

The Presbyterian Record.

VOL. XVIII.

JULY, 1893.

No. 7.

THE 19TH GENERAL ASSEMBLY.

IN Brantford, on the evening of the 14th June, the 19th General Assembly of the Presbyterian Church in Canada was opened, amid heat, hospitality and flowers.

Dr. Cavan, the retiring Moderator, preached the opening sermon from 2 Tim., iii, 16: "All Scripture is given by inspiration of God and is profitable." Both from the man and the text, it is easy, even for those who did not hear it, to judge the tone of the sermon. The Principal gives no uncertain sound on the great questions of Bible truth. He knows what he believes and is able to tell it in language that needs no interpreter. Both these qualifications are desirable in a public teacher. If they were always found there would be less fog.

Rev. Dr. Sedgwick, of Nova Scotia, was then, with great unanimity and heartiness, elected Moderator for the current year, and, on taking the chair and thanking the Assembly for this token of their confidence, spoke, in a few strong tender fitting words, of the year's changes, of the brethren whom God had called home, of the work for those who remain, and of his abiding presence amid all time and change. Then followed the usual routine of the first evening in preparation for the coming days and the Assembly adjourned.

THURSDAY, 15TH JUNE.

This morning, as is customary and fitting, the first hour was spent in worship, seeking God's guidance and blessing.

One subject, or group of subjects, brought before the Assembly was the receiving of new members and the retiring of aged ones. Eight ministers have applied to be received from other churches, Congregational, Reformed Episcopal, and Presbyterian, in our own country, Britain, and the United States. Besides these there are workers added from another source, from which we should ever seek a larger number, viz., our own colleges, and so there were applications from Presbyteries for leave to license students. But there was also in the fact of ten applications

for leave to retire and be placed upon the Aged and Infirm Ministers' Fund, a solemn reminder that the laborers are passing away and a call to work while the day lasts. Committees were appointed on each of these subjects, to examine carefully each case and report to the Assembly.

One rule, which shows the care taken with regard to receiving ministers from other churches, is that not only must satisfactory certificates be furnished in the case of each one, but the applicants must appear in person before the Committee. This answers a double purpose. It guards the Church against receiving any but those who may be thought desirable, and it is a guarantee to those who are received. While thankful for all the excellent helpers that come, it goes without saying that the source upon which every church must mainly depend for its supply of ministers is from the boys of its godly families, trained like Samuel, for the Lord.

Thursday evening is always "Home Mission Night" in our Assembly.

In the East, the Maritime Provinces, the work was much the same as the previous year, there were six more laborers employed by the committee, being in all 103. The contributions reached \$10,489, and the expenditure \$11,553. Some members of the committee think that the work would be more effectually overtaken if a superintendent of missions was employed. This was referred to the Synod of the Maritime Provinces.

In the West, which reaches from Quebec to Victoria, the Home Mission work broadens and deepens as one nears the setting sun. In the Province of Quebec there are a few Home Mission fields, in Western Ontario there are more. Barrie Presbytery alone has forty groups embracing more than one hundred stations; while in the Northwest, stations increase so rapidly that only an expert can keep track of them. In the Edmonton district, where four missionaries labored last summer, this summer there are nine. In Kootenay Valley, where the first missionary entered two years ago, they are asking this summer for five men.

West of Lake Superior, where, a few years since, our work was almost nil, we have now two

Synods with 40 self-sustaining congregations, 28 augmented congregations, and 155 separate missions; in all, 712 places where regular services are held.

The total receipts for Home Missions from Presbyteries in the west during the year, amount to \$71,327. In addition to this, many congregations are supporting a mission station of their own and it is stated that the work thus done amounts in all to an additional \$40,334.

The report on Augmentation of Stipends showed that in the Eastern Section fifty congregations were aided. The total receipts were \$7,983.68; expenditures, \$7,781.66, leaving a small balance on the work of the year.

In the West, one hundred and forty seven congregations have received aid to the amount of \$26,000. It should have been \$27,000, to enable all the congregations to pay their pastors their minimum salary, but owing to a deficit of \$1,000 the committee was obliged to reduce the grants.

FRIDAY, 17TH JUNE.

This morning, Dr. Mackay gave a report, which was heartily approved, of the visit of the delegates to the Free Church Assembly.

Next came the report of the Committee on Sabbath Observance. This year has been a notable one in this conflict, in connection with the effort to open the Columbian Exhibition on Sabbath, which unfortunately has been successful.

In our own country there has not been much change from previous years. Reports from some of the Synods complain of Sunday travel by rail or steamboat on business and pleasure by members and adherents of our church. Some complain of railways and other public works needlessly violating the Sabbath. Mr. Charlton's bill in Parliament for the better observance of that day has been defeated as on several former occasions. On the other hand there have been distinct gains. Mention was made of a Post Office at Lethbridge which the government had ordered open, but which had been closed in response to the urgent representations of friends of the Sabbath, showing what can be done by earnest, united action.

The Assembly does not believe in unlucky days, for Friday evening is invariably "Foreign Mission Night." The report is a document of 106 pages, and should be carefully studied. Much of its substance has been given from month to month in the RECORD, and will be continued in the months to come.

Suffice it here to say that in the Eastern section, the total receipts for the year were \$26,247.98; the expenditure, \$27,331.82, or more than one thousand dollars in advance of the receipts, while a balance Dr. at the beginning of the year makes the total debt, May, 1893, \$9,466.34. The

Eastern section is struggling bravely with many difficulties. Many of its congregations are not so strong as they were, but hearts are no less willing and we trust that soon this deficit will be wiped away.

In the West, the total receipts have been \$103,407.21, and while the year began with an adverse balance of \$2,608, it closed with a balance on hand of \$9,305, about as much as the Eastern Section is in debt.

In this connection, should be noted the part that the W. F. M. S. has had in this work. In the East they contribute \$5,400, or nearly one fifth of the whole besides what has been done by Women's Congregational Societies not connected with the larger organization. In the West the W. F. M. S. has contributed about \$51,000, nearly one-half of the whole amount received for the year. In both East and west they have done nobly.

Foreign Mission night is usually one of the most interesting sessions of the Assembly and this year was no exception. Dr. Paton, who since 1884 has been in Australia as the agent of the churches there, told of their work in the New Hebrides; of our own missionaries, there were present, Mr. MacVicar from China, Mr. Wilson from India, Mr. Winchester from the Chinese in B. C., and Mr. McDonald from his work among the Pagan Indians in Alberni; while Dr. Elizabeth Beattie, who was for a time in India, and Dr. Marion Oliver who has just returned from that field, looked eloquently from their seats upon the platform.

SATURDAY 17TH JUNE.

This, Saturday morning, was as usual devoted to the reception of the Reports from Colleges.

Beginning with the East, the Presbyterian College, Halifax, report a most successful year, nine students given to the ministry, a debt of \$5,252, removed, a new professor or lecturer added to the staff, and prospects never brighter.

Morrin was declared by its report to be a necessity for the Province as it is difficult to get students from other colleges to settle in Eastern Quebec; but its income of \$7,148, does meet the expenditure. It needs a larger income.

Montreal rejoices in eight added to the ministry of the Church, an added professor and an improved financial position, but is pressing on to better things in the way of securing a necessary increased endowment.

Queen's graduated eleven in theology; has a deficit, the accumulation of years, but will be able to make ends meet when the receipts from congregations are what the reports states they should be, at least \$4900 per annum.

At Knox twenty seven students completed their course. Another professor is wanted, but the contributions of congregations must be

increased to make this possible. There was a very slight deficit on the work of the year which is not desirable.

Manitoba has a new building, much better facilities for work, and is deep in its new experiment of a summer session. From the older provinces it has received \$4,193 a little larger revenue than the previous years for which it is thankful, and hopes for more to follow.

Several other reports were received, of which more anon, and the Assembly adjourned till Monday, taking a Saturday half holiday

MONDAY, 10TH JUNE.

The Report on Sabbath Schools was considered. The committee report a two-fold work;

(1) That of the Sabbath Schools of the Church, with an enrolment of 150,000, 45,000 of whom commit passages of Scripture in addition to the Golden Texts, 54,000 learn the shorter Catechism, and 16,000 are communicants.

(2) The scheme of Higher Religious Instruction under which last year there were about 1000 studying, 448 of whom came up for examination, with excellent results.

Let it be especially remembered that the S. School is in no way a substitute for home instruction, but simply an aid to it. Upon the parent rests the first and chief responsibility for the religious instruction of the young, and faithful S. S. workers are doing what they can to supplement this work.

Following the consideration of the spiritual wants of the young came that of the temporal needs of the aged, the ministers who have spent life and strength in the work of the ministry, and for whom in common justice, the Church and country, who have profited by their labors, should provide.

In the Eastern section the total receipts have been about \$4000, and the expenditure \$3,590. There are 17 annuitants, receiving from \$100 to \$200 each.

In the West the receipts for the ordinary Fund were \$18,770 and those for the Endowment Fund \$21,340. The whole endowment now reaches \$128,900. More than 250 congregations in the West have done nothing for this important Fund during the year. Eleven annuitants have died, and ten are coming on, so that the number will be about the same. The number of annuitants during the year was 76, receiving from \$100, to, in a very few instances, \$275.

French Evangelization occupied the evening, 2 pastors and 4 missionary colporteurs labored in Ontario; 1 pastor and 2 missionaries in New Brunswick; and 18 pastors, 12 missionaries, 7 missionary colporteurs, and 26 teachers, in Quebec. 39 congregations and mission fields with 96 preaching stations have been supplied. Connected with these were 600 Protestant

families. 2 new fields were occupied. About \$6000 was given by the people, 760 scholars attended the Sabbath Schools.

Prejudice against the workers and their work, seems to be giving way, the desire for knowledge is growing. The work though slow is encouraging and sure.

TUESDAY, 20TH JUNE.

The consideration of the Temperance Report. Ninety-five per cent. of all the sessions reporting, favor a prohibitory law, and the Assembly renewed its testimony of former years, that nothing short of prohibition rigidly enforced by the proper authorities should ever be accepted as final and satisfactory. The Assembly also without expressing any opinion as to the wisdom of the plebiscite soon to be taken in Ontario and P. E. Island urges all the members and adherents of the Presbyterian Church who have votes, to cast them for prohibition, and earnestly asks all friends of temperance to use all right means to secure the largest possible majority in favor of that measure.

WEDNESDAY, 21ST JUNE.

There was presented to-day, the Report on Statistics, one of the most important documents that comes before the Assembly. Figures! Figures! Figures! But they tell facts, and to Dr. Torrance for his painstaking arithmetic for so many years, the church is deeply indebted. But its consideration this year, as too often heretofore, was put off towards the end of the Assembly, giving neither it nor its compiler fair play. Henceforth a time is to be fixed for receiving it and a session of each Assembly devoted to its consideration. The total givings of the church during the past year for all purposes as summed up in that report, were \$2,039,121, over two millions of dollars. The number of families connected with the church is 93,487; communicants 173,037; pastoral charges 997.

The subject of church union came up in the form of a memorial from the Presbytery of Toronto which asked for a committee on the subject of union with the Congregationalist body. The Assembly in view of the late action of the Congregational Union, judged it better not to take any action in the direct line of this memorial, but decided to appoint a committee, on the general subject of union, with instructions to hold themselves ready to confer with any body or bodies that may be appointed by any other Church or Churches should the way be opened up for conference.

The Report of the Hymnal Committee called forth considerable discussion, and the more from the fact that a new and revised edition of the Hymnal will soon be issued. There were proposals to insert, instead of the whole of the metrical Psalms, selections from them of the parts more commonly sung. The Assembly however decided to retain the Psalter complete, and arrangements were made for issuing the new Hymnal.

On Wednesday night, near the "keystone" the Assembly closed in the usual way, after a largely attended, quiet, useful meeting, and the near four hundred delegates, went forth, carrying what of inspiration and help they had gathered, to the work of another year

THE FREE CHURCH ASSEMBLY.

The year of Jubilee is come," so sang the Free Church of Scotland as her commissioners gathered on the 18th of May, from hielan heather and lowland dale to the meeting of the General Assembly in Edinboro'.

Under two headings might its work be grouped, general and special, the ordinary work of the year and the celebration of the Jubilee.

The venerable moderator, Dr. Blaikie, preached the opening sermon from the text, God "gave unto Him a name that is above every name," and showed that the disruption of fifty years ago, and the subsequent history of the Free Church, was but the testimony of that church to the truth of the text.

But two names, said the Moderator, are to be found on the roll of this Assembly that were to be found "on the original roll of the members of the Assembly of 1843." One of them was the Speaker.

Dr. Walter C. Smith was chosen Moderator for the current year, and, on taking the chair, gave an opening address, not of a few minutes, as with us, but more than an hour in length. In the Scottish Assemblies the Moderator to be, has the assurance of knowing what is coming, as he is chosen beforehand, while on this side the water, two or three are often kept on the tenter hooks of suspense, i.e., if they care for the office, until the moment of election.

FINANCE, &c.

Though faith cannot be measured by figures, yet, just as the hands of a clock are an index of within, so the giving of a church is usually a fair index of its spiritual life. More especially is this the case when the giving is for the good of others. Measured by this test, the Free Church has had a good year. The total income for the past year was £645,837, an increase of £23,772 or over one hundred thousand dollars more than the previous year; the membership is 347,341.

PUBLICATIONS.

The report showed that the circulation of the *Free Church Monthly* is 81,400 copies, and that of their *Children's Record*, 76,000. How we would like to reach those figures with our *RECORD* and *Children's Record*! Shall it be done? It can be done. It rests with our people. The monthly issue of our *RECORD* is as yet but 50,000, and that of the *Children's Record* 21,000, while the paying circulation, though steadily growing year by year, is a few hundreds less than even these figures.

UNION

of the Free and U. P. Churches is again in the air; and though negotiations begun twenty years ago fell through, there are still hopes that in their failure they helped to prepare the way, and

that now both churches are more fitted for that consummation devoutly to be wished, and that ere long these two grand churches which separate have had such a glorious history, and which have nothing to keep them parted but a name, shall "see and flow together," and as one, shall have a future still grander than the past.

THE JUBILEE.

One day was given up wholly to Jubilee joy. Delegates and deputies from other churches in Britain, from the Continent, and from far over the seas, more than sixty in all, were there bringing their benedictions. Among the felicitations was a letter from Mr. Gladstone, speaking in the highest terms of the Church and its work, and wishing it God speed. Our own delegation consisted of Rev. Dr. A. B. Mackay, Rev. John Crombie, and Rev. Dr. Middlemas, who all gave excellent addresses and were heard with deep interest. While there were deputies present from the Presbyterian Churches of England and Ireland, and from the U. P. Church of Scotland, there were none from the Kirk, but there was a very cordial and brotherly message from the Assembly of the Church of Scotland which was then in session, scarce more than a hundred yards away, rejoicing that God's blessing had been so richly bestowed upon the Free Church and praying for its continued and increasing good. This is as it should be. Their good men realize that that great event which fifty years ago seemed fraught with calamity to the Church of Scotland in taking from her so much of that which was good within her; and to those who came out, in stripping them of church and manse and home; was in reality a blessing to them both, and through them to Scotland.

THE CHURCH OF SCOTLAND ASSEMBLY.

WITH the usual vice-regal pomp, with a reception at Holyrood by Her Majesty's High Commissioner, the Marquis of Breadalbane, with booming of guns from the castle, and the state procession to St. Giles Cathedral, this historic Assembly began its sittings on the 18th May.

Dr. Charteris, the retiring moderator, preached the opening sermon, after which Dr. Marshall Lang, of the Barony Church, Glasgow, was chosen Moderator for the current year.

STATISTICS AND FINANCE.

The total contributions of the Church for the past year were £360,587, a decrease of £15,482, on the previous year. The total number of communicants, 604,984, an increase of 5,453.

The Home Mission report showed £9,000, about \$44,000 given for that work last year, much to the regret of the committee that had hoped for twice that amount. They have 78 mission stations, 4 less than last year, and 75 mission churches.

In the foreign field they have 24 ordained European missionaries, and in all about 60 European laborers, and 5,003 baptized natives, of whom 1,472 are communicants. The income from congregations and Sabbath Schools for Foreign Missions during the year was £16,200, while that from legacies amounted to £1,559.

VISITING DEPUTIES.

Here, as at the Free Church Assembly, were a number of visiting delegates, especially from the Presbyterian Church in Ireland, and with these the chief theme was "Home Rule." The General Assembly passed a hearty resolution of sympathy with the North of Ireland Protestants in their struggle against this measure, and the Moderator, amid loud applause, assured the deputies that "the Church of Scotland stands with Ulster."

CONGRATULATING THE FREE CHURCH.

Kindly were the sentiments of the leaders, Drs. Charteris and MacGregor, in moving and seconding their resolution of sympathy with the Free Church, which was lovingly styled the daughter of the Church of Scotland. As many a child that has left home without leave, has done well, and afterward received the mother's benediction; so here. Fifty years has softened the asperities of the home leaving, and kindred hearts again keep time.

Disestablishment. Both in the Free Church General Assembly and that of the Church of Scotland, the subject of disestablishment was warmly discussed. It was advocated in the former, not only on the ground of unfairness to more than half the country that any one church should have such preferences, but that being unjust, it was a constant, ever present hindrance to the true spiritual progress of all the Churches; that there should be perfect religious equality. Dr. Rainy in his calm strong style ably set forth the views of that Church and was heartily supported in his resolution by almost the whole Assembly.

In the Church of Scotland Assembly, disestablishment was denounced as not only unjust, and unfair, inasmuch as it took from the Church those privileges which had belonged to her for centuries; but as injurious to the nation and the cause of religion, inasmuch as it destroyed the religious character of the nation. Dr. MacGregor was especially earnest in denouncing it in language which he can so forcefully use.

It is very evident that it will be some time before either leaders or followers will see eye to eye on this great question, but while some look to it hopefully and others fearfully, it is felt by most to be coming, and perhaps that which will soonest lead all to think together regarding it will be its coming.

THE U. S. A. GENERAL ASSEMBLY.

OFF to Washington, not to seek office, but to visit the one hundred and fifth general assembly of "The Presbyterian Church in the United States of America," which means the Pres. Ch., North, to learn what I could of their work and get what I might for the *Record*.

With their Church, ours has much in common. We are one in race and language; one in national and ecclesiastical origin; one in doctrine and policy; one in the great work before us, the bringing of this continent to Christ; one in having a vast Home work in the New West; and we march together for three thousand miles.

Washington, where the Assembly met, for the first time in well nigh half a century, is a beautiful city. Having no factories, being purely residential and commercial, its atmosphere is clear. Being under the direct care of Congress and having the wealth of the nation at command, its public buildings are on a generous scale, while its wide and regular streets, its shady avenues radiating from the Capital, its wooded circles, squares and parks, all combine to make it the pride and joy of the American people.

I shall not follow the work day by day but confine myself to some notes and impressions of that grand gathering, which, from Thursday 18th of May to Thursday 1st June, met in the Capital city of the Great Republic.

On the opening days there were one or two pleasant interludes. One of these was on Friday, the second day of the session, when the Assembly with wife, daughter, friends, fled in long procession to the White House, to pay their respects to the nation's ruler, himself, the son of a Presbyterian minister, and, with his wife, a member of the Presbyterian Church.

First came a short address by the Moderator, to which President Cleveland replied in most fitting terms. Two points he emphasized. (1) that "this is a Christian nation" and that its public men in their capacity as rulers, should never imagine themselves free from the restraints of religion, (2) that the duty of the Christian ministry with regard to public life is to expose if necessary its short comings, but especially to instruct the people of a nation in those great principles of righteousness by which they are to be guided in public affairs. His address was brief but worthy to be written in letters of gold.

Then followed a reception, for well nigh two hours, each one of more than a thousand being presented to Republican royalty. There was no form, fuss, or ceremony. All was simple, natural, unaffected, delightful.

The ideal that one forms of the President from his speeches and pictures is that of a great, strong, stern, man; but his reception, with kindly word, pleasant smile, and cordial grasp of the hand, throws across this ideal a soft and pleasant

light that adds to its attractiveness while mar-
ring not its strength.

And what of his ladye fair, the honored mis-
tress of the White House? With a warm hearted
Christian womanhood shining out and irradiating
all around her; with an artless sweetness as far
removed from the complaisance of formal official-
ism as the hither from the farther pole; with a
bright and gentle greeting, of winsome smile-
pleasant word, and cordial hand clasp, receiving
each one as she would some old time friend, she
is an uncrowned queen, worthily enthroned in
the hearts of a loyal people. I love not Britain's
queen the less but Columbia's the more.

The Assembly's fortnight was about equally
divided between the regular work of the Church
and the "Briggs' Case."

The Church is great in numbers with her seven
thousand ministers and her eight hundred
thousand communicants, great in wealth and
influence, and the fields of work that open to
her are wide, and white unto the harvest.

WORK AMONG THE FREEDMEN.

At the close of the civil war, nigh thirty years
ago, four millions of freed negroes, most of them
in the deepest ignorance, were left as a result of
the war, upon the hands of the United States.
To educating and christianizing this people the
churches set themselves, feebly at first, but with
increasing effort as they realized the importance
of the work. Those four millions have increased
to seven millions. The black race is there to
stay and to be a large factor in the life of the
great Republic. As with our work among the
French Canadians, self interest, national interest,
if there were no higher motive, calls for their
evangelization.

The Report to Assembly, of the Freedmen's
Board, shows that the Church has not been idle.
She has now 141 colored ordained ministers and
252 teachers, 15 boarding schools, with 3,201
students, male and female, and, Biddle Univer-
sity, where colored men are trained for the
ministry, and whose president, Rev. Dr. Saun-
ders, himself a full blooded negro and a man of
exceptional ability, was always a welcome
speaker on the floor of the Assembly. A good
work is done by the students from their schools
and colleges who go out for part of the year, at
small cost to the Board, as teachers, into settle-
ments where they are often the only civilizing
and christianizing agency, and by their faithful
work in establishing Sunday Schools and visiting
among the people, the result is in many cases
the forming of a Christian congregation.

Inspiring, humorous, pathetic, in turn, were the
lights and shadows that played on the surface, or
stirred the deeper depths, as speaker after
speaker, in setting forth the work, touched
upon the ignorance of the old time plantation

preachers, the, if possible, denser darkness of
the people, the depths of superstition and degra-
dation sometimes met, the longing in many
places for better things, the dawning of a
brighter day, and the lofty capabilities of the
negro race; while a still farther and grander
future than the christianizing of the negro in
America, was by some held up as an incentive to
the work, viz., that from this source is to come
the men and women who will evangelize Africa,
that the negroes of the South, fitted by race and
climate for the work, are yet to be the chief
agents in carrying the gospel to their kinsmen
in the old home land.

HOME MISSIONS.

Their Home Mission work is by far the largest
H. M. Enterprise in the world. So vast is it
that the gifts of the year though \$942,505, nearly
a million of dollars, were insufficient to meet the
liabilities of the H. M. Board, and "entirely
inadequate to the work opening before it." In
its employ last year were 1723 ministers, who
gave the gospel, in thirty different languages, to
the immigrants, often ignorant, and irreligious,
and sometimes lawless, that have thronged in
millions to their shores. With all this vast army
of workers however, not only is there "yet room"
but from fields on every hand, especially in the
great western half of the Continent comes the
Macedonian cry to which no answer can be given
save its own echo.

The work needs heroes as well as does the
Foreign Field, and many an incident came up in
the discussion which showed that the world's
heroism is not dying out. Our own Home Field
could show like scenes of men and women in
straitened circumstances, quietly enduring hard-
ness that they may preach the Gospel to the
lonely dweller in the forest, on the prairie, by
the sea. But difficult and sometimes discour-
aging though it be, it is a work into which both
they and we must throw ourselves with increas-
ing energy, if we would assimilate, nationalize,
Christianize, the motley multitudes that are
making their homes in our wide land.

BOARD OF PUBLICATION AND SABBATH SCHOOL WORK.

They have recently organized in connection
with their publication department what is
really a branch of Home Mission Work, and what
is proving to be a strong right arm to that work.
By the agency of travelling missionaries they
organize Sabbath Schools in new districts where
they are unable for lack of funds and men to
erect preaching stations. Within the past five
years more than as many thousands of such
schools have been started in new settlements or
in sparsely settled districts in the older states,
where there were no other means of grace.

There is often great difficulty in getting teach-

ers, but they simply take the best they can get, and it is a poor settlement indeed where one cannot be found to take some kind of charge. The instruction given is often very elementary, but if nothing more is done than the singing of a hymn or reading together a chapter of God's word, it turns the thoughts to Him. Some schools die, but he their life ever so short good has been done, for "My word shall not return unto me void," while in some cases it is only asleep to be awakened by another visit of the missionary and to go on to higher things. Better still, in quite a number of cases there are to-day, strong self supporting Presbyterian Churches that owe their origin to the starting of a Sabbath School but a few years ago.

FOREIGN MISSIONS.

The Home and Foreign sides of this work were quaintly called the "Outfield" and "Infield."

To the "Outfield force there have been added during the year 56 new missionaries, four have died, 623 are now at their posts. There are 1697 native helpers of whom 187 are ordained. The outlook was never so bright as at present. In Japan, China, India, Siam and Laos, Persia, Syria, the work is making steady progress. It was surprising and inspiring to hear an after man, now home for a short rest, some of them not old looking either, tell of 40 years service in India, 30 years in China or Persia, and what God hath wrought among the heathen. With them as with us, the great cry is more men and more money to send them.

The "Infield" work has reached a higher level than ever before. For the first time that great church has reached, and overstepped the "million" by about fourteen thousand dollars, but the crying needs of the opening fields demand larger giving, and after all, what is a million dollars for this work from a wealthy church of nearly one million communicants.

MINISTERIAL RELIEF.

This grand scheme for aiding in old age the veterans who have spent their lives and service in the work is one of the noblest in the church, but with them as with ourselves it does not get the support that it deserves. Three hundred per year is the most that any aged minister can get from it even if he has nothing else on which to live, and from that down to about two hundred. The most of those who are receiving aid are very aged and the average of their service in the ministry is forty nine years. Some of the stories of narrow means in the lives of some of these families were very touching and the claim made by the Board in their behalf is not mercy, not charity, but justice. That strength and ability which might have secured to them in old age a competence, and to some of them wealth, was given in laying broad and deep the foundations of the church, and that church owes them a comfortable main-

tenance now that they are unable to care for themselves.

The same holds true in our own land. Those men who have given life and strength to building up the church, often on very small salaries, and have thus done so much toward making our country one of peace and prosperity are entitled now in their old age to a maintenance out of that prosperity which they have helped to create.

THE BRIGGS' CASE

What is the all absorbing theme that filled the Assembly's second week? Simply this: Rev. Charles A. Briggs, D. D., has been for twenty years a professor in Union Seminary, New York, training men for the ministry of the Presbyterian Church. Some of his utterances from time to time have caused unrest to many. Three years ago on his appointment to another chair, Biblical Theology, his inaugural address was felt by many to be in some points so contrary to Scripture and our standards that they did not wish the Presbyterian Church to be responsible for them. The matter was taken up. Its history need not be followed. Suffice it to say that the present Assembly was asked to decide it.

The charges, summed up, were:

1. That Dr. Briggs affirms that there are three "sources" or "fountains of Divine Authority," the "Bible, the Church, and the Reason"
2. That Dr. Briggs affirms that "there are errors in the Scriptures."
3. That Dr. Briggs says and evidently with acceptance, "Kuenen has shown that many predictions of the Old Testament have been reversed by history, and that the great body of the Messianic prophecies have not only never been fulfilled but cannot now be fulfilled."
4. Dr Briggs charges "Protestant theology with limiting the process of redemption to this world."

About six days were occupied with the case. Dr. Briggs was given all the time he wished, six or seven sessions, between two and three days in all, to explain and defend his position, and after full deliberation, the Assembly resolved, by a vote of 383 to 116, that he had violated his ordination vows, and, as he stated his determination to continue such teaching, they decided that as representing the Presbyterian Church they could not be responsible for it and suspended him from her ministry.

Of those who voted in the minority, many declared themselves not in sympathy with the views of Dr. Briggs, but thought there was room in the church for difference of opinion. The majority however, felt that they could not be responsible for what was, in their judgment, so erroneous.

Perhaps I may be permitted to note a few impressions or the case.

1. In one aspect of it, it seemed very simple.

The Presbyterian Church is a voluntary body organized upon certain principles to do a certain work. Men are free to accept these principles and join her, or free to reject them and leave her; but when one who is in connection with her, departs from her commonly received doctrines, he is not free, in fairness or honor, to make her responsible for his teaching.

Let him proclaim his views on his own responsibility, far and wide as voice and pen can carry them; truth will prevail; but, if he persist in forcing these views upon a church that does not believe them, does not wish to teach them, and is unwilling to be held responsible for them, she has no alternative, but to tell him that she can not thus be held, and that she must withdraw from him her sanction and approval which was given at his ordination, when he declared his acceptance of her principles and doctrines and promised to teach them.

2. One thing noticeable throughout the whole case was, that while there were a very few on both sides, who manifestly had more zeal, than knowledge, or prudence, or charity, and while all felt deeply and strongly on the great issues of truth and error before them, there was on the whole, a quiet, strong, grand, reserve; good men, on both sides, earnestly seeking to be guided aright, to do their duty as in the fear of God, and in the best interests of the church, of humanity, and of truth.

3. Dr. Briggs, and sometimes his supporters, appeared to think that it was a conflict of light with darkness, of scholarship with prejudice, of higher knowledge with unreasoning majorities, of freer thought with fettered opinion, and it was almost amusing at times to see the easy conceit that assumed so much higher knowledge to that side of the question, as if those who differed from them in judgment were not as free as themselves in their investigations, as unfettered in thinking, as earnest in their desire after light and truth, and on as high a level in scholarly attainment.

4. It seemed that those who talked least about tolerance and charity practised it the most. Dr. Briggs had every fairness shown and was heard with the closest attention and respect, but, while some parts of his defence were very fine, magnificent, there were parts not a few that contained very sharp, scathing words about the "prosecutors." I cannot remember however a single retort, in kind, from the Committee that was carrying on the case against him. And, were I to judge of the respective merits of the "old" and "new" theologies, from the spirit and language of the principal parties in his case, I would be compelled to say "the old is better"

MAKE UP OF THE ASSEMBLY.

Under which, for want of a better heading, may be noted a few points.

While there were, as in all large gatherings, a very few whose poverty of thought and judgment abounded unto the riches of their liberality in expression, one could not but be impressed with the keen, clear, strong minds that conducted most of the work. Notable among these was the Moderator. Never did Chief John grasp the helm with steadier, stronger hand, and keep a keener eye on the tossing surge down the St. Lawrence rapids at Lachine, than did Dr. Craig upon the working of that Assembly.

Another point noticeable was the earnest evangelistic spirit that pervaded the whole. The morning half hour was a free open meeting, led each day by a new chairman, or rather opened than led, for after opening it ran itself; prayer, song, address, brief and pointed, made it good and pleasant. The other sessions of the day were opened by a brief word of prayer and then to business.

Noticeable also was their attire or rather the fact that with few exceptions they wore no distinctive attire. Coats black and gray, short and long; ties black, white, or parti colored; hats, like Squeers', of all kinds. There was no telling ministers from elders, professors from judges, lawyers, merchants, tradesmen or farmers; for of all these there was a plentiful sprinkling: all was democratic to the last degree. The MAN, not the dress or office, was magnified.

Somewhat striking too, to one not used to it, is the part that the war still plays. It was surprising in the course of earnest, impassioned addresses on some great department of their work, to hear the speakers so often illustrate their subject by stories of personal experiences in that great struggle. Many of them, especially their ministers, had been through it, in their student days, and to hear one tell in vivid stirring language of some scene of strife, where he had fought and bled in the cause of liberty, naturally aroused deep enthusiasm, and then, as he used his story to enforce his theme, he had a lever, whose power, from a human standpoint, could scarcely be excelled.

WOMEN'S WORK.

This sketch, imperfect as it is, would be, like a man without a wife, still more incomplete, were no mention made of the part their women have had in the raising of funds for the work of the church.

Of the million for Foreign Missions, raised during the past year, \$329,889.20 or nearly one third, was received from the Women's Boards: while of the \$942,505—nearly a million—given for Home Mission Work, the Women's Home Mission Board, the executive of which met in Washington during the sessions of the Assembly, raised about \$385,000 or more than one third of the whole amount.

In the church, as in the home, it is the united interest and work of both men and women that with God's blessing brings success.

I must close, there is much to tell, but little room. May Heaven's richest blessing descend upon that great company of the Lord's Host, in their manifold efforts, in common with other churches, and our own, to keep the continent of America for Christ and to win the world to Him.

The Western Missionary.

FOUR WORLDLY WISE MEN.

FOUR travellers occupying the comfortable sleeper on the C. P. R. were approaching Winnipeg from the east. As often happens they fell into a religious discussion. The sight of a few Chinese working on a siding prompted one of the party to say that Christianity would do nothing with the Chinese. "The Chinaman was too selfish and sordid to be reached by the gospel."

The second traveller, who was an old Hudson's Bay Company man, at this junction, saw through the car window a group of Indians coming along the track. Oh! said he, "it's all wasted money trying to evangelize the Indian. Raise him up, but he'll sink at once again to his blanket and tepee. No! No! the Indian is a good trapper, but you only spoil him when you try to christianized him."

As a side station was reached half a dozen starved-looking settlers were standing on the platform. They were ragged and had evidently driven in some miles across the muskegs, and through the woods, which lie to the east of Winnipeg, before the prairie is reached. Traveller No. Three said: "There would be work for the Christian church, if they would carry the gospel to these people."

Almost before he could finish the sentence the whistle blew and a young man who was speaking to the settlers, shook hands with each of them, and sprang on the train. An hour or two more and the train reached Winnipeg, but during this time traveller No. Four declared it to be his opinion that Christianity was losing its power over the masses; that the people did not go to church as they used to do, that the ministry was below what it ought to be; and that the young people were slipping away from the truth, and were becoming largely indifferentists or agnostics.

One overhearing these wise and apparently intelligent men would have judged from their decided manner and free expression of opinion that Christianity had been a dismal failure.

The four travellers spent a short time in Winnipeg pleased with the brisk city of the prairies.

As they were leaving, a Winnipeg friend, who was standing on the platform with them said: "Do you see that group of Chinese? That is a friendly Chinaman of Winnipeg speaking to his passing countrymen to whom he has given tracts in their own language. This he does every day as the train goes out, and he gives his time and his money for this purpose. He and a number of his countrymen are members of one of the city churches, and are devout Christians. And what do you think that Chinaman did? A newly

arrived son of the Flowery Land, his guest, was asked by him to come to the Chinese Sunday School. The new comer objected that he had not English clothes. His host gave up his own new suit, donned his Chinese garments like his guest, and went with him thus to the meeting, for "Christ's sake," making himself of no reputation.

The four said nothing, they were remembering something of the morning conversation.

Taking the western train from Winnipeg the four travellers saw, on board, the young man who had joined them at the side station. One of them spoke to him, "What kind of settlers were those you were speaking to this morning?" "Oh, those were a half-dozen poor settlers from up in woods. I have been preaching to those people for sometime past. They are good men, and I found them hungry for their gospel. They managed to raise a couple of dollars a week, and as they had nothing more to give, they came out all the way to see me off. Their clothes are poor, their lot is hard, but their hearts are warm.

The four looked somewhat absently at the speaker for somehow their hasty words of the morning came back to them.

But said the speaker "Allow me to introduce to you one of our pioneer missionaries who is on the train. He has Indian blood and has been more than a quarter of a century among the Indians. "Oh!" said the Hudson's Bay Company man, "now are you Mr. F.?" I have long known you by name. How are your Indians?" "Very well," replied the veteran. "Eighteen years ago they were wandering savages, were all heathen, and were a trouble to the Government. To-day they all live in houses, they are a most regular and attentive congregation in the church on Sunday, many of them have family worship in their homes, they now dress as well as our ordinary native people, and their school received the Government prize as the best Indian school in the district."

"I'm glad to hear it," said the H. B. Factor; but for some reason there was a huskiness in his voice as he spoke.

While they were yet speaking, a sound of singing reached the ears of the party. "What is that?" asked Traveller No. Four, who had spoken of the wane of Christianity. "That," said the young missionary is a whole carload of Christian Endeavorers, all from Winnipeg, crowding the car ahead of us, going to their general meeting in Brandon. "For Christ and his Church" is their motto, and they are full of enthusiasm. They are made up of college graduates, energetic, young business men, a number of leading city educationists, and young men and women of all classes.

"Well, said No. Four to his companions, "our quartette was singing a dolorous song this morning, but Christianity seems to have some power after all."

Far Distant Edmonton. Mr. Arnet of Edinburgh, gives us an account of ten month's work at Edmonton, almost under the shadow of the Rockies as follows.

"North of Calgary 80 or 100 miles a change of scenery begins to gladden the weary eyes, and the country is dotted with groves of poplar and willow and occasionally spruce. We pass through the beautiful district of Innisfail, Red Deer, and Wetaskiwin, whither the settlers are crowding in so large numbers from all quarters, and at last reach the railway terminus of South Edmonton, on the bank of the Saskatchewan. The pioneer of Presbyterianism was Prof. Baird, of Manitoba College, and now Rev. D. G. McQueen successfully succeeds him.

"My field lay in the country around Edmonton, and a line drawn through the different stations would form a triangle whose sides would be respectively 13, 22 and 12 miles long. There are 6 stations to supply, 3 on each Sabbath, and I need not say that that implies many a cold drive through storm and darkness.

"In this field there are two old timers' settlements, Sturgeon River and Clover Bar; and the contrast between them is very marked. In the Sturgeon you have a church-attending, and in general, a sober and industrious people; in Clover Bar things were exactly the reverse. What is the explanation? The Clover Bar people had among them a considerable amount of money, some of them were "remittance men," (i.e., depending on drafts from the Old Country), who did not have to work for a living and did not do it; besides this Clover Bar is mostly bachelors; until lately there were only four women in the settlement.

"I was visiting one of the settlers not long in from Parry Sound and we had worship with her and her family. When we rose from our knees a little boy of the family asked his mother to her confusion, "Why she was lying on the floor." Never before had that lad seen his mother bend before her God in prayer. What a comment on the words—"the double darkness of a lost night."

"One night in a bachelor's "shack" (cabin) three of us sat talking around the stove after a supper of "slap-jacks," such as only a bachelor can make—and eat. From one thing to another the conversation came to that which you will find deep down in every heart, the thought of God and eternity. Then after a while the owner said, Well, boys, there's never been a prayer offered in this shack yet, suppose we have it now? These are the times when God draws very near.

"At Fort Saskatchewan, where the mounted police are, one drawback to our work is the compulsory church parade, of which those who know much of mission work will entirely disapprove. It disgusts the men altogether at Divine service; it is not the way of human nature to become a christian at the word of command.

"But the hope of the field is South Edmonton. There is now a town of 600 or 700 inhabitants. Here the evening service numbered from 100 to 150.

"At one of our stations, Beaver Hills, which has filled up within a year, we built a church last winter, having laid the foundation on New Year's Day. It was formally opened under the modest name of St. Paul's. Now we have four churches in this field outside of Edmonton with a prospect of a fifth in South Edmonton."

**On the Be-
Sina Plains.** In the Northwest Territories about Regina, was the favorite resort of the buffalo. The high bare prairies are a distinctive feature of this region. One of our vigorous young missionaries, Mr. J. C. Cameron, now taking the summer session, writes of his winter work in Kenlis field in the neighborhood of Indian Head.

He says:—"Nearly a year ago, I landed at Indian Head early in the morning, bound for my mission field at Kenlis. I called on Rev. Mr. Welch, Presbyterian minister at 'The Head' as it is called, and was that day introduced to two of my elders. Fifteen miles from Indian Head, on the south side of the Qu'Appelle Valley was my future headquarters." "The plains," as the people call this district, is considered one of the most fertile spots in the Northwest. It is thickly settled by an intelligent, industrious people largely come from the eastern counties of Ontario.

In connection with this mission there were last summer five stations, but during the winter two of the stations were closed, and another at Sintaluta, on the C.P. R., taken up. A church is now being built at Sintaluta, many earnest people live in this group. There are four Union Sabbath-schools and two Christian Endeavor societies. In Rose Valley there are large farms necessitating a large number of laborers, and these turn out well to service. At the same time all through these stations are many who cannot be persuaded to come to church. They prefer to lounge around or visit their neighbors, and thus prevent others from coming to worship. The Methodists work this large field well, three laborers of that denomination encircling the round, but working harmoniously with me. Many members of the Methodist Church helped to support me. The English Church is also looking after its scattered flock, but in a weak sort of manner. On the whole my year's work is a joy to me as I look back upon it.

A Station in the Wilderness. Our railway missions are very interesting. A year ago a vigorous undergraduate of Toronto University went up to Maple Creek. This was Mr. W. W. McRae. Hear of his work from his own lips.

My field at first extended from Maple Creek to Dunmore, making my distance 165 miles. In addition there were one thousand square miles to be traversed on horseback. No less than ten mission stations made up my work. Preaching was not only on Sabbath but almost every night at some railway station or other. Maple Creek, my headquarters is the centre of one of the best ranching districts of the Northwest. It has three large stores and two small ones: and shame to say, three liquor establishments, with two wholesale and one retail license. Our people are now engaged in erecting one of the best stone churches in the Northwest. The corner stone is soon to be laid. Last number our work was best. The communicants increased from 13 to 31. A vigorous Ladies' Aid Society is a feature of the work here. For some time past Rev. Mr. Munro has been doing a great work in Maple Creek, and God is evidently with him.

PORTAGE LA PRAIRIE INDIAN SCHOOL,

THE following is from Miss Fraser of the Portage school for Indian children and from this one we may learn the work going on in others. *Ed.*

DEAR MRS. HART :—

In answer to your request I shall try to give you an idea of what the work of our school is now in comparison with four years ago. The beginning, I cannot give, but from the children, have gleaned some of what the first workers in the school had to contend with. Topsy having been here from the first is the one who can tell of all the changes, and she often tells the others of what used to be, and what is now.

It is hardly necessary to say that Topsy retains her warm and honest feelings of love for her first teacher. Miss Wight, the one who first taught Topsy to feel that some one loved her, and that she was in the world for more than mere drudgery. Young as the child was, scarcely six years old, she was almost bent with hard work.

She came into the world hated by her wicked mother, so nothing was too hard for her to do as she grew older. Is it any wonder that she bears no love for her mother? but gives this love to her "school-mother."

I have wandered from my subject. Returning to it, I shall tell you first a little about our Home. As a building it is very much more comfortable than it was four years ago. Instead of the one building, we have a separate school-room where the attention of the children can be kept, not disturbed as formerly, by one passing through to attend to the kitchen work or to wait from lessons till the school-room desk and table be set for the dinner, &c.

Now we have the old school-room as dining and living room for the children, a new and separate kitchen, a pantry and cellar, highly valued necessaries, a comfortable and cosy sitting room for the teachers. I mention these as they were unknown to the first teachers.

Instead of the two pupils who never went home without permission, the number now is sixteen. Topsey and Louisa were the two, and their influence tells on the sixteen—during the past year there has been almost no difficulty in keeping these children at school. There are three others whose names are on the roll, whom we hope soon to win as members of the School-home. There are a few others who come and go.

We do not, however, expect our number to be much larger, as the older girls must soon leave to work for themselves. One pupil is engaged as a general servant in the town, but as they have to work for themselves they still look upon the school as their home, and we hope its influence is always to be felt.

In the school-room the children are bright and attentive love their work, and try to outstrip

each other. In house work, sewing and knitting like all other children, till responsibility is felt, they must be watched, coaxed, and pushed along, probably a little extra watching is necessary, owing to the first training having been too lenient, for an Indian mother who loves her child, thinks it her duty to spare her child when young, as she needs to work hard enough when she marries.

With our family of sixteen we are a happy circle. They are contented and cheerful, kind and agreeable with each other. One away of our sixteen is as much missed as one away when our number is but four or five.

In the life of the tepees, the improvement is easily seen, the winter hut, instead of being without light and air, has a window or two and a properly made door—inside shows improvements by being floored and kept clean—a few possess a kitchen stove, chair, a sofa, brackets and shelves for dishes, clocks, and in one tepee civilization is so far advanced as to have lace curtains on the windows.

True, everything is yet in a very rude state. One coming now would see it this way, but only those in the work for years can note and welcome every little change for the better.

I wish I could tell you now our hearts' thrill with pleasure as we note the wishes for improvement.

But greatest of all is the change in religious life. The services held at the tepees have been the strongest card in gaining the confidence of parents and children towards the school. At the beginning the grown up ones could not be induced to meet in any one place, no matter how often invited. Wherever a few could be got together a short service would be held. Sometimes they would all slip away before the first hymn was finished. The first encouragement was when a group surprised in this way remained till the service was over; for about a year this went on. Then a meeting was held in a tepee of one who cared not which side won. After a time more were willing to lend their tepees, when a little later on one began as interpreter. Then another was induced to read a hymn. These were little things, but oh! how they gladdened our hearts.

God's blessing was given and the work continued and continues to improve. Now we have a Church tepee, lately filled an average attendance of fifty. Several of the Indians engage in prayer, one interprets grandly, all take part in singing. God only knows the joy that comes into our hearts as we look over these changed faces and see the poorest and most ignorant of the poor tired women enjoying the service. She cannot read but listens eagerly while the word is being read, her lips move as if she is singing and in our heart we trust she prays.

There is danger of making my letter too long,

it is so easy to talk of the children. Then, candy had to be thrown at them to stop them as they ran from our sight. Now, they come running to see which can get hold of hand or dress first.

We are glad indeed to feel your society with our many other friends are interested in this, as well as other schools. I have left out many of the discouragements, but you know what many are—and when we feel so many friends are interested in us, and praying for us, and ready to help us, then these discouragements are easier to bear. We need them, we know and can thank God for the dark as well as the bright days.

NOTES OF INDIAN WORK.

THE Dominion Government has presented a handsome flag to the Okanase school as the best Indian day school in the Northwest superintendency. The flag was backed up by a no less tangible prize of \$70 to the teacher, Miss Mary S. Cameron.

It is a good proof that a community is being redeemed from heathenism when its numbers offer themselves as missionaries on behalf of their less instructed brethren. This is the case with the Bird-tail Sioux reserve in the neighborhood of Birtle under the care of the Rev. John McArthur. One of its most promising young men, John Thunder, is engaged as missionary teacher among a band of Sioux Indians in the neighborhood of Deloraine in South Western Manitoba. He is maintained by the undenominational Young People's Society of Christian Endeavor in Deloraine.

Miss Sara Laidlaw the new teacher for the mission schools at Parkdale has arrived and has entered upon her work. Miss Helen Adams, also, of St. John, N. B., is trying to grow accustomed to the brown-skinned learners in the Crowstand school. Both these ladies received kindly marks of esteem and good will on their departure for their new home in the west.

Miss Lucy M. Baker, who has been engaged in the work of the church for the past fourteen years in Prince Albert finds herself obliged by an unsatisfactory condition of her health to retire at least for the present from her work. This is news which will be received with great regret by all who have known anything of the abundant and self-denying labors of this genuine missionary.

Northfield There are to be three conferences **Meetings** during the present year, at Northfield, the home of D. L. Moody. The Young Women's Conference, the first of its kind, met June 20-23. It has arisen from the expressed wish of some young women in several leading educational institutions for a conference similar to the Students' Conference. Then, July 1-9, will follow the World's Student Conference, and last, the Conference of Christian Workers, August 1-13. Mr. Moody will preside on each occasion.

Brevities. Higgins Street Mission is now the eighth preaching place in Winnipeg carried in by our church. It is a child of St. Andrews Church. It is under the charge of Mr. Richmond of Manitoba College, and the evening service has an attendance of 150 to 200. It has a vigorous sabbath school with 130 scholars. We shall look for its being an independent congregation soon.

New churches are going up at clear springs, Whitemouth, Glenora and Morris in Winnipeg Presbytery. Doctors McLaren and Scrimger, who are in Winnipeg taking part in the summer session, are in great demand and preach almost every Sabbath.

The following from the "Portage la Prairie Liberal" speaks for itself of the examinations of Manitoba University:—The report of the recent university examinations shows that the students of Manitoba College won scholarships amounting to \$1,620; the students of St. John's College won \$1,040; of Wesley College, \$595; of St. Boniface College, \$410; of Winnipeg Collegiate (university entrance examination) \$220. Manitoba College thus won almost as much as the other three combined. Of 13 medals Manitoba College won 8; Wesley, 3; St. Boniface, 2. Floreat Manitoba.

Christian Work The following lines sent us **in Colleges.** by a medical student deeply interested in Christian work, should command the earnest prayers of all Christian people.

"The great need for special, earnest Christian work in our institutions of higher learning will be apparent from the broad general fact that in them are gathered for a considerable part of the year large numbers of young men preparing for their respective professions, who in their different spheres of life and work are to be the future leaders of our country.

To this may be added some special facts which make this need the more apparent, viz., (1) More than half the men who enter college are not professing Christians. (2) Men are here forming character. At no time is a man more open to be moulded by surrounding influences. (3) In the association of many men there is a great tendency to careless living. (4) There is in some colleges at present, a decided tendency towards evil.

The organized effort of Christian College men in the form of the Young Men's Christian Association, though of recent date has accomplished much. The history of this movement dates back some fifteen years, and is to-day a recognized feature of College life in four hundred institutions of learning on this Continent, uniting more men than any other College organization, and having from some of the Principals the testimony that it has entirely changed the moral tone of their college.

The lives of these young men brought into obedience to the will of God, and their talents consecrated to His service, means many centres from which shall radiate a mighty influence, manifesting itself in the Church and in all other forms of Christian effort.

Our Foreign Missions.

LETTER FROM REV. J. W. MACKENZIE.
ERAKOR, EFATÉ, New Hebrides,
February 27th, 1893.

MY DEAR MR. SCOTT:—Your kind letter came to hand when we were in Australia, not long before we began to prepare to return to our station. I was not then able to write you, but must endeavour to do so now.

With lonely hearts we went on board the S.S. Rockton in Sydney on the evening of the 15th inst., for, a little before, we had said good bye to our children. What made the parting from them especially severe was that one of our boys, Morrison, had contracted rheumatism on the mountain where we were staying some two or three months previous to our leaving and had not completely recovered. The doctor who attended him said, however, that we might safely leave him.

Although it is the hurricane season, and we felt somewhat anxious about setting out for the islands at this time of the year, yet we had a fine smooth sea nearly all the way. We arrived at Noumea, New Caledonia, on the 20th inst., where we remained two days discharging cargo.

This, as you are aware is a French convict settlement, but you do not need to be reminded of this on your arrival at the wharf. It is a painful sight to see the poor fellows in chains as they are marched along the street, or when at work a short distance from the steamer, and how the clanking noise grates on one's ear. As we came up the harbour we passed a convict ship just arrived from France, and about to sail with its cargo of criminals, some fifty women or more among the number, for the Isle of Pines.

We were disappointed that we did not hear the celebrated convict band play. It is said to be the finest band in the Southern hemisphere. The rain came down in torrents the night on which it had to perform, so we had to be satisfied with a description of it by one of our passengers who had heard it on a previous occasion.

This was our first visit to Noumea, and my impressions of the place are not very favourable. One noticeable feature is the beautiful smooth streets, the work of convicts. But what impresses you most is the hardlooking faces of the majority of those you meet. Hope seemed to have died out in their breasts.

New Caledonia is a beautiful island and very rich in minerals, but its resources are not being developed as they might, nor as they would be were it a British Colony.

But we were anxious to get away, for although our hearts were continually yearning for our dear ones we left in Sydney, yet we were longing to see our poor natives once more.

But what made us especially anxious to get

back was that we had heard from some of our teachers that the hearts of some of the Mele people seemed to be opening to the truth. Was God, we asked ourselves, about to hear our prayers at last? Were we after our long night of toil and taking nothing, to be rewarded by being permitted to inclose a great multitude of fishes; for Mele you will remember is the largest village on our side of the island?

No one but ourselves can ever know on this side eternity, what we endured on behalf of that village during the last five or six years. Sabbath after Sabbath have I gone away in the morning feeling that there was a strong probability that I would never return home.

But almost as hard to bear as the strain on my mind from their cruel hostility, was the bitter disappointment, when once and again there seemed to be a gleam of light as one or another seemed to be more friendly than usual, and then the darkness seemed to roll in more dense than ever, as this friendliness turned out to be mere hypocrisy.

But no more of this. Right glad we were when they blew the steamer's whistle to give warning that in half an hour we would be off.

We had rather squally weather while at Noumea, and as the captain informed us that the barometer was very low, we felt not a little anxious, lest after all we might have to encounter a hurricane before reaching our destination. Our fears were soon dispelled, however, for as we sailed away north, passing some beautiful scenery along the coast, the clouds dispersed, and the sea became beautifully smooth.

There was little to break the monotony until about 4 o'clock in the afternoon of the following day, when away in the distance we could make the land. The captain told us that we would be in by 7 o'clock, and then our hearts began to beat quicker than ever. Soon we would be back to Erakor once more! Could we realize it!

February 28.

When we arrived in the Harbour we saw two lights, one of which we soon ascertained was the inter-island steamer, the Croydon, the other a labour vessel from Queensland. Those miserable vessels are again injuring our work. We heard while in Sydney that some of our boys had been taken away, and we were afraid lest some who had been in our training class might be of the number. We were glad to learn however, that none belonging to the class had gone.

After we got to the anchorage, the Rockton's hoarse whistle resounding far and wide, broke the stillness of the lovely night. Before long the splash of paddles could be heard, and dim figures could be seen in the distance. Our poor natives were expecting us, so they came off in crowds to welcome us.

The first greetings over, and then as if knowing our thoughts, "What about the natives of Mele?" they exclaimed, "We have cut wood for a church on Mele, and next week we are going to build it; we are waiting for you." Could it be possible? Had God at last heard our prayers on behalf of that village?

For seven or eight years past our prayer day and night had been, O God open the hearts of the people of Mele, and remove their opposition! How strange it would seem not to put up that request! The joy of that hour made up to a large extent for the pain we endured in leaving our children.

We scarcely expected to get home that night, as we did not think the natives of Erakor could see the steamer passing, it being nearly dark. They saw us however, and brought our boat up the lagoon to meet us. When we heard that, dark and late though it was we at once packed up as much luggage as we required and started. We arrived here about midnight, and found the whole village, men, women, children, waiting for us on the beach. It seemed us if the poor creatures were dearer to us than ever before.

But I am running this letter out to a great length and must close.

Yours sincerely,

J. W. MACKENZIE.

LETTER FROM MISS FITZPATRICK.

A Hindu Communion.

SAN FERNANDO, Trinidad, 18 April, 1893.

MY DEAR SISTER,

LET me tell you of a communion gathering which we had here. It consisted of the people in Mr. Grant's district who almost entirely speak Hindustani.

On Saturday, about nine o'clock they began to arrive and continued to do so until late in the evening. There were then about 150 people in the yard who spent the night in the school room and college.

All the afternoon they were busy cooking for the following day, and it was an exhibition. Their food was to be Johnny cakes and tarkari. The former are simply made of flour and water. They had two barrels of flour which they made into cakes. Two men mixed the flour and kneaded it, then passed it to the women who rolled it into pieces about the size of a pancake and as thin as wafers. These were then thrown into a large boiler of hot gee and kept moving by a man with two sticks. This gee is said to be butter from the milk of the buffalo and is imported from India in tins. After being kept in the gee until they are slightly browned the man throws them on a tin to drip. After this they are folded and put into the barrels and kept warm until the next day.

The tarkari is made of potatoes and tannia, cut into pieces and put into the gee after the cakes are all done. It is then finished in water and mixed with curry.

In the evening they had a praise service in the church accompanied by their own musical instruments. These consisted of violins of their own manufacture, cymbals, drum and tambourines. All but the violins are played with the fingers in some marvellous way which I have vainly tried to imitate. When accompanying their bhajans the music is not bad, but with me "distance lends enchantment." Mr. Grant only allowed them to continue until ten o'clock.

The next morning they had bread and tea and at eight service began. At ten Mrs. Grant and I went out and the church was full except for standing. We had to sit on the platform. About 160 received communion and it was a sight never to be forgotten to see these old greyheaded men as well as young ones who only a few years ago had been bowing to gods made with hands now acknowledging the true God as theirs.

About eleven o'clock service was over and the women then went into the schoolhouse while the men sat outside. They were then provided with plantain leaves for plates and served with Johnnycakes and tarkari.

I was watching those on one side and wondered they did not eat when served but they waited until all were served when one of their number asked a blessing. This was done on all other sides as I learned from others. During the afternoon and evening they were gradually dispersing for home.

This is usually kept up every year although not last year. In heathenism they have feasts, and Mr. Grant thinks the custom may be turned to Christian uses and help keep up the social element. Of course in heathenism those of different castes would not mingle in this way, but the caste idea gives way to a large extent when Christianity is adopted. It is surprising, however, sometimes to see how much the idea still lives. I suppose one can hardly expect old ideas to be rooted out entirely in one generation, especially if part of the family are still heathen.

My school was not quite so large last week but still we averaged 117. This week it is even smaller owing to a Mohammedan feast which kept all of that religion away. I remember the same thing occurred last year.

I have a new class in Sabbath school. Some of them have been in attendance before in different classes. It is made up of infants and I am teaching by objects, blackboard, etc. Last Sabbath I had twenty-three and found it enough. Mrs. Geddes Grant is to be a partner very soon and we are planning great things.

LETTER FROM MR. MACRAE.

PRINCESTON, TRIN., MAY 22nd, 1893.

DEAR MR. SCOTT:—

A few days ago a prominent Mohammedan in the neighbourhood expressed the desire of meeting a few of our christian people in order to discuss the chief points of the Mohammedan and Christian Doctrines.

This desire was reciprocated by some of our people, so that Friday the 19th inst., was fixed upon as the day, and our school room as the place, of meeting. I did not expect more than three or four Mohammedans, but to my great surprise about 100 of their leading people in the Island assembled with their priests and books. As far as numbers went, our little company seemed quite insignificant. In beginning, however, three rules were agreed upon:

1st. That the different subjects would be discussed in a friendly spirit, and if any one should get angry and use insulting language he must leave the room.

2nd. That only one should speak at a time.

3rd. That our authorities should be the books viz: the Koran and the Bible.

At their request we began by giving a brief outline of the Christian Doctrine, to which they listened attentively. This being done, one of their leaders produced a book and began to read a kind of history of Mohammedanism which would take two or three days to read carefully. Pressure being brought to bear upon them on account of time, extracts were read from which we gathered the following statements which were thought sufficient to exterminate both christians and their religion.

1st. God being the Creator, he cannot be at the same time the creation or any part of it.

2nd. The Creator and the created cannot be one.

3rd. God is indestructible.

4th. God is indivisible.

5th. Those who are loved of God are without sin.

6th. Mohammed was without sin and hence the loved of God.

7th. Mohammed came to teach the world that God is one and that there is none with him. Many other statements were read but the above are a sample of those bearing upon christianity. When an attempt was made to explain those points our second rule was so violated that order was simply impossible.

Indeed the question contained in the second Psalm was in order. "Why do the heathen rage and the people imagine a vain thing?"

For a time things seemed not unlike Paul's meeting at Ephesus—"Some cried one thing and some another for the assembly was confused,

and the more part knew not wherefore they were come together." However after four hours of more or less confusion we parted in a friendly peaceful manner, and our Mohammedan friend expressed the wish to meet us again in a similar way, but earlier in the day so as to afford more time for discussion. We suggested that they should select five of their number to meet five of us as such a rabble as they had could not be made to keep order. This they promised to consider. If we should have another meeting of the kind we shall call the Colledge "Pundits" to our help. Although the results of the meeting have been somewhat disappointing yet the whole matter is of sufficient importance to show that there is a spirit of enquiry abroad that brought these men—some from a great distance—together with very short notice to discuss the cardinal points of our religion. It indicates that the power of Christian truth is being felt.

Those lessons were learned during the meeting.

1st. How different is the religion of the meek and lowly Jesus when compared with heathen systems with regard to love and hate. On this occasion there was such an amount of bitter hate and animosity manifested against the Saviour of men that impressed one with the truth of Isaiah's prediction "He is despised and rejected of men." Still the teaching of divine truth accompanied by the power of the Holy Spirit changes this bitter hate into love. We had in our little company some who were formerly Mohammedans who are now devoted Christians. The contrast was so marked.

2nd. Gross immorality does not seem to be inconsistent with true Mohammedanism. One of their priests and their chief speaker on this occasion, Mr. Grant and myself tried to put in jail a few years ago for stealing the wife of one of our teachers. We failed however and consequently the woman is leaving with him still as probably wife No. 6. This does not seem to be inconsistent with his office of priesthood, but if a man should eat a piece of pork or have it in his shop for sale he is beyond all hope of redemption. How great the contrast when we compare this with the teaching of Him whose kingdom consists not in "eating and drinking but in righteousness and peace and joy in the Holy Ghost!"

3rd. Another truth that impressed itself on my mind is the fact that open hostility to the name and cause of Christ on the part of the heathen is not nearly so great a barrier to the progress of that cause as the carelessness and gross inconsistency of nominal Christians.

Personally I dread the latter many times more than the former.

W. L. MACRAE.

LETTER FROM REV. DR. SMITH, HONAN.

DEAR MR. SCOTT:—

I am reminded that it is my turn to send a letter to the RECORD, and so I will endeavor to give you a few items that may be of some interest to your readers. You are so anxious to get letters from the missionaries' friends, that I thought I would write directly to yourself a sort of rambling uninteresting letter such as I am accustomed to write to my friends.

The Chinese New Year was rather later than usual this season, but it passed off with all the old ceremonies on the 17th of February. For a few days thereafter we had not much work to do as very few came to the dispensary for treatment.

After the tenth day of the first month, the vast majority of the Chinese are compelled to return their holiday attire, which they had borrowed or rented for the occasion, and commence the weary toil of another year. The well to do classes however do not count on doing very much until after the fifteenth of the month, and many do not begin work in earnest until the second month.

The sixteenth day of the first moon is "Ladies Day" and the women of this place took advantage of it to visit the foreigners, and nearly two thousand of them passed in at our gates on that day. No less than two hundred and fifty were counted in the yard at one time. In the evening about forty came to see the 'Magic Lantern.' This shows that their prejudice and fear is being gradually overcome and we trust that soon a good work may be established among the women.

We have also had several profitable 'Magic Lantern' nights with the men, and several of the so called 'gentry,' who when they called upon us heretofore left as soon as the gospel was introduced, sat and listened with considerable attention to the description of the various Bible scenes.

Four members of the mission were able to attend the great fair in Hsün Hsien this year, and they report a very good time. It is at least a good way to advertise the gospel and a large number of tracts and books were sold. The three Chous were there and rendered good service. A brother remarked that if we had fifty or one hundred men all along the side of the mountain on which the temples stand that perhaps some impression might be made upon that vast concourse of people.

The fair is scarcely ended when the Hsin Chên "spectacular procession" takes place. We are thankful to say that it passed over this time without any outburst of violence, although there were several indications which showed that very little was needed to set the powder off. Our landlord and three other men helped to keep the people in order, and no less than ninety three patients were treated in the dispensary the principal day of the fair.

I was rather surprised to have such an unusual number of opium patients come for treatment after being at the Hsün Hsien fair worshipping the great goddess. I was told that large numbers of them burnt an extra supply of incense and said a few extra prayers in order that the goddess might help the foreign devil doctor to cure their opium habit. Their prayers however were not answered, for one company of ten, who came over forty miles, were the worst scoundrels I ever had, and not one of them was able to stand the few days of suffering.

We treat this class of patients on the "gradual reduction plan": that is, we substitute morphia for the opium and gradually reduce the dose, giving at the same time tonics and stimulants. In this way, in about ten days, if the patient has sufficient courage, the craving is conquered. It requires however no little perseverance and courage to fight against the terrible craving for four or five days. The majority smoke three times a day and have therefore to get their medicine three or four times, and they cannot be trusted with two doses at a time.

On one occasion I had forty-two opium patients at the same time and I never wish to attempt to attend to as many at once, again. They flock around the doctor more like hungry wolves than men, and when they get to the fifth or sixth day they are in such a state that very few words are required to cause no end of trouble. The Chinese themselves say that there is not one good man in ten opium smokers. A few of them however listen to the preaching and are very grateful when they are cured. But I am convinced that nothing short of the grace of God will enable them to hold out against the terrible temptation. A few may hold out for awhile, incited by the gain in money it is to them to keep from smoking, but perhaps not more than one in ten sticks to his purpose for a lengthened period of time.

We have had a few very interesting cases at the dispensary lately, and we pray that God may water the seed sown and that it may bring forth fruit. One instance may be mentioned. Two men of about forty years of age brought their mother, a woman of seventy, a distance of over sixty miles on a wheel-barrow. *The old lady* had been blind for several years, with cataract, both eyes. They remained with us for thirteen days and I operated on one eye and had fair success. Day by day the sons listened to the preaching and one of them came in to worship in the morning and read several of the tracts and portions of the Gospel by Mark. We may be disappointed in these men, but never since we had the old man Chou and his son have any taken such a deep and earnest interest in the gospel as these two men seemed to take. We thank the Lord for this little brightness, for with one or two exceptions, during the seventeen months that regular work has been carried on in Hsin Chên we have had very little to cheer us in this line, and yet some people say that the Chinese are anxious for the gospel. Pray for us, and for the benighted millions around us.

J. FRAZER SMITH.

Hsin Chên, April 8, 1893.

LETTER FROM REV. NORMAN RUSSELL.

DEAR MR. SCOTT;—

We are in the middle of our not weather here in India, and it is hot. Even a double tile does not prevent the sun piercing into the bungalow, and we would be very uncomfortable were it not for a wonderful invention we have for cooling the house. It is a shutter made of grass and fitted into the door frame, which a man keeps constantly wet with water. This changes the hot wind into a cool air which reduces the room to a very pleasant temperature. Only one who comes in out of the scorching piercing sun can appreciate the coolness of the *tutti*.

But though we are confined to the house a good deal, work is not therefore at a standstill. During the month of May our schools are closed and the Christians from our out-stations are gathered at Mhow to attend Bible classes. Our studies have to cover a good deal of ground as our workers, both men and women, attend and they are of many different grades and are preparing for different examinations. It is principally however Bible study together with Hindi books on Evidences and Apologetics. These classes are held in the early morning and in the evening we have our bazaar preaching and other meetings.

We have lately begun an interesting series of lectures to English speaking natives. Two lectures have already been given and have been largely attended. I trust we may be able to continue them and interest some of the higher classes in the Truth. A somewhat similar course is proposed in Hindi, more of the plan however of religious discussions. We have held several of these from time to time in our Church building but never with any regularity.

We have also had a number of interesting baptisms lately. I do not think I told you of a new convert at Berwai. The drum-player Nanu who was baptized some time ago has been instrumental in bringing his wife's brother into the faith. They were both up to partake of the Lord's Supper some few weeks ago. Strange to say Nanu's wife who forsook him when he became a Christian came with him to Mhow and seemed very friendly with all the Christians. Let us pray that she too may soon come to know the Truth in reality.

Two weeks ago we had a most interesting ceremony in our little congregation. A grandfather, his son and son's wife and their child were all baptized together. The old man's wife has been a member of our Church for several years, and she has long prayed for her family. Strange to say it was the little baby who finally brought them all to decide, and few hearts were happier that day in all India than was the heart

of the aged mother when she saw husband, son and son's wife all making a public profession of their faith in her Saviour, and bringing the baby who has been instrumental in winning them to the Altar also. Of the whole scene perhaps the last act, the receiving of the little one in the name of Christ was the most solemn, certainly none seemed to have a greater claim to the privilege.

Then last Sunday we had the pleasure of receiving the first fruits from our work in Manipore. He was only a poor Chamar, but he is believing. Almost the first time he heard our men he was impressed and they gained an influence over him, for he stopped drinking as soon as they showed him how wrong it was.

At first in spite of the good message they were giving he was afraid of the Christians and would not go near their house for fear he would be made a Christian without his knowledge. But from the first he was restless about what he had heard and began to lose his sleep from thinking about it, till at last he had to come to the men to learn the way. He does not know very much as yet, and is staying with us to learn more fully before he goes back to his own people. I trust he is the first fruits of a great harvest in Manipore.

We have not as yet had a baptism among the Bhils, but their interest is increasing and many profess to be believing. We have a good number of seemingly earnest enquirers for whom I would ask the prayers of the Church.

I cannot close my letter without again appealing to you for more helpers. The harvest is ripening but we have not laborers to gather it. May we ask for your prayers for this matter also.

We are all well, Miss Ross and Miss Dr. Frazer are in the hills with Miss McWilliams. The rest of us are all in good health and enjoying our work.

NORMAN H. RUSSELL.

Mhow, C. I., May 4th, '93.

LETTER FROM REV. MURDOCH MACKENZIE.

HSIN CHEN, Honan, February, 1893.

DEAR MR. YULE:

In last letter I gave you a short account of the kind of mission work done in some of the villages in the neighbourhood of Hsin Chen. My aim in this one will be to give you an idea of the work done in our street Chapel.

The Chapel is situated on the main street of the town, is in close proximity to the Medical Dispensary, and only some yards distant from our dwelling houses. It is opened daily in the forenoon, and, when there are large numbers of persons in town, during the afternoon also. There is a small market held in Hsin Chen on alternate days to which considerable numbers of

persons come from the surrounding districts. Many of these people pay us a visit before returning home. Boatmen often come in when passing through on their way to or from the coast. As the public thoroughfare is close to our chapel, many who are travelling to and fro turn in and listen to the foreigners. Persons afflicted with a great variety of ailments stay in the chapel while awaiting their turn for medical treatment. Those who hawk about goods on the streets come in with the hope of disposing of part of their little stock and thus gaining a few cash. Occasionally we have men from the adjoining provinces of Shantung, Chihli, and Shansi among the hearers. The inhabitants of Hsin Chen do not favour us with their presence frequently in large numbers, but there are some of them present daily. Our audiences ordinarily are all males, women, when they call in, being directed to the ladies, who have here an opportunity of speaking to their Chinese sisters. As you may judge we have often strange audiences and somewhat peculiar experiences.

Much might be said regarding the audiences which would interest and amuse those unaccustomed to such sights. They have a pathetic side also which affects strongly the christian worker. The great majority of them can neither read nor write. Probably not more than five per cent of the Chinese in this region can do so.

The larger number burn incense to the idols and paper at the graves of their deceased friends, while in their home they worship before the ancestral tablets. Worship of God in any other form seems incomprehensible to them. The Gospel we bring is not in harmony with their prevailing beliefs. It calls them to worship a God they do not see, which to those who have never heard of any God, superior to their idols, is a thought quite foreign to their minds.

When they hear of a Saviour who was not a Chinaman, had never visited China, and was in no way indebted to the teaching of the Chinese sage, surely then he must have been a British sage doing for that country what Confucius did for China. The rewards He offers are not such as can be measured and handled readily. What they want is a Saviour who will give them abundant temporal benefits in return for their confidence. They observe carefully the customs made sacred to them by a hoary antiquity and are not disposed to receive any which differ from them. Religious matters, as that phrase would be understood by a Westerner, have never occupied their thoughts. Their minds have been saturated with superstitious notions, and these in turn make them impervious to the truth.

Mischief makers have poisoned their hearts too in many cases by telling them many things detrimental to the missionaries and their work. They naturally believe our foes and are chary of

close contact with us. It seems also to be an intuitive belief with the Chinese that they are *the people* of the world, and thus can learn but little from those inferior to them. Such and other matters that might be mentioned, place many difficulties in our way when trying to reach them.

Our Saviour and His apostles in speaking to Jewish audiences knew that their hearers already believed in one true God, though they misunderstood His teaching and purposes with men. We lack this great advantage in dealing with the Chinese. Of belief in one true God who is a Spirit we find but little trace in China.

We can take but little for granted in dealing with them, and must be content to start wherever it is possible for us to do so in making known the truth.

At times our hearers furnish us with a good text from which to preach the Gospel. Our aim is to find out what kind of hearers we have and how to reach their hearts. A few examples will help to illustrate our methods. For example, as a rule they can tell but little concerning their idols when questioned on the subject. Many of them will listen readily to some remarks on the true God whom men ought to worship, and whose heart yearns over His erring creatures in their estrangement from Him. Of conscience, God's voice they do not speak, but they nevertheless admit that it condemns many practices in which they freely indulge. From that admission we can go on to point out what gives conscience its power, and their guilt in not obeying its behests. No duty is more strongly emphasized among the Chinese than that of filial respect and obedience. It surprises them to hear that the true God has commanded children to honour their parents and attached a promise of long life to those who obey His commands. He also desires parents and children to trust Him as their Father in Heaven. How can He regard those who wilfully refuse to honour Him as such? They profess to believe in a Being who sends rain and wind from above, who also causes the earth to bring forth fruits and grain for man's use. If that Being does this for them do they ever thank him for the blessing thus bestowed? They do not claim that they love the idols but freely own to fear of them. We tell them of a God Who loves them, whom they can love and obey, and in whom they will find true happiness.

Of the world beyond the grave they profess to know nothing, believing that it is not possible for us to know regarding it. This gives an opportunity of calling their attention to the teaching of Christ regarding the eternal state of the saved and unsaved. Here we know that they all desire comfort and happiness, while only a favoured few seem to obtain what they

thus search for. We point to Jesus as the source of true happiness and abiding comfort. Many come daily in the hope of having their bodily ailments cured. They are quite prepared to trust a foreign doctor's advice on such matters, and submit to his method of treatment. There is a deadlier malady than any from which their bodies suffer. For that, God has provided an all sufficient remedy in the Son of His love. Why will they not submit to the Great Physician's treatment and trust Him implicitly also?

Thus from every stand point we endeavour to lead their thoughts from the false to the true, from dead idols to the living God, from hopelessness to hope through Christ.

Of preaching in the ordinary sense of that term, we have but little. Neither can we often tell in advance what will be the aspect of Divine truth calling for discussion. Where the preacher at home would begin by announcing a text we have instead to propound a question or two. The replies given to these will often determine what line of remark to take up. If our hearers respond readily, securing their attention may be an easy matter, while if they are unresponsive we may have a difficult task before us.

Fortunately the Chinese are candid enough to tell the speaker when his remarks are not understood, and thus he is saved a useless expenditure of strength. It is not pleasant to be told by a hearer that he does not understand what is said, but taken in the right spirit the remark is an advantage to the speaker. It often happens that he is responsible for the failure.

There are times, not a few too, in which the fault lies with the hearer. Some men seem to have made up their minds in advance that they cannot comprehend a foreigner speaking Chinese, while others seem unwilling to learn what our teaching means.

I have been cheered at times, after a signal failure in trying to get the interest and attention of one man, in turning to another, and finding that he understood easily what was said and was ready to listen.

An attempt is made daily to secure the interest of a few persons, and if success attends the effort, to speak to the others who are present through these. Speaking to all who are present seems at times like speaking to none in particular, and the speaker is rewarded by the attention of none; whereas when an individual gives attention, and answers our queries, many will follow his example. We have been surprised by the attention given at times by some persons.

It is most difficult work however getting many of the Chinese to believe that God has any regard for them individually. Some ask in surprise can God see men and speak to them? How can men know whether He loves them or not? There is so much that is unreal among themselves, in

worship they give to idols and other matters that they are not disposed to accept what we say regarding a God, who is a real God, a Saviour who is trustworthy, a Salvation which is a present and blessed reality, and an eternal home prepared for them in Heaven. A word of emphatic Christian testimony on all these great subjects contrasts strangely with the uncertainty habitual to their minds.

To such testimony there is one serious drawback in the fact that it is given by a foreigner. When our native Christians stand forward and avow their belief in the same great realities; it startles some among the hearers, and is regarded as incredible by others; yet there are those too who are impressed by what they hear and are prepared to enquire more into the matter. We hope the number will increase.

On several occasions we have been favoured with the presence and assistance of Mr. Chow, senior, the first convert in this region. He is well known throughout the district, and, if his life is prolonged, will likely render most valuable assistance in making known the truth as it is in Jesus to his fellow-countrymen. So far his testimony has been given mainly in his native city and in Hsin Chen. In both places he has witnessed nobly for his Saviour. He is a very candid as well as courageous man, takes the greatest delight daily in his Bible, and encourages our hearts by his zeal and devotion.

There are many things in the attitude of the Chinese to the gospel that strike a foreigner as being remarkably strange. One is that it does not awaken curiosity on their part. They are continually asking questions on other matters which curiosity evidently prompts. Yet we scarcely ever hear a single query from them regarding any aspect of the gospel. They freely admit to having no hope for the future, yet when informed as to what Jesus has said on the subject, they seem to have no conception whatever of the value of that assured knowledge which He alone can give men.

The doctrine of the resurrection seems to them utterly incredible. Yet when asked whether it is harder for God to call those who have once lived, to life again, than for Him to have called men into existence at first, we get no response.

They admit at once that the good men in China are very few, and the evil doers very numerous, yet know of no way whereby bad men can be transformed into good subjects, and do not believe in the way Jesus has made known. They see that one Emperor is sufficient for China, that there is only one Governor in each Province, and one Sun giving light to the world, yet seem unable to comprehend how one God only should be worshipped, and why He should be offered to the homage they give to idols.

In very many things they distinguish the true

from the false, yet worship idols of every description without ever looking whether they are deserving of such homage or otherwise. Very few among them claim that the idols are conscious beings, and laugh at the idea that such images could take notice of their devotions. It does not seem to them in any way incongruous that intelligent persons should worship gods which they regard as absolutely helpless. To the Chinaman it is sufficient that such has been done in the past and is done now. Why it has been done or should be done does not seem to enter his mind. No change seems to him to be called for.

If asked whether the Emperor would send a dead man to act as Governor, or a town select a dead man to act as a teacher, they give at once an emphatic negative to the question. If we follow this up and ask, seeing that you admit your idols to be but dead creatures, why should you choose such in preference to the true and living God of whom you now hear, the only reply is, "all men in this land do so, who in China does not worship idols of some kind?"

The number of suffering and sorrowful persons we meet is very large, yet there are not many of them who are prepared to listen with interest to an account of the comfort and peace Jesus can give to those who believe in Him.

We meet many aged men who know that they must soon step down into the valley of the shadow of death, and to their minds there is nothing but darkness and desolation in that valley. Yet the same men will smile incredulously at the thought of a Friend who offers to help them in passing through that valley, brightening their path by His presence and promises, and pointing them to the city of light, life and love beyond. I have seen aged men, not a few, get up and leave while we told them of such a Friend, remarking while doing so that they had some business on hand to which they must attend. I do not know of a single case here in which an aged person came back to inquire more fully into the truth of which he heard regarding that Friend who sticketh closer than a brother.

In writing from time to time it is my desire to tell you fairly how we see the Chinese acting while hearing the gospel message. Meantime it is sorrowful to relate that the number who take any interest in it is small indeed. This is only what our Bibles would lead us to expect. Our Saviour had similar experiences among His fellow countrymen over eighteen centuries ago.

We have been favoured with hopeful and encouraging cases at times too. I trust that at a later period I may be able to tell you of some of these coming forward to take their stand openly on the Lord's side.

Miss Mackintosh and Miss Dr. Graham joined our little company of workers in Hsin Chen in November. The prospect for an opening among the Chinese women to those willing to do Christian work is a little brighter than it was some time ago. We trust that our sisters may have many open doors set before them in this region.

MURDOCH MACKENZIE.

LETTER FROM DR. BUCHANAN.

Ujjain, April 18th, 1893.

DEAR MR. SCOTT:—

IN the early morning hours of the hot weather one has the most pleasant time to think of duty. I think of your kind request for letters and may just give you a little of my every day life.

What were we doing yesterday? On the way to the dispensary we passed the building we are putting up within the city that we expect to serve as a preaching hall and dispensary. The work has just got nicely started. We are building up to the present time of stone and lime, as I got a quantity of splendid stone for the work from the waters of the much prized Sepirn.

As you may know I am not putting up this building from the general funds of the Church, but taking a small sum as a beginning put in my hands by my father, I am getting little additions as I can. Hence, apart from the care that should always be exercised in the expenditure of mission funds, it becomes an absolute necessity in this case.

Well, yesterday morning I had reason to enforce my rule, that we will give good wages and for these wages we must have a fair amount of work done. During the week I found the masons from time to time sitting around in groups talking, treating one another to a "drink" of tobacco which last means passing one pipe around among the whole group each taking a good draw with a peculiar kind of long drawn grunt (if satisfactory) and generally seeming to think they had got into the hands of a soft padri and would be able to draw good pay for a longer time with more comfort to themselves, if they refrained from honest labor and only made a pretense of working.

I warned them, that this was not my work, that it was work for God and that they must do faithful work. So in summing up and measuring to see how much they had done, I found that they had not done more than one third of the regular amount, and then took from their own lips the statement that a man should do daily at least double the amount I found they had done.

I then told them that though I did not say what they held just now to be honest work was such, still taking them at their own words they would only get half pay. They were taken aback but I gave them to understand what they were doing. It was being dishonest towards God, and I told them that the money in my hands was no longer mine, it was God's, and that if I paid out this money without getting its value, I should be like them unfaithful. The difference was pointed out between their conduct and that of one of their own caste fellows who had promised to give for this work all the labor in iron work that was necessary, free of charge, we having to pay only for the coal and iron.

They seemed to see the reasonableness of the matter and the sinfulness of their own conduct to some extent. But after they had talked it over some of the baser element prevailed and so they did no work yesterday. They are practically on strike and came out to my bungalow last night. I gave them half pay and sent them away. What the result will be I do not know. But I am determined, that I am not going to waste entrusted funds and that I am not going to teach the people here, that the mission is willing to pay extravagantly for idling. If they come back after a day or two we shall have less trouble in future or they will then see that this sort of thing will not work.

After this I went on to the dispensary, had a somewhat hurried run through the patients, and after we had service with them. It is necessary to get through with the work quickly now as we are in the hot weather and the place we dispense in is very close and uncomfortable.

In the evening a number of Mohammedan gentlemen of the city were out for a drive. One of the ponies became unmanageable and broke the leg of the other, and they came to me first, being the European doctor. Though I do not make a profession of doctoring the lower animals, still as some men are more easily reached through one of the lower animals, than even by benefits given to their wives, I do what I can even for the dumb brutes.

(I gave medicine a short time to an agnostic's dog. The dog died but the man was grateful.)

Well, when I got out to the pony I found a small one worth about twenty dollars. I told him that so far as the worth of the animal was concerned, that it would probably be of no more use to them unless it were to be a pack pony. They said they did not mind expense. That it was a very good pony for after getting it, prosperity had come to the owner who had made some seven thousand rupees.

Mr. Yardi, a young man who has come here as a pleader in the law courts was with me, and I suggested to him in English that if this were so, now that the horse's leg was broken, perhaps all the good fortune might be broken and gone. The owner looked a little blank and reminded us of a Hindu proverb that shows the high respect in which women are held, viz., that a horse, a wife, or a house, may take a turn and bring either untold happiness or untold woe.

May 4th, 1893

Since writing the above, things have gone on much as before. Masons are again at work. Like the barrel of meal the stone is holding out wonderfully.

I was intending to send around my subscription list among Indian gentlemen but a little ruffle has occurred, that makes it appear likely that we would not get very much just now.

Chotia, a young woman about eighteen years of age, who has no husband to hamper her actions, he having fled when she was but a child, because he was responsible for a railway accident, has been showing such a keen interest in Christianity and answering questions in the Bible so boldly, that people of her caste, Deckin Brahmim, have become a little alarmed. As might be expected belonging to the pundit caste, she has many of her caste fellows in high position. In fact most of the official posts are filled by pundits e.g., the judge, assistant judge, Subah (commissioner) and many others holding such positions are of this caste.

On Sunday there was a mela at the river side, and Chotia, who had been at the morning service, went with some of the Christians to the gathering for a preaching service. When these proud pharisaical heathen saw this, they became very angry. The two Christians with their wives and Chotia were soon surrounded by a roaring mob of well dressed men. They made many threats such as beating the poor girl, shaving her head as she must now be counted a widow, turning her out of caste, &c.

The Christians finally got her home in safety though followed by this unreasoning crowd, and Monday morning Chotia told one of the Christians that the large band of men stayed till about two o'clock in the morning, giving great trouble to her and her mother.

Two women with nothing earthly to defend them but the frail Hindostani door of the house. Her father was away in Indore. It appears that father and mother have said that no one has any right to object to her learning about Christ if she wishes to do so. And the mother said that she was never afraid of harm coming to her daughter so long as she was with Christians. This is grand testimony for the triumph of Christianity.

The pundits complain that the Christians are some of them from low caste. And when high caste people boldly state that they can trust their daughter rather with these Christians than with their own caste fellows, it is a refreshing testimony to the fact that the Gospel is "the power of God unto salvation to every one that believeth."

We hear that these enlightened men rulers in the state are now going to make a rule in their caste that any girl older than ten years of age going to the mission school will be turned out of caste. The heavier chains they put on the people the sooner these chains will gall. Hence we do not fear such regulations but rather welcome them. Kesho Rao, one of our boys in the entrance class, who has become an associate member of our Y. P. S. C. C., was spoken to about his wife attending the mission school. He told them that he would be very glad if she became a Christian. (He has also told the Christian teacher to teach her plenty of the bible). The Brahmims' only reply to one who had been in the school so long taking bible prizes and knowing both the life and the teaching of the Christians was something like that given to Nicodemus only it was couched in Hindostani language, viz, "You are wholly naked no clothes can be taken from you." The figure can be better understood by remembering that it is a custom here to take even a man's little cotton wearing apparel from his head or back to pay his debt.

In view of the above we do not intend sending around just now to get subscriptions but neither do we give up our building. We leave all in the hands of Him who sitteth a king forever.

J. BUCHANAN.

MEETING OF THE F. M. COM. (W. L.)

THE Foreign Mission Committee met in Toronto on Tuesday and Wednesday, 23rd and 24th May.

Mr. Kenneth MacLennan, a graduate of Montreal College, and Miss Jessie Greir, a member of Westminster Church, Toronto, were appointed to India. Others were under consideration, but not yet decided upon.

It was agreed, that in the future, all candidates shall be required to submit to an examination, by some physician appointed by the Committee, as well as by the local family physician.

In answer to an enquiry from Miss Butler, who is to go to India as the wife of Mr. Jamieson, she was advised not to go, until she reaches at least twenty-three years of age, as in the majority of cases, they who go younger suffer in health.

A long and valuable report from Dr. Webster, was read. It was agreed to have it published in the Report in full, and on account of the large number of Societies, working in Palestine, Dr. Webster was recommended, before definitely deciding upon any point in Palestine, to visit Aleppo, in North Syria, or Cairo, in Egypt.

A request from the Presbytery of Calgary, that work should be undertaken amongst the Mormons, within the bounds of that Presbytery, was not entertained as the proper work of this Committee. The reports from India are full and satisfactory. There are applications for money, for the erection of buildings, needed for the prosecution of their work, which the revenue does not enable the Committee to grant, although it is believed the need for such buildings is very great. Mr. Wilkie has baptized eighteen Mangs recently, all heads of families, thus representing a large number of people. The hope is entertained, that many Mangs will be received soon, as great numbers are seeking for baptism. Hence, the importance of more labourers, as already the work has outgrown the strength of the Missionaries in the field.

Dr. MacKay and family are to come from Formosa to Canada this year. His report is full and encouraging; he leaves Mr. Gauld in charge of the work, with entire confidence. There are now 56 stations ministered to by native preachers.

The work in Honan is hopeful, although the iniquitous Geary Exclusion Act is causing a good deal of uneasiness as to the possible action of the Chinese as to our Missionaries. American Societies have already taken steps to make it possible for their Missionaries to leave the country whenever they may find it necessary to do so. That a Christian Government should invite, and make apparently justifiable, retaliation on the part of a Heathen Government, is deplorable.

In Alberni, Mr. McDonald is working with great energy and hopefulness, and he is ably

supported by other helpers. A grant was given him to enable him to extend the work.

Mr. Winchester is working away amid discouragements in Victoria.

The Committee expressed the appreciation of the Y. P. S. C. E., that are undertaking the support of native Helpers.

NOTES.

This month's missionary letters are interesting and instructive, giving pictures of light and shadow in nearly all our mission fields.

Dr. Marion Oliver after six years of faithful trying work in India has come home on furlough.

None but those who have been in a similar position can understand the joy of our missionaries in Efate, on finding the people of Mele, for whom they have so long worked and prayed, turning to Christ. Mr. McKenzie's letter in this issue, telling of it, is most interesting.

Rev. J. H. MacVicar and wife have arrived from Honan. Her insomnia which necessitated their unwilling home coming for a time, knows as yet, little change. It is hoped that improvement in this regard may soon permit them to return to their loved work.

Rev. J. Coffin of Trinidad has been suffering from malarial fever. On the advice of his physicians he has come to Nova Scotia, trusting that a few months at home may restore him to health. Mrs. K. J. Grant has also come home, with her youngest daughter whose health rendered necessary the change.

Mr. Kenneth MacLennan and Miss Grier have been appointed by the F. M. Com., W. D., to India. With the beginnings of what promises to be abundant harvest, there, the labourers are overtaxed and will welcome these helpers of their work. Yet there is room. More workers are needed, and more money to send them. Waiting fields but laborers few.

The General Assembly has appointed its next meeting in St. Johns. Down by the sea in June will be a pleasant change from the inland heat.

The great International Christian Endeavor Convention in Montreal promises to be largely attended. From twenty to twenty five thousand are expected and provided for. Everything has been done that can be done in the way of perfecting arrangements for its success.

We began giving reports of the British Assemblies but were not able to finish, not for want of material but for want of room. The U. P. Church of Scotland, The General Assembly of The Presbyterian Church in Ireland, and the Synod of the Presbyterian Church of England, in each of which many of our readers are deeply interested, have had their annual gathering, and of them we would like much to speak, but the RECORD is full and the press waiting.

Church Notes and Notices.

THE RECORD will be glad to publish items under any of the following headings. If there are omissions it is because notices have never been sent.

LICENSURES.

Mr. Kenneth McLennan, a graduate of Presbyterian College, Montreal, by the Presbytery of Maitla 9th May.

'ALLS.

From Dunbar, Lanark, to Mr. D. Stewart, of White Lake.

From Perth to Dr. Currie, Glencoe.

From Port Arthur, to Mr. S. C. Murray, of Neepawa. Accepted. Induction, 20th June.

The report in June RECORD of a call from Windsor, to Dr. Battsiey, was copied from public prints and was incorrect.

From St. And, Lanark, to Mr. D. M. Buchanan, Tor. Pres.

From Bishop's Mills, Brockville Pres., to Mr. S. S. Burns.

From Glenelg, etc., N.S., to Mr. J. D. McFarlane, of Studholm, N.B.

From St. Peters, C.B., to Mr. A. B. McLeod.

From Pisarico, N.B., to Mr. Pringle, Kin-cardine.

From Dundas, P. E. I., to Mr. John Gillis, accepted. Induction 27th June.

INDUCTIONS.

Mr. Anderson Rogers to be inducted, United Church, New Glasgow, N. S., 4th July.

Mr. James Wilson, into cong. of Drummond Hill, Ham. Pres.

Mr. W. Reid, into Victoria Mission, Montreal, 1st June.

Mr. John A. Black, ordained and inducted into in Roslin and Thurlow, Kingston Pres., June 12.

Mr. David Flemming, into Glenvale, Harrow-smith, &c., Kingston Pres., 13th June.

Mr. David Rattee, into Noel, N.S., 29th May.

Mr. John McGlashan, ordained and inducted into Bridgeport and Reserve, C.B., 31st May.

Mr. James Burgess, into Carleton, N.B., 23rd May.

Mr. J. J. Burns into Liverpool and Newton, 15th June.

RESIGNATIONS.

Mr. A. F. McQueen, of Huron cong., Maitland Pres., 9th May.

Mr. A. Stevenson, of Molesworth cong., Maitland Pres., 9th May.

Mr. James Laurence, of Emerson, Man.

Mr. H. McQuarrie, of Wingham, 18th June."

OBITUARY NOTICES.

Mr. William Symington, an elder of Aberarder cong., died at Sarnia, 26th May, aged 72 years.

Rev. Duncan B. Blair, D.D., was born at Strathcarr, Argyleshire, July 1, 1815. He entered the University of Edinburgh in the 20th year of his age and was a student of Dr. Chalmers. He was licensed to preach in 1844 and preached for a year and a half at Badenoch, and the Isle of Mull. In 1846 he came to Nova Scotia, and was ordained at Barney's River on the 29th of October in that same year, in the 31st year of his age; and, after a visit to Upper Canada he was settled in 1848 in the congregation of Barney's River and Blue Mountain, where he labored for more than forty years. He retired from the active duties of the ministry in 1892, and on the 4th of June last passed to his rest and reward in the 78th year of his age.

PRESBYTERY MEETINGS.

Bruce—Southampton, July 11, 5 p.m.

Berrie—Berrie, July 25, 10.30.

Calgary—Calgary, Sep. 5, 8 p.m.

Chatham, Chatham, St. And, July 11, 10 a.m.

Glengarry—Alex'a., July 11, 11 a.m.

Guelph—Guelph, Knox, July 18, 10.30.

Huron—Blyth, July 11, 10.30.

Halifax—Chal Hall, Hx., July 11, 10 a.m.

London—Lon. 1 Pres. Ch., July 11, 1 p.m.

Maitland—Wing'm, 3rd Tues July, 11.30 a.m.

Montreal, Pres. College, July 11, 10 a.m.

Orangeville—July 11, 10.30.

Owen Sound—Knox, June 27, 10 a.m.

Paris—Embro, July 4, 12 noon.

Peterboro—Peterboro, July 4, 9 a.m.

Quebec—Sherbrooke, Aug. 29, 8 p.m.

Regina—Qu'Appelle, July 11, 9.30 a.m.

Sarnia—Sarnia, July 4, 10 a.m.

Saugeen—Harriston, Guthrie: July 11, 10 a.m.

Stratford—Stratford, Knox, July 11, 10.30.

Whitby—Bowmanville, St. Fa., July 13, 10 c. m.

Literary Notices.

THE LAMBS IN THE FOLD, or the Relation of Children to the Church, and their proper Christian nurture, by Rev. John Thompson, D. D., of Sarnia, is a timely book on a most important subject. Dr. Thompson discusses the "whole subject of the relation of children and of families to the Church"—"The culture and training of the Young"—"Home Life and Family Religion" &c., with great care and from a Scriptural standpoint. This book is most cordially to be commended and should be in every house, for two reasons, (1) The transcendent importance of the subject. (2) The simple, plain, practical, yet excellent way in which Dr. Thompson has treated it. Published by Drysdale & Co., Montreal, pp. 265, price \$1.00.

THE TREASURY OF RELIGIOUS THOUGHT, has in its Treasury many good things on all subjects bearing upon Christian life and work. E. B. Treat, publisher, 6 Cooper Union, New York. Price \$2.50, clergymen \$2.00.

THE MAGAZINE OF AMERICAN HISTORY, consists as its name indicates, of articles on points of American History, and is a valuable addition to the historical treasures of the nation, Price \$4.00 per year, 35 cents per copy. The National Hist. Co., 132 Nassau St., New York.

THE LADIES HOME JOURNAL: maintains its high standard of moral, literary and artistic excellence. \$1.00 per year. Curtis Pub. Co., Philadelphia.

THE COSMOPOLITAN for May has a large number of well illustrated articles, "In the footsteps of Dickens," "The Last Days of the World," "Lumbering in the North West," "Crinoline Folly," &c. New York, \$3.00 per year.

THE CONQUEST OF MEXICO AND PERU, an Historical narrative poem, by Kinahan Cornwallis, author of "The Song of America and Columbus, or the Story of the New World." This vol., while separate, takes up the next period of history, and carries it on. To those who like to take their history in rhythmic cadence this book will be of interest as its lines flow smoothly and its phrases have a pleasing euphony while at the same time historic accuracy is not sacrificed in the least to poetic license. Published by the Daily Investigator, 52 Broadway, N. Y.

Family Circle.

HOW TO WORK FOR SOULS.

BY REV. THEODORE L. CUYLER.

EVERY pastor who is worthy of the name is a winner of souls. This is his chief business. But a widening field opens for lay-labor—male and female—in all our churches; and next to the outpouring of the Holy Spirit, the great need of the time is the development of our church-members. They can pray in public; they can sing (unless the praise of God is hired out exclusively to a paid quartette); they can visit the suffering and distribute Bibles or tracts; they can teach in Sunday-school; they can speak in the devotional meetings; and if the love of Christ is up to blood-heat in their hearts, the can work directly for the conversion of souls. Why cannot every layman who has common sense and the love of Jesus be a soul-winner? Surely they will wish they had been such, when they get to heaven.

Successful work for the ingathering of souls has four characteristics.

1. In the first place it is *Patient*. No pastors, no Sunday-school teachers or Christian Endeavorers, are fit for their post unless they have rubbed the word "can't" out of their vocabulary. The severest trial of faith in all Christian labor is to toil a great while with little or no result. "Rather slow work this," I said to Mr. Moody, twenty years ago, when he had started a little prayer-meeting in our mission-chapel. "So it is," he replied; "but if you want to kindle a fire, you must put together a few splinters, blow them into a blaze, and then you may pile on the wood afterwards." His plan succeeded; for after a half dozen persons had become warmed by the Holy Spirit, the flame spread among all the teachers, and there was a glorious ingathering of converts.

A warm hearted lawyer in my church determined to work for the conversion of an infidel in the congregation. After a while the skeptic said to him, "Mr. J—, you had better give me up as a hard case and try somebody else." But Mr. J— did not give him up until he saw him safely landed in the Church; the lawyer is now in heaven, and his convert is a Christian worker out in Colorado. Unless Ruth had been content to pick up one spear at a time, she never would have got her bag of barley.

2. The next qualification for a soul-winner is to be *Painstaking*. Jesus Christ made a long journey into the coast of Tyre and Sidon, and we do not read that He accomplished anything there except the great blessing which He brought to one Syro-Phœnician woman and her suffering daughter. That paid Him for the journey.

What pains He took with that bigoted woman, of rather loose morals, whom He met beside the well of Sychar! The longest of all His reported conversations was with her; and His disciples wondered that He spent any time at all upon such an ignoble person. If Christians would exercise their ingenuity and set themselves resolutely to work—just as many a tradesman does to attract customers—they might win converts in every year of their lives. Look out for opportunities; if they do not come to you, make them!

3. *Perseverance* is the next qualification; for all good work may come to nothing which is given up when half done. There is a lot of half-finished work lying about in our spiritual workshops. I often commend the example of Harlan Page (whose fertilizing biography is published by the American Tract Society) as the model of

godly activity. He had the gift of continuance. If he had stopped off discouraged on that winter night when he was talking to young E. F. H. at the street-corner, then it is possible that New York would have lost one of its best pastors, and our General Assembly one of its most honored Moderators. "Why do you tell that boy the same thing twenty times?" "Because," replied Susannah Wesley, "the other nineteen times will go for nothing unless the twentieth makes an impression."

God's Spirit is wonderfully persevering. It is more than likely that He may have been at work many a time on the stubborn heart of Saul between the day when he took part in Stephen's martyrdom and that decisive day on the road to Damascus. Hold on, brother!

4. But no patient and painstaking perseverance will avail without fervent, importunate *Prayer*. The Salvation Army make a great deal of what they call "knee-drill"; and we of the "regular" army may well imitate them in this, as in several other of their wise tactics. However difficult the effort to bring a soul to Christ, prayer enlists the divine power, and then victory follows. From the Apostles' day to our day, the men and women who bring in the big sheaves have been instant in prayer. The first book of the New Testament ever written contains the injunction "Pray without ceasing." Even if the lips do not utter constant words, the *desire of the soul must be constant*, and to such importunity God does not deny the blessing. Brother, sister! have you attained to these "our P's"? Then your pastor's heart will be gladdened, and your church will be strengthened, and you will get one of the sweetest joys of Heaven in advance. God will give you souls as your great reward.

AS A REFINER OF SILVER.

"Some years ago, in Dublin, a company of ladies met to study the Holy Scriptures. One of the ladies observed a peculiarity in the words. 'He shall sit as a refiner.' After some discussion, a committee was appointed to call on a silversmith, and learn what they could on the subject, and report at the next meeting. They called at the silversmith's, who readily showed them the process. 'But sir,' said one, 'do you sit while the refining is going on?' 'O, yes, madam!' he said; 'I must sit with my eyes steadily fixed on the surface, for if the time necessary for the refining be exceeded in the slightest degree, the silver is sure to be injured.' At once the ladies saw the beauty and the comfort, too, of the passage.

As they were leaving the shop, the silversmith called them, and said that he wanted to still further mention that he only knew when the process was complete, by seeing his own image reflected on the silver." So our Father, sits as a refiner and purifier of silver, while we are in the furnace of trial, and the process is complete when he sees his own image reflected.

THE REMEDY FOR SORROWS.

"If asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in his progress as the power that is to sustain him under trials and enable him to confront his inevitable afflictions, I must point him to something which, in a well-known hymn, is called 'The Old, Old Story,' told in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."—*Wm. E. Gladstone.*

Sabbath School Lessons.

July 16. PAUL AT ATHENS.

Lesson, Acts 17: 22-31 Gol. Text, John 4: 24
Memory vs. 30-31. Catechism, Q. 67, 68.

In our last lesson Paul was at Philippi, and received shameful treatment from men and a great deliverance from God.

After he was set free, he, with Silas and Timothy, travelled South-west about 100 miles to Thessalonika. There Paul preached, converts were gathered, persecution arose, and they were compelled to leave.

Driven from here Paul went on about 60 miles to Berea, where a number of converts were made, but here again persecution drove them forth and Paul went to Athens, a famous city and at that time the capital of the intellectual world.

Paul began preaching to the Jews and discussing in the market place, where the people gathered to hear and tell whatever was new. Paul had something new, they had never heard it before, and the learned men being attracted by the new teaching asked him to come away from the crowd to Mars Hill a little rocky hillock near, where the Supreme Court of Athens used to hold its sessions. Paul would be at home speaking to an audience of cultured Greeks. The lesson is an outline of his address.

I. The Unknown God, vs. 22, 23.

Men of Athens—A courteous introduction used by the greatest Greek orators, and a courteous speech follows, *Superstitious*—the idea is "very religious." It is not a contemptuous but a courteous expression. He had marked the great number of the idols and the diligence of the people in worshipping them. *Unknown*. They believed there were a great many Gods, and lest some one of them whom they knew not might be angry with them for their neglect they built an altar to him. They had a number of altars with this inscription. *Ignorantly*—This is not a term of reproach. He meant that they worshipped him not knowing his name or attributes.

Him declare I—Note Paul's skill. It was death for any private person to disturb the religion of the state by the introduction of any foreign God that had been publicly recognized. So Paul skillfully avails himself of the inscription on the altar to introduce the true God. No one could accuse him of disturbing their religion for he was telling them of an unknown God, and they had altars to such an one. God was to them indeed the great Unknown

II. The Living God, vs. 25, 29.

Made world—Not one of the gods in which they believed, but the Creator of all. *Temples*—He was not confined to earthly temples, v. 25. *Worshipped*—The idea is, "cared for," "provided for." *Given*—All comes from Him. All to Him we owe. Life, property, all belong to Him and should be freely rendered to him. *One blood*—The Bible teaches the brotherhood of man, v. 28. *Poets*—Another touch of Paul's genius. He conciliates them by referring to their poets, and he shows them that this truth is not at variance with what Greek poets had taught. *Offspring*—If, with our high powers, we are the offspring of God surely we cannot believe that God who is our father is like to images that art engraves.

III. The God of Judgment, vs. 30, 31.

Winked at—Overlooked, not that He did not hate the sin. Not that He will not judge it according to their light, but the ignorant are not so guilty as those who know and neglect. *Repent*—Light is come and His command is to give it to all.

1. The highest cultivation cannot save, apart from the Gospel.
2. While we speak truth we should do it in love and courtesy.
3. We owe ourselves and all else to God. Are we paying Him what we owe.
4. God is not far from us. Precious thought.
5. How will I stand in the judgment

July 23. PAUL AT CORINTH.

Les., Acts 18: 1-11. Gold. Text 1 Cor. 1: 18.
Memory vs. 9-11. Catechism, Q. 69.

Paul had been at Athens, the intellectual and literary and religious capital of Greece, and now he came to Corinth, the capital in commerce and the arts. He had remained a very short time in Athens, but a few weeks, he was a year and a half at Corinth. Probably the reason of his leaving Athens was persecution. He would be likely to be arrested as bringing in foreign gods. While Corinth was more worldly it was less superstitious and prejudiced and was therefore less likely to persecute and in this respect the missionaries had a fair field. Corinth was corrupt but even here the Gospel had its temple and to the church which he founded he afterwards wrote the two letters which bear their name.

1. Working at his trade vs. 1-3.

At Corinth he met with a Jewish couple who had been expelled from Rome. There had been a revolt in Judea. There were a number of Jews in Rome. They sometimes made trouble and were several times expelled. *Tent makers*—Every Jew was required by their law to teach his child a trade so that he might be independent.

II. Rejected by the Jews, vs. 4, 5.

While busy tent making during the week, Paul, on Sabbaths, kept at his work. In the synagogue the service was conducted like what we would call an open meeting, and he employed this opportunity, to teach them that their long looked for Messiah had come in the person of Jesus of Nazareth. Here as elsewhere, the Jews rejected the message, and in v. 6, we have a vivid picture of his turning from them to the Gentiles.

III. Preaching to the Gentiles, vs. 7, 11.

It was not all discouragement, many believed. Not only was there encouragement from this quarter but the Lord gave him comfort in a vision, assuring him of personal safety and of much success. Thus after sore persecutions, driven from place to place, he found a field where he could work with a measure of satisfaction, where it might have been less expected, even in voluptuous Corinth.

1. The Gospel often has its greatest successes in the worst places, showing that no place on earth is beyond God's grace.
2. Honest toil an honorable thing. Paul a tent maker, Christ a carpenter.
3. If men are lost they have themselves to blame.
4. Those opposed to the Gospel use falsehood against it to attain their ends.

July 30. PAUL AT EPHESUS.

Lesson, Acts 19: 1-12 Gold. Text, John 16: 13
Memory vs. 2-5. Catechism, Q. 70, 71.

Paul remained at Corinth for a year and a half and founded a large church. Leaving Apollos there to preach, he returned to Jerusalem and to Antioch, thus completing his second missionary journey, of about two years, in length of which three fourths had been spent in Corinth.

Early in the year 51 A.D., at the age of 52, he started on his third missionary journey. Traveling northward until he reached Ephesus, he remained there three years, revisited Greece and Macedonia, returning to Jerusalem in 58 A.D., making a tour of nearly 4 years.

At Ephesus and Corinth were his two longest ministries, in the former three years, in the latter half that time. Both were among the most influential centres of the ancient eastern world, rich, gay, thronged, voluptuous. In both, the work was blessed, and large churches founded to which afterward were written some of his letters.

This lesson tells of the beginning of his work in Ephesus.

I. The Gift of the Spirit, vs. 1, 6.

Disciples—Men who had heard of the preaching of John, and of the coming Saviour, had accepted the message and believed, but had not heard of Pentecost or the later preaching. *Holy Ghost*—This refers, not to the common operations of the Spirit by which men's heart are renewed, but to the special gift of tongues, prophecy, etc., that specially marked these early days. That this is the case is seen from v. 6, where was repeated on a small scale the scene of Pentecost.

II. Preaching the Gospel, vs. 8, 10.

Synagogue—This afforded a beginning for the Apostles in all the chief cities, pointing out to the worshippers that the prophecies which they were reading had been fulfilled, that the long looked for Saviour had come. Three months of his ministry was thus spent, but as in other places, the Jews did not receive the message and set up a bitter opposition and then Paul, leaving the synagogue, hired a hall, and for two years conducted service in it, along the lines that our missionaries do in frontier towns, or in heathen fields, where they have to meet question and argument and opposition.

III. Working miracles, vs. 11, 12.

This was one of the features of these early days. Special gifts were bestowed to confirm the message which the preachers gave, to prove that it was from God.

For the character of Paul's ministry at Ephesus, read Acts 20: 15-21, and for its wonderful success, see vs. 13, 20 of chap. 19. Paul was about leaving, to revisit other churches, when quite a storm arose, see 19: 30, 40.

1. These disciples whom Paul found were true believers but had little knowledge, showing that one may be a christian and yet ignorant of many things.

2. No one should remain ignorant when they have an opportunity to learn.

3. We all need, and may all have, the indwelling of the Holy Spirit.

3. People sometimes deprecate argument in religion, but all discussion that aims to bring out truth is helpful.

4. We have to-day gospel miracles as great as in olden time. The drunkards are made sober, the vicious reformed, liars are made truthful, the bad became good.

Aug. 6. PAUL AT MILETUS.

Les., Acts 20: 23-25. Gol. Text Heb. 13: 7.
Mem. vs. 31-32. Catechism, 72.

Last lesson saw Paul at Ephesus. Review his work there.

After his departure he revisited Macedonia and Greece, and the churches that he had founded five or six years before and then returned to Jerusalem. On his return he had not time to revisit Ephesus, but yet did not wish to pass them without any word, so he landed at Miletus a few miles distant and sent for the elders of the Ephesian church to meet him there, and to them he gives his faithful parting counsels.

1. His prospects, vs. 22, 25.

Bound. Impelled by a sense of duty. *Not Knowing*—He knew not what the result would be, he only knew that duty lay before him. And he followed that. *Every City*—What a reception! Bonds and affliction everywhere. Looking at it naturally one would suppose such a life a very wretched one, but "none of these things move me." He feared not. Yea more, his life was a glad one, a joyous course, see next verse. These three verses sum up a grand life, a noble example of heroic faith and service and trust.

II. His past work among them, vs. 26, 27.

Pure—How few there are who by neglect or by actual wrong doing, have not influenced another for evil or failed to influence for good. *Not shunned*—The promises of the Gospel, the threatenings of the law, the whole counsel of God is intended for man, and should be, must be, declared if teachers would be guiltless.

III. Paul's charge to them, vs. 28, 31.

Take heed—Two objects of care, themselves and the church. They must watch their own hearts, lest they should decline in their own christian life, and must watch their own lives lest they should be stumbling blocks to others. Further, they must feed or teach that church. *Overseers*—A responsible position. This is a solemn lesson for teachers. Then there are dark days coming that make the watchfulness all the more necessary. From without and within will evil come.

III. His own past example, vs. 31, 35.

As an additional incentive to duty, he reminds them of his own example. How earnest and watchful, v. 31. How unselfish vs. 33, 34. How thoughtful of others, v. 35.

The whole lesson is one full of grandest beauty as setting forth the ideal christian life.

1. Be sure you are right, then go ahead and leave results to God.

2. The life that follows God is a life of joy no matter how great its trials.

3. The life that is faithful in its practice and teaching is clear of the blood of souls.

4. The duty of teachers, elders, etc., to watch over others especially over those committed to their trust.

5. True christian service is unselfish. It seeks rather for the good it may do than for the reward it may get.

Acknowledgments

Received by the Rev. Wm. Reid, D.D. agent of the church at Toronto, Office, Confederation Life Building Post Office Drawer 2607.

ASSEMBLY FUND.

Wiarion	\$5 00
Luke Charles	1 00
Sydenham, St Pa	6 00
Gravenhurst	4 00
Bradford, &c	8 00
W Guilimburg, 1st	2 00
Craigvale, &c	4 00
Middle	5 00
Hillsdale	3 00
Hawkesbury	5 00
St Vincent	2 50
Carlingford	1 00
Wroxeter	5 00
Ethel	3 00
Chatham, Knox	4 00
Markdale	2 77
Avonton	5 30
Woodbridge	5 00

HOME MISSION FUND.

W Guilimburg, 1st	\$20 00
Mrs J Marten, Carluke	52 00
Beckwith	12 00
Wiarion	26 50
Keene, Friend	10 00
Bervie	6 00
Parkdale, s s	45 00
Poland	10 00
Allenford	7 55
Tor, Mrs Harris	150 00
English set	64 00
" b ch.	17 00
Calgary	25 50
Fisherville	10 00
Ingersoll (York Miss)	125 00
Paisley, Knox ch	57 75
Tor, Ben Geo Craig	100 00
Thamesville	20 00
Ethel	12 00
Friend, Layton	1 00
Oshawa, s s	5 25
M Killop	11 45
Winthrop	8 50
Motherwell, o c	12 00
Nassawaya	25 00
Wm Moore, Roslin	1 00
Friend, Uxbridge	3 00
Oncida	14 00
Brierwood	8 00
Blyth	00 50
Turin	20 00
Botany	11 00
Mesa	10 00
Free ch of Scotland	1216 66
Friend, Toronto	10 00

STIPEND AUGMENTATION FUND.

W Guilimburg 1st	\$14 00
Vankleek Hill	42 00
Beckwith	25 00
Riversdale	2 50
Emmiskillin	2 50
Bervie	4 00
Ressburn	10 00
Calgary	11 00
Fisherville	10 00
Ben Geo Craig, Tor	100 00
Thamesville	0 00
Ethel	5 00
Fergus, Melville	67 63
Belton	16 70
M Killop	4 15
Winthrop	3 50
Warwick	8 55

Brierwood	2 00
Turin	15 92
Botany	11 00
Dunblane	14 00

\$1281 47

FOREIGN MISSION FUND.

Anon, Rugby	\$ 5 00
The Ridge	3 00
Wiarion	26 50
Friend	5 00
Tithe Money	1 00
Emmiskillin	2 00
Bervie	5 00
Turin, o c	4 00
Parkdale, s s	45 00
Poland	2 50
Quilt, Spanish Riv	5 00
Tor, Mrs Harris	100 00
Calgary	7 50
Fisherville	5 00
Paisley, Knox	79 90
Mamitou	15 00
Ethel	6 00
Friend, Hullett	10 00
Oshawa, s s	5 25
M Killop	8 53
Winthrop	8 00
Bayfield Road	20 00
Nassawaya	35 00
Carleton Pla, Zion	80 00
Wm Moore, Roslin	2 00
Mont Crescent	100 00
Oncida	15 50
Moore, Burns	21 18
" s s	21 18
" o c	2 62
Brierwood	2 00
Millbank	10 00
R Kilgour, Tor	50 00
Mesa	10 00
Stud mito box	5 00
" "	5 00

KNOX COLLEGE FUND

Peabody	\$ 3 35
Exeter	11 00
Mrs Harris, Tor	25 00
M Killop	4 00
Winthrop	6 00

KNOX COLLEGE SCHOLARSHIP FUND.

Rev R Y Thomson, B.D.	\$75 00
-----------------------	---------

KNOX COLLEGE ENDOWMENT FUND.

Arthur	\$ 4 00
Ben Geo Craig, Tor	1000 00

MANITOBA COLLEGE FUND.

Mrs Harris, Tor	\$25 00
Ethel	1 00
M Killop	00 55
Crawford	4 00

WIDOWS AND ORPHANS FUND.

Peabody	\$ 3 17
Keene	20 00
Bervie	2 00
Carlingford	4 00
Ethel	4 00
M Killop	3 00
Winthrop	2 00
Avonton	5 50
Woodbridge	10 00

Ministers Rates.

Rev W F Allen	\$ 8 00
" E F Torrance	8 00
" Jos Hogg	12 00
" D L Mackechnie	8 00
" J B Duncan	8 00

AGED AND INFIRM MINISTERS FUND.

W Guilimburg 1st	\$ 8 60
Rocky Saugeen	4 00
Peabody	1 85
Keene	23 00
Emmiskillin	1 00
Bervie	3 00
Boscurvis	7 50
Carleton, Mayo	2 50
Poland	5 00
Rockland	2 00
Alberton	3 00
Onondaga	1 50
Allenford	1 00
Carlingford, Tor	5 55
Mrs Harris, Tor	150 00
M. doc. St Peters	14 00
Ethel	2 00
M Killop	4 00
Winthrop	3 50
Warwick	8 55
Berry Sound	6 00
Wiarion	2 75
Avonton	15 75
Mamitou	8 00
Gamebridge	5 70
Woodbridge	6 00

Ministers Rates.

J M Neil	\$15 00
A M Donald	4 00
J Cumberland	3 75
G Porteous	5 00
J Geddes	7 50
J Melroy	4 50
W F Allen	3 75
Dr Ure	15 00
D McDonald	4 00
D H Hodges	25 00
E F Torrance	8 00
Jos Hogg	12 00
D L Mackechnie	8 00
J B Duncan	4 00
J Gallahar	13 00
M W Maclean	35 85
J M Aull	6 10
J Gray	5 00
T G Thomson	9 00

JEWISH MISSION.

Friend	\$10 00
Parkdale, s s	20 00
Leaskdale	3 00
Flossie Webster	12 00
Amicus	5 00

ERROMANGA, &c.

H L Sutherland	\$10 00
----------------	---------

MCALL MISSION.

Galt, Knox	\$ 6 00
------------	---------

KNOX COLLEGE STUDENT MISSION SOC.

Anon, Rugby	\$10 00
Galt, Knox	6 00
Woodstock, Knox	16 00

DR. PATON'S MISSION—NEW HERRIDES.

Friend	\$50 00
--------	---------

A & I MINISTERS ENDOWMENT FUND.

Toronto	\$ 3 00
Whitby	10 00
Ottawa	10 00
Hespeler	50 00
Allan Gilmour	250 00
Westminster	0 00
Dunbarton	15 00
Drummond Hill, &c	300 00
Montreal	159 00

Received during May by Rev. P. M. Morrison, Agent at Halifax, Office 30 Duke Street, Post Office Box 338.

FOREIGN MISSIONS.

Halifax, Park St	\$ 75 00
Greenfield & Flov'l	5 75
Milford, C.E. debt	3 00
Antigonish, C.E.	60 00
Antigonish, b cl	95 00
Antigonish	0 00
Antigonish, s s	25 00
Estate Thos Fulton	5 00
Elmsdale, s s	15 32
Miss Tupper	5 00
Charlottet'n, Zion, s s	54 00
Noel adl	00 65
Ilx, St John's, C.E.	18 10
Parlmouth, C.E.	12 00
Shediac	7 05
Kincardine	12 00
Lunenburg	75 00
W River & Green Hill	113 65
Churchville	5 50
Alexander Campbell	20 00
St John's, St And.	20 00
Thankoffering	10 00
Brookfield, P E I	3 75
St John, St Ste Aux	60 00

\$758 78

HOME MISSIONS.

Greenfield & Flov'l	11 00
Antigonish, b cl	95 00
Rev Mck Henry, ret'd	89 50
Charlottet'n, Zion s s	14 00
Cove Head	33 80
Port Mulgrave	2 00
Kincardine	21 00
Alex Campbell	20 00
Brookfield, &c, P E I	3 50

North West.

Alex'r Campbell	30 00
-----------------	-------

AUGMENTATION FUND.

Greenfield & Flov'l	\$10 00
Cow Bay, Hx Co	12 00
Rev G McLeod, ret'd	12 50
Estate Miss Cowan	2 00
St John's, St And.	38 00
Brookfield, &c, P E I	19 15

COLLEGE FUND.

Hx, Park St	\$49 75
Int. G G Sanderson	75 00
Cove Head	9 00
Thornburn & Suth Riv	7 00
Dixley & Bay View	6 00
Brookfield &c, P. E. I	4 00

MANITOBA COLLEGE FUND.

Antigonish	\$ 5 00
------------	---------

AGED AND INFIRM MINISTERS FUND.

Greenfield & Flov'l	\$ 1 50
Rev F F Fotheringham	5 00
Int Mrs R M Gumminger	6 00
Antigonish	5 00
Int John P McAllan	36 00
Int M G Henry, ra	35 00
Mabou	5 00

\$ 73 50

Received by Rev. Robt. H. Warden, D. D. Presbyterian Office, Box 1839, Post Office, Montreal, to June 6th 1893.

FRENCH EVANGELIZATION.

Already ack'gd.....	\$728 90
W Guilimbury, 2nd..	5 50
St John's.....	5 00
Grand Valley.....	3 00
Tor. Bloor St ss.....	35 00
Burlington.....	10 00
St Mary's, 1st.....	16 6
Wyoming.....	1 00
Appin.....	7 05
Markham, St John's.....	14 00
" " St And.....	16 00
" " ss.....	19 00
Will & Flora Greig.....	1 00
Temperance.....	8 00
Waterloo.....	10 00
Broadview.....	1 00
Tithe Money.....	1 00
J H Fidler.....	10 00
Friend, Vernon.....	5 00
Miss J McMartin.....	2 00
Per Geo Duncan.....	146 00
Bess River, N.S., co.....	10 83
Hensall, Carmel.....	38 00
Mandaumin, ss.....	8 00
Nairn, St And.....	12 00
In mem. Mrs J M.....	25 00
McGregor.....	121 66
Free ch of Scotland.....	20 00
Per Rev T O Ferry.....	20 00
Escumincac.....	7 5
Russelltown.....	10 00

Per Rev P. M. Morrison, Hl.

Gren'ld & Flor'v.....	\$2 20
Kincardine.....	7 00
Milford & Gays R.....	38 84
Bathurst.....	7 42
Bellefune.....	3 40
Youghall.....	1 45
Dunlap.....	0 75
Brookfield & Co, P E I.....	2 25
Gays River.....	1 00

Per Rev. Dr. Reid, Toronto

Bervio.....	\$2 00
Poland.....	2 50
Parkdale, ss.....	30 00
Exeter.....	20 00
Allenford.....	7 75
Ethel.....	6 00
Friend, Hullett.....	10 00
McKillop.....	8 50
Winthrop.....	4 00

POINTE-AUX-TREMBLES SCHOOLS.

Friend, Rugby.....	\$ 5 00
Tor. Bloor St, ss.....	50 00
Grafton, ss.....	5 00
Jas Laidlaw.....	2 00
Jasper, ss.....	6 00
Win. Knox, ss.....	50 00
Killan Mission, ss.....	24 25
Woodstock, Knox, ss.....	50 00
Colquhoun, ss.....	3 00
Miss M. Lowry.....	2 00
	\$197 25

Coligny College.

Miss M. Lowry.....	3 00
	SPECIAL.
Est. Mrs. F Johnson.....	\$2038 51
	PRESBYTERIAN COLLEGE, MONTREAL.
	Endowment Fund.
Already ack'gd.....	\$518 72
Kinburn.....	31 00
Dr R Campbell, Mont.....	50 00
R Walker Sr Lowry.....	2 00
Apple and Gravel Hill.....	25 00
Rev D D McLennan.....	10 00
Allan Gilmour, Otta.....	250 00
P. S. Ross, Mont.....	34 00
Hon E H Bronson, Otta.....	166 67
J R Booth, Otta.....	100 00
	\$1188 39
	Ezegetical Chair, &c.
Already ack'gd.....	\$35 00
P S Ross, Mont.....	50 00
	\$ 85 00
	Scholarship Endowment Fund.
Beq. Rev Jas Sinclair.....	\$600 00
	Ordinary Fund.
Ham. McNab St.....	\$20 00
Russelltown.....	8 00
	\$ 28 00
	Scholarship Ordinary Fund.
Dr MacVicars, b cla.....	\$50 00

Received by other Treasurers.

MANITOBA COLLEGE. Received during May

Ordinary Fund.

D. McArthur and Dr. King, Treasurers.

From Congregations.

Per Rev P Morrison \$ 215 61

" Dr Reid.....484 44

\$700 05

Building Fund.

A. MacDonald and Dr. King, Treasurers.

Rev Dr Robertson, 2 pt.....\$50 00

Jno H Campbell, 2 pt.....175 00

Justice Taylor, 2 pt.....500 00

Dr King, 3 pt.....1000 00

J W Kigour.....150 00

W B McMurrich, 2 pt.....28 00

Alex Turner.....100 00

Robt Kilgour, 1 pt.....100 00

Hon Geo Bryson.....100 00

Thos Blackwood.....100 00

Rev Hugh McKay, Furn.....45 00

P LaPrairie, ladies'.....45 00

\$2393 00

Prov ack'gd.....15,079 50

\$17,472 50

TEMPER.

Starve your temper. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a minute or two be difficult to control yourself; but try it. Force yourself to do nothing, to say nothing, and the rising temper will be forced to go down, because it has nothing to hold it up. The person who can and does control tongue, hand, heart in the case of great provocation is a hero. What is gained by yielding to a temper? For a moment there is a feeling of relief; but soon comes a sense of sorrow and shame, with a wish that the temper had been controlled. Friends are separated by a bad temper, trouble is caused by it, and pain given to others as well as self. That pain, too, often lasts for days, even years sometimes for life. An outburst of temper is like the bursting of a steam boiler; it is impossible to tell before what will be the result. The evil done may never be remedied. Starve your temper. It may not be worth keeping alive. Let it die!—*The Churchman.*

THE HIGHEST EXPRESSION OF JOY.

Jesus Christ calls you to happiness, not through self-indulgence, but through self-sacrifice. The cross that he bears, he bids you bear; the suffering he took for love's sake he lays on you, or asks you, rather, to lay upon yourself. There is higher happiness than indulgence of self; it is a sacrifice of self for the sake of love. Is there any happiness in this world of ours like the delicious happiness of a mother? In this strange symphony of our human life the minor and the major keys are twined together, and life passes from one to the other with transition so rapid as to be bewildering. Did you ever think that the highest expression of joy is a tear, and the highest expression of sorrow is a tear?—*Lyman Abbott.*

" I WOULD BE PATIENT FOR A LITTLE."

These were the words which I heard a poor wife, who was an invalid, saying to a husband who was cross and impatient with her. She felt that she could not last long with her racking cough, and quietly remarked; "If I were you, I would be patient for a little." We should be more patient if we reflect that the state of things to which we object is generally a transitory one. Do you not get on well with your husband or wife? All too soon death will separate you. Is your child tiresome? It is the effect of immaturity; the tree will soon be grown up. Are you in pain? If severe, it will not last long; if it last long, it cannot be very acute. Are you unable to suffer fools gladly? You would be enabled to do so if you reflected that we poor fools cannot be come wise in a moment; you must give us time. Is the world all wrong? The Lord is at hand to set it right, and he is on y not in a hurry because he is eternal. "If I were you, I would be patient for a little."

Published by Authority of the General Assembly of The Presbyterian Church in Canada.

The Presbyterian Record.

50 cents yearly, in advance. In parcels of 5, or more, 25c.

The Children's Record.

30 cents yearly, in advance. In parcels of 5, or more, 15c. Subscriptions, for part of the year, may begin at any time, but must not run beyond December.

Please order direct from this office, and remit by P.O. order or Registered Letter.

EDITOR: REV. E. SCOTT.

Office, Y.M.C.A. Building, Montreal.