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JUNE, 1897.

No. 6.

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God save our gracious Queen, Long live our noble Queen, God save the Queen,

Send her victorious, Happy and glorious, Long to reign over us, God save the Queen.

· & & & & .

THE DIAMOND JUBILEE.

Unique in history, probably long to remain so, is the Diamond Jubilee of a sovereign's reign. For sixty years, with deepening love and loyalty, have Britons sung their Queen. The singers come and go but song and Queen remain.

More wonderful than the length of that reign is the change and progress it has seen. When Victoria was crowned electricity and steam were young, and little tamed or trained. Now they light earth's pathway. carry her messages, drive her industries, do her work; bring multitudes over sea and land to keep glad Jubilee and flash its tidings back to distant homes.

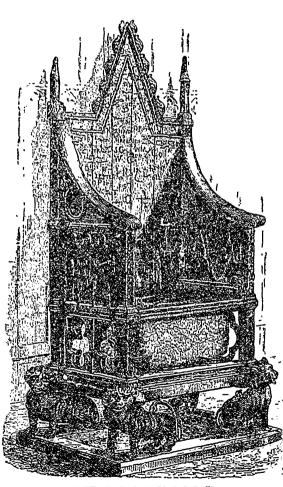
What progress in relief of human suffering! Then pain knew little ease. Without the surgeon's knife, was death, but with it agony. Now lulled, the sufferer sleeps, and wakes to life and health.

What progress in beneficence! Hospitals, Asylums, Homes of many kinds, welcome with comfort and care, the hungry, the sick, the friendless and helpless.

What progress in Christian activity! Multiplied agencies at home and abroad bring the Gospel to bear upon men's hearts and lives to save them from death and win them for God.

How much in many ways, this world has seen of the increase of righteousness and prace, and how great a part this people and their Queen have been permitted in bringing about such result.

May Sovereign and subject realize more fully that their vast Empire is but a means to an end; the incoming of a greater Kingdom, the enthronement of a mightier King: and may this Diamond Jubilee be but a mile-stone in His progress; a far off echo of that Gladder Jubilee when His Crowning Day is come.



THE CORONATION CHAIR.

Our Home Work.

THE "SCHEMES" EAST.

The accounts for the two years, ending 30 April, 1896-1897, are as follows:-

FOREIGN MISSIONS.

	1896.	1897. ,				
Receipts	25,233.23	\$28,008.70				
Debt	1,290.61	4,128.10				
Home Miss	ions.					
Receipts	12,803.90	\$15,094.69				
Debt						
AUGMENTA	rion.	İ				
Receipts	\$8,270.92	\$9,858.22				
On Hand						
Colleg	E.					
Receipts	10,808.37	\$11,201.97				
Debt	1,044.46	1,064.79				
· Bursary.						
Receipts	\$1,181.41	\$1,181,43				
Debt						
AGED MINI	STERS.	!				
Receipts	\$4,190.28	\$4,223.17				
Debt	157.88	}				
On Hand						
Total	\$62,488.11	\$69,568.18				
Increase for 1897		\$7,080.07				
This is a good shew						
the Women's Societies	s, and t	he Young				
People's Societies did	nobly.	The last				

People's Societies, did nobly. The last mentioned gave some \$1,200 special for the removal of the debt on the Home Mission Fund. The record of the year's work calls for gratitude to Him, who in a trying time, gave in so large a measure both the means and the "willing mind."

One curious fact in connection with the above statement, is that according to Dr. Morrison's acknowledgments in the Record, first ten months of the year. the total receipts up to March 1st. being \$8,111 in advance of the corresponding date of the previous year; while during the remaining two months up to May 1st, there was practically no increase.

Another fact to be noted is that the increased work kept pace with the increased giving. Balances with the exceptions of Home Missions, are not very different from year.

SCHEMES OF THE CHURCH, WEST.

The 'ecclesiastical year ended 30 April. The books of the Agent were closed promptly that evening. So far as the finances of the various schemes are concerned, there is indeed reason for heartfelt gratitude to God for the large measure of success attained, notwithstanding the unexampled period of business depression throughout the country.

Rev. Dr. Warden reports the following Funds as having ended the year without debt :- Home Missions, Augmentation of Stipends, Widows and Orphans, Assembly Fund, French Evangelization, and Presbyterian College, Montreal. The year began with an indebtedness of \$6,576 on the Ordinary Fund of Knox College. This amount has been reduced to less than \$1,000.

The Foreign Mission debt has been reduced to \$10,000. The contributions for Foreign Missions West, this year have been \$25,000 in excess of those of any former year in the history of the Church, and this notwithstanding the fact that the receipts from legacies are much less than usual, and that about \$15,000 have been specially contributed towards the India Famine Fund.

The Aged and Infirm Ministers Fund is in debt nearly \$2,000. The Committee might have reduced the annuities so as to avoid this debt. They felt, however, that this would scarcely be just to the annuitants, and resolved to pay the higher rate, in the full confidence that the Church would come to their assistance, and provide the amount necessary In this confidence we trust they will not be disappointed. Surely there is sympathy sufficient for these aged brethren, who so long have borne the burden and heat of the day, to secure a generous and prompt response to the Committee's appeal, so that when the Assembly meets they may be able to report that all liabilities have been met and the Fund freed from indebtedness.

The total contributions received during the increase was almost wholly during the the year just ended for the schemes of the Church will be found to be considerably in excess of those of any preceding year.

Our responsibility as stewards of God's bounty is two-fold. (1) Our means are His. We are but stewards, and should use for Him, as He may prosper us, what He entrusts to us. (2) We are His. Our talent. skill, wisdom, are to be used so that what is given for Him shall yield the best results. What they were at the beginning of the It is wrong to give carelessly, as well as not to give at all.

PRESBYTERIAN COLLEGE, HALIFAX.

On April 28th, in St. Matthew's Church, Halifax, this College closed its best Session. | Dear Prof. Baird :-Forty-six students had been in attendance, in graduating took that degree. The Maritime Synod is justly proud (or rather thankful) on account of the prosperity of the College, and the grand class of men it is steadily turning out. The honorary degree of D.D. was conferred upon Rev. A. Mc-Lean of Hopewell.

QUEEN'S COLLEGE, KINGSTON.

On the same day, 28 April, that St. Matthew's Church, Halifax, saw the closing of our oldest prophet's school, its former pastor. Principal Grant, was engaged in a similar function for Queens; the latter being an unusually brilliant affair. The ceremonies of crowning with degrees the successful graduates of the year in the different departments led the way, and in numbers and standing shewed a good year's work. In the conferring of honorary degrees the mission field was prominent, for the only two D.D.'s given, were to Rev. Robert Chambers, missionary in Armenia, and Rev. J. Fraser Campbell of India. The third honorary degree, LL.D., was well and worthily bestowed on Lady Ishbel Aberdeen.

SYNOD MEETINGS.

Our four Spring Synods have had their meetings. The Synod of Hamilton and London met in Paris, 26 April; the Synod of B.C. in New Westminster, 5 May. The Synod of Toronto and Kingston, in Lindsay, 10 May and the Synod of Montreal and Ottawa in Almonte, 11 May. Full reports of these meetings have been given by the press. The sessions of each extended over about three days, and in all were of deep interest.

While the Synods are not perhaps be-coming of more importance in the Work of our Church, they are certainly a growing factor in its Life; inasmuch as they are in larger measure than formerly devoted to conference on the great and vital truths of religion. The Holy Spirit, and His work in various aspects of Church Life, receives perhaps more of attention than any other subject, and as "them that honor Me I will honor," is true here as elsewhere, may these Synods not expect and enjoy within their bounds a larger measure of His power. The Presbyteries and Assembly are more given to Work; and the Synod is needed to complete our System, not merely ecclesiastically but spiritually; the comparatively small amount of business allowing the members to give more attention to the great principles underlying that work.

INDIAN INDUSTRIAL SCHOOL.

On Sabbath last we had a very pleasant of whom fourteen graduated, the largest service, when the Sacrament of the Lord's class in its history. Of these, twelve were supper was observed. Ten of the children University Graduates before entering the were baptized. Twelve older boys made pro-College, and five or them successfully passed ression of faith, and eleven of the girls-the very severe B.D. examination, and making twenty-three new members. As on a former occasion a number were urged to defer action for the present, but told that nevertheless they must live like Christians. We were greatly cheered by the solemnity and joyfulness of nearly fifty of our children gathered around the Table. All the members were present except some who were absent from the school.

Graham Hunting Hank from Rolling River during the Summer received an injury on the hand. The bones were broken. Scrofula set in and the sore refused to heat. We now fear the hand must be taken off.

Two of our boys have been working at the Barracks for some weeks. One evening last week, I am sorry to say, they obtained a bottle of whiskey and one of them was badly under its influence. Neither boy was a Church member. Both resigned . their temperance pledges last night before the whole school.

And so the work goes on with its mixture of joys and sorrows.

Respectfully yours, A. J. McLeod.

MINISTERS OBITUARIES.

We regret that the following obituaries, after being in type, were in some way, omitted from previous issues.

Rev. George Porteous was born in the Province of Quebec, in 1832. He studied at Queen's graduating in 1854. In 1860, he was settled at Wolfe Island. From this he accepted a call to Iroquois, and afterwards to Toledo, Ont., to Harrowsmith, and to L'Amable. In consequence of ill health, he resigned his charge of the latter field last autumn, and at Kingston, 26 January, at the age of sixty-five, passed to his rest.

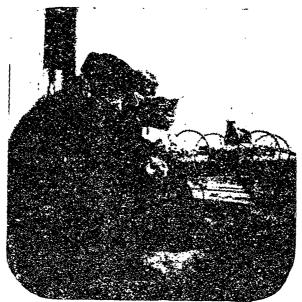
Rev. John Mutch was born near Montrose, Scotland, 16 Dec., 1852. His parents came to Canada when he was a few months old and settled in the township of Egremont. Grey Co., Ont. He received his preparatory education in Hamilton Collegiate Institute and Toronto University, and took his Theological course in Knox College from which he graduated in 1883, and on September 25 of the same year he was ordained as first pastor of what is now Chalmers Church, Toronto, where he has labored with faithfulness and success for over thirteen years. Early last month, March, he was suddenly taken ill with appendicitis. An operation was performed but on the 13th. after a little more than a week's illness, he passed from suffering to Eternal Rest.

MISTAWASIS INDIAN RESERVE.

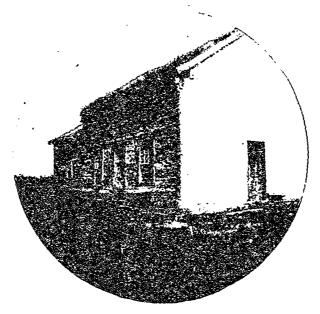
By REV. A. W. LEWIS, B.D., WAWEIG, N.B.

went to Prince Aibert to labor in that vier- enewin, 241 intes by rail north west from nity among the Cree Indians. A number of Regina. These aborigines under their veteran chief when the Mistawasis band of Crees afterwards settled on a Reservation in and settled at Snake Plain, their chief was forabout Snake Plain. The Reserve is still tunate in securing the services of a Presbycalled after that chief, Mistawasis. It is a terian missionary (partly of native blood)

rectangular block of fertile land six miles by twelv, about 45 miles due west from Prince Albert, a little town of historic inter-In 1866, Rev. James Nisbet of Oakville est on the south bank of the North Saskat-went to Prince Albert to labor in that vici- chewan, 247 miles by roll north west from



Chief Mistawasis and his wife.



Mistawasis' House.

Rev. John McKay. He had from 1866 acted work at Mistawasis with great devotion and as interpreter to Mr. Nisbet, his brother-in- success. The work thus begun with much as interpreter to Mr. Nisbet, his brother-in-success. The work thus begun with much law. He continued his labor of love on the promise was checked by the sudden death by Reserve until his death in March, 1891. Mrs. fever of Mrs. Nichol, in August, 1892. Al-McKay has since been living on her place most heartbroken, Mr. Nichol resigned his near the Reserve, or with her daughters that are married in Prince Albert.

In August, 1891, Rev. F. O. Nichol, a graduate of Knox College, in April of that year, with his young wife, entered upon their promise was checked by the sudden death by prowise was checked by the sudden death by prowise was checked by the sudden death by prowise was checked by the sudden death by a love of Mrs. Nichol, in August, 1892. Almockay has since been living on her place most heartbroken, Mr. Nichol resigned his charge and returned to Ontario. He is now the loved pastor of Albert's Church, Sarnia, The writer while laboring in the Home Field at Schreiber, Ont., horfh of Lake Suprish young wife, entered upon their



The Mission House, Mistawasis Reserve.



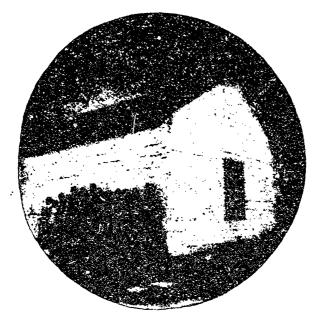
The Church, Mistawasis Reserve.

Foreign Mission Committee, Winnipeg, ask- Teacher's House, built by the people for Mr. ing him to take the charge of mission work McVicar. at Mistawasis Reserve. The proposal was a genuine surprise, but upon due consideration it was accepted. After a drive or 45 a full-blooded Indian, was teacher and intermiles over the prairie's snow from Duck Lake, of Rebellion fame, Mrs. Lewis and I arrived at the Mission at 9.30 p.m., Jan. 2 1893, to find the house cold and dark and bare. Driven by an Indian, in the wilds of the West, the darkness made more dense by a howling storm, your missionaries rejoiced to find, near by, a hospitable white house, connected with the Government Agency.

The Mission House was log, plastered within and clapboarded without. The mud culty in scaling the walls. From midnight to the Committee, but offered to return and

preter, of great ability and acceptance. In the following August, he left the Reserve, and the Committee were fortunate to obtain for teacher an estimable young lady, Miss Laura M. McIntosh. She is still engaged in this honorable and hopeful work.

The change of climate and of life undermined the health of Mrs. Lewis. She bravely clung to her post, hoping that when she became acclimatized she might rally; but in the summer of 1894, I was compelled to take between the logs, had fallen out; and the her to the bracing air of her native Halifax. flerce gales of the hill-top found little diffi- On our way East I handed in my resignation



The School House Mistawasis Reserve.

till 7 a.m. the thermometer in the dining | "hold the fort" till some one was found to room would fall from temperature to 30" or 35° below zero. This was warm compared with the kitchen.

The next summer I took off the clapboards, plastered between the logs, covered them with little willows for lathes, and "rough-cast" (plastered), the whole house, with a new porch over the front door. The sand banking was thrown away and earth substituted. Then the cellar was frostproof, and the house as comfortable as could be expected in a land where the spirits of thermometers and people fall to 70° below.

The old barn in front of the house was torn down and a new one built behind a lovely poplar grove, north of the house. The Church is 140 yards south on the back of the same ridge. Below it is the School house; and below the Mission House is the!

take my place or until the next June. In May, 1895, I was relieved by Rev. W. S. Moore, who had previously been missionary at Lakesend.

Mr. and Mrs. Moore came to the field with the experience of years among the Indians. Soon after their arrival the Mission suffered great loss in the deaths of the noble Christian Chief, Mistawasis, and of Mrs. Dreaver, my right hand in work and in the Cree language. Mr. Badger, who is married to the daughter of Mistawasis, is now chief of the band and interpreter to Mr. Moore; and his daughter, married to a son of the late Rev. John McKay, is church organist.

I trust the accompanying illustrations from views taken with my kodak will prove of interest.

Waweig, N.B., March, 1897.

Church Hotes and Hotices.

Please send prompt notices of Calls, Inductions, etc.

CALLS.

From Gore and Kennetcook, N.S., to Mi. J. H. McIntosh.

From Elmsdale and Nine Mile River.

N.S., to Mr. J. P. McPhee.

From Lower Stewiacke, N.S., to Mr. J. P.

Accepted. McPhee.

From Greyfriars Church, Port of Spain Trinidad, to Dr. Wullier. Accepted.

From Campbell's Bay, etc., Otta. Pres., to 10. Miramichi, Newcastle, 30 June.

Mr. Wm. Black.

From Huntsville, Ont., to Mr. McVicar. From Knox Ch., Dutton, to Mr. James: Stevens, of Tilverton.

ORDINATIONS AND INDUCTIONS.

Mr. Geo. F. Johnson, ordained at Dartmouth, N.S., 4 May, as missionary to Digby and Bay View.

Mr. D. A. Frame, ordained and inducted as missionary at St. Matthews, Wallace, N.S., 6 May.

Mr. J. H. Kirk, into, Linden, Wallace 18. Peterboro, Peterboro, St.A., 6 July, 9 a.m. Pres., 5 May.

Mr. E. W. Johnson, ordained and inducted as missionary at New Bandon, Miramichi

Mr. D. M. Ramsay, intc, Knox Ch., Ottawa, 29 April.

Mr. D. McVicar, into, Victoria Ch., Mon-

Mr. W. J. West, ordained and inducted at Bluevale and Eadie's, Maitland Pres., 20 April.

Mr. J. H. Stewart, into, Riversdale Lun.

Co., N.S.

1

Mr. Morton, ordained at St. John, N.B., 26 May.

Mr. Smith, to be ordained and inducted at Shediac, N.B., 3 June.

Mr. G. F. Forbes, to be ordained and inducted at Riverside, N.B., 7 June.

Mr. Archibald Alexander, to be ordained 25. Bruce, Paisley, 13 July, 10 a.m. at Fredericton, N.B., 9 June.

RESIGNATIONS.

Mr. A. W. Herdman, of Pt. Elgin, N.B.

Mr. A. W. Herdman, of Pt. Eigin, N.S.

Mr. Alexander Sutherland, of Knox Ch., 37. Superior, Keewatin, 8 Sept., 2 p.m.

Ripley, Ont., after 52 years in the ministry, 38. Win., Man. Coll., 2 Tu. July, bi-mon.

and in the first year of his age. Mr. J. L., 39. Rock Lake, Miami, 13 July, 8 p.m. and in the 81st year of his age. Mr. J. L. 39. Rock Lake, Miain, 10 30., and in the 81st year of his age. Mr. J. L. 39. Rock Lake, Miain, 10 30., and in the 81st year of his age. Mr. J. L. 39. Rock Lake, Miain, 10 30., and 11 30., and 12 30. Murray, of Kincardine, is interim Moder 40. Gentuoro, Frenche, 12 303, 7, 730 p.m.

Mr. W. M. Haig, of Hyde Park, Ont.

Labrador claims two of our students. Mr. 45. Regina, Indian Head, 14 July. Forbes, who has completed his first year in ! the Presbyterian College, Halifax, goes to labor there for the summer, and Robert Grierson, B.D. and M.D., graduate of the deficiency, Lethbridge, Alberta, 8 Sep. Presbyterian College, Halifax, goes on a deficiency of the deficiency of th take charge of Dr. Grenfell's hospitals, dur- 49. Westminstr, Vancr., St. A., 1 June, 2p.m. ing the summer.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, Sydney, St. A., 2 June, 10.30 a.m. 2. Inverness, Whycocomagh, 25 May, 11 a.m.

3. P.E.I., Charlottn., Zion, 3 August.

4. Pictou, N. Glasgow, Jas., 6 July, bi-mon.

5. Wallace.

6. Truro, Truro, 20 July, 11 a.m., bi-monthly. 7. Haifax, Hx., Chal.

8. Jun. and Shel.

9. St. John.

Synod of Montreal and Ottawa.

- 11. Quebec, Sherbrke., St.And.,6 July,8p.m.
- 12. Montreal, Mont., Knox, 29 June, 10 a.m.
- 13. Glengarry, Alexandria, 13 July, 11.30a.m.
- 14. Ottawa, Otta., Bank St., 3 August, 10a.m. 15. Lan. Ren.
- 16. Brockville.

Synod of Toronto and Kingston.

- 17. Kingston, Napanee, 6 July, 2 p.m.
- 19. Whitby Bowmanville, St.P., 20 July, 10a.m.
- 20. Lindsay, Cannington 29 June. 21. Toronto, Tor., Knox, 1 Tu. ev. mo.
- 22. Orangeville.
- 23. Barrie.
- 24. Algoma, Sault St. Marie,22Sep.,7.30p.m.
- 25. Owen S., O. Sd., Knox, 29 June, 10 a.m. 26. Saugeen, Harriston, 13 July, 10 a.m.
- 27. Guelph.

Synod of Hamilton and London.

- 28. Hamilton.
- 29. Paris. Ingersoll, St. Pa., 13 July. 11 a.m.
- 30. London. 31. Chatham, Chatm., 1st, 13 July, 10.30 a.m. 22. Stratford, Strat., Knox, 13 July, 10.30 a.m.
- 33. Huron, Clinton, 13 July, 10.30 a.m.
- 34. Maitland, Wingham, 20 July, 11 a.m.
- 36. Sarnia, Sarnia. St. And., 13 July, 11 a.m.

Synod of Manitoba and the North West.

- 42. Brandon, Brandon, 13 July, 10 a.m.
- 43. Minnedosa, Birtle, 6 July, 8 p.m.
- 44. Melita, Carnduff, 6 July.

Synod of British Columbia.

- 50. Victoria.

. Our Moreign Missions.

Robb, who went to the Mission last autumn are to be married this month.

From a note by Dr. Annand, received as we go to press, more pupils have arrived Doctrine. for the New Hebrides Training School, making in all 44 students, besides the wives and children.

Rev. K. J. Grant, D.D., writing from Trinidad, says :- "We added three clear headed, well educated and much respected men to our session recently, and on Monday evening, we had our first meeting. We are all well just now. Work moves along encouragingly.

The native Church in Indore Central India has extended a call to Mr. Johory, a native preacher, who has been doing evangelistic work among them. The call is before the Presbytery of Indore, and is the may be summed up as follows: first case in that mission of the settlement of an ordained native pastor.

Dr. Percy C. Leslie, of Montreal, has been appointed by the F. M. Committee, West. to the Foreign Field. His support is gua-ranteed, in addition to their ordinary giving, by Erskine Church, Montreal, of which he is a member. The congregation received individual guarantees from its members in the same way, and for the full amount, besides their ordinary giving.

appeal. This was nobly responded to and the whole matter was remitted to the the deficit reduced to less than \$10,000. But Women's Board for decision and action. the Committee at its meeting, 20 May, instructed its Executive to prepare estimates! for the coming year for \$30,000 less than the, estimates of last year, and to report to the Committee at Winnipeg how far this reduction impairs the work. They have done this to equalize income and expenditure, to avoid debt on the one hand and on the other the necessity for special appeals.

F. M. Committee, West, at its recent meeting, that could not be granted for want of Funds: e. g. Mr. Swartout, who is laboring among the Indians on the Pacific Coast, asked for a building to cost about \$400, to serve as church, school, and dwelling. He is at present living in an Indian house. One who wished to go out as a missionary and who is approved, cannot be sent for want of Funds. It was agreed to state the case to the Church in hope that some congregation might undertake his support in addition to their ordinary giving.

At a recent meeting of our Honan Mission Dr. Menzies of Honan, and Miss Davina obb, who went to the Mission last ausob, who went to the Mission last ausob, who went to the Mission last ausob, which had been taken by him for the suppression of the publication in Honan of the villainous anti-missionary pamphlet, "The Death-blow to Corrupt

WOMEN'S F. M. S., WEST: MRS. EWART'S DEATH.

Year by year in growing numbers and with unflagging zeal the members of this Society meet to review the work done and plan for greater work to come. They have now attained their majority. On the third Tuesday of April, they held their Twenty-First Annual Meeting in Contral Church, Hamilton, four hundred strong, a larger

The strength and work of the Society

Presbyterial Societies	26
Auxiliaries	612
Mission Bands	287
Auxiliary membership	12,678
Mission Band membership	7.135
Yearly members of Genl. Soc	3,370
Life members added during year	60
Total Life members from first	963
Scattered Helpers	1.071
Contributions for the year \$43	

A new departure was submitted to the Not many weeks since the F. M. Commeeting. viz., the establishment of a mittee, West realizing that a deficit of some "Home" for training workers who may be \$30,000 was facing them, issued a special employed by the Society. After discussion

> After a most successful meeting the members separated with renewed purpose to follow out the closing charge of their address: "We President's must member we are chosen to be co-workers with the Lord, and it is ours to go in and occupy. Dear friends let us in His strength go forward and try what we can do in this incoming year."

Mrs. Ewart, who has been the beloved Several applications were made to the President of the Society for seventeen of its twenty-one years, and whose four-score sat so lightly and gently upon her, gave, as usual, her annual message, of wonted ex-cellence, was re-elected to the chair, and presided with her usual ability. Little did she, or they, dream that the end of work was for her so near.

> But a few days later, with her parting words still echoing in their hearts, came the tidings of her translation. Suddenly, quietly came the call, to perfect service, perfect rest. May a double portion of her spirit be upon the workers who remain.

FROM THE NEW HEBRIDES.

Rev. Dr. Annand, who is Principal and Professoriate of the Training Institution for Native Teachers in the New Hebrides, writes to his niece Miss Mowatt of Montreal.-My Dear Alice,

We have thirty-two students in our Intitution. About two-thirds of them are married, and have their wives with them,

and some of them have children.

The money so kindly contributed by you and your classmates, was spent in supporting a student in training for his work.

We have now thirty-two students in our Institution and we are sadly behind in Institution, and we are saudy
funds. I am responsible for the whole exfunds. I am responsible for the whole expenditure. If your class would support a student in the Institution we would be thankful, and you would thus our work. Thirty dollars is the sum estimated

per year.

Our students are going out in three companies nearly every Sabbath, and preaching Though your continuation did not go for the on their Estates at Maracas. perishing.

little to distribute in the way of gifts and prizes. She also took down with her half a ton of rice and five hundred pounds of biscuits, besides many other things for the

I am glad to be able to say that our work here is progressing. Our pupils are doing fairly well, some of them very well. There are, to use a South Sea expression, a few "cocoanut heads" among them, but in a year or two we hope to raise the standard of entrance; now all that come are received.

What happy folk you should be having your summer holidays while we here teaching through the heat of our tropical summer. Last year our school was in session fifty weeks. Two weeks at Christmas is all the vacation the lads get, but they do not hurt themselves with study. And it is much more easy to keep them out of mischief by regular work than by giving them full freedom.

To-day we had a death, and four hours later a funeral in the station. A teacher from Malo, a neighboring island, was brought to us a fortnight ago to die. The reason of his being sent to us was that the mission-

ary is away on furlough, and we are in charge of that field. The widow and her two little children will go to their home by the next steamer.

We have so many sick around here that we would be greatly relieved had we a physician here. Perhaps we may get one by and by as two are now coming to the

Mission.

Our curfew bell rang an hour ago, and I have to be up in the morning on time to attend class at six o'clock, so I had better close.

NEW HELPERS IN TRINIDAD.

and Cocoa, have lately purchased Cocoa estates in Maracas Valley, Trinidad, not far from one of Dr. Morton's Schools, Mr. W. for the support of a student and his wife A. Cadbury who visited the Island at Christmas with this object in view, when in San Fernando, gave Dr. Grant a donation of £5. Later Dr. Morton rendered him some assistthe Gospel at a number of villages. Our ance in the object he had in view, and the only native teacher, besides these students, Firm has sent him £100 for our work, with only native teacher, desides these students, and has sent fill 100 for our work, with went home on a three months furlough, to his own Island, after three years service, and has not yet returned to us. He is a fine Christian man and was the leader for some time in epening up new villages in interest in the welfare of those who labor the heathen districts. Some Sabbaths he for them, and our Mission now stands beledged to attend to the religious and a few of the students travelled as much and a few of the students travelled as much pledged to attend to the religious and eduas twenty miles, over very bad paths, cational wants of the East Indians employed support of a teacher, yet in supporting a many of the readers of the RECORD instudent it helps to carry the Gospel to the formally know the Messrs. Cadbury as manufacturers of "pure Cocoa." We have The wreck of the "Dayspring" deprived us pleasure in introducing them as proprietors of the goods coming from New Zealand, for in Trinidad, friends of our Missionaries, our Christmas season, so that we had very and helpers of our work; and we wish them much success in their new venture. them much success in their new venture.

NATIVE CHRISTIANS IN INDIA.

Miss Jessie Weir, one of our missionaries in Ujjain, India, gives, in a private note, a valuable and suggestive thought.

"Christian here are often compared with Christians in the home land. They should not be; the circumstances are so different. If we want to understand what Christianity has done for the natives of this country we should compare the native Christians with those who are still in heathenism. Then we can see that the Gospel of Christ has wrought a wonderful change in the lives of those who have come under its influence. The second generation shews what the Hindoos are capable of, or what they can attain to in the Christian life. We have had three of them here in our Mission in Ujjain. The Jamiesons often speak of what a help and comfort they are in the work. They have a stability of character that is not so frequently met with in those who have just come out from heathenism. I think that this is a very encouraging feature. ١

MORE FROM THE NEW HEBRIDES

In a letter of 4 Feb., Dr. Annand writes to Miss Kerr of Galt. Of his school he

says :--

We have thirty-two pupils on our roll. Eleven of these are married. Inclusive of servants and children of the students we have a total of sixty souls under our care. For these we have to provide food, clothing, medicine, teaching, and general oversight, so that our time is pretty well occupied. All is moving along hopefully.

Our Christmas season was a little duller than it might have been had not the "Dayspring" gone down with all the goods that we expected for the students. The gifts from New Zealand and a good parcel from Sydney were not insured and were thus a total loss. Our supplies which we had ordered from Sydney were insured so that lough, writes to the Record just before leavwe are not heavy losers by the wreck.

The loss of the vessel clears the way for I a harmonious settlement of the "steamer" would like to testify to God's fidelity in question which was assuming ugly propor-¡Josnua's words, " Not one thing hath failed tions. The Lord reigns. The vessel itself of all the good things which the Lord was insured for £2,000, whereas it ought spake—all are come to pass." to have been at least £6,000. The loss is: I have seen that three results follow the as to require one.

We hope to get our mails every month if we change two or three words in John this year again, as for some years past, ex- 12:42, we have a description of the second

the Dayspring.-Ed.)

middle of October.

However, we did not starve, and we and lands. were not even hungry. In fact to feel hungry in this hot climate would be a luxury, but on the living present. I wish to appeal for then we would enjoy our food better, for poor, poor India of to-day. During the We eat as a cuty here. But though thus last few months thousands upon thousands slaves to duty we are happy.

LETTER FROM MISS SINCLAIR.

Indore, 2 Feb., 1897.

Dear Mrs. Grier.

I arrived in Indore the day before your scant in its grain production, but God in letter was written, and I have been very His wisdom placed Malwa, "The garden of busy ever since. Every day is full, and one India" on its border, so that what was seems to accomplish so little in the face of lacking in one might be plentifully sup-I arrived in Indore the day before your need so tremendous.

India is being sorely afflicted. The daily papers contains little else than plague and the Lord's.

Although we are paying famine prices for food, we are not in the famine district. disease and death. Little children, orphan-venue in "Relief Camps" when thousands ed, or deserted by their parents, literally upon thousands are huddled together to

dying by hundreds; young girls sold for from eight to twelve cents or less, the jungles dotted with the skulls of those who have gone out seeking wild-berries or leaves and whose carcases have fed the hyenas and jackals.

Government is doing a great deal what can they do with thirty-seven millions dying of starvation, and forty-four millions more in distress which will lead to death

if help be not given.

Surely the Master will approve of all the efforts made to save these little ones from death by starvation or the worse death of an evil life.

Yours affectionately, JEAN V. SINCLAIR.

INDIA'S OPIUM CURSE.

Dr. Margaret McKellar, now home on furing Indore as follows :-

At the close of this term of service 1

thus very heavy. Probably we shall never giving of the Gospel message. Of one class have another mission vessel here. I hope it can be said, "Howbeit they did not hearknot, unless conditions change greatly, so en, but did after their former manner-as their fathers did, so do they unto this day.

cepting last year (when dependent upon class: "Many believed on Him; but because of the Brahmans they did not confess Our visit to Ambrim never came off, as Him, lest they should be put out of their the "Dayspring" never arrived, and we had caste." Let us thank God that there are to wait till the 22nd of December for our others who have "received the word with stores that we expected here about the gladness" and have for the sake of Jesus forsaken fathers, mothers, brothers, sisters

> It is not on the past, that I wish to dwell. have died of plague and famine, and hundreds upon hundreds dying daily still.

> Where the direct distress is, on account of the famine, is bordering on our field Central India. Physically the famine district is rather stoney and at its best rather

plied by the other. Perhaps you ask why does not Malwa supply the want now? Because on account famine news. It is a very blessed thing to of the greed of Government, the rich fields be hidden in the secret of His tabernacle, of Malwa, instead of waving with a promise and to know that, living or dying, we are of a golden harvest are waving at this season, with the bright poppy, whose harvest will be as black as sin. Government could not spare the revenue derived from the But we hear most heart-rending accounts of opium trade, but now it has to spend its revenue in "Relief Camps" when thousands

grain that will keep soul and body together the body. a little longer.

done grand things for India, but in the sible. name of a Christian Government with which their condition, so you could comprehend He cannot be pleased.

A PITIFUL FAMINE PICTURE.

BY OUR MISSIONARY, C. R. WOODS, M.D.

Simla, India, 1 April, 1897.

Dear Mr. Scott,

While the district in which our Mission is situated is comparatively free from the ravages of the famine, of course we suffer indirectly, as high prices rage throughout India

While on my way to the hills I stopped off at Agra, and visited the famine relief works and poor house of that district.

About 20,000 men, women and children at Agra. These poor creatures receive but the money. three cents per day for their labor, this in Little children were lying about in a nude many instances is the sole support of a state, apparently with no one to look after whole family. Perhaps it is a grown up them. daughter who is laboring, her father blind, her mother an invalid; and the four or five brothers and sisters too young to work, if not, death comes to the relief of the little laborer and removes half the household, in a short space of time.

The famine relief work there consists of levelling a hilly portion of land bordering on the city. The stronger ones fill the baskets, which hold about a peck of earth, and the weaker ones carry this on their heads to the dumping place. They often lag, poor things, many sit down to rest, while others sit down to weep. The men in charge have explicit orders to be kind and considerate and consequently they are not ill-treated.

You perhaps would ask: Does the Government allow those to die who are not in a condition to work? Not if they apply

Come with me to the poor house for a few minutes. Never in all my life have I witnessed such distress, misery and anguish as I saw in that place. When I entered I was completely overcome. I had not anticipated such a scene, and was not aware that such a collection of emaciated human beings could be gathered together. There were about 150 people of all ages in that poorhouse. After preparing myself for almost any scene, I started on my tour of inspection.

The unfortunate beings lay in rows, some on low beds, others on the floor, as I approached many raised themselves on their elbows and inaudibly uttered some exclamation. Those who did not move I asked

break stones or do such like work to earn that their blanket be moved aside, and in a few pice to buy the smallest quantity of most cases this was the only covering for

To describe the condition of some of these From a worldly point the British have people appears to me to be almost impos-To say they consisted simply of sight of the Lord there is much done in the skin and bones would perhaps describe their sad state. Nor is this all

After examining several, the blanket was removed from one who showed no signs of life. "Oh!" exclaimed the attendant, "he must have died," and he passed on, but I remained behind and inquired of a poor man next to him, when death took place, he turned over, stared at the corpse, and said: "yesterday," and indeed the body had every appearance of having been in that state for many hours.

A little further on others were found in the last agony of death, and many more dead bodies were exposed to view.

I distributed some small coins to a few of the poorest, but the mind of one unfortunate had become so affected by the pangs are finding employment on the relief works of hunger that he at once attemped to eat

I next visited the cook house of that institution, and found a large, clean room in which were three cooks preparing food, but Thus three cents per day must sustain all : nourishment in the shape of food to many of these people does not prevent death from claiming them, as they are often beyond help before being brought to the poor-house.

In the past few months thousands of children have been left orphans by the ravages of the famine. The bulk of these have been gathered up and put into poor-houses or have been taken by various missions into their schools, etc.

Just now those in the poor-houses of the central Provinces are being enquired about, and those having relatives able to support them will be sent to such relatives. Those without relatives will be offered to their coreligionists first, then they will be offered to any other responsible parties for maintenance and education.

This distribution will be in May. Until then no children are permitted to be removed from the Government poor-houses of the Central Provinces.

It is not expected that the Hindoos or Mussulmen will take many of these child-

The Government is doing all in its power to relieve the hunger and distress of this land, and I have every reason to believe that all money is being expended in the best possible manner for the benefit of the poor

Why God is visiting the people of India to day through the famine and plague we know not; surely, good may be expected to come from it. It is God's way of dealing with the people.

THE PRESBYTERY OF HONAN.

Met at Chu Wang, 22-25 Jan; Reports from the turee stations, Chu Wang, Hsin Chen, and Chang te, for the past ten weeks were hopeful.

"At Ch'u Wang, work in the chapel and dispensary has proceeded without interruption, the number of natives attending being large until the heavy snow prevented travelling.

"At Hsin Chen preaching has gone on as pleased to welcome Mrs. Malcolm to their number in December.

welcome Misses Pyke and Robb in November."

erect the buildings necessary for women's plenty ready enough to listen. medical work there, and the Foreign Mission Committee were requested to appoint an additional minister to Honan this year.

LETTER FROM HONAN.

By REV. KENNETH MACLENNAN.

CHr WANG, 26 March, 1897.

DEAR MR. SCOTT:

It is my turn to write for the monthly startling interest to relate.

thirty attended, and the majority made good free to enter the Church. It was in vain progress.

this year, and says that the people listened

to the Gospel as readily as ever.

The number of people coming here for there are about a hundred and fifty daily, criminals who were to be beheaded in and the indications are that there will be a public the day we came away. Old and repetition of last year when for some time young talked of the robbers and their exethere were ever two hundred each day. This cution more than of anything else. We means plenty of work for the physicians, sold a goodly number of books at Nan Loa and a great door of opportunity for the too. preachers of the Gospel.

count on hearing of some of them yer.

At present there are also some who not only understand, but seemingly are deeply interested in the Gospel.

Two helpers from Shan Tung reached us three weeks ago. They are good earnest men and we trust their labors may be greatly blessed while here.

Two weeks ago Dr. McClure examined the most intelligent Chinaman I have ever met. and by all odds the most promising inquirer. He had bought a book in our Chapel at the time of the Chinese New Year. The usual. Medical work was resumed upon book seems to have interested him at once, the return of Dr. Malcolm. Two tours were When he came, requesting to be recorded as made and one catechumen was baptized a Catechumen, he showed an astonishing and added to the Church. The staff were knowledge of the book, and a very surprising grasp of the main doctrines of Christianity. Especially refreshing was the "At Chang te fu work has gone on pros- earnest Spirit which he manifested when he perously. Two tours were made. Crowds spoke of his anxiety to be saved-an anxiety visited us during a fair held in the city, seldom prominent even among those who are and many encouraging cases were met. A more advanced in profession than he is. Of station-class, attended by thirteen men was course we may be disappointed in him, but held for twenty days. We were pleased to we fondly trust that our hopes will completely belie our fears in this case.

I was out touring last week. At a place Rev. H. M. Parsons, D.D., was nominated twelve miles from here we met two men for Moderator of the next General Assem- who understand the truth, and seem willing bly, and Rev. D. MacGillivray, Rev. M. Mac- to follow it. One of them became interested Kenzie, Mr. James Thomson of Winnipeg in the Gospel while being treated at the and Mr. A. D. McLeod of Portage La Prairie, hospital here. The other, in some way, were appointed commissioners to the same, came across Christian books. We sold a The Ch'u Wang staff were empowered to good many books at this place, and found

> At the city of Nan Loa the people crowded round us all the while. They are more curious than at the first place we visited. I heard enough "foreign devil" there to do for a life time. We had a rare inn. Pro-, bably they thought it was good enough for any foreign devil. A huge heap of manure banked up against the wall of an apartment filled the room with fragrance, and left me less sorry to leave the city after a few days.

There too we met a man who is inclined letter. The work here keeps uniformly to became a Christian. He told us that he promising, although there is nothing of any could not for the present because of opposition on his father's part; but he added Early in February we had a station class that his father would go the way of all flesh conducted much as in former years. Over in six or seven years and then he would be we pointed out that not only he and his Mr. Grant attended the Hsun Hsien Fair father but a whole city's population might be in the grave before seven years had passed. He was of his own opinion still.

A good deal of excitement prevailed treatment is rapidly increasing. At present among the people on account of certain

The Roman Catholics are at work in all Last year there were a good many who to that region, and, indeed, all around us here all appearances were earnest believers in the for that matter. It is unfortunate that they Gospel. They returned to their homes at are not disposed to let us alone here. I the approach of winter. We may safely anticipate little good from controversy with them in China. The fact that the Roman

Catholic Church is deliberately and relentlessly contracting her folds around us in city wall is dotted with old women, sitting everyhand seems to me the dark cloud on the horizon of our mission—like other dark by many feet, where they rest from the clouds it may have its silver living, and in unwonted and too laborious exercise of clouds it may have its silver living, and in any case God controls the future so that climbing to make their Koa t'ou to Lao Nai the aspect of things may change for the better very soon.

There is no reason why we should be dishearned here. Rather may we strengthen our hearts in the Lord our God. The cause is His. Some day it will prosper far beyond any hopes that we have even draws in the cash. dared to cherish—far far beyond what our persist in turning the battle to the gate surely those at home can afford to take

triumph of the cross in every hand. There is room enough for all the physicians and preachers that can be sent outnor need they be afraid of dwindling into gentlemen of learned leisure and luxurious case while hundreds crowd around them in desperate need of health for body and soul. All the missionaries at this and the other stations are well at this date. Praying for the prosperity of the Church and the Record, and wishing you all blessing, I remain,

Very truly yours,

K. MacLennan.

AT A GREAT HEATHEN FAIR.

LETTER FROM REV. R. A. MITCHELL, OF HONAN. Hsun Hsien, Honan, Mch. 3, 1897.

Dear Mr. Scott

In the above heading you will recognize the name of the district city under the rule of which Hsin Chen is, but which is chiefly famous for the annual heathen fair held there, and which finished yesterday. Some notes of this year's gathering may not be uninteresting.

Nature has laid a basis for the fair by casting up from the level plain two abrupt hills from 300 to 400 feet in height, composed almost entirely of solid rock, with a slight covering of earth in places. But, according to common custom, man has converted these high places into places of idolatrous worship, topping God's hills with idols' temples.

The East hill is the higher and in some respects the more interesting to visit, but for convenience to the city and importance in connection with the fair and its worship, cannot at all compare with the West hill. Part of the latter is occupied by the southwestern portion of the city, but the highest point is occupied by Buddhist temples, to which thousands come annually during the twelve days of the fair to burn incense and "Koa t'ou" (kneel and bow the head sever-Old Grandmother.

The rocky path over the hill outside the on the roughly hewn steps worn smooth Nai. Here and there is an ever changing group of men surrounding a fortune teller who with wise looks from behind his twoinch diameter colored spectacles and with flippant word and convincing gesture deceives the too credulous Chinaman, and

On the ridge of the hill both sides of the poor efforts deserve. If those out here face path are occupied by peddlers with goods to fear with all that is depressing still spread on pieces of cloth on the ground, or tapes, garters, etc., streaming from poles and ropes, while all around one hears the courage, and to have faith in the ultimate continual noise of whistles, bamboo or clay in every conceivable form of ugliness Level spaces are taken up with food-shops (minus walls or roof), or jugglers who, to the accompaniment of drums and cymbals, with a mixture of ridiculous posing and real skill do many apparently dangerous things to draw a few cash from the belts of the wondering crowds.

The stone-payed walk from the south gate of the city to the temple becomes a busy street literally packed with people, so that in some places one is at times nearly wedged off his feet.

Each side is occupied with grass-mat booths where one can buy almost everything a Chinese in this part needs-if his cash is sufficient and he knows how to buy. Most foreigners have too much conscience to offer a man much less than half what the merchant asks, and though perhaps this is double what it would be sold to a native for, the tender-hearted foreigner is sometimes duped into adding a little when the man asserts with all his might that it is not enough to pay the cost. When we want our boys to do some shopping for us they sometimes ask us to stay at home as the price rises too quickly on sight of a foreigner, who in the opinion of the Chinaman is

made of silver and guillibility.

Near the temples the paths are lined with booths for the sale of incense, paper dolls, and strings of gold and silver paper representing money, all of which are to be burned before the gods. Here from early dawn until dark the procession of worshippers continues sometimes by ones or twos, but often in companies of all the representatives of a village, sometimes mostly old women (few young women attend here) under the care of a few men. 's they pass up some carry triangular flags telling of the virtue of going up to this mountain, others beat gongs at intervals of a few paces, while others set off fire-crackers along the way.

Just at the foot of the hill on the western side, where the flow of worshippers passed by continually, was the booth of the "Jesus al times to the ground) to Lao Nai Nai -- Hall," where day after day was proclaimed the strange news of one living and true

God, and One Merciful, All Powerful, Saviour of sinners. This year only two foreigners were in attenuance, but noble service was done by twelve Chinese, ten of them being from among the converts whom the Lord has given our mission in Honan, and who sionaries never to enter a temple alone formerly came here to knock their heads to the idois of clay and stone.

front of the booth, one man stepping in as soon as another was tired, while oftentimes and many of the women who go up for each of the back corners of the tent held a blessings must be completely wearied out group of squatting natives who were in- after it. Here images of infants are plentigroup of squatting natives who were inquiring further about this doctrine from some of the believers. We also had a company on the hill top where with a toreigner ed by grateful supplicants who believe that for signboard there were always listeners, they have received sons in answer to their A detachment also waited at the inn to meet prayers nere and talk with all who called there.

to make the best use of the native's greater as they did. Jesus Christ was held well to the front as the Saviour of men, but in opposition to the one true God, the idols of 000 sprites. Besides a large central figure,

In the evenings we all gathered in the which there were usually visitors till near of almost every conceivable form. midnight. Some wanted to see the foreigner and ask about foreign countries, but some truth, and we were particularly encouraged about two villages where some have already put away their idols and are asking for further teaching.

With regard to the temple worship I can say little, not having full opportunity to examine into it. One afternoon we did i visit the temple on the west hill. A few years ago this could be done without molestation, but the priests are beginning to realize that the God whom the foreigners preach is a jealous God and cannot live in harmony with their idols.

We were able without interference to examine one of the side temples containing life size representations in clay of some scenes in the Buddhist hell, but when we entered the main temple there was a rush of priests to put us out, and we were soon the centre of a noisy crowd, many of the boys among the priests calling on us to "Koa t'ou" to the gods, others shouting "put them out" etc., while others again tried to carry out the last injunction. We objected to going out by force, but when invited to go, gladly did so, saving some of that valuable commodity in the Chinaman's eyes-" face."

were plenty of cries of "foreign devil," etc., and as we got nearer the gate some snow homes over the land.

balls came into use as well as a few pieces of tile and brick. Doubtless every year it will be harder for foreigners to visit that temple, and I can quite realize the force of the advice given by some of the older mis-

The next day we visited the East hill, where we were more cordially met by the All day long preaching or book-selling priests with invitations to examine the was carried on at the two tables in the temples and to drink tea. To reach the top of this hill is a tiresome climb even for men, ful, and lying about the door of one temple are several hundreds of stone slabs present-

Among much good rock carving is one This year, while the foreigners took a cave in which from the solid rock has been fair share of the speaking, they endeavored formed a couch and a reclining man. This figure is supposed to have great curative familiarity with the language, and we have powers. Wherever the seat of a patient's indeed to praise God for enabling them to ailment, one rub on that part of the recumproclaim the truth so fearlessly and well bent figure ensures cure. I did not see it tested.

One building is called the temple of 10,opposition to the one true God, the idois of twenty about three feet high, each seated on a different kind of animal, the walls, beams, and roof to the very ridge are inn for worship, led by the foreigners, after covered with images about eight inches high.

On the east side of the hill the most interesting sight is an image of Buddha sitreally sought further knowledge of God's ting in meditation, which is more than sixty feet high. The basis of this is solid rock, but much of the shaping is done with plaster

In the service of Satan here we find all ages. In going to the upper room of one temple our leader was a child priest, so small that in going up stairs he helped himself with his hands. Expecting that we would bow as all others did, he struck the bell to arouse the god, thus awaking a priest of over seventy years who had fallen asleep by the bell. While we were there a man made his obeisance to the eight-armed lady who presided, but the little priest did not notice any cash fall on the floor, and so went up and felt both hands of the worshipper asking where the cash was. The latter is a prominent thing in the worship.

Many of the larger gods are put back in recesses with locked bars before them. In front of the god, some eight feet from the bars, is suspended a brass plate with a hole in the centre about an inch and a half square. Anyone throwing a cash through this hole is guaranteed good fortune, and the floor is often pretty well strewn with cash

This fair thus draws thousands from all points and long distances to engage in empty forms, but it also gives God's servants As we went to the other buildings there an opportunity of touching large numbers, and sending Gospels and tracts into many

LETTER FROM FORMOSA.

BY REV. DR. MACKAY.

FORMOSA, APRIL 2ND, 1897.

Rev. R. P. Mackay, My Dear Bro.

The 19th ult., Koa Kau accompanied me to Tek-chham where we labored for several days. Both at the forenoon and evening services on Sabbath upwards of 100 were present though the weather was disagreeable, and none of the converts without the city gates were with us. Fifty-one members commemorated the dying love of our Lord and joined in singing "How sweet the name of Jesus sounds," with great spirit.

Afternoon we visited a newly opened station and found the small building packed with country people. This is not the chapel situated in the suburbs before the Japanese came. That building was damaged and seats along with tables destroyed.

The Preacher began in the present locality two months ago-secured and repaired a house without any Mission assistance. The city Church gave a number of benches and made as many more for themselves. heard twenty children sing seven Gospel hymns-saw twelve men acknowledge Christ and carried away nine idols for my Museum.

The next day, Preachers came from neighboring stations and we proclaimed our Saviour's dying love to more than 200 eager hearers. I was delighted with the heartiness of the people throughout the services. The drills them every peak in Oxford College drills the Oxford College drills the Oxford College drills them every peak in Oxford College drills the Oxford Co Lord's work there is aggressive and prosperous.

24, when in Bang-kah we were Wed. aroused about midnight by bandits discharging their guns in rapid succession not plunder and kill natives for money. far distant.

Christians had spent \$50 towards Church repairs; but the work was not well exe- rebels. In one place there is peace, in an-

At 7 p.m. Siau An ki, a young preacher The Japanese Governor visited My became the happy husband of Rev. Tan He's Teacher in Tamsui and saw his presence eldest daughter. I performed the marriage with great delight. ceremony in the presence of many people.

upwards of 300 hearers several of whom had to lose its hold on Chinese women. tears trickling down their cheeks. I ban-1 Supper with 97 believers.

Glory to God in the Highest, His work is Formosa! spreading.

I am ever.

Yours sincerely,

G. L. MACKAY.

There is an odd love letter in the British Dear Friend, I hope you and all the many Museum—a proposal of marriage for the kind friends I met in Canada, may have hand of an Egyptian princess, made three much happiness. thousand five hundred years ago. It is in the form of an inscribed brick, and is not only the oldest, but the most substantial love letter in existence.

LETTER FROM KOA KAU.

The Chinese student from Formosa, who was in Canada with Dr. Mackay, will be remembered by many. When Formosa was ceded to Japan at the close of the late war, many of the natives rebelled and refused to accept Japanese 'rule,. Many of these rebels took advantage of the general unrest to persecute and kill the Christians, and the latter were sometimes falsely accused to the Japanese as rebels, and thus put to death, although they never rebelled.

These things will explain some points in the following letter from Koa Kau, to Rev. R. P. Mackay, our Foreign Mission Secre-

My Dear Friend :-

I now send you the following particulars. Our churches in Tamsui and Sin tick districts are progressing though they were in great trouble.

I am sorry to tell you several preachers were put to death, several died and three are dying of consumption.

I am glad to tell you that we have half a dozen students who came from the country drills them every night in presence of Bible , women and children.

We have not formally opened the College: still it is full, because people fled from the frequent attacks of the rebels who seize,

The Japanese Governor wishes to protect Sat. we proceeded to Sin-tiam where the Christians, still people are afraid of soldiers.

The Japanese have still trouble with the other trouble; just up and down.

Here is another good thing to tell you and Sat. forenoon I spoke on Psalm 55: 22 to our Canadian friends, feet binding is going

The weather is very fine to-day; but the tized 19 adults and then observed the Lord's whole year has been without much rain and wells are nearly dried up, how strange for

> We had two days' snow on the mountains last month.

My Teacher and his family, and Mr. Gauld's family are all well.

How time flies! another year is gone. My

God be with you. Your friend.

Koa Ka'u.

Loung People's Societies.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY REV. R. D. FRASER, CONVENER.

The Monthly Topics for 1897 consist of a General Survey, and are adapted to all the various sorts of young people's societies. The second weekly meeting of the month is to be devoted to them; and attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E's. is the General Assembly, and outline the work onto, at 60c. per hundred. It is issued by arrangement with the Assembly's Committee, and embraces the Monthly Topics of the Plan of Study.

Topic for week beginning July 11th.

HOW THE BUSINESS OF THE CHURCH IS DONE; HER CONSTITUTION AND COURTS.—ACTS 6, 1-8.

LITERATURE.

The Honorable Chief Justice Taylor's ' article which follows will be found eminently full and lucid, giving a clear outline their shoulders. of the Topic. For those who wish to verify his statements by Chapter and verse, als volume "Statutes relating to the Presbyterian Church" will be useful. Add to this the Book of Forms, which every minister possesses and which is issued by the Assembly as "a useful guide to the office bearers; may be stated as follows: No other head of the Church." It has a dry look, but the of the Church than Christ; no monopoly young people will find it a mine of valuable of authority by ministers; no government and interesting information. Witherow's by prelates; no source of law other than

The same is true of Stewart's Scriptural Form of Church Government, published in 1872, the author of which was a young rules without the co-operation of the whole minister of our own Church of exceptional body of associated churches; no denial of brilliancy and promise, cut off by death Christian character to any persons who proafter a very brief period of service. Beattie's fess the true Christian religion, and no in-Presbyterian Standards gives a Chapter terference by the State with the Church. (Chap. XXX) to The Synods and Councils Thus is there; in relation to Christ, obe-

of the Church.

The Synous and Councils dience; in relation to Christ, obedience; in connection with the ministry, equality; in regard to popular rights, due recognition; in legislation and discipline, viz:—"Presbyterianism," Rev. John Mc-Pherson. especially valuable for the present topic; Rev. Dr. Roberts' "The Presbyterian System"; Rev. Dr. Herrick Johnson's "Why I am a Presbyterian"; Rev. Charles Hodge's "What is Presbyterianism?" Rev. Dr. Breed's "Presbyterianism?" Rev. Dr. Breed's "Presbyterianism." Also Principal MacVicar's pamphlet on "The Office and Work of the Elder;" while Chap. XXXI of the Confession of Faith and the Appendix to the Confession, in The Form of Presbyterial Church Government, are standard.

POINTS FOR THE PROGRAMME.

Government.

Presbyterian Government, as compared with Papal, Episcopal, Congregational.

How is the Deacon's Court made up, (or Board of Managers), what are its duties, and how is its business done? The Session? The Presbytery? The Synod? The General Assembly?

Draw out a programme for the business of the annual meeting of a Congregation.

Describe the steps necessary to admission to full communion

The various steps in the calling and settlement of a Minister.

of each Committee.

(This should be divided up into as many brief, very brief, papers as there are Committees).

Give out beforehand for definition such words as, Overture, Sederunt, Docket, The Barrier Act.

The above may serve to indicate some of the lines in which the young people may train themselves to a better understanding of the machinery of the Church, in order to a more effective working of that machinery as the responsibities of the Church fall upon

Paragraphs.

THE FEATURES OF PRESBYTERIANISM.

Put in the negative form, these features "Apostolic Church" puts the case for Presby- the Bible; no denial of popular right; no terianism with great controversial force bar to church membership other than unthe Bible; no denial of popular right; no belief; no exclusion except for offences against Scripture; no adoption of general

1. In the Apostolic Church popular election was an admitted principle. It is so with Presbyterians

2. In the primitive age, the office of bishop and elder was identical. An elder was not inferior, in point of official standing, to a The Scriptural basis of Presbyterian bishop, nor a bishop to an elder. It is so · in the Presbyterian Church.

3. There was a plurality of elders or bishops in each congregation of the Apostolic Church. Such is the practice in every Presbyterian Church at the present day.

4. Office-bearers were set apart to their distinct spheres of duty in the Apostolic in its several branches, is the only one profess the true religion, and of their known to us that carries this scriptural children." This Church, as it now exists, principle invariably into practice.

cognized the privilege of appeal and the worship, and polity. right of government. This privilege is not. The characteristics of the Papal Church only admitted, but it is one of the most dis- are, "A vicar of Christ, a perpetual college

ians rank among their most cherished, as as the governing power," and that, "There well as distinctive principles, that Christ was originally, and there should be now, a alone is King and Head of His Church.—Ex-threefold order in the ministry." Congretracts Witherow's Apostolic Church, pp. 52, gationalists maintain, that, &c. ,

To Full Communion.

"Sessions," says the Book of Forms, "have power to receive to full communion in any way they may deem for edification;" but the following Questions are given as suitable to e solemn act :-

"1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God; and do you take them as your only rule of fait and conduct?

"2. Do you take God the Father as your Father; God, the Son, as your Saviour; God the Holy Spirit as your Sanctifier and Guide?

"3. Do you promise, depending on the grace of God vouchsafed, to live as becomes the Gospel of Christ?

"4. Will you contribute from time to time of your substance, as God may prosper you, for the maintenance and advancement of the cause of Christ?

"5. Will you be subject to the authority of this Session in the Lord and in subordination to the Higher Courts of the Church?" Book of Forms, p. 80.

THE CHURCH OF THE FUTURE.

These doctrines (the fundamental principles of Presbyterianism) have influenced powerfully the form of several of the leading Christian denominations, have permeated Modern Society, and have modified largely political institutions in many lands. The bulwark of civil and religious liberty in the past, it is believed that they will determine the form of that one Church of the future which is the common hope of all Christian believers. That Church, when it appears, will maintain the parity of the ministry, the equality of believers, the supremacy of the Scriptures, and the sole headship of Christ.-Robert's "The Presbyterian System," pp. 37, 38,

HOW THE BUSINESS OF THE CHURCH IS DONE; HER CONSTITUTION AND COURTS.

BY CHIEF JUSTICE TAYLOR.

The Larger Catechism defines the visible Church with the laying on of the hands of Church as, "A society made up of all such the Presbytery. The Presbyterian Church, as in all ages and places of the world do finciple invariably into practice.

5. In the Apostolic Church there was refrom each other by their creeds, forms of

tinguishing principles of Presbyterianism. of Apostles, and the people subject to their 6. In the Apostolic Church, the Lord Jesus infallible control." The Episcopal Church alone was King and Head. All Presbyter- asserts, "The perpetuity of the Apostleship into a rook among their most electrical as the General Presbyter as the General Presbyter asserts." "All ecclesiastical power resides in the Church, or the associated body of the brethren," and that, "The Church organization is complete in each worshipping assembly, which is independent of every other." The community of the Church is expressed in councils, composed of several churches, called in emergencies, but having only advisory powers.

The Presbyterian Church consists of particular churches or congregations with a plurality of elders, united together, and under one common government, because, "When congregations are divided and fixed, they need all mutual help one from another, both in regard of their intrinisical weaknesses, and mutual dependence, as also in regard of enemies from without." Presbyterians hold, that, "The people have a right to a substantial part in the government of the Church, by representatives called Elders, and that those who minister in word and doctrine are the highest permanent officers of the Church, but all belong to the same order.'

Certain things necessarily pertain to the Church, in common with every organized society, and are implied by its existence; as (1) Officers; (2) Rules; and (3) The power of admitting and excluding members. The three great principles of Presbyterianism,—Government by Elders: parity of the ministry, and courts of appeal, -have always been recognized in the Church of God, Ex. 3: 16; 18: 25, 26; Num. 11: That the early Church consisted of a number of particular churches or congregations, seems apparent from various passages of Scripture, Acts 2: 41; 4: 4; 6: 1, 7; 9: 31; Gal. 1: 21, 22. And that neighboring congregations were under one presby-terial government, also seems clear, Acts 15: 4, 23; 21: 17, 18.

The Courts entrusted with government, and exercising authority, in the Presbyterian Church are, Sessions, Presbyteries, and Synods, with a General Assembly.

regularly organized congregation; and its members are, the minister and elders of that congregation, chosen by the people. The Apostles ordained elders in every Church, Acts 14: 23; Tit. 1: 5. These elders may have exercised different functions, Eph. 4: 11; and those who labored in word and doctrine were counted especially worthy of honor, 1 Tim. 5: 17; but all were equal as elders of the Church, 1 Pet. 5: 1. It belongs to the Session, to receive applicants for admission to the Church; to admit into full communion those who have been baptized; to exercise discipline; to restore to privileges; to care for the religious instruction of the young; to determine all matters touching the order of public worship, including the service of praise: and to do whatever may promote the spiritual interests of the congregation.

The Presbytery is composed of the congregations within certain territorial limits, and its members are, the ordained ministers of these congregations, with an elder from each session, chosen by that session to re-The Presbytery receives and present it. disposes of references, complaints, and appeals from sessions; reviews their records; forms new congregations; provides for the supply of ordinances; examines and licenses preachers; moderates in calls to ministers and deals with these; tries candidates, and ordains them when found qualified; receives demissions; exercises discipline; and superintends the congregations and sessions

within its bounds. A Synod is formed by the union of several Presbyteries, (at least three), and its memhers are, all the ministers and elders on the rolls of these Presbyteries. It has power to receive and dispose of appeals from Presbyteries; to review their records; to redress anything done by them contrary to order; to decide references, giving advice when necessary; to take such order with Presbyteries, Sessions, and people under its care, as may be in conformity with the Word of God, and the established rules, and which measures as may be of common advantage to the Church.

The General Assembly is the supreme ing and entitled to the control of it. court of the Church, composed of commissioners from every Presbytery. It receives and disposes of appeals, complaints, the final court of appeal; can alone interpret the laws of the Church; can alone

The lowest court is the Session in each agent of correspondence with other denominations; has charge of the mission work of the Church; provides for training young men for the ministry; and is not a permanent body, each assembly on completing the business before it, being dissolved; after another assembly has been ordered to meet the next year. Its powers are not however, unlimited, and in certain matters it acts only after consulting Presbyteries under what is known as "The Barrier Act." This is an Ac't passed in 1697, as a check upon hasty legislation, which fixed permanently the mode of legislating in General Assemblies. Under it, no proposed law or rule relative to matters of doctrine, discipline, government or worship, can become a permanent enactment until it has been submitted to Presbyteries for consideration. If a majority approve the proposal, the Assembly pass it into a standing law, although it may refrain from doing so. If a majority dis-approve, it cannot be passed. When the immediate enactment of a proposed law seems essential for the good of the Church, it may be enacted as an interim Act, which is binding upon all members of the Church until the next Assembly; but no interim Act can be passed which involves an essential alteration of the existing law or practice of the Church.

The temporal and financial affairs of congregations are managed by the Deacon's Court or by a Board of Management. The Deacon's Court obtain from the people contributions for the support of ordinances; disburse all moneys so received; provide for the wants of the poor; take care of congregational property; and provide for the payment of the minister's stipend and other expenses. The duties of the Board of Management are substantially the same. The difference between the two is, that Deacons are ordained, Acts 6: 1, 6; and hold office until death, resignation or deposition. Managers are not ordained, and hold office for such period as the constitution of the congregation provides. Obtaining contributions for the schemes of the Church is a duty of the Deacons' Court, but in many may tend to their edification: and by send-congregations missionary Associations are ing what are called overtures, propose for formed for that purpose. While the Deaadoption by the General Assembly such cons or Managers have the care of congregational property, the Session is responsible for the use made of the Church build-

The Presbyterian Church in Canada was formed in 1875, by a union of The Presbyand terian Church of Canada in connection with references, from the inferior courts; reviews the Church of Scotland, the Canada Presthe records of Synods; gives advice and in-struction in cases submitted to it; and con-stitutes the bond of union, correspondence. Church of Scotland and the Presbyterian and mutual confidence among all the congre- | Church of the Lower Provinces. The latter gations. It differs from the lower courts, in had been formed by the union of two that,—it represents the whole Church; is Churches in 1860, and the Canada Presbyter-Churches in 1860, and the Canada Presbyterian Church was formed, by the union in 1861, of the Presbyterian Church of Canada with make or change constitutional laws; is the the United Presbyterian Church in Canada

upon a basis of union which declares that in the service of the Church, and another the Scriptures of the Old and New Testa- Fund for the widows and orphans of minments, being the Word of God, are the only isters; a most worthy object, as the small infallible rule of faith and manners; that the salaries too often paid, prevent many from Westminster Confession of Faith shall form making suitable provision for their families. the subordinate Standard of the Church; The fatherless and widows are God's special that the Larger and Shorter Catechisms shall care, Ps. 68: 5; Jer. 19: 11; Jas. 1: 27. be adopted, and used for the instruction of the people; and that the government and committees upon Sabbath Schools, Young worship of the Church shall be in accordance with the recognized principles and practice of Presbyterian Churches as laid down in the "Form of Presbyterian Church Observance, Systematic Beneficence, and Government," and in the "Directory for the Temperance. Public Worship of God."

Presbyteries), grouped in six Synods. The 122: 6, 7, 8, 9. General Assembly consisting of commissioners from each Presbytery, in the proportion ous schemes and agencies of the Church missionary. She received a letter every cannot then be gone into, nor can all the week from her substitute, prayed for her by business connected with them be transacted, name every day, and realized the truth of so these are entrusted to standing commit- what a friend of hers said, namely: "This tees appointed by the Assembly. These report to the Assembly their work for the past year; and their reports, with recommendations for the future, are then considered and passed upon.

The main work or business of the Church may be grouped under a few heads:

(1) Educational. There are 6 Colleges, and in five of these, the professors are appointed by the Assembly, which also appoints annually a Board of management for each, to care for its property and finances, with a Senate which superintendents the students and their studies. Queen's College is managed under the provisions of a Royal Charter granted many years ago.

(2) Missionary. The Foreign Mission Committee comprises an Eastern Division, taking charge of Missions in the New Hebrides. Trinidad and Demarara; and a Western; division which has the oversight of Missions in India, Formosa, and China, and among the Indians and Chinese in Canada. This; Committee appoints missionaries. fixes 1 their salaries, and regulates work. The Home Mission Committee is ! Maritime Provinces, and a Western which superintendents the work in the rest of the Dominion. There is an Augmentation Fund, Eastern and Western, for supple-Committee manages a fund to aid in building churches and manses in new districts,

Acts 20: 35; Gal. 6: 2.
(3) Charitable. Under this head, there is a Fund' to assist aged and infirm ministers he hides away out of sight.—Sci.

The four Churches uniting in 1875, did so who have retired after spending long years

A study of the Church and its work, thus At present, the Church has about 1,000 imperfectly sketched, should surely lead us, pastoral charges or congregations, forming with more intelligence and deeper earnest-50 Presbyteries (exclusive of 3 mission ness, to use the prayer of the Psalmist, Ps.

A lady, on a school-teacher's salary of a of one-fourth of the ministers on the Pres- thousand a year, lived on five hundred dollars bytery roll, with an equal number of elders, and supported a substitute for five hundred meets once each year. As the time during dollars in China. She then felt that she which an Assembly can sit is short, matters was really two persons, and carried out her of detail involved in carrying on the numer-lifelong, devoted desire to be a foreign school-teacher serves the Lord twenty-four hours a day, and thus particularly lives the life of the angels, who serve Him day and night, the Bible says; for at the antipodes her substitute missionary is working while she sleeps."-. 1 merican Messeucer.

PARADOXES OF LIFE.

We walk in a way that we know not. We labor for our Master, but never know beforehand which shall prosper, whether this or that. We lay wise plans and they miscarry. We commit gross blunders, and they are overruled for good. We run toward the light, and it goes out in darkness. We sink shivering in the darkness, and find the light. We pray for joys, and they mildew into griefs. We accept the griefs, and they blossom into joys. To-day the apple turns to ashes, and to-morrow the stones to bread. We exult in some prosperity, and get leanness with it. We murmur at some adversity, and find it big with blessing. We run toward the open door, and dash our heads against a granite wall. We move against also divided into an Eastern Section for the wall at the call of duty, and it opens to let us through. The lines of our lives are all in God's hands. What shall befall us we cannot tell. What is expedient we cannot know. Only this we know, that God menting small stipends, while still another would shane us to himself, whether it be by the discipline of joy or the discipline of sorrow. To make us perfect as he is perfect, this is the end of all his revelations: while everything not helpful to this

International SS. Lessons.

FIRST CONVERTS IN EUROPE. 4th July.

Les. Acts. 16: 6-15. Gol. Text. Ps. 119: 130. Mem. vs. 13-15. Catechism Q. 82.

Time.-About A.D. 50-52

Places.—Troas, a seaport of Mysia; Philippi, the capital of the province of Macedonia; its seaport was Neapolis.

HOME READINGS.

Acts 15: 36-16: 5. Second Journey begun.

Acts 16: 6-15. First Converts in Europe.

W. Acts 10: 1-22. Peter called to Gentiles. Th. Acts 10: 23-48. Peter obeying the Call.

F. Phil. 1: 1-30. To Saints at Philippi.
S. Phil. 4: 1-23. "Brethren dearly Beloved."

1 Cor. 1: 18-31. The Gospel the Power of God.

1. Paul called into Europe. vs. 6-9.

2. Responding to the Call. vs. 10-12. 3. The Gospel's Entrance into Europe. vs. 13-15.

Our last lesson in Acts was about the conference at Jerusalem. Lesson viii, May 23, 1897. Paul and Barnabas, accompanied by Judas and Silas, returned to Antioch and delivered to the church there the decision of the conference. Paul now proposed to Barnabas his second missionary journey. Barnabas wished to take Mark along but Paul objected because Mark had left them while they were on their first journey. A separation resulted. Barnabas and Mark sailed to Cyprus. Paul and Silas revisited Derbe and Lystra. Here Timothy joined (See "Hints and Helps" Lesson XI, June 13, 1897). Traveling on, the missionaries visited other churches which had been established on the first journey. Through the provinces of Phrygia and Galatia, they went to Mysia, on the Egean Sea. From here they proposed to go into Bithynia, but the Holy Spirit forbade them. Passing through Mysia they came to Troas. Luke probably joined them here. In obedience to a vision calling them to Macedonia, they went to Philippi. Here the gospel was preached for the first time in Europe. first convert was Lydia, a Jewish proselyte.

LESSONS.

1. God's Spirit directs his servants in their work.

2. The sinful world cries out constantly for the gospel.

3. When God opens the way we should

promptly go on. 4. The place to find Christ is the place of

5. Christ opens the hearts of all who seek for him.

PAUL AND THE PHILIPPIAN JAILER. 11th July.

Acts 16: 22-34 Mem. vs. 28-31. Gol. Text. Acts, 16: 31. Catechism Q. 83.

Time,-Shortly after last lesson. Place.—Philippi.

- Paul in the Jailer's hands.
 The Jailer in Paul's hands.
 2. 26-30.
- 3. The Jailer brought to Christ, vs. 31-34.

HOME READINGS.

Acts 16: 16-40, Paul and Jailer. 2 Cor. 6: 1-18, "In Imprisonments." Phil. 3: 1-21, "For whom suffered."

W.

Acts 20: 17-35. "Unmoved."

2 Cor.4:1-18." Persecuted not forsaken." F. Acts 2: 37-47. The Greatest Question.

John 3: 1-21. The one plain Answer.

Repeatedly, as Paul and his party went to the place of prayer at Philippi, a maiden, possessed with a spirit of divination (probably a ventriloquist, who, on this account, was commonly believed to have the power of foretelling events) followed them, crying out that they were the servants of the most high God, who showed the way of salvation. At last, Paul, in the name of Jesus, commanded the spirit to come out of her thus destroying her supposed prophetic power. Her masters enraged at the loss of their income, dragged Paul and Silas before the magistrates, falsely acusing them. Amid a scene of disorder and tumult the missionaries were heaten and imprisoned. The story of their night in prison is told in our lesson pass-The next cay the magistrates ordered age. them to be dismissed privately; but Paul demanded that as they were Roman citizens, and had been unlawfully beaten and imprisoned they should be publicly exonerated. The alarmed magistrates brought them out and besought them to leave the city. After a short stay at the house of Lydia, Paul and Silas left Philippi.

LFSSONS.

1. Persecution cannot stop the Christian's prayers and praises.

2. Christ opens the prisons and loosens the bonds of sin.

3. The great question is, What must I do to be saved?

4. The one answer is, Believe on the Lord Jesus Christ.

5. Public confession and good works naturally follow belief in Christ.

No superintendent will secure hard work from his teachers unless he works hard himself.

An invitation will bring a new scholar, but it takes more than that to hold him.

PAUL AT THESSALONICA AND BEREA.

18th July.

Les. Acts 17: 1-12. Gol. Text Acts, 17: 11. Mem. vs. 10-12. Catechism Q 84.

Time.-About A.D. 51-52.

Places.—Thessalonica, modern Saloniki; Berea, modern Verria: both cities of Macedonia.

- 1. Reasoning Out of Scriptures. vs. 1-4.
- 2. Rejected at Thessalonica, vs. 5-9.
- 3. Received at Berea. vs. 10-12.

HOME READINGS

- M. Acts17:1-12. At Thessalonica and Berea. 1Thess.1:1-10. Paul to the Thessalonians W. 1 Thess.2:1-20. "Ye our Glory and Joy." Th. 2 Thess. 2:13-3: 18. "God hath chosen
- Luke 24: 25-32, 44-48, Reasoning from Scriptures.
- S. John 5: 24-47. Moses wrote of Christ. S. Psalm19:1-14." Testimony of Lord sure."

From Philippi, Paul and Silas went to Thessalonica, a journey of about one hun-Thessalonica, a journey of about one hundred miles. Thessalonica was an important the sea, to Athens. Silas and Timothy remained temporarily at Berea. Paul's incity, Apparently many Jews dwelt there, dignation was aroused by the idols he saw as they had a synagogue. The missionaries everywhere in Athens. He talked earnestly labored here for probably several months, against idolatry, first to the Jews and promaking many converts and establishing a selytes in the synagogue, then with all who church. The dwelt with Jason, a Jewish would listen, in the market place. Here convert. The unbelieving Jews becoming certain philosophers of the great Greek jealous incited a mob against the mission- schools of the Stoics and Epicu cans heard aries, falsely accusing them of treason. The him, and took him before the highest Atherulers of the city took security for their him court, demanding a fuller statement of departure and let them go. The church sent his strange doctrines. There in the miss them away by night to Berea, some fifty miles further southwest. Here they found a ready hearing for the gospel.

LESSONS.

1. The Scriptures prove Jesus to be the Christ.

2. Believers should identify themselves

with Christ's people. 3. The gospel's conquests excite the

world's envy and hatred. 4. The world's opposition often helps to judgment day.

spread the gospel. 5. Earnest searching of the Scriptures Judge.

leads to faith in Christ.

What's the true test of living? A life that's spent in giving? Give talent, thought and voice, To make God's world rejoice; Give work and love and will; Give golden time and skill: And as thou givest, thy store Shall grow not less, but more.

-Selected.

PAUL PREACHING AN ATHENS. 25th July.

Acts 17: 22-34. Gol. Text John 4: 24. Mem. vs. 24-27. Catechism Q. 85.

Time.—Several months after last lesson. Place.—Athens, capital of Greece and its principal seat of learning.

HOME READINGS.

M Acts 17: 13-21. Paul brought to Athens.

T. Acts 17: 22-34. Preaching in Athens.
W. 1 Kings 8: 22-30. Heavens cannot contain God.

Th. John4:5-26. Must be worshiped in Spirit. F. Isa. 40: 12-31. "To whom liken God?"
N. Psalm 97: 1-12. "Heavens declare Right-

eousness." John 14: 1-31. "Way, Truth, and Life."

1. Declaring the true God. vs. 22-26.

2. Declaring men's duty to God. vs. 27-30.

3. Declaring a Day of Judgment. vs. 31-34.

The Thessalonian Jews followed Paul to Berea and incited the people against him. Paul's friends quickly took him, by way of of the court and a curious crowd of Athenians and strangers from many quarters, Paul made the address we study to-day.

LESSONS.

1. All men need to know and worship God.

2. The true God made all things, and rules

the world.
3. We should all find God and serve him.

4. There will be a resurrection and a

5. Christ our Saviour will also be our

SAND MAPS.

FOR JUNIOR MISSIONARY MEETINGS.

Have you tried them? Your young people, will be delightedly interested. A large board with a low rim; clean, bright sand; blue yarn for rivers; bits of looking-glass for seas and lakes; candles for the mission stations, lighted as you describe them. Make the map in the presence of the children.-Ex.

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