 90;  
How the sacraments help, Q. 91;  
What a sacrament is, Q. 92;  
How many there are, Q. 93;  
What Baptism is, Q. 94;  
Who are to receive it, Q. 95;  
What the Lord's supper is, Q. 96;  
Who are to receive it, Q. 97;  
What prayer is, Q. 98;  
The rule for it, The Lord's Prayer, Q. 99;  
What its first sentence teaches, Q. 100;  
What its first prayer means, Q. 101;  
What its second prayer means, Q. 102;  
What its third prayer means, Q. 103;  
What its fourth prayer means, Q. 104;  
What its fifth prayer means, Q. 105;  
What its sixth prayer means, Q. 106;  
What its last sentence teaches, Q. 107;

## CHURCH NOTES.

## CALLS.

From Coburg Road, Halifax, to Mr. J. D. Mackay, of Dorchester, N.B.

From Norwood, Montreal Presbytery, to Mr. W. T. Morrison, of St. Therese, Que. Accepted. Induction 1 Feb.

From Rat Portage to Mr. W. M. Rochester, of Toronto.

From Stonewall, Man., to Mr. A. S. Thompson.

From Dominion City, to Mr. G. W. Faryon.

From Laguerre and Port Lewis, Montreal Presbytery, to Mr. D. Stewart, of Dunbar, Ont.

From Oshawa, to Mr. Hodges of Tilbury, accepted.

From Amos and Knox, Normanby, to Mr. D. L. Campbell, of Ballinafad.

## INDUCTIONS.

Mr. John Hawley, into Waterville and Lakeville, N.S., 23 Dec.

Mr. Neil Currie, at East Lake Ainslie, 16 Nov.

Mr. F. W. Gilmour, ordained and inducted at Savyerville, Que., 11 Jan.

Mr. J. R. Fraser, into Uxbridge, Lindsay Presbytery, 21 Jan.

Mr. J. W. McIntosh, into Sapperton and West, New Westminster.

Mr. W. J. Herbison, ordained and inducted at Minnedosa, 20 Dec.

Mr. George E. Dyde, ordained and inducted at Sharbot Lake, Kingston Presbytery, 11 Jan.

Mr. George Weir, into Avonmore, Glengarry Presbytery, 27 Dec.

## RESIGNATIONS.

Prof. Robinson, of Knox College, Toronto.

Mr. R. Douglas Fraser, of Bowmanville.

Mr. A. Russell, of Hepworth, etc.; Mr. S. Acheson, of Wiarton, Moderator of Session.

Mr. A. F. McQueen, of Hampden, Que.

Mr. Murray Watson, of St. Lambert Montreal, Presbytery.

Mr. George Cuthbertson, of Wyoming, after a pastorate of forty years.

Dr. Watson, of St. Andrew's Church, Beaverton, after a pastorate of forty-five years.

## OBITUARIES.

REV. W. C. BURNS, was born in Kingston, Ont., studied for the ministry at Knox College, Toronto, and labored as assistant minister both in Bay St. Church and Knox Church, Toronto. He was settled as a pastor in Perth, Ont., for twelve years, and for the past sixteen years has been prominently before the Church as the Agent of the Committee of the Aged and Infirm Ministers' Fund. On Saturday, New Year's day, he went to Galt. On Sabbath morning he preached in Knox Church, from the text, "Behold I stand at the door and knock." In the afternoon he was officiating at a funeral, and, with open Bible in hand, preparing to read, he fell dead. Startling was the news of his death, for he seemed well and strong, with many years of life in store.

REV. ALEXANDER SUTHERLAND was born in Lairg, Sutherlandshire, Scotland, 5th Jan., 1817. Two years later his parents emigrated to Nova Scotia. He was educated at Pictou Academy, Dalhousie College, and Edinburgh University, and licensed by the Free Presbytery of Edinburgh in 1845. Returning the same year to Nova Scotia, he was ordained at Earlton and West Branch, 16 Feb., 1846. In 1852 he was translated to Strathalbyn and New London, P.E.I., and in 1859, to Scotsburn and Saltsprings, N.S. In 1869 he went to Nebraska, U.S.A., and was settled by the Presbytery of Omaha, in charge of a congregation he had organized at Schnyler. Called to Melbourne, Ont., in 1874, he was settled there, and in 1796, translated to Knox Church, Ripley; where he labored for over 21 years. Resigning in June, 1897, at the age of four score, he went to Nebraska, where his family were living, and where he passed to his rest, 13th Dec., 1897.

## PRESBYTERY MEETINGS, next issue.

"Intercourse with God is surely an honor incomparably more glorious—though it be but for a quarter of an hour—than the most intimate communication with the greatest of monarchs for whole years together; just as we esteem it a greater honor to discourse freely and familiarly with a king for the space of one hour than many years with a peasant."

## Other Workers and Work.

The Bishop of Tinnavelly has confirmed more than 2,000 native Indian converts during the past year. Step by step the evangelization of India goes on.

Christian Endeavor was started in Queensland, Australia, in 1892. Now there are 106 societies and 3,614 members. Wesleyans have the most societies, viz., 27; Presbyterians have 18.

In a home for "sandwich men" in London, there are several university graduates and medical men, and a Scotchman who ran through £50,000 in three years. What misuse and abuse of opportunities.

The American Board has sent 700 missionaries to Turkey during the past 73 years, at a cost of \$8,500,000. It has at present in that country 176 American missionaries, with 378 native helpers, of which last 100 are preachers. The Board has 125 churches, with 12,787 members and 38,000 adherents.

### SOME FACTS ABOUT MISSIONS.

Some time ago that very accurate statist, Dean Vahl, of N. Asley, Denmark, set himself to watch and tabulate the figures for ten years, in order to discover exactly what Reformed Christendom is doing to civilize and evangelize the dark races, who are the majority of mankind. He began with 1889, and his statistical review for 1895 (the seventh of the ten years), has just been issued.

The results show a steady growth in the four years up to 1892, and then a fall in the revenue for the next two years, with more than a recovery in 1895.

These are the totals for the first and last of the seven years:—The income rose from £2,130,082, in 1889, to £2,807,813, in 1895—an increase of about £680,000. The missionaries increased by 2,234, from 4,155 to 6,369—and this is considerably below the strength at the present moment. The unmarried lady missionaries increased from 1889 to 3,390, so that the whole paid and honorary missionary staff may be taken at about 10,000 beyond Christendom, against 6,000 eight years ago.

Much more significant, however, is the development of native ministers and helpers. In 1889 these numbered 3,327 ordained, and 41,754 unordained; in 1895 the former had risen to 4,018, and the latter to 61,424—a united growth of more than 20,000. This fact would have more meaning if self-support had gone on in the same ratio, and if the native churches had developed men of the apostolic or fanatical type, who powerfully influence their countrymen.

As yet there is no evidence of a native reformer of any kind, such as founded the

Buddhist, Mohammedan, Sikh and other cults.

But, especially in China and Japan, and among the American societies in India and Burmah, the native Christian communities are gradually becoming more self-reliant and independent. Christianity makes the convert so valuable in character and intelligence that he finds lucrative employment in official and professional life, cutting out the Brahmins who once monopolized that, but neglected the Church's call.

The native communicants rose from 849,747 to 1,057,266 in the seven years; and there were 864,155 youths of both sexes under daily Christian instruction in school and college in 1895, or nearly double the number in 1892.

There are now 365 Reformed missionary societies and churches, of which there are 13 in Scotland, and 88 in England, 6 in Ireland, 63 in the United States of America, 20 in Germany, and 17 in the Netherlands. Seven years ago the number was 262—an increase of more than a hundred agencies.—*Breakfast Witness.*

### IRRESPONSIBLE MISSIONARIES.

The following letter, signed by many of the leading representatives of the Missionary Societies at work in India, especially in South India has been sent to the Christian churches of Great Britain, Australasia, and America.

"DEAR BRETHREN,—Of recent years several Indian Christians from South India and Ceylon have either visited your churches in person or have issued appeals by letter, and by these means have collected considerable sums of money for the purpose of carrying on different forms of mission work in this country. These persons were for the most part workers in connections with the various Churches or Missionary Societies, but in most cases their actual connection has ceased. They have issued their appeals in their own name, and the work which they have initiated and profess to be now carrying on, is not under the control or oversight of any one except themselves. The actual work carried on in most cases bears but a small proportion to that set forth in their appeals as what they propose to do.

The interest of truth and righteousness demand that these facts should be stated, and in view of the injury they have already done and the still greater injury they are calculated to do to the cause of Christ in this land, we can no longer be silent.

These appeals are a source of grave moral danger to those who make them, for they have to administer large funds without the safeguard of the control of others and are thus exposed to a strong temptation to employ for private purposes money intended for public use. They are injurious to the cause of Missions in those countries from whence the funds come, for certainly sooner or later the contributors will find out that their gifts are either not being used for the purposes for which they were made or that the work carried on is very disproportionate to the funds expended. Distrust will thus be excited which will extend even to undertakings where the proper use of the funds is adequately guaranteed.

With some of the evils which these appeals produce in this country we are already too familiar. One of these is their tendency to demoralise the Indian community. The idea is abroad among a certain section of that community that an Indian Christian has only to go with a specious plea to Great Britain, Australasia, or America, to obtain large sums of money from persons who will not inquire too closely as to how their gifts are to be used, and who, if they see their contributions acknowledged in a printed subscription list, will be satisfied that they are being properly spent.

In order to check such evils resulting from appeals by irresponsible individuals we would respectfully suggest that contributions should only be given to those who are able to give guarantees, *first*, that they are the accredited agents of a responsible Committee of persons who reside in the immediate neighbourhood where the proposed work is to be done: *secondly*, that the special object for which money is solicited is distinctly approved of by that Committee: *thirdly*, that accounts will be rendered to all subscribers, giving not simply lists of subscriptions and donations received, but also a balance-sheet duly audited showing that the moneys received have actually been spent upon the objects for which they were given. We are convinced that no cause which is really good will suffer by the exercise of these precautions, as those who plead for such causes will have no difficulty in giving the guarantees required."

One thing for Christian people to bear in mind is that giving to their own church work, at Home or Abroad as they may choose, is the best and surest way of doing such work.—*Ed.*

#### I LOVE HIM WHOSE YOU ARE.

"In one of my early journeys in Southern Africa," says Dr. Robert Moffat, the great missionary, "I came, with my companions, to a heathen village on the banks of the Orange River. We had travelled far, and were hungry, thirsty, and fatigued; but the people of the village roughly directed us to halt at a distance from water, though in sight of the river.

"As twilight deepened into night, a woman came from the height beyond which the village lay. She bore on her head a bundle of wood, while in her hands she carried a vessel of milk. She handed the latter to us, lay down the wood, and returned to the village without opening her lips. A second time she approached, with a cooking vessel on her head, a leg of mutton in one hand, a vessel of water in the other. Seating herself on the ground, she proceeded silently to make a fire and cook the meat.

"Again and again we asked her who she was, but she remained silent till we affectionately entreated her to give a reason for such unlooked-for kindness to strangers. Then tears rolled down her cheeks, and she replied: 'I love Him whose you are, and so take pleasure in giving you a cup of cold water in His name. My heart is full, therefore I cannot speak the joy I feel in seeing you in this out-of-the-world place.'

"On learning a little of her history and that she was a solitary light burning in a dark place, I asked how she kept up the light of God in the entire absence of the communion of the saints. She drew forth a copy of the Dutch New Testament which she had received when in a mission school some years before. 'This,' she said 'is fountain from which I drink; this is the oil that makes my lamp burn.' I looked at the precious relic, and my joy can be imagined when we mingled our prayers and sympathies at the throne of the heavenly Father."

## HOW FOREIGN MISSIONS GROW.

**China.**—First missionary, Robert Morrison, in 1807. Not one native Christian in all China. In 1843 less than ten. In 1857, 500. In 1893, 50,000. So rapidly does the work go on that residents of China now estimate 70,000 communicants and a Christian population of 200,000 souls. The Spirit of the Living God is stirring the Chinese Empire as never before.

**Japan.**—In 1620 Christians were massacred, Christianity exterminated, and the edict published that God would be beheaded if He came to Japan. This edict was not abolished until 1872.

First missionaries went to Japan in 1859. In 1872 there were only 10 baptized Christians. There are now about 400 churches with about 50,000 members. In Tokyo alone there were, two years ago, 92 churches with 6,000 members.

**India.**—William Carey, the first missionary, landed in India in 1793. Population 250,000,000, with not one known native Christian. Now a Christian population of 2,290,000, of which 593,000 are communicants in Protestant churches, and 250,000 children are taught in Sabbath-schools, in 25 different languages.

**Burma.**—First missionary, Dr. Judson, landed in 1813. Seventeen months in prison. Two months with five pairs of fetters on at the same time. Eighty years ago not a native Christian in all Burma. Now over 600 churches with 40,000 communicants and twice as many more adherents. Among the Karens one-third of the people are said to be Christians.

Judson died at sea, April 12th, 1850. His grave is in the Bay of Bengal, latitude 13° north, longitude 93° east.

**Korea.**—A great cry, "Come over and help us," comes to our ears from the last of the hermit nations. Ten years ago the first convert was baptized. The Bible is being rapidly circulated, and ambassadors come to our missionaries from towns and cities near and remote, asking for some one to return with them to preach the Gospel of Jesus Christ.

Mrs. Isabella Bird Bishop, the traveller, writes of the work in Korea, saying, it "is the most impressive mission-work I have seen in any part of the world. It shows that the Spirit if God still moves on the earth."

**Africa.**—Where Moffat pioneered, Livingstone explored, carrying the Gospel into the depths, until he gave the Dark Continent to Europe. In token of the service Livingstone

rendered Christian civilization, the most powerful nation of the globe, in her proudest mausoleum, laid down the dust of the humble missionary of the cross with kings and the great ones of the earth.

The Moravians established the first permanent mission in 1792. There are now in Africa more than 1,200 missionaries, 7,000 churches, over 200,000 communicants; more than 20,000 were added last year.

Stanley writes: "When I was at Lake Victoria, eighteen years ago, there was not a missionary there. Now there are 40,000 Christians and 200 churches. The natives are enthusiastic converts, and would spend their last penny to acquire a Bible."

In South America, Mexico, Asia Minor, Persia, Siam, Laos, Egypt and the islands of the sea, the half cannot be told of the planting, the growth and the progress of the Kingdom of Christ.—"Assembly Herald."

## FACTS ABOUT SOUTH AMERICA.

South America was discovered by Cabral, who reached the mouth of the Amazon in 1500.

It is a country 4,550 miles long and 3,200 miles wide, with 13,000 coast lines.

This continent is made up of fourteen countries, and has the finest river system in the world.

It has 37,000,000 of people.

The language of the people is largely Spanish.

The religion of South America is Roman Catholic, in one of its most corrupt forms.

South America as a whole is yet scarcely touched by Protestant missions, even though it has about 400 Protestant missionaries.

The opportunity for missions in South America has been greatly furthered by recent development in commercial relations.

Ecuador, formerly closed to missionary effort, admitted the first Protestant missionaries in 1896.—Sel.

The "Licensed Victuallers' Advocate" makes the following confession:—"Of 12,000 saloon-keepers of New York City, whose 'good, moral character' entitled them to license, 8,000 have served terms in prison."

Two English merchantmen recently stopping in San Diego harbor were visited systematically by the local Endeavorers, with the result that before the ships left port an officer on each, and 19 men on one, and 12 on the other, had confessed Christ. A prayer circle was formed on each ship."

## Life and Work.

### WHAT A PRAYER MEETING SHOULD BE.

A good, common-sense paper is the following by Rev. Dr. Williams of Baltimore, in the "Presbyterian Journal." May it prove helpful to the prayer meetings of our Church in Canada:—

"It is, of course, a religious meeting. But it differs from the usual Sabbath-day service, and also from many other meetings held in the house of God.

"It has a character of its own, and ought to be the means of preparing the people for the other exercises of the sanctuary.

"It is a place for the 'expression' of religious thought and feeling by the people. In the regular services of the church these are expressed by one person, the minister, except in the singing.

"In the prayer-meeting the people are invited to take part in the exercises. They can sing, they can pray, they can read the Scriptures or a suitable article of a religious character, or speak directly to the people on some religious topic.

"When the people avail themselves of these privileges, the idea of a prayer-meeting conducted by one person it cannot be strictly called a prayer-meeting. The prayer-meeting, as we understand it, requires several persons to take part, at least more than one.

"It is the people's meeting, not merely in the sense of the people being present, but in the sense that the people conduct it. They maintain and keep it up. The people's thoughts and emotions find expression in this meeting. For this reason it becomes an index to the condition of the church. The minister can tell by it where his people stand spiritually. If there be no prayer-meeting he is in the dark. If that meeting be poorly attended or languishes, he knows that the religious life of the church is not very great. Where its privileges are appreciated, we see a church life that is vigorous and strong.

"In such a meeting the thoughts of God's people find expression in instruction, in counsel, in encouragement. Their feelings find expression in gratitude, in reverence and in love to God and one another.

"Such a meeting, where mind and heart find utterance in devout expression, is worshipful. Indeed, purer, more earnest worship may be the outcome of the prayer-meeting than of the more stately service of the sanctuary.

"But the prayer-meeting is not only a place for the expression of religious thoughts and feelings, but also a place for the impression of religious thoughts.

"Almost everyone who has been a regular attendant upon the prayer-meeting remembers very distinctly, not only persons who took part and the subjects before the meetings, but very decided convictions, the product of those meetings.

"An author of some distinction says one incident of his childhood he never forgot. A good old deacon prayed, 'Lord help us to remember what we ought to remember.'

"The words of laymen come to us sometimes with more power than the words of ministers. In the absence of ministers, laymen have carried on protracted meetings, which have resulted in many conversions. Instances are very many in which their words spoken in the prayer-meeting have made deep and lasting impressions. Here is a field for work, when humbly accepted, as fruitful as any other, and we may well pray, in these times of coldness and indifference; that the pious laymen would come and use the opportunity which is offered them.

Not only do the words of earnest, pious laymen have weight in the prayer-meeting, but coming, as they do, when mind and heart, under the influence of the Holy Spirit, are seeking expression, there is a power in them that is calculated to make impressions of a lasting character.

"Since there is so much undeveloped good in the prayer-meeting, the people should strive to attend. It ought to be in all our churches far more than it is. If this should be made what it is capable of being made we would not need so many other agencies, some of them of doubtful character, to keep up the interest in the church. It would give new life to the church and fresh power to the preaching, and bring multitudes of precious souls into the kingdom of God.

"The people should attend not only, but should be ready, under the promptings of the Holy Spirit, to assist in the meeting. To this end the laymen should be ready to offer prayer, to speak briefly and to the point, to make a suitable quotation from the Bible, or to sing a hymn, and do whatever may be for the edification of God's people."

You never can tell when God will take a little word you may drop, like an arrow shot at a venture, and cause it to strike some hearer between the joints of the harness and bring him down. Therefore, let no opportunity slip for speaking a word for Christ.—  
Rev. A. F. Schaulfler.

## A TITHING EXPERIENCE.

For the Record.

When I was a lad of sixteen I went to London, England, a poor boy. My salary was fifty dollars a year as a commencement, with board and lodging. This was all I had to provide myself with clothing, etc.

I well remember the first night I spent in that great city. In one of the largest business houses, I was put into a small bedroom at the top of the house. There I knelt down before I got into my bed, and prayed the Lord to watch over me and keep me, and prosper me; and, like Jacob, I vowed to give to his cause a tenth of all I received. This was sixty-four years ago.

Have I kept the vow then made? I have. I have been greatly prospered. I have also been greatly blessed by a sound healthy body. I retired from the more active duties of life at the age of fifty-five. When in business I kept a regular and systematic account of my profits, and also of all sums paid for religious and benevolent purposes. And to-day, an old man in my eightieth year, my testimony is this, "Hitherto, I have lacked no good thing."

I would say to all young men and young women, commence life's journey by giving to the Lord. Do it from principle. Do it systematically. "Give as the Lord hath prospered you." I have made it the rule of my life to act upon the advice of the apostle: "On the first day of the week let every one of you lay by him in store as God hath prospered him."—*Jonathan*.

The above is from an aged gentleman in one of our large cities, and is a worthy example to all.

---

#### GIVING BY SYSTEM.

"If I were as rich as those mill owners, I never could allow men with families to wear their lives away working on such small pay," said a woman of comfortable circumstances, and yet, that very day she was heard telling her washer-woman that eighty-five cents was more than the other woman had charged for the work, in a tone that made the poor hard-working woman meekly reply:

"Pay me just what you paid her. I need the job very much," and I grieve to say she received but seventy-five cents for labor in which no one engages except from sore necessity.

"If I had money I would not see our pastor suffer any anxiety about the small salary he is expected to have," said a man, and yet if he had given one-tenth of his income each year to the Lord who had prospered him the deficiency would have been made up at once.

"When I have a better salary I mean to hire a pew in church, and give regularly to sustain the educational work of the missionary societies; I am interested in that:—" said a young teacher; but when her salary was raised there were many demands upon the extra income and her donations were again postponed.

"If I were rich"—"when I am rich," these are the ideas behind which we screen our present selfishness, and call it generosity, "generosity without the means to make it evident." It is a comfortable delusion; but a delusion, nevertheless.

Begin now to show what you are going to do, or what you would do with riches of soul or character or income. The way in which you spend your little, indicates how you would spend more. Give systematically. It has been proved that systematic giving will bring rich earthly blessings as well as the higher ones.

If you have no money give systematically of *yourself*. If you have no time for church work, give the more systematically of God's joy and sunshine through your very presence as you go about your daily work, and with each giving your ability to give will increase, and blessings will be multiplied to you.

Everyone can give. Money is not the only thing needed. Time is not necessary. The world is crying out for comfort in its hidden everyday life, the home life; for encouragement, for uplifting influences, for beauty, for sympathy. Can you not give some one of these? "Freely ye have received, freely give," of whatever you have in store and whether it be time, skill, prayer, tact, talent, courage or money give systematically and now.—*In New York Observer*.

## PRACTICING THE WEEK OF PRAYER.

BY REV. DR. CUYLER.

The Week of Prayer is mainly important for what may come after it. Very often Christ's people have followed a week of seeking for the presence of the Holy Spirit by many days of co-operating with the Holy Spirit, and large harvests of converted souls have been gathered.

But to pray for spiritual blessings during a week, and then drop all thought of the subject is as criminal folly as for a man whose child is dangerously sick, to pull the door-bell of a physician, and then hurry away without leaving his message. To ask favors from God and do nothing to secure those favors is an insult to the Giver of all good gifts.

In hundreds of churches prayers were offered last week for the conversion of the impenitent. Conversion is a sinner's own act in turning from a path that leads hellward, and setting his feet in the path of obedience to Jesus Christ; he does this under the regenerating power of the Holy Spirit who moves him, and enables him to turn.

But there is a third party recognized by the Apostle James who declares that "he who converteth a sinner from the error of his way shall save a soul from death." Then it is possible for you and me, my fellow-Christians! to convert our friend, our neighbor, our child from a life of sin. Not that we can regenerate a human heart; a saved sinner never can be a sinner's Saviour. Jesus alone can perform the divine work by His Spirit. But you and I can bring an influence to bear upon our unconverted friend; we can ply him with persuasions; we can press Christ's claims upon him as an atoning Redeemer; we can set Gospel-religion before him attractively by kind acts and a consistent example; and so we may move him to move himself towards Jesus Christ. That is what the Apostles meant by converting a soul; that is what Philip did at Samaria; that is what Paul did at Thessalonica, and he afterwards said that those converts were his "joy and crown."

A tremendous responsibility is thus laid upon us. It is as if Jesus said to us—here is an immortal soul, worth more than arithmetic can compute, a soul for whom I shed my precious blood; now convert him to Me. He is put within your reach; I will bestow upon you the help and the strength; now save this soul from death.

Farther yet does God's Word go than this; it declares that if we "do not warn the sinner to turn from his evil way, that soul shall die in his iniquity, but his blood will I require at thy hand!" The trust is therefore tremendous; and the reward if we are faithful is inexpressibly glorious. There is a crown and joy in heaven for us if we can find even a single soul there whom, by the Holy Spirit's aid, we have led to Jesus. What if we should not find one?

Merely to pray in a general way for the salvation of souls for one week, and then do nothing towards the fulfillment of our own prayers is an awful mockery. The word "souls" is too vague; it means everybody and yet nobody. The Apostle says "he that converteth a sinner"—one soul. We must fix our eye and heart on some one person—one friend, one Sabbath-scholar, one neighbor, one child.

The farther off that person is from Christ, the more earnestly should we go after him or her. The harder the case the more need of being reached—the greater the glory of his or her conversion. Let us watch opportunities. Let us seek wisdom to act wisely; "he is wise that winneth souls." In trying to do, we must not over-do. Worrying an unconverted friend by indiscreet "nagging" at him, lecturing him in a Pharisaic fashion, may only vex and disgust him. Such blunders some well-meaning Christians make when they have more zeal than common sense.

Individual effort—such effort as the consecrated Harlan Page used to make when he was intent on one soul at a time, and would not give him up—such effort will be the evidence that our prayers were sincere, and not a pious mummery. Revivals commonly begin with individual cases. One spark may kindle the flame. May God arouse us, and help us to follow a "Week of Prayer" with many days and nights of putting prayer into practice!



### "THE IDEAL WHISKEY."

"The ideal whiskey." I saw these words in glaring letters on a sign-board by the side of the railway. The audacity of the term tickled my fancy. I began to construct for myself a description of the ideal whiskey.

It will be a whiskey that does not intoxicate, I said to myself; a whiskey that does not redden the nose, and blear the eyes, and thicken the tongue into stupidity, and befoul the mouth with vile oaths, and blotch the skin, and coagulate the brain, and inflame the blood, and nurture disease, and burn up conscience, and paralyze the will, and stifle the affections, and transform the son, brother, husband, father, into a brute, and the brute into a devil,—that is what the ideal whiskey will *not* be and do.

But hold! I said to myself; whatever such a liquid as that is, it will not be whiskey at all. The ideal whiskey cannot answer in any particular to such a description. Try again.

Then I decided that the ideal whiskey, if it must be whiskey, should exercise its fiendish power as rapidly as possible; should, at the first touch of the drinker's lips, cause him to swallow the dose in a mad delirium, and as the fatal liquor descended, in a flash it would draw down with it, proud reason, lofty purpose, tender love, as a maelstrom sucks all things to itself,—draw them in and drown them.

As the burning stream passed the lungs, it would shrivel them up. As it passed the heart it would make it a ball of black cinder. As it reached the stomach, the man would fall dead. No gradual heart-rending loss of this noble faculty and that. No eating out of strength and joy, bit by bit, from the lives of dear ones. No fall now to a lower and then to a lower place in the world's regard. Improved machines work more speedily. The ideal whiskey would do in a moment what the ordinary whiskey does none the less surely, but in the course of several years.

But then, I thought, while I am about it, why not give this ideal liquid, one quality more, and transform it into a great blessing? And so I gifted it with the knowledge of whose throat to run down, the shrewdness to turn from the buyer often to the seller, from the tempted to the tempter, from the poor tottering wretch, infirm of will, crazed with a fearful appetite, to the diamonded, smirking villain behind the bar; yes, and to the proprietor

of the hell, in his luxurious home; yes, and to the voter that upholds his hands. Into their greedy mouths the sensible liquid leaps, and rids the earth of them forever.

Ah! that must be the ideal whiskey. How I grieve that I did not notice where it is manufactured!—*In C. E. World.*

### DR. GEORGE P. HAY'S STORY.

In an address some time ago the late Dr. George P. Hays told a story of an old German in Pennsylvania who, meeting a young infidel who was to speak at the school house in the evening, said:

"Is you the young man what is to schpeak dis evening?"

"Yes, sir; I am."

"Vel, vot you schpeak about?"

"My subject, sir, is this. 'Resolved, that I will never believe anything that I do not understand.'"

"Oh, my! is dot it? Vell, now, you shoost take von leetle example. There, you see that field, my pasture, over there? Now, my horse, he eat de grass, und it come up all hair over he's pack. Then my sheep he eats de same grass, and it grows wool all over him. And now vot you think? My goose he eats de grass, too, und sure's I tell you, it come all over him feathers. You understand dot? Heigh?"

—*Epworth Herald.*

### A SECRET OF SUCCESS.

Doing, not dreaming, is the secret of success. Thinking out plans will not amount to anything, unless the thought be followed by a determined will to execute. Not a faithful talker, but the faithful toiler, leaves the broad mark of work accomplished. "Not he that saith, Lord! Lord! but he that doeth my Father's will"; not the son that promised, but he that went, was the one who received the reward. "This one thing I do"—not "This one thing I think"—made a St. Paul. Whatsoever ye do, do it heartily." Going about continually doing good was the example left by Christ, and the promise is given to them who, by patient continuance in well-doing, seek for glory and honor and immortality—eternal life.—*Parish Visitor.*

### “IDEAS” AND “IDEALS.”

In our busy workaday world, fortunes are made by men who have *ideas*. The constant prayer of many young men is for a good idea, a paying, workable scheme for wiling money out of other people's pockets into their own.

But how seldom is there any proportionate desire of *ideals*, which too many young people regard as profitless and cumbrous! A brilliant idea may yield thousands of pounds, even if it refer only to an improved match-box or a patent suspender. But a high and fastidious ideal may actually keep one back in the race of life, by rousing the faculty of conscience and the feeling of distaste for rough and ready modes of advancement.

An ideal is just a sentiment of the heart, so firmly and warm'y cherished as to become a principle of action. A youth starts with a certain prepossession in favour of honourable conduct, with a passion for clean hands in business, for example; and this feeling moves him at critical moments to take a decided stand, and perhaps to put himself in definite opposition to common ways and opinions.

In the issue, many throw away their ideals entirely. They dismiss them as pretty but unpractical emotions, and become what the world calls hard-headed, go-ahead men of business.

Yet the loss of the ideal is an irreparable one. It is the putting out of the Divine light in a man, after which he remains truly darkened and shadowed. To go through life without ideals is to be a creature of unmix'd clay, untouched by the immortal fire. This is but to say what was meant by the question: "What shall it profit a man if he shall gain the whole world, and lose his own soul?"

Unless we keep within us a warm flame of higher sentiment, the love of the true, and beautiful, and good, we become soulless beings. We may be successful workers, prompt and accomplished men of affairs, but we are really dead as regards that which constitutes a true and vital manhood.

The greatest Teacher ever known among men said: "Seek ye first the Kingdom of Heaven." What higher ideal could He have stated than that? And he puts it in the forefront to show that it ought to be the leading motive. If our life is to be a

true success, a fully developed and real life, not a mere succession of experiences or material developments, it must start with the highest possible emotion, the love of God and all that God approves and requires. Religion is the cultivation of the ideal. For it draws us upward at all times, and in every task; to the unseen and unselfish; it purges us of low motives and base desires; it keeps alive the heat of heavenly passion; it reminds us that our abiding city is yet to come. Living in the atmosphere of religion, we can do the world's work none the less busily or well; but we do it for the ideal motive, and we seek beyond and through it the "manifestation of the sons of God."—*The Christian Leader*.

### GENTLE MANNERS.

There is no doubt that in this pushing world of ours, the courtesies of life, those indefinable nuances of voice and manner, that indicate good breeding and refinement, are in danger of being largely curtailed. So keen is the rivalry, so intense the strain, so bitter the losses and disappointments, that the savage elements seem to come into play, and most of us have neither the time nor the temptation to attend to graces of behavior.

The word, the tone, the gesture betray the man or woman of refinement. The true gentleman, for instance, is even-tempered, never loud of speech or dress. He possesses the quality of self control. He is not boastful or vain. He will not prate of himself. He will not insist always upon his rights, but can gracefully waive his privileges. He will respect his neighbor's convictions. He will be scrupulous of his word. He is modest, deferential, careful to avoid offense, but not a "mush of concession."

There is no religion without gentleness. The kindly temper, the thoughtful act, the courteous deed, the gentle manner, are as much part and parcel of religion as the mechanical repetition of prayers and listening to a sermon. What wretched hypocrisy to be soft-voiced in our petition to God and cruel-tongued in our intercourse with our neighbors!—*Jewish Messenger*.

Keep the heart shining, and you will soon have a face to match it.

DATE OF CLOSING THE ACCOUNTS OF THE CHURCH.

The special attention of Congregational Treasurers is called to the fact that the Accounts for the year close on the 31st March. All contributions intended to go into this year's Accounts must be in the hands of the Agents of the Church at that date.

Receipts.

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

Table listing various church entities and their financial reports, including Knox College Fund, English Sec'l Mnt, and others.

QUEEN'S COLLEGE FUND.

Table listing financial reports for Queen's College Fund, including Snow Road and McDonald Cor.

MONTREAL COLLEGE FUND.

Table listing financial reports for Montreal College Fund, including Cumberland and Bristol.

Table listing financial reports for Colquhoun, Maxwell, and Moore Line.

MANITOBA COLLEGE FUND.

Table listing financial reports for Manitoba College Fund, including Reported, A. R. Creelman, and others.

HOME MISSION FUND.

Table listing financial reports for Home Mission Fund, including Reported, Friends Plymouth, and others.

Table listing financial reports for various churches and individuals, including Elmvalde, Mrs. Carmichael, and others.

Table listing financial reports for various churches and individuals, including Londesborough, Newdale, and others.

AUGMENTATION FUND.

Table listing financial reports for Augmentation Fund, including Reported, Weland, and others.

FOREIGN MISSION FUND.

Table listing financial reports for Foreign Mission Fund, including Reported, S. Plym, and others.

Table listing financial reports for various churches and individuals, including London St. A., Oro, Guthrie, and others.



Ingersoll.....	44 45	Metcalfe.....	8 25
Dunblane.....	5 00	Elgin.....	5 00
Edmonton.....	5 00	Musq. Harbor . . .	3 25
East Toront.o . . .	5 00	N. Shore C.B . . .	5 00
Beverly.....	3 00	John C. Wick Ohio	50 00
Ste. Therese, etc . .	16 83	J. J. C. W. Daly . .	2 09
Gorrie.....	4 28	Vankleek Hill ss . .	50 00
Vancouver Zion ss .	1 25	Mansfield.....	1 50
Elmvale.....	12 50	Igna. Cockshutt.....	500 00
Neil McLean.....	1 00	Mont. Taylor.....	3 74
Mont. Erskine.....	80 17	Galt Knox whms. . .	13 25
Merivale.....	5 00	ss.....	50 00
Carman.....	8 35	Merivale.....	2 65
Louth.....	1 26	Mayfield ss.....	23 50
Pulham.....	1 00	Mayfield.....	6 30
Mrs. Watt.....	3 00	Bethesda ss.....	4 08
Per. Rev. W. M. . . .		Alberton ss.....	1 00
Roger.....	352 91	Motherwells.....	37 00
Clinton, Willis . . .	8 45	P. Hope, Mill St. ss	8 00
E. Seneca.....	1 00	Grafton ss.....	5 00
Lake Road.....	14 00	Ormstown ss.....	5 19
Orangoville.....	6 00	Cote des Neiges... .	19 00
Douglas, Creeford . .	5 00	M. Royal Vale.....	3 22
Niagara, St. A. . . .	4 00	Dunwich, Duff.....	2 00
Cannington.....	6 85	Mrs. A. Munn.....	5 09
Friend, Man.....	1 00	Mont. St. J. Bap. ss	3 25
Rev. F. Ballantyne . .	4 00	Jarvis ss.....	10 00
Beverly.....	2 05	Deronto mb.....	20 00
W. B. D.....	5 00	Barton ss, ce.....	9 00
Teeswater.....	61 00	Fergus Mel. ss.....	50 00
Sintaluta.....	2 00	Underwood.....	1 00
Campbellville.....	15 00	Maxville.....	26 80
S. Plympton ce.....	8 00	cc.....	169
Mitchell.....	11 00		
S. Plympton.....	11 00		\$2233 71
Russell.....	18 00		
Bristol.....	28 11		
Essa, Burns.....	3 00		
E. Garafax.....	10 00		
Ott. Lad. Col. Int.....	500 00		
Scarboro, St. A. ss . .	30 10		
St. George ss.....	4 37		
Bear Creek.....	11 50		
Bridgen.....	1 92		
Chater, etc.....	10 00		
Beckwith.....	10 00		
Colquhoun.....	2 62		
Underwood.....	3 00		
	\$5,914 42		
POINT AUX TREMBLES.			
Reported . . .	\$1107 16		
N. Wmstr. St. A. . .	12 50		
Last Revir.....	3 00		
Lakewood.....	2 00		
Ormstown.....	24 15		
Bellefleur John St es	50 00		
Mont. Americans	25 00		
Argyle ss.....	1 50		
Rosemont.....	2 00		
Eng. Rivers.....	14 00		
Mrs. Hanson.....	10 00		
Tignish, etc.....	7 00		
Russell.....	4 00		

W. Flamboro.....	15 00
".....	7 75
Dundas Knox.....	31 70
Ormstown.....	93 09
Campbellford . . .	112 00
W. Flamboro.....	28 00
Dundas.....	20 09
Tor. Knox.....	786 91
KNOX COLLEGE STUDENTS MISSIONARY SOCIETY.	
London St. A. ss.....	\$10 00
New Glasgow ss.....	2 56
NEW HEBRIDES.	
Ormstown ce. . . .	\$25 00
JEWISH MISSION.	
N Glasgow, Ont ss	\$2 50

**Receipts.**

For the month of Nov. by Rev. P. M. Morrison, D.D. Agent at Halifax, Office, 39 Duke Street.\*

**Receipts.**

By other Treasurers.

MINISTERS' WIDOWS' AND ORPHANS' FUND, MARITIME PROVINCES.

Rev. Thos. Sedgwick, D.D., Secretary. Received by the late Dr. Patterson and George Mitchell from Sept. 1st to Dec. 22, 1897.

**Minister's Rates.**

A. J. Mowatt.....	\$14 00
A. D. McIntosh.....	17 70
J. C. Herdman.....	14 41
J. R. Coffin.....	25 00
A. Dickie.....	7 30
A. T. Love.....	7 20
J. Fowlie.....	10 00
W. M. Wilson.....	14 40
W. McLeod.....	14 40
W. Dawson.....	14 60
Dr. Bruce.....	14 00
G. Munro.....	14 60
M. G. Henry.....	17 35

R. G. Vaus.....	21 40
McLeod Harvey.....	14 00
D. McDonald.....	20 00
Dr. Forrest.....	14 00
	\$254 75
of which \$1403 is for	
finances and interest.	
	\$44 00
Donations.	
Campbellton.....	\$ 20 00
Hopewell, Mid. R. . .	1 50
Summerside.....	3 00
A. R. R. M.....	5 00
W. Riv. St. Marys. . .	2 00
B.....	1 00
Glenelg.....	1 00
A. Armstrong Bath	25 00
Total to Dec, 22nd,	
1897.....	1643 52
Amounts acknowledged in Nov. and Dec. Records included in the above.	
KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.	
Reported.....	\$602 62
W. Mortimer Clark . .	10 00
C. S. Gzowski jr.....	5 00
Pt. Edward ss.....	4 15
Acton ce.....	5 00
Ballinacree ce.....	5 51
Mrs. Tait Hullen.....	3 00
Reid's Mills ce.....	5 00
S. McCall.....	5 00
Waterloo ce.....	17 00
G. Val. S. Luther.....	6 00
W. McGillivray.....	5 00
Oakville.....	14 81
Senforth 1st ce.....	20 00
Woodstock Chals.....	7 00
Turin ce.....	3 92
Blyth St. A. ce.....	13 00
Drummondvil ce.....	20 00
Essex ss.....	4 00
Friend.....	3 00
Glenmorris.....	3 17
J. A. Taylor, Galt . . .	1 00
London.....	47 00
	\$801 63

Burnside.....	13 00
Treherne.....	10 00
Saltcoats.....	10 00
K. F. Logan, Lauder . .	19 00
Glenora.....	10 00
Sintaluta.....	7 00
Mrs. Field, Win.....	25 00
Morden.....	50 00
" J. B. McLaren.....	25 00
Arrow R., Prkmo.....	5 00
Olliv.....	3 00
Wolesley adl.....	3 40
Meadow Lea.....	10 30
Carman.....	41 55
Little Stony Mt.....	10 00
Rev. S. V. Thomson.....	20 00
Balgony.....	2 00
R. M. Thomson Win.....	25 00
Kenia.....	4 00
Abernethy.....	4 00
Whitewood.....	2 00
Fort Qu'Appelle.....	7 00
Douglas.....	20 00
Poplar Point.....	5 00
Victoria, J. u. das.....	7 87
Buffalo L. ke.....	10 00
Rev. C. B. Petblado.....	25 00
Keewatin.....	20 00
Rat Portage.....	30 00
D. Morrice Mt. 100 00	
Mrs Redpath.....	50 00
Andrew Allan.....	50 00
Geo. Gillies, Gana.....	250 00

NOTE.—Binbrooke to S. S. Committee \$3.00, instead of \$2.00, as reported.

From Andrew Armstrong, St. Luke's, Bathurst, N. B.

For Miss..... \$25 00

Home Miss..... 25 00

French Evan..... 25 00

W. and O. Fund. \$5 00

\$100 00

\*Owing to accident, not of Mr. Morrison's, his receipts do not appear this month. They will be in next issue.

**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."