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The
Presbyterian Record

OF THE
PRESBYTERIAN CHURCH
IN
CANADA.

JANUARY, 1894—DECEMBER, 1895.

VOLUMES XIX, XX.

REV. F. SCOTT, EDITOR.
PRESBYTERIAN OFFICES,
MONTREAL.

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No. 1.

THE NEW YEAR.

IT is night. A thick mist deepens the shadow. Wharflights twinkle making darkness visible. The salt sea air blows fresh and strong. Crowds hurry to and fro. All is ready. The great ship casts off her moorings, swings out into the stream, heads seaward, and drives on through the gloom.

She is freighted with human life that sees not, knows not, what is before it, the storm and tempest that may come; and yet, save the sadness of parting, there is hope and joy. Why this? Above the unknown rises the known, the knowledge, or belief, that the ship is strong and safe, that the officers and crew are capable and faithful, and that they will bring her safely to her desired haven.

The new year receives its living freight, drops down with the tide and takes its trackless way. With it as with the ship there is the known and unknown, the parting tear, the song of joy.

What mystery lies before us. Who can open the book or loose the seals thereof, and read in advance the history of the coming year? Some who embark upon it in comfort and luxury will suffer want before the voyage is done. Friendship's roll will change. Loved ones will be taken, and hearts that sing will sigh. Health will give place to sickness. The bounding step will still. Wearisome days and nights are in store for some who are now rejoicing in their strength. Death too haunts that visionless future. His arrows fly thick and fast, and never miss their aim. Many a voyage is cut short in mid-ocean as over the taffrail a body drops into its self-made grave. With how many has the past year parted on the way! What unexpected millions will the New Year bury ere it reaches the end.

Are any, or all in succession, of these changes, in store for me, as I read, ponder the past, peer into the future, or join in the gladness of the glad New Year, and echo answers—"year."

But while we know not what the year, or even a day, may bring forth; while the unknown seems to shroud all in darkness, the known is

greater still. It oversteps, surrounds, enwraps, the unknown. We know that God reigns, that our Heavenly Father, all mighty, all knowing, all loving, has that future in His hands, that it is but a part, mysterious though it may seem, of His all wise plan. Yea more, we know that that future can bring nothing to us but the best that our Heavenly Father's wisdom and love can devise and provide. He may send loss, bereavement, sorrow, sickness, death. He may cause us bitter tears and pain, even as a true earthly parent is sometimes compelled in faithfulness and love to deny a child what it may wish and cause it disappointment or suffering, but His loving kindness will He not take from us nor suffer His faithfulness to fail. He who withheld not his own son but delivered Him up for us all, how shall He not also with Him freely give us all things. Yea, we know that all things work together for good to them that love God.

Whatever that unseen, unknown, future may have in store for us, be it ours to do with our might what our hands find to do, to fill, in humble, trustful, faith and love, our place in life, that when the end comes, be it near or far away, it may bring to us—"Well done, good and faithful servant."

DEATH OF THE PREMIER.

SUDDENLY, in a moment, at the zenith of his fame, in the Royal Palace, the guest of the Queen, he was stricken.

Canada was startled as seldom in her history. For the moment the noise of party contest is stilled and all unite in paying tribute to the memory of the nation's distinguished son and statesman, and in tendering heartfelt sympathy to the mourners in the desolated home.

His memory is being honored by the Empire, and by its Sovereign, as colonist was never honored before; a warship is sent to bear his remains to his native land, while upon his coffin with her own hand, the Queen places a laurel wreath.

But how often in such cases is fulfilled the Scripture, "Man goeth to his long home and the mourners go about the streets." The tribute of

respect is paid, and the busy world sweeps on as before, unheeding the lesson.

Such should not be. The world's sorrows must not stop the world's work, but they should give wisdom in the doing of it. God has for men a lesson in all His Providences, and theirs is the loss if the lesson be not learned. In this sudden sad event He speaks very loudly.

He speaks to rulers and to all in authority, giving warning that soon, and perhaps suddenly, they may be called upon to give an account of their stewardship, not merely to the people whom they represent, but to the supreme ruler, whom they also represent, for "All power is of God, the powers that be are ordained of God." Of kings He is The King.

He speaks to those who may be climbing ambition's heights, with longing eyes upon its peaks, reminding them that those peaks are not their final destiny, that death too is there, and bidding them look higher, and make earthly power and glory tributary to Him from whom it comes.

He speaks to the lowly, bidding them envy not earthly greatness, for difference in position, is but difference in responsibility and service; and great and small alike must soon lay aside all trace of earthly distinction, and appear, "a plain and unvarnished company of men and women" before that God who looketh not at the outward appearance but at the heart.

He speaks to those in active life, charging them to "do with their might what their hands find to do, for the night cometh when no man can work."

He speaks to homes, showing dwellers there that home ties must soon, and perhaps suddenly, be broken, and pleading with them so to live that when the parting comes, it may not leave behind it in memory the sting of bitter, vain, regrets.

He speaks to workers for God and humanity, urging them be faithful, "redeeming the time," for opportunity for service will soon be ended.

He speaks to the careless, warning them of the uncertainty of life, telling them that "Now is the accepted time, now is the day of salvation"; while God waits, and the Saviour invites, and the Spirit strives; and bidding them "Prepare to meet thy God."

He speaks to all, reminding us that this is not our rest, that here we have no continuing city, that our life is but a vapor which appeareth for a little and then vanisheth away, that whatever is done in the way of working out a higher destiny for ourselves, or of fulfilling "the chief end of man," "to glorify God," must be done quickly.

Let the voice of God with the opening year, not pass unheeded. It may be that "This year thou shalt die."

TO THE MINISTERS OF OUR CHURCH.

BY REV. J. FRASER SMITH, OF HON/TN.

DEAR BRETHREN,—

For the past seven months I have been laid aside from the active duties of the Master's service, and during that time I have had ample opportunity to think about my brethren in the work, and to pray very earnestly for the extension of the Saviour's Kingdom throughout the whole world.

At present I am not able to do very much in the way of visiting congregations, consequently it has been laid upon my heart and conscience to address this circular letter to all my brother ministers in connection with the Presbyterian Church in Canada. I trust this Christmas message may be received in the spirit in which it is sent, and my earnest prayer is that God will bless us more and more abundantly as the days go by.

God has greatly blessed us in the past in order that we in our turn should become a source of blessing to others, and only to the extent to which we allow ourselves to be so used, do we realize the main object for which the Church of God was established upon this earth.

If even one-half of the members in connection with our church at the present time were led to acknowledge their individual responsibility for their own share of the Master's work, and were willing, as in the sight of God, to accept their position, there would be no lack of men or means in any department of the Lord's work. Let us remember, however, that the work of the Lord is one both at home and abroad, and while our church, for the sake of convenience, has divided the work into different departments, there is no such distinction in God's word, and, no matter how interested we are in a particular scheme we should not on that account disparage or neglect the other divisions of the same great work.

A number of the ministers of our church consider that one-tenth of their income belongs to the Lord, and besides, they maintain that they are required to give "free will offerings" over and above the Lord's portion. Many, however, do not realize their responsibility to so great an extent, and therefore they do not urge their people to adopt this standard. Besides, in many of our congregations there is no systematic plan adopted for collecting funds for the schemes of the church, and, it is to be feared, that some ministers refrain from advocating too ardently the claims of missions, because they are afraid that the general contributions of the congregations may be lessened thereby.

As a natural result, those in charge of the different branches of the Lord's work are crying for more funds. The call is urgent. Doors are open on every hand; men and women are ready

to go, and we, as watchmen on the walls of Zion, must earnestly and conscientiously face the problem.

I believe that we can do very much to bring about a more satisfactory state of affairs, and, first of all, let us pledge ourselves to begin with importunate prayer.

To this end I would suggest that we devote a few minutes at noon of each day for the first eight days of 1895, waiting upon the Lord in private, and, if possible, set apart Sabbath, January 13th, for the purpose of bringing the matter before the congregations somewhat in the light of Malachi 4: 8-12. Secondly, can we not pledge ourselves to give the Lord *at least* one-tenth of our salaries for 1895, and resolve to tell our people that we are doing so, and urge them to adopt a like standard?

Our salaries last year amounted to the sum of \$921,395. If we give *one-tenth* of this sum next year it will amount to \$92,139. Supposing we give *only* one-half of this amount to the mission work of the church, and allow the other half to be divided among the other schemes and the regular congregational work. Even then we will be able to give \$46,069, or exactly one-fifth of the grand total given last year for Home Missions, Augmentation, French Evangelization, and Foreign Missions. The total amount given last year for the above schemes, including what was collected by the W. F. M. S., was \$230,311. We can *easily* give one-fifth of this sum, and I believe that each minister can persuade, on an average, two men in his congregation to give an equal sum with himself, and thus from only three families in each congregation we might secure three-fifths of the amount given last year. Besides, in answer to our prayers, we feel assured that our earnest endeavors with the remainder of our members will result in such liberal offerings that the treasury of the Lord *will* be full.

Wishing you a glad and prosperous New Year, I remain, your brother in the work.

106 Bay Street, North Hamilton.

December 12, 1894.

It is not often that preachers have the privilege of listening to a sermon. The above is excellent in matter, in manner, in spirit, in condensation, in brevity. It now remains for us to do what we ask our congregations to do when we preach to them, viz., to put it into practice, and then to practice what we preach. Ed.

Owing to an error, the page of "Church Notes and Notices" does not appear this month.

If any wish for free parcels of the RECORD or *Children's Record* for free distribution, please send for them.

Do not forget the *Children's Record*, the young people's paper authorized by our Church, and the only one that tells of our own mission work.

Our Home Work.

If some phases of Home Work appear at any time to receive in the RECORD more prominence than do others, it is simply because material is furnished. If all Conveners, Secretaries, &c., were to use the RECORD as they might, both Church and Work would profit. The RECORD gets what it can and tries to make the best use of it.

Knox Its income is derived from two sources **College.** only, viz.: Interest from endowments and congregational contributions. A fall in the rate of interest from 7 p.c. to 5 p.c. per annum on the endowment, has lessened the former by nearly \$2,500, while congregations, under the mistaken idea that less is needed than formerly, have fallen off in their contributions from \$6,227 in 1891; and \$5,608 in 1892 to \$5,000 in 1893. The mortgage of \$26,500 was not removed at the Jubilee, \$20,000 of it remains, on which interest must be paid. The attendance and success of the College in all other respect is greater than ever before, but the present income is insufficient to meet even current expenses, and the Board appeals to the church to remember the needs and work of the institution and the necessity of largely increasing the annual contribution to its maintenance.

Pres. College In consequence of certain necessities **Montreal.** sary repairs in the Buildings, there is required this year a larger sum than usual for the maintenance of the Presbyterian College, Montreal. Over and above the interest on the Endowment fund and the guaranteed salary of one of the Professors, about \$7,500 is needed. To this date less than \$200 have this year been received from congregations of the Church. Last year the ordinary revenue was insufficient to meet the expenditure by about \$1200. A special effort was put forth and the deficiency was made good by a few friends in Montreal. This cannot be repeated and ought not to be necessary if the congregations of the Church would but respond to the appeal made by the college authorities. Last year only 134 congregations contributed anything to the college, and fully one half of the total amount received came from the congregations in Montreal city. Upwards of 750 congregations in Ontario and Quebec contributed nothing. The claims of the college for support from the whole Church are manifest. It is the Church's Institution; it is doing the Church's work; its ninety-four students are drawn from, and its 226 graduates are laboring in all sections of the Church. Apart from its own work, some of its professors are giving help to the Church in the North-West by lecturing in Manitoba College in connection with the summer session, their salaries thus far being paid in full from the funds of the Montreal College. So that thus far the institution has a claim on the sympathy and support of the whole Church.

AUGMENTATION FUND, WEST.

BY REV. D. J. MACDONNELL, CONVENER.

Collection, 20th January, 1895.

WE recognize the value of a settled ministry as compared with casual or constantly changing supply. We believe that the Church is one, and that the strong should help the weak. On these simple principles the Augmentation scheme is based.

Ample testimony has been borne to the beneficial effects of this scheme by the Presbyteries which have large and needy districts to oversee. During the past eleven years no fewer than 155 congregations have reached the point of self-support through the aid given from this fund—an average of *fourteen* each year. On the other hand, ordinances have been maintained in some sparsely settled districts, where there is little prospect of growth, and where self-sustaining congregations are an impossibility. The Church cannot allow her children to starve when thus placed in adverse circumstances.

The good done is great. The amount of money required in order to do it is not large—only about \$30,000. The furnishing of help to this extent this year will put hope and courage into the hearts of ministers and people in 150 weak congregations. That these augmented charges deserve help in the overwhelming majority of cases is evident from their high average contribution for ministerial support, viz., \$7.02 per communicant, as compared with the average of \$4.64 in the whole Church for the same object.

Many of the Presbyteries in Ontario and Quebec have been visited by deputies appointed by the Augmentation Committee, and the remainder will be overtaken in due course. The reception given to the deputies has been very hearty. Steps have been taken to secure the reduction of grants in certain cases. Earnest effort has been promised in order to secure the contributions asked from the several Presbyteries. The Synod of Manitoba and the N. W. Territories has also had the matter under consideration, and a stirring appeal concerning both Missions and Augmentation has been issued by the Synod's Committee to the ministers and people of the west.

After all, however, the resolutions passed by Synods or Presbyteries must be carried into effect by the ministers, elders and members of the several congregations, else they will be barren of results. Is it too much to expect that

EVERY CONGREGATION

which has a settled minister will give to this fund in proportion to its ability? Will Mission Stations and Sunday Schools and societies think of the claims of these needy charges? Will the spirited and liberal congregations in each Presbytery take upon themselves some extra burden in this matter to make up for the defi-

ciencies of those which may be illiberal, or indifferent, or prejudiced?

If no better method has been adopted, a special collection should be made on the day appointed by the General Assembly,—20th January, 1895— or as soon thereafter as possible. Envelopes may be obtained, if desired, on application to Rev. R. H. Warden, D.D., Box 1839, P.O., Montreal. Copies of the leaflet issued with the November *Record* may also be obtained from Dr. Warden for distribution.

The Committee earnestly hope that congregations which are now allocating the money raised for the schemes of the Church during the past year will give due weight to the claims of this Fund, and that there will be enough in the treasury to pay grants next April without reduction.

FRENCH EVANGELIZATION.

With the advent of the season when congregations, Christian Endeavor, Young People's Societies, Missionary Societies and Sunday schools meet to distribute their gifts, we humbly ask them to remember French Evangelization, in common with the other great and needy claims of our church's work.

A million and a quarter of our fellow Canadians of French origin know practically nothing of the "good tidings of great joy to the people." It is a sad and appalling fact. They are victims and not abettors. They have been brought up in the Church of Rome and are still more or less under her influence. The faithful hold her teaching as the gospel and reject all else.

Thousands, jaded by the lifeless rites and heartless exactions, refuse to recognize the claims of the gospel, and without investigation, declare it to be another form of the same old "religion." Many with a soul hunger which they cannot understand listen to it eagerly and either embrace it openly, taking the consequence, or secretly avow their faith in its teaching and outwardly conform to Romish practices, having so great a fear of their fellowmen.

A few extracts from November reports of colporteurs and missionaries will give an idea of the conditions of their work:—

"I distributed 356 tracts and sold one Bible and three New Testaments and forty-six tracts; I visited 276 Roman Catholic and 28 Protestant families. I could only read passages of Scripture with seven of the Romanists."

"Our work was going well, but the Curé made a terrible attack upon us and threatened to excommunicate all who came to our school. Many of the people are greatly dissatisfied with the manner of the Curé's speech, and they come to visit us so that we have many visitors. I am well received everywhere I visit, and what gives me joy is to see old Roman Catholic men come to our meeting."

"My first baptism was in very interesting circumstances. The daughter and mother gave themselves to the Saviour at the same time. This gave rise to much persecution, so that I remained on the ground. At each meeting we had varying number of Roman Catholics, as many as twenty-eight being present at one time. Besides, two pupils from this place set out for Pointe-aux-Trembles the first week of November."

"Our work is progressing. A whole family have been attending very regularly for five months and we have every reason to believe that ere long they will unite with us and sever their connection with Rome. Our S. S. cheers us very much and is growing in number and interest.

The work in the Mission day schools is very encouraging, fully one half of the attendance coming from Roman Catholic homes.

About one hundred and eighty applications for admission to the Pointe-aux-Trembles schools were accepted, the majority being Roman Catholics. The present session promises to be the best in the history of these schools.

The following are noteworthy departures: The congregation of Kinnear's Mills volunteered last spring to bear one-half the expenses of a French missionary to work in the neighbourhood. The missionary met with much success. The adjoining congregation of Inverness invited the French people to their October communion service. Twelve of them were present, two of them sat at the Lord's table. The service was conducted in French and English.

In the same church was conducted last month by our missionary from Quebec the funeral service of an aged French-Canadian who was baptized last July in his seventy-second year, and became a member of our church, although for years a Protestant. The priest declined of course to let him be buried in the parish cemetery, but said, "he was a good man it will be all right with him." The pastor of the church, Mr. Sutherland, says, "about 70 French Roman Catholics, besides the French and English Protestants, were present. The Roman Catholics appeared to be delighted with the sermon; with eyes and mouth wide open they listened with remarkable attention for nearly an hour. In fact, I never saw a congregation more impressed with the Gospel, many were in tears."

Last week the pastor of the Kinnear's Mills congregation, Mr. Whitehead, told his people "that this effort to evangelize their neighbors was the best thing they had ever done for themselves and the Saviour," and pointed out among other results their greatly increased contributions to all the missionary schemes.

Congregations of Glengarry Presbytery undertook last spring the full support of a French missionary to labor within the bounds, in addition to their contributions to the scheme. The missionary has been able to do much good work.

Some of the first fruits were gathered on the 9th inst., when five French Canadians were baptized and received by the session of Knox Church, Cornwall, of which Mr. Hastie is pastor. The communion service was conducted in both French and English. The missionary says, "We are forming a French congregation in Cornwall with 11 French Canadian members and 15 adherents.

Will not many congregations, societies, and schools, undertake the full or partial support of a mission or missionary, and secure the impulse and blessing that come from contact?

There are many who cannot do this, but will they not do all they can, to increase, if possible, their help in this great work.

An outpouring of the Holy Spirit is needed; money is needed. Will you not sincerely pray for the one, and gladly help provide the other, and so the Gospel will win its way in spite of fanaticism and indifference, ignorance and superstition, error and sin.

At this date the Treasurer reports deficits in the Pointe-aux-Trembles, and, ordinary French Evangelization Funds, of \$3,500 and \$8,500.

Contributions should be addressed to the Treasurer, Rev Robt. H. Warden, D.D., Box 1834 Post Office, Montreal.

Relying on your hearty co-operation,

D. H. MACVICAR, D.D., LL.D., Chairman.
S. J. TAYLOR, Secretary.

MONTREAL, December, 1894.

Colligny College. The Rev. Dr. Warden writes: **Ottawa.**

"The term now closing has been the most successful in the history of this young ladies' college since it became the property of the church five years ago. There has been an attendance of thirty-five resident, and nearly sixty day pupils, and very satisfactory results have been attained. The teachers are not only experienced and accomplished, they are earnest Christian ladies devoted to their profession and to the best interests of the pupils committed to their care. The home life of the College is that of a happy Christian family. A Christian Endeavor Society has been organized and has been found most helpful in the religious training of the resident pupils, all of whom are members.

The class rooms have recently been re-furnished with the most modern desks and seats, and other improvements have been effected in the interior of the building which is now in comfort and in general fitness for educational purposes second to none in Canada. The next term commences on January 8th. As there are only vacancies for a few additional boarders early application for admission should be made. On the College property there exists a debt of \$25,000 which is found to be seriously embarrassing. As the institution was purchased by order of the General Assembly the whole church is responsible for this indebtedness, and it is earnestly hoped that congregations in allotting their missionary and benevolent contributions will remember this department of the church's work and apportion a share of their funds towards the removal of this debt."

POINTE-AUX-TREMBLES SCHOOLS.

The attendance at these well known Mission schools this session is one hundred and sixty-six, more than one-half of whom come from the homes of French-speaking Roman Catholics. The principal in a recent circular to the friends of the schools says among other things:—

“At the same desk sits a boy of twelve years and a young man of twenty-two, who learn together their alphabet. In the same Sabbath-school class you can see two girls reading in the same Bible. One of them is a firm Protestant, while the other is a staunch Roman Catholic, who has spent several years in a convent. She sincerely believes that there is nothing good or true beyond what has been taught to her. She walks to the Bible class or to the chapel with distraction and with the deepest conviction that she will live and die a Roman Catholic.

Among our boys and girls there are many who belong to divided families, where the father is Protestant and the mother Roman Catholic, or *vice versa*. A father sends his boy to us in order to save him from superstition, but when the child leaves home his mother places holy medals, scapularies and beads round his neck. The father says such things are useless, but the mother assures her son that without faith in their efficiency he cannot be saved.

What a perplexing situation for those poor children! The way to indifference or infidelity is widening every day before them, and they would probably all take that direction if the doors of our mission school had not opened to them. While they are under this roof they are surrounded by a Christian influence; they receive every day a Bible lesson, and they regularly attend the Sunday services and the Sabbath school. They become gradually interested in spiritual things, scales fall from their eyes, their views change imperceptibly, and if they do not openly manifest the evolution which has taken place in their thoughts and feelings before leaving the school, when they go again among their own people they are so shocked by their superstitions, which they shared with them in the past, that they at once fight for the truth and openly proclaim their new faith.

At the beginning of another session, when we view the great work which is placed before us, such a large family to look after day and night, in sickness and health, so many consciences debased by wrong principles, to bring to a sense of duty, so many young souls to bring to the feet of Jesus, we are overwhelmed by our weakness and our incapacity, and we can but say, “Who is sufficient for all those things.” But with full confidence in your Christian sympathy and in the faithfulness of our Master, we go cheerfully to work sowing the good seed and expecting a good harvest.”

Our Foreign Missions.

F. M. Fund. Dr. Reid received up to the 18th West. Dec., \$10,979.50. He paid out in that time \$41,350.05, leaving a deficit at that date of \$30,370.55.

Rev. Simon Fraser. Mr. and Mrs. Fraser and Miss Fraser reached Trinidad in safety on the 26th November, and are settled at San Fernando. Mr. Fraser will be joined with Dr. Grant in the care of the large San Fernando field.

Dr. Malcolm Has completely recovered and is ready to start with Mr. Goforth and the new missionary, Mr. Slimmon, to the field, so soon as the Committee think that matters are sufficiently settled in the East to render their going safe. It will be to him a sad and lonely going, for there, but a few weeks ago, he laid the remains of his beloved wife to rest.

Rev. Dr. Of Honan, whose letter to ministers is **Smith**, on the second page of this RECORD, is in good general health. The trouble from which he suffers is the stoppage of a vein in the thigh, the result of typhoid, by which, together with pneumonia, he was brought so low last spring. Because of this he is almost wholly unable to walk even across the floor, but the physicians have good hope of his ultimate recovery, though it will take some time.

A Generous Gift. A few weeks since our Trinidad missionaries were much exercised about their college property at San Fernando, known as Shady Grove. For the large number of students residing there, and for the new missionary, the premises were too small and in consequence unhealthy. An adjoining lot valued at \$600 was almost a necessity, but how could it be paid for? Dr. Morton approached the owner, a Presbyterian merchant, of Port of Spain, on the subject, when the latter learning of the needs of College, at once generously gave the lot and its buildings to the Mission.

Letter from Rev. Dr. Morton, writing from Dr. Morton. Tunapuna, Trinidad, says:—

“I returned from furlough in Great Britain on the 8th Nov., after a summer of rest and change such as I never before enjoyed.

The Sabbath after my arrival a general communion was held, the people coming up from all parts of my district. The church was crowded; sixty-eight East Indians partook of the Lord's Supper, and seven adults and six children were baptized. Rev. A. W. Thompson assisted in the work of the day, using Hindi.

Our workers, to commemorate my return, placed a very nice eight-day clock in the church, and provided a love-feast for all who came to the services. There was only one drawback, expressed over and over again in the remark,—‘If only Madam and Miss Agnes were here!’

I have now had time to visit the outlying districts, and have the greatest pleasure in reporting that, in my absence, thanks to the fidelity and industry of Messrs. Cropper and Thompson, the work has prospered. Mr. Cropper, I fear, toiled even beyond his strength, and he was ably assisted by his sister, Miss Cropper.

I speak of these two particularly, as they are no longer with us. The regular workers will be reported of at the end of the year.

Since the first of January 140 persons have been baptized in this district. Two new schools were opened while I was absent, and there has been encouraging progress in all directions.”

Some subjects mentioned on this page can scarcely be called "Foreign," but they are under the care of the Foreign Mission Committee. The work among the Chinese and the Jews in our own land may not have the enchantment of distance, but it has the advantage and responsibility of being at our doors, and should receive our hearty sympathy, effort, and prayers.

Montreal It has long been the wish of all who **W.M.S.** take an active interest in the work of this society that there should be auxiliaries in all the churches, city and country, connected with the Presbytery of Montreal. We are glad that some have lately strengthened our hands in this way, and trust that others will soon follow. It would prove a blessing to themselves as well as to the missions of the Church.

The last meeting of our executive was saddened by the recent news of the death of our beloved missionary, Dr. Lucinda Graham, of Honan, who was supported by this society. For two short years she had worked faithfully in that distant land. Her cheerful, hopeful, letters, breathing such love for her work and devotion to her Master, were always a joy and inspiration to us. Why she was cut down so early we know not now, but this we do know, that He whose wisdom is unerring, and whose love is unbounded, never makes a mistake.

The reports of our Bible woman and our trained nurse showed the great needs of the poor of our own city. This winter is and will be a very trying one. Owing to the great depression in trade, many who are willing to work cannot find employment. Those to whom the Lord has given more of his bounty should be faithful stewards.

For our Italian School, 352 St. Lawrence St., with pupils ranging from five to nineteen years is asked our sympathy and prayers.—*Com.*

Mission to Chinese Rev. Dr. Thompson, our **in Eastern Canada.** missionary to the Chinese in Montreal and Eastern Canada, is now at work. A new impetus has been given. Since his first coming to Montreal, ten Sunday and Monday schools have been organized by him in advantageous positions throughout the city. In establishing these centres of activity he has visited the Chinese in their laundries and other places of business from St. Henri to Maisonneuve.

Besides generally good attendances at the schools, some of the Chinese are found at other services of the various churches, contributing freely, and many of them going long distances to attend other Chinese schools meeting at a different hour from their own, for additional instruction. The teaching by such a large force of earnest Christians as is engaged cannot fail of good results, especially as now followed up by

our Chinese-speaking missionary and his wife, who have been very cordially received by those for whom they labor.

Dr. Thompson is anxious that the Chinese in the cities and towns in Ontario and Quebec should, where they are not already under Christian instruction, be looked up by the Presbyterian churches in these localities, and he is ready to further all such attempts by correspondence or visitation. Address Rev. J. C. Thompson, M.D., 2365 St. Catherine street, Montreal.

Mission to Jews In working for the conversion **in Montreal.** to Christianity of God's ancient people, we have them not only in Palestine but in Canada. There are some six thousand of them in the City of Montreal. Among these our church has a missionary, Mr. G. A. Newmark, who writes as follows regarding his work:—

The first time that these Jews had the Gospel preached to them in their own tongue was in May, 1891. Since that time meetings for Jewish men have been held in various parts of the city, and are continued almost daily.

Although from the first the mission met with bitter opposition from more influential Jews, the Gospel has impressed many. Some have given up their earthly possessions and prospects to follow Jesus, others are earnestly searching the Scriptures to find if Jesus was really the Messiah spoken of by Moses and the Prophets.

There are as yet two great difficulties in the way of our work.

(1) One is that the Jew, after waiting in vain for so many centuries for the promised Messiah, (the Deliverer), grows sceptical, begins to doubt even his own Old Testament Scriptures, and to harden his heart when reading them,

(2) The second difficulty, almost greater than the first, is that our Christian people lose sight of the responsibility which rests upon them to show sympathy and encouragement to one who is compelled to forsake all that is near and dear to him for the sake of Christ. Kindness and sympathy is needed by *all* new converts, but especially by the *Jewish* convert, who has more to suffer than most people imagine. In many cases the Jewish convert becomes an outcast, homeless, friendless, penniless, his friends are bitter against him, and if the Christian people show him indifference, he must conclude that the Christianity of to-day is a mere profession, without reality, and not after the teaching and practice of our Saviour. "By this shall all men know that ye are my disciples if ye have love one to another," and Christian people cannot better show that love than in sympathy and help towards poor Jewish converts who, for the sake of Christ, suffer gladly.

What these poor people want when they become Christians is not charity, but work—a chance to earn their bread. When they become Christians a Jewish employer will not receive them, and, for the most part, Gentiles act likewise.

Let Christian sympathy take this practical turn, and one great obstacle to the success of our work will be removed.

THE NEW HEBRIDES MISSION.

ON the 15th April, 1815, the year of Waterloo, was born at Banff, Scotland, John Geddie. As the mother prayed for the life of her baby boy, during a severe illness that came to him, she vowed that if he were spared she would devote him to the Lord to preach the Gospel among the heathen. In that touching family scene, begins, to human eye, the Foreign Mission History of the Presbyterian Church in Canada.

His parents emigrated to Pictou, N.S., when he was but a year old. Here he grew to manhood, studying for the ministry, getting his education in the Grammar School, Academy, and Dr. McCulloch's theological classes.

Before his course was finished he had decided to devote his life to mission work among the heathen, but feared that his parents would be unwilling. At length he told them of his purpose, and rejoiced to hear, for the first time, of his mother's vow in his infancy.

The Presbyterian Church of Nova Scotia, had no Foreign Missions, and when Mr. Geddie, was licensed, May 2nd, 1837, he accepted a call to Cavendish and New London, P.E.I., but while working zealously at home, he organized missionary societies, and sought by public addresses, the press, &c., to stir up the Church to undertake a mission to the heathen.

His efforts resulted in the Synod, that met in Pictou, July 1844, resolving by a vote of 20 to 14, to appoint a Foreign Mission Committee and collect Funds. This Synod consisted of 24 ministers and 15 elders, representing 3 Presbyteries, Truro, Pictou, and P. E. Island, and in all, about 5000 members.

Next year, 1845 the Board reported \$1000 in fund, and the Synod, by a majority of one vote, authorized the Board to select a field and appoint a missionary. The choice was then made of New Caledonia, now a French penal settlement, some 200 miles from the New Hebrides, as a field, and Rev. John Geddie as the first missionary-

With his wife, Charlotte McDonald of Antigonish, like minded with himself, he was ready to undertake the work. A little more than a year was spent in preparation, studying medicine, printing, &c., and visiting the Churches. On the 30th Nov., 1846, the designation services were held at Pictou. There was neither railway nor steamer. A "coaster" carried them in eight days to Boston, and a small American "whaler" from thence around Cape Horn in 170 days to the Sandwich Islands. From there they got passage in a trading vessel to Samoa in 23 days, where they remained for a time with the missionaries of the L.M.S.

From Samoa Rev. James Powell accompanied them in the John Williams to the New Hebrides, and after visiting different islands they settled

29th July, 1848, on Aneityum, where Mr. Powell remained with them a year to aid them in opening the mission.

GENERAL NOTES ON THE WHOLE GROUP.

It was named by Captain Cook in 1774, and consists of about 30 inhabited islands, of volcanic origin, lying 1400 miles from Australia in the South Pacific Ocean, and extending about 400 miles in an irregular line, N. W. and S. E.

They are mountainous, evergreen, beautiful, rich and fertile, yielding plentifully the cocoanut, bread fruit, banana, and other tropical fruits.

The people were very degraded, widows were strangled, human sacrifices offered, cannibalism and infanticide practised, while indescribable vileness and pollution marked their daily life.

The ten principal islands, beginning at the Southern end of the group, are, Aneityum, some 15 x 20 miles, pop. 700, once 4000. Fifty miles N. W. is Tanna, 12 x 30 miles. Eighteen miles from Tanna is Erromanga, some 20 x 30 miles, pop. 2000? Sixty miles, still N. W., brings us to Fate, about the same size as Erromanga. Still onward we reach Epi and Ambrim, a little smaller than Fate. Then comes Malekula, the second largest, about 20 x 60 miles, pop. 4000; and Santo, the largest and most northerly, 40 x 70 miles, while Aurora, 7 x 30 miles, and Pentecost a little larger, lie some 50 miles to the East of Santo.

The ten next largest are Futuna, pop. 400, and Aniwa, pop. 160, both not far from Tanna, and farther north, Nguna, Emau, Mataso, Mai, Tongoa, Paama, Malo and Oba.

The other ten inhabited islands are mostly islets lying off the larger ones, and containing fifty to one hundred people.

Eight Presbyterian Churches are now at work in the group; our own Church with 4 mission families; the Free Church of Scotland with 2; the Pres. Ch. of Otago, 3; the Pres. Ch. of New Zealand, 2; and the four Presbyterian Churches in Australia, viz., N. S. Wales, 1; Victoria, 5; Tasmania, 1; South Australia, 1; in all, 18 mission families.

These Churches carry on work on eight of the ten larger islands, and five of the smaller ones, besides on several of the small islets lying near their stations.

The total population is estimated at from 50,000 to 60,000. Of these some 40,000 are within reach of the present mission agencies, so that the ground is pretty well covered.

The large number of dialects spoken requires a larger number of missionaries than if all islands spoke the same tongue.

Communication with the islands was for many years by the mission steamer, Dayspring, which made two trips yearly to Australia. Now it is by a steamer which runs between Australia and Fiji, calling at Fate in the centre of the group,

and a small steamer which remains in the group, making regular trips around to all the stations. Arrangements have been made for a steamer to call monthly.

All the missionaries, who can do so, meet annually in Synod, in recent years on Aneityum, to consider everything in relation to their work.

OUR OWN ISLANDS.

(1.) *Erromanga*, 75 miles in circumference, pop. 2000? The people were the lowest of the New Hebrideans.

Rev. John Williams, of Samoa, and Harris, the first white missionaries to visit the group, were killed on landing here, 20th Nov., 1830. Two Samoan teachers were settled in 1840, were ill-treated, and had to leave.

Rev. G. N. Gordon, of P.E.I., from the Presbyterian Church of N.S., and his English wife, settled 17th June, 1857, and were killed 20th May, 1861.

His brother, J. D. Gordon, then a student-offered to take his place, finished his studies, landed in *Erromanga* in 1864, and he too was killed in March, 1872.

Rev. James McNair and wife, from Scotland, supported by the Presbyterian Church of N.S., labored there from 1867 until 1870, when he died.

Immediately after the murder of Rev. J. D. Gordon, Rev. H. A. Robertson and wife, from Nova Scotia, who had just reached the islands, bravely volunteered to go to *Erromanga*. Oft in peril, they were spared. The Martyr Isle is now Christian, with thirty schools and some 200 communicants.

Mrs. Robertson, worn by the long anxiety and work, has been for two years ill in Australia, where the children are at school, while Mr. R. and the eldest daughter are in the island carrying on the mission.

(2.) *Efate*, about as large as *Erromanga*. The Pres. Ch. of Victoria has a mission on one side of it, at Havanna Harbor. Of the other side, Erakor, our own mission, the following facts may be noted:—

The people were physically and mentally a superior race, but inveterate cannibals, and very cruel pop. of Erakor 800?

The mission ship, John Williams, visited the island in 1845, and left four Samoa teachers. Success varied. Other teachers were settled. Ten natives were baptized and a church organized by Mr. Geddie on a visit in the mission vessel, 13th Sept., 1861, before a missionary was settled.

In 1864 Rev. Donald Morrison, of C.B., and his wife landed as the first missionaries. His health failed. He had to leave in 1867, and died at Auckland, New Zealand, 23rd Oct., 1869.

In 1866 Rev. James Cosh and wife, from Scotland, were settled along with Mr. Morrison. Mrs. Cosh's health failed. They had to leave in 1870. Dr. Cosh has been for many years pastor at Balmain, Sydney, and since Dr. Steele's death has acted as the agent of our own church, in transacting our business in connection with the N. H. mission.

In 1872 Rev. J. W. McKenzie, of Nova Scotia, and wife landed.

Rev. Joseph Annand and wife settled in 1873 in Fila, an islet near Erakor, and labored there until 1877, when he went to Aneityum, and henceforth the Fila formed part of Mr. McKenzie's field.

Mrs. McKenzie, after a noble work of 20 years, died 30th April, 1893, and her husband and eldest daughter are carrying on the mission.

The last stronghold of heathenism yielded within the past two years. The field is Christian. The communion roll is about 160.

(3.) *Santo*, forty by seventy miles, the largest of the group.

Rev. J. D. Gordon visited Santo in June, 1869, and remained four months.

Rev. J. Goodwill and wife, from the Church of Scotland, N.S., landed in 1871, but owing to ill-health, left in 1874, and returned to Nova Scotia.

Rev. J. Annand and wife, after four years, 1873-1877, on Fila, off Erakor, removed to Aneityum, Dr. Geddie's field, where they labored for nine years, when the whole island was transferred to the missionary of the Free Church of Scotland, and the Annands volunteered to open up a new mission in Santo. They were settled July, 1887, on Tangoa, a small islet, from which they work the neighboring mainland of Santo, and have toiled hopefully at the slow and weary, but blessed work, of opening a new mission among a heathen people.

The Mission Synod at its last meeting decided to have an institution for the training of native teachers and workers. It is to be at Mr. Annand's station, and he is to be Principal.

ISLANDS ONCE WROUGHT BY OUR CHURCH, AND NOW BY OTHERS.

(1.) *Aneityum*.—Rev. John Geddie was our missionary from 1848 to 1872; Rev. J. D. Murray, Nova Scotia, 1872 to 1876, when, on account of Mrs. Murray's health, he had to leave; and Rev. J. Annand from 1877 to 1896, when, owing to decrease of population, the station was transferred to the Free Church of Scotland, which had a mission on the other side of the island.

(2.) *Tanna*.—Three native teachers from Samoa were settled by Rev. John Williams 18th Nov., 1839, two days before his murder on *Erromanga*. One died, two had to leave.

Messrs. Nisbet and Turner labored for a short time, but had to escape for life in an open boat in 1843.

In 1853 Rev. J. W. Paton and wife, and Rev. J. Copeland and wife, from the Reformed Church of Scotland, and Rev. J. W. Matheson and wife, from Nova Scotia, were settled there. In 1859 Mr. Copeland was removed to another island, and Rev. S. F. Johnson and wife, of Nova Scotia, came to Tanna.

Within three years Mrs. Paton, Mr. Johnson, and Mr. and Mrs. Matheson were dead. Mrs. Johnson went for a time to Aneityum, and Mr. Paton had to escape for his life.

Our church sent no more missionaries to Tanna. The Pres. Ch. of New Zealand has had one there for twenty-five years, Rev. W. and Mrs. Watt. Mrs. Watt died suddenly during the past summer.

Of the work on other islands, space forbids detail. That on our own fields is a sample.

There were fears a few years since of French occupation, and the practical ruin of the mission, but this has passed away.

Whatever of money or life this mission has cost our church, has been more than repaid in the deepened spiritual life at home, and more earnest zeal for the evangelization of the world.

Let us not forget the lonely toilers in the South Pacific Seas, but sustain and cheer them by our help and sympathy and prayers.

NOTES FROM HONAN.



LETTER from Rev. Murdoch Mackenzie gives some interesting and encouraging facts regarding the Mission in North Honan.

Success of Medical Work.

The work here has been most encouraging, there has been such a rush of patients for medical treatment. It would gladden the hearts of many at home who take a prayerful interest in all branches of our work here were they able to see men and women, who came here blind, able, after a few days, to go away home rejoicing in the restoration of sight to an eye, others with both eyes very much better. Tumors have also been removed from several persons. Parties afflicted with various ailments seemed to become new men and women under the treatment given them.

Many of these people heard Gospel talks in the chapel daily, and went away physically benefited, and, we trust, resolving to be nobler men spiritually also. Some had their faith in idolatry completely shaken, and asserted that idols would no more receive their homage. Others expressed surprise at hearing that God desired their salvation in time and eternity, and had so loved sinners as to give Jesus Christ to die for them.

The fact that they so eagerly desired medical relief, and came such distances to receive it, was freely made use of to illustrate the urgency they ought to show in desiring deliverance from the deadly malady of sin, with which all are afflicted. Their inability to cure their physical ailments gave an opportunity of constantly emphasizing the need of looking to God for soul cure. Some days we have between fifteen and twenty patients listening in the chapel, and many other persons besides from day to day.

I dare not say definitely that we see the emonized here, but with that exception we see large numbers of the other classes of sick persons with which our compassionate Redeemer was so familiar during His stay in Palestine.

The Young, and the Street Chapel.

Work among the young has opened up in a most encouraging way of late. Miss McIntosh has had the privilege of leading the way in that department. For several weeks between eight and a dozen boys and girls have come to her daily for instruction. They have learned passages of Scripture as well as several hymns, and have heard many truths suited to their capacity and need. Suspicion has been disarmed in this way, and it is most encouraging to hear them come in at times singing such hymns as—"Jesus loves us," "When He cometh," and other young people's favorites. We pray and hope that many of these dear young boys and girls may early be led to love Jesus, to learn of Him, trust in Him, and witness for Him.

Work in the street chapel goes on daily as usual. Its audiences vary in size from time to time, but there are always considerable numbers of persons to be met with there. All sorts and conditions of men drop in. Many of course come with no desire to hear the Gospel, and far from favorably disposed to its messengers, but experience is suggesting to us ways and means of having some words with almost all classes of hearers. It has not been given to us to see much fruit from this branch of our work, but we trust God is seeing it in places where we have not.

The Work Extending, Ho Tao.

Work is opening up for us in several villages some distance away from our central station here. Mr. McGillivray and I spent Saturday and Sabbath in Ho Tao, where the Chow family live, some twenty miles from Hsin Chen, our central station, and we enjoyed our visit very much. On Saturday afternoon we spent some hours examining the candidates for baptism, and were most favorably impressed with the spirit shown, the amount of Christian knowledge they had acquired, and the sincerity of their purpose in entering the church by a public profession of their faith.

Sabbath was a mild, pleasant day. We lodged in the city of Hsin Hsien, and went out to their houses early in the forenoon. No trace of the Sabbath in the heathen city, but in the little village so close at hand we met the little Christian community, and were refreshed by its sight.

A Delightful Communion.

I was impressed, in conducting the morning service on Sabbath, from Acts 16, 13-15, with the number of points in which our situation corresponded with that of the Apostle Paul at Philippi. As with him it was the Sabbath day. We, too, went out of the city. There was a river at no great distance from us. We went to a house where prayer is wont to be made. We spake unto the men and women who assembled together. We trust that God had opened the hearts of some of our hearers; and at the close two women were baptized.

Mr. McGillivray conducted the communion service in the afternoon, when five Chinese and the two foreigners partook together of the memorials of Christ's love and death. It was to us all a day of joy and gladness, of quiet communion and fellowship with God.

Dawning of Day in Honan.

On Sabbath last, at the close of our Chinese service, an old man, from a village six miles to the west of us, who has taken a decided interest in the Christian doctrine during the last six months, staid behind for conversation with a view to having his name recorded as an inquirer. We have now at this one station over a dozen who have entered on a year's probation, with a view to receiving baptism at the end of that period.

Our brethren at Chu Wang have more encouraging tokens of the same kind at that end of the field.

In view of the foregoing, and other facts that might be named, we have abundant reason to thank God and take courage. Greater results will follow in coming days. This is God's work, and He has resources at His disposal the full extent of which His servants have not yet surveyed. May He increase our faith, give us wisdom to direct in laying the foundations of a scriptural, soul-saving, zealously aggressive Christian church in North Honan.

We pray that it may be given us to see many such Communion Sabbaths in Honan. Pray for the little Christian circle of five members in that little village that God may keep them all faithful, and enable them to shine as lights for Him in Ho Tao.

At Hsiao Chai, a Great Change.

On the following Saturday we went to visit Hsiao Chai, a village about twenty miles from us to the east. Our purpose in going was to spend a few days with those who professed to be interested in the truth of God there, and do what we could to help them. Over a dozen persons gathered as soon as they heard we had come, all desirous of being examined. A large number of curious onlookers stood around. We took those interested, one by one, and questioned them at great length on their knowledge of the gospels, their relation to Jesus Christ, their attitude to their former heathen customs, their purpose in desiring admission into the church of God, and their hope for the future. Their answers to these and other questions asked were of a most satisfactory nature, all things taken into account.

Only one year ago they were all professed idolators, and now they were rejoicing in Jesus, and ready to bear testimony for Him. We continued our work till well on in the night, and found that they were willing to stay as long as we remained with them.

The Sabbath was a very busy and very happy one. We spent part of the time in studying Matthew, 10th chap., sang a considerable number of hymns, looked into some passages that perplexed our brethren when reading them, talked several times with the onlookers, had refreshing seasons of prayer and Christian converse, and felt that it was good for us all to be there. This has been as refreshing a Sabbath as it has been my privilege thus far to spend in Honan.

A good part of the day on Monday was spent in giving gospel talks to various parties who had come anxious to see and hear the foreigners.

At night we had all the inquirers brought together again, and spent some hours with them in reading, study, and prayer.

During the last hour that we were together eleven persons led in prayer, and, while some of the expressions used were somewhat peculiar, there was a directness, simplicity, earnestness, and reverence that made a profound impression on our minds. We all felt sorry at having to part, and thanked God for the experiences we had together. Eleven persons had their names taken down as inquirers, while four or five others were left off meantime who may soon be added to the list. The ages of the parties range from sixteen to sixty. All, of course, are males, but we hope to have their wives and daughters come forward on Christ's side soon also. Out of the eleven, eight are able to read more or less. Some of the number have learned to recognize characters during the past year. They all meet for prayer twice daily, and three times every Sabbath day. What the future of this Christian community may be is known to the Almighty God alone. They have begun well. The time of testing will soon come to them, no doubt. Unite with us in praying that God will enable each one of them to persevere unto the end, and make them eminently useful in bringing many others into His kingdom.

CHRISTIAN MELA, CENTRAL INDIA.

For the RECORD.

THE annual Christian Mela for 1894 was held in Rutlam, from October 27th to 30th. The best praise I can give it is to say it was better than that of last year in Mhow. It was more than ever a Mela of, for, and by, the Native Church. A spirit of enthusiasm prevailed throughout; the meetings were well attended, the papers were carefully prepared and well delivered, and the discussions on them were earnest and practical. The outside evangelistic exercises also were more enthusiastically entered into this year than ever before.

Rutlam, though the youngest is one of the most interesting and most promising of our stations. In spite of being in some ways rather backward, its external appearance is pleasing, its officials also are friendly, and the importance of its situation is daily increasing, for here railway lines converge into three, which will soon be five, different directions. Its choice for the Mela was happy in its being the most central of our stations.

We have no Mission buildings in Rutlam and our being unable to rent any that would be suitable, necessitated the meetings being held in a large *shamiana* or square roof tent kindly lent for the occasion by the State officials. Many of the missionaries and Indian Christians were also housed in tents, which gave to the Compound round the mission bungalow quite the appearance of a canvas city. This arrangement, however, had its drawbacks, especially as it rained

for three days before the Mela and the ground became thoroughly wet. The rain, however, made but little impression on the numbers, for we had large representations from all the stations.

I made no effort to number the attendance but taking the estimate of some of the native brethren there were between two hundred and three hundred Christians present, besides many Hindu friends. Several of the latter came from as far as Mhow in order to be present at our gathering.

Committees had been appointed on food, water, lights, tents, accommodation, etc., and the best use was made by the latter of all buildings available.

The meetings began by a prayer meeting in English led by Dr. Woods; this was followed by an address on "The Baptism of the Holy Ghost," a fit keynote for the Convention, and one which was often sounded especially in prayer. Papers on "The Errors of Romanism" and "The Expediency of a Change in the Mode of Burial," completed the Saturday programme. The latter subject is attracting no small attention in India, many thinking the use of a coffin for poor Christians to be extravagant; our Central India church, however, is still loyal to the present custom.

The Sabbath was a day of rest and worship. The Communion service in the afternoon conducted by both missionaries and native brethren was very impressive and helpful. In the evening Rev. Mr. Jamieson, from the Rajputana Mission, held a service in English. At the same time some of us went into the city to conduct street preaching. We formed into two bands and made a tour of the principal streets, preaching for a short time in each conspicuous place.

Monday's programme included "Industrial Work Among Christians," "Training of New Converts," "House to House Visitation by Catechists," "Daily Preparation for Bible Work" and "The Place of the Bible in Preaching to Non-Christians," besides an address on "Zeal for the Extension of Christ's Kingdom."

In the evening the tent was given over to the women's meeting, while the men were gathered to storm the city. And it was a storming. With our veteran preachers and singers from each station we formed quite an imposing little army which in some things might have been taken for the Salvation Army. In the first place we had a band composed largely of native instruments, besides a bass drum, cymbals, concertinas, etc., we also had banners inscribed with mottoes in Hindi, mounted on bullock carts in which also were our Christian boys.

Thus equipped we marched through the streets of Rutlam, stopping at each street corner to proclaim the Gospel Message that Jesus died to save. The old city was fairly roused; the people came

flocking in from every side at the sound of our music and as they gathered one speaker after another mounted a bullock cart and announced in brief but stirring sentences the messages we had been sent to proclaim. In one place a crowd of about 700 people were counted who stood quiet and attentive while four speakers one after another preached a short discourse.

We were careful not to halt nor play the band in front of a temple, nor did anyone's prejudices appear to be injured, for seldom have I seen street preaching with less opposition and better attention; no one disturbed us, no one questioned us, far from it, one after another as we passed implored us to stop and hold a meeting before his shop. One man came up to me and said, "It's grand, Sahib, its grand," and many other tokens had we of interest and pleasure in our gathering.

When darkness fell, torches were provided, and the good work went on. The Gospel had free course and its heralds were unopposed; it was a triumphal march the whole way and every street corner rang with our cry, "*Vishu Masia Ki Jay*" (Victory to the Lord Jesus). Not less than five or six thousand of Rutlam's people must have heard the Gospel that evening.

After dinner we held according to announcement a magic lantern exhibition. The tent was filled, for a large crowd had assembled on account of the evening's preaching.

Tuesday, as announced by the programme, was devoted to Sunday School work. Dr. Phillips, the S. S. Union secretary and veteran S. S. worker of India, was present and took charge of the meetings. He is an experienced man and his words of advice and cheer were most profitable.

The early morning meeting took the nature of a conference in which was discussed the question of forming an Auxiliary S. S. Union for Central India. The matter was decided in the affirmative and the following officers were elected;—President, Lieut. Robert Thomson, R.H.A., who had come from Mhow to be present at the meetings; Vice-President, Mr. I. W. Johory, of Indore; Secretary, Rev. Norman H. Russell and Treasurer, of Ujjain, with a large committee.

Dr. Phillips' talk to the Native Church was particularly helpful, calling on them as it did to enter now the wide open door of teaching India's children the Gospel. "The responsibility" he said, "is yours, not the missionaries," and you must answer for it.

A full question drawer, presided over by Dr. Phillips, was followed by papers on "Teaching the Bible in Day Schools," and Sabbath School Work in Villages and Mohallas."

The day was closed by a mass meeting of children addressed by Dr. Phillips and several native brethren, followed by another magic lantern exhibition especially for the children.

That evening most of the friends left for their homes and before the morrow closed the canvas city had melted away and the Mela for 1894 was over.

It will not, however, be soon forgotten nor its influence dissipated. All were stirred, many let us hope moved to deeper effort for the salvation of India. Especially were our new converts helped and strengthened.

A strong committee composed largely of native brethren was formed to prepare for next year's Mela, which is to be held in Ujjain. Let us pray that it may be even more richly blessed than that of '94, not merely in strengthening the Native Christian Church, but also in shaking to its foundations that ancient citadel of heathenism.—Ujjain.

Yours faithfully,

NORMAN H. RUSSELL.

The World Field.

THE HOLY CITY OF THE HINDUS.

By REV. G. F. PENTECOST, D.D.

BENARES is the most holy city of India. It contains not less than 15,000 temples, besides thousands of shrines, and many, many thousands of idols set up everywhere; it has holy wells and sacred spots innumerable; it has nearly three hundred mosques, and scores of ghats or sacred bathing or burning places along the river.

In age Benares is one of the oldest cities in the world. It certainly was the sacred city of the Hindus during the time of Solomon, and was flourishing and being visited by the devotees of Hinduism when Nineveh and Babylon were in their glory. Long before the city of Greece arose, or Rome was thought of, Benares had its temples, its palaces, its gardens and monasteries and sacred colleges. It has, of course in the meantime been built and rebuilt, shifting its centre from one side of the sacred river (Ganges) to the other, and up and down its bank over a space of several miles, but it has always been a living city, and never in ruins. This fact of its living antiquity gives it extraordinary interest.

Situated on the south bank of the Ganges on a bluff rising at least sixty feet above the level of the river, the stately massive palaces of Rajas, monasteries and the public buildings, present a very imposing appearance to the eye from the river, crescent shaped at a point where the chief part of the city is. At 6 o'clock in the morning we took a boat rowed by six coolies, and moved slowly up and down stream, looking at the city from this point of view.

The whole city front is built up by massive palaces of stone from five to eight stories in height. These houses mostly belong to the great Rajas or native princes and kings, who consider it a sacred privilege and a divine right to have a house in Benares. To these houses there are wont to come now and again to worship and bathe in the river and visit other sacred places, for the cleansing away of their sins.

Even to visit the city is almost certain to secure salvation; hence the hundreds of thousands of pilgrims that come to the city annually from all parts of India by rail, by ox gari, on foot, and some peculiarly devoted and holy people reaching the city from distant homes literally measure every yard of their way by prostrating their bodies on the ground and drawing up their feet to the place where their head last touched the earth, as the little measuring worm does.

To die in the city and have one's body burnt at one of the ghats and the ashes thrown into the sacred river, is certain to secure salvation.

The river bank for miles is lined with "ghats" or stone stairways, or planes going down to the water's edge, from which the bathers enter the

river and worship and wash themselves. Thousands of these bathers were seen on the morning I visited the ghats. This goes on all day long, and year in and year out.

A little further up the river there is a spot where the bodies of the dead are brought to be burned. The friends of the dead bring down the body on a slight litter and halt for a few moments while the wood is being paid for or the pyre built, which is quickly done. It is anointed with oil, covered with some kind of pitch, sprinkled with holy water from the river, and burnt. An hour or two does the sad and disgusting business. The friends squat around like great birds of prey wrapped in their white cloths till the body is consumed, and then the bones, or whatever is left after the wood has all been burned, is thrown into the water, and the soul is started on its weary way toward absorption into the deity. It may require millions of years, and many thousand re-births before that stage is reached, but the journey is begun, and this particular journey may only be a hundredth one.

After spending an hour or more on the river looking at the bathers and admiring the magnificent old buildings we left our boat and mounted a flight of steps, coming to a very ancient and very curious old temple, built by and preserved for the especial worship of the Napalis. It is all of wood, beautifully and wonderfully carved, and in the general style that you will recognize as that of the Pagoda. This temple, as most of the temples of Benares, is dedicated to Siva, the peculiar and most sacred god of the Hindus, especially the patron god of this city. I cannot tell you all the abominations suggested by this temple. It is covered with the most obscene carvings, representing every attitude of lust and sensuality. These are all acts of worship, and peculiarly gratifying to this vile god.

From this temple we went a space further on till we came to the "Holy Well." This is the most holy place in Benares and in all India. To this well, first, every pilgrim comes to bathe and drink. The well is about twenty feet down from the surface of the bluff, and not far from the bank of the river. It is about twenty wide by thirty feet long, and has a depth of water of not more than three feet. It is approached by flights of stone steps leading down from either end and side. These steps are always crowded with pilgrims, who having satisfied the grasping greed of the Brahmins who have charge of it, pass down to the holy waters, plunge themselves underneath them, make prayers, cast a handful up towards heaven, and drink a few drops of it. The water is inconceivably filthy, reeking and stinking with the foulest effluvia.

To this well, it is said, and implicitly believed,

that every one of the three hundred gods of Hinduism have come at one time or another and bathed, and in so doing, have left some divine virtue; hence its exceeding power to cleanse from sin. It is said that whosoever bathes in this filthy well receives instant and unqualified remission of all sin; even the most diabolical murderer may here find instant cleansing. It is no wonder that the pilgrims, who for three thousand years or more have frequented this well, have so done, but it is inconceivable how they can believe such things.

The principal temple of Siva in Benares is the Golden Temple. It is owned by a rich woman and farmed out to the priests. It is a handsome building, having two beautiful spires upon it with a central dome. The dome and one of the spires are overlaid with gold plate, that is, thin sheetings of solid gold. This temple, like all the temples in Benares, is characterized by the filthy phallic worship of his God.

Well, I had the honor of being personally conducted through the Lucknow museum by the learned and distinguished curator, who during the past year has been making extensive excavations in the ancient city of Mutra, which stands next to Benares for holiness. Mutra was one of the chief cities of the Buddhists in the days of its early power and glory, before the time of Christ.

Among these excavations are a number of beautifully carved gods and statues of Buddha, and remains of what were the magnificent temples of Buddha. To say that the carvings were the foulest in design I have ever seen, is to draw the case mild. The indecent paintings and carvings found in Pompeii are chaste beside some of them. Mind, these were the carvings with which their temples were adorned. It is all the more startling because Buddhism has been supposed to be a reform from the low and coarse features of Hinduism, in its ethics. It is also remarkable that these things have just come to light within the past twelve months; that is, this feature of Buddhism. Had Sir Edward Arnold had these things with which to illustrate his *Light of Asia*, perhaps that might have taken the edge off that wonderful romance of his. If that poem, beautiful as it now stands, could be stripped of the Christian ideas the author has saturated it with, and embellished with the real Buddhistic facts which I have reluctantly ventured to set before you, the sentimentalism current in respect of Buddhism would undergo a change.

After visiting the Golden Temple we went to the Cow Temple, where the sacred creatures are kept and attended to with all the scrupulous care that ought to be bestowed upon the gods. The inside of the temple where the worshippers crowd is unspeakably vile and dirty. I watched

some of their rites until I turned sick, and had to leave the building.

From here we took our way to the famous Monkey Temple. The monkey, as you know, is a sacred animal. It is regarded as belonging to a superior race, temporarily doomed to this form of body, but still capable of vast and malignant power. Therefore they are never under any circumstances killed, but always propitiated. About this temple they swarm, climbing over walls, and up the posts and pillars, and in and out of all crannies and niches, over the roofs and minarets and towers and domes. Monkeys to right of you, monkeys to left of you. They are daintily fed and cared for. Visitors are importuned to buy grain and fruit for them and feed them, with the assurance that by so doing, blessing will come to them. If the blessing does not come to them, it is certain that the pice (small coins) go into the pockets of the Brahmins who sell the food to feed, and the garlands to deck, the beasts with.

Here I had quite a discussion with the chief priest of the temple, a handsome young Brahmin who spoke English quite well. It is not necessary to repeat the debate. It was interesting, though, I assure you, and was listened to eagerly by a crowd of priests and laymen, who gathered about us. The Brahmin finally admitted that he was not yet well acquainted with his shasters, and so could not answer all my questions or meet my arguments. At the close I asked him if he would gather a few of his monkeys about him, sit down on the temple steps and allow me to photograph him, as I thought the group would be interesting as a study of Hinduism. He did not seem to perceive the irony involved in the composition of the group, but readily consented to have "his picture taken."

In and about these temples, in the cloisters, sitting, standing dressed, half dressed, and nude, are the fakirs, punnets, etc. One or two were as interesting as disgusting. One quite nude, a great, fat, hulking-looking fellow, covered with ashes from head to foot, and inexpressibly dirty in every way. He has been sitting in that spot day and night for fifteen years. He never speaks, but always holds out his hands for pice (money). Others simply lie about and mumble prayers for pice. They are thought to be very holy and their prayers very righteous.

All this is popular Hinduism, and it is said that we are not to look here for Hinduism. Yet it is true that the highest and most esoteric of the great pundits and philosophers encourage these things, and tell us they are necessary for the common people, though not for the men of knowledge.

It must not be thought for a moment that this is all there is to be seen of religion and Hinduism in Benares. I could write pages telling you of

the great Sanscrit colleges, monasteries, gardens and schools of philosophy that abound in this wonderful city, and are kept up at enormous expense by worthy Hindus as works of merit.

I visited one green garden enclosure an immense tract of land in the very heart of the city. It was very beautiful, with fruit trees and all manner of shrubs and flowers. Within the garden a huge building with cloisters, quadrangle, and temple. This building is the Sanscrit College to which young Brahmins from all over India come to be taught Sanscrit and to read the Vedas and Shasters, and study the various systems of philosophy taught by the pundits, and also to study astrology and astronomy, in order to calculate the feasts and stars for the people in respect to their good luck or bad luck.

No man takes a journey, or undertakes a business matter, or plants his field, unless he can get a lucky day on which to undertake it. Of course he has to resort to the astrologer, who will calculate the stars for him, and find out the nearest lucky day on which he can begin his undertaking. He may get one near or far away, according to the amount of money he can pay. All this learning is the peculiar privilege of the Brahmins, who also pocket the proceeds. A Brahmin, except in centres where European influence is most felt, does not work; he is the peculiar aristocracy of the land, who must be taken care of by the rest of the people.

In one garden there sits a saintly old man who has been meditating on holiness and righteousness for fifty years. He is so holy that they have already erected a statue for him, and have begun to worship it, because it is believed that his next change will be absorption into the Deity. I have given you an imperfect idea of the worship of the people here, and yet what I have told you is but a fair sample of the whole, on both the upper and under side of Hinduism.

It must be remembered that there are no middle classes here. All are either rich and high up, or poor and low down. The upper class in worldly condition and in religious intelligence are the few, the low down in poverty and superstition are the many. The Brahmins prey alike on all classes, and sell religious teachings to their customers. It is only fair to say that the morals and domestic life and general behaviour of the mass of the people is far better than their religion would lead them to be. It must be remembered that religion out here has no necessary bearing on conduct. It is the inherent struggle of the human conscience toward a standard of morality that is higher than the practice of the people which must ultimately undermine religion (heathen), and turn people to a religion, whose morality will satisfy the ethical demands of their nature.

I would like to tell you of the city physically and architecturally, but have no time. Standing

on the top of a tall minaret of a Mohammedan mosque, and looking over the city, I could only compare it in general to an old Italian city. Stone buildings or brick, with stucco outside, narrow and crooked streets. These narrow streets are filled with people, and every conceivable shop, where all conceivable things are made, bought, and sold. The brass work of Benares is celebrated; the pottery, the silks, and the cloth of gold, are also very celebrated.

I must say, however, in closing, and without giving detail, that one is struck here, as well as elsewhere, with the fact that *Jesus Christ has come to India*. Christian missionaries are working like ants among the people. The effect of the Gospel is being felt. Native Christian churches are here, and converts are being slowly but surely, multiplied. The triumph of the Gospel is certain. God's decree has gone forth, and it cannot be broken. Continue to pray for the mission work and workers, and to back up your prayers with generous gifts to enable them to follow up and take care of this work as they go forward. There ought to be more missionaries out here, and they ought to be better supplied with the sinews of work. About one missionary or one mission worker to every half million people is not a large force. Think of New York city with just three Christian workers in it! a preacher, a zenana worker, and possibly a Christian doctor (female), then you get an idea of what we are doing on the mission field. And yet there are more than a million of native Christians in India, and during this year there will probably be 25,000 added to the number. It is the Lord's work, and it must prosper. Let us not be unfaithful to our trust in respect of it.—From "*Notes of our Mission to India*," in "*Missions of the World*."

Unless you are at least a missionary at home, you will not understand the story of missions abroad.—*Golden Rule*.

In Great Britain it is ability and not partizanship that fills the public offices, insomuch "that of the 125,000 men and the 16,000 women in the postal service, there is not one whose tenure of office can be affected by any political change. The Postmaster-general belongs to the Administration, and, of course, goes out with his party, but not one of his subordinates is affected in the least by the change." This is civilized, Christian government, as contrasted with the selfish, barbaric, "spoils" system that is sometimes seen.

Joseph Cook stood up in the Parliament of Religions in Chicago, and, looking round upon the representatives of heathenism there, he asked—"*Is there any provision in your religion to wash out the crimson spot on Lady Macbeth's right hand!*" A deep and universal silence followed, and Cook spoke again—"In our Bible it is written, 'Come, now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.'" He went to the root of the matter.

GLEANINGS.

In Sweden a man who is seen drunk four times is deprived of his election vote.

One hundred missionaries were sent to China by the Swedish Lutheran Church in 1893.

The centenary of the London Missionary Society will be celebrated next year by an effort to send out 100 new missionaries.

The Moravian Church sends out into the foreign field one in sixty of its members, while other Protestant bodies in general give only one in five thousand.

The town authorities of Braddock, Penn., have passed an ordinance imposing a fine for every profane word used by any person on the streets of the town.

There were only 21 candidates for admission to the Divinity Hall in Glasgow University, a considerable falling off from previous years. Of these one-third failed to pass the examination.

Tidings from missionaries in Japan show that although the people are greatly absorbed by the war, yet the native churches are doing well. There seems to be a "strong evangelical reaction."

In Korea the Protestant mission force of foreign workers consists of 26 married men, 14 single men, and 18 single ladies, representing the Methodist, Episcopal, Presbyterian, and Anglican churches.

We are wont to think of India as one great empire entirely under English authority. There are, however, 693 native states, ruled by Indian or Mohammedan princes, all of them however, being subordinate to English rulers.—*Can. Pres.*

"We are fully justified in estimating that there were slightly over 100,000 conversions in the foreign mission fields of all the evangelical churches during the year 1892. This, you will notice, is an average of fully 2,000 per week."—*Dr. J. S. Dennis.*

General Secretary Baer, of the United Society of Christian Endeavor, announces that the International Convention of 1895 will be held in Boston instead of San Francisco, on account of the long delay of Western railroads in announcing a decision in regard to special rates.

Sunday schools are increasing in number with marvellous rapidity. Throughout the world they have grown from 183,390 in 1890 to 224,562 in 1893. Sunday school teachers have increased in the same time from 1,999,569 to 2,239,738, and Sunday school scholars from 17,716,212 to 20,263,293.

The Governor of St. Petersburg is teaching Temperance by a new method. He has ordered that all persons found disorderly or drunk on the streets shall have their names and addresses printed on large posters, and publicly displayed in the official Journal. On one of the lists 127 names of all classes in society are found, one-half of them being women.

A missionary in China says:—"If there is anything that lays hold of the people here, it is the simple story of the crucifixion of the Lord Jesus Christ. Not His miracles, nor even His wonderful sayings or teachings, but the old, old story of the cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree—that is the power for good in touching the heart and awakening the conscience."

The population of the Fiji Islands is estimated at 123,000; of these 103,775 attend the services of the Wesleyan churches, and about 10,000 are Catholics. There are 40,000 children in the schools under the care of 1,095 teachers; and there are 10 European missionaries, 72 native ministers, 40 catechists, 1,838 local preachers; and a century ago these were cannibals.

The neglected women of India have now the prospect of skilled medical treatment. There are 65 hospitals and dispensaries now affiliated to the Countess of Dufferin's fund for supplying medical aid to them, 10 of these having been built and kept up by native princes. Last year 13,058 patients were received, besides 601,574 out-patients being relieved. Over 200 female students of medicine were enrolled last year.

In order to secure contributions more effectively from all parts of the United States, the American Board of Commissioners for Foreign Missions, the Missionary Society of the Congregationalist Body has taken a new departure and appointed four committees, one each, in Boston, New York, Chicago, and San Francisco, whose special work it shall be to increase contributions to the Board and to organize and appoint sub-committees at their discretion, with a view to securing contributions from every church and every church member.

In South Africa some of the Dutch have little sympathy with missionary work among the blacks. One Dutch pastor in the South African Republic administered the sacrament to some converted natives, and forty members of his church left him, although the service had been held apart from the congregation and in his own house. When some of the people were asked what they would do in heaven, they answered that Christ had said there would be "many missions" there, and they thought that whites and blacks would be separated there as well as here.

Some parts of Turkey "social" life is not very social. Miss Lovell, of the American Board's Central Turkey Mission, writes that—"In the town of Zeitoon she met a 'bride' who had been married for two years, whose face the mother-in-law had not seen, though for all this time they had lived in the same house. The daughter-in-law remained constantly veiled, and had not been allowed to speak to her mother-in-law though they were often in the house the whole day long. When asked what they would do in case of sickness, the mother-in-law replied—"We would get a little girl to come in and she might speak to her, and the girl would tell me." It's an ill thing that yields no good. There would be no quarrelling. But what good or brightness can come into such lives?"

At Amritzur, in India, some two years since, there was a public religious controversy between a native Christian and a Mahomedan. It lasted fifteen days. The Mahomedan was fairly beaten, but claimed the victory, and said that heaven would decide it, and that his opponent Mr. Atkin, would die of snake bite within fifteen months, counting one month for each day of the discussion, and that the American missionary would also die. His prophecy made a deep impression upon the superstitious natives. One day an earthen pot with a very lively cobra was found at the door of another Mr. Atkin, showing that the Mahomedans were trying to fulfil their own prophecy, but had made a mistake in the name. The fifteen months passed, the death did not come. This, with other causes, produced quite an awakening, and a number of Mahomedans embraced Christianity.

The Family Circle.

THANKSGIVING ANN.

IN the kitchen doorway, underneath its arch of swaying vines and dependent purple clusters, the old woman sat, tired and warm, vigorously fanning her face with her calico apron. It was a dark face, surmounted by a turban, and wearing, just now, a look of troubled thoughtfulness not quite in accordance with her name—a name oddly acquired from an old church anthem that she used to sing somewhat on this wise—

"Thanksgivin' an'—"

"Johnny, don't play dar in de water, chile"

"Thanksgivin' an'—"

"Run away now, Susie, dearie!"

"Thanksgivin' an'—"

"Take care o' dat bressed baby! Here's some ginger-bread for him."

"Thanksgivin' an' de voice o' melody."

You laugh: But looking after all these little things was her work, her duty; and she spent the intervals in singing praise. Do many of us make better use of our spare moments?

So the children called her "Thanksgiving Ann"; her other name was forgotten, and Thanksgiving Ann she would be now to the end of her days. How many these days had already been, no one knew. She had lived with Mr. and Mrs. Allyn for years, whether as mistress or servant of the establishment they could scarcely tell; they only knew she was invaluable. She had taken a grandmotherly guardianship of all the children, and had a voice in most matters that concerned the father and mother, while in the culinary department she reigned supreme.

The usual early breakfast was over. She had bestowed unusual care upon it, because an agent of the Bible Society, visiting some of the country places for contributions, was to partake of it with them. But while she was busy with a fine batch of delicate waffles, the gentleman had pleaded an appointment, and, taking hasty leave of his host and hostess, had departed unobserved from the kitchen window; and Thanksgiving Ann's "Bible money" was still in her pocket.

"Didn't ask me, nor give me no chance. Just 's if, 'cause a pusson's old an' colored, dey didn't owe de Lord nuffin; an' wouldn't pay it if dey did," she murmured, when the state of the case became known.

However, Silas, the long-limbed, untiring, and shrewd, who regarded the old woman with a curious mixture of patronage and veneration, had volunteered to run after the vanished guest, and "catch him if he was anywhere this side of Chainy." And even while Thanksgiving sat in the doorway, the messenger returned, apparently unwearied in his chase.

"Wa-ll, I came up with him—told ye I would give him the three dollars. He seemed kind of flustered to have missed such a nugget; and he said 'twas a generous jonation—equal to your master's; which proves," said Silas, shutting one eye, and appearing to survey the subject meditatively with the other, "that some folks can do as much good just off-hand as some other folks can with no end of pinchin' an' screwin' beforehand."

"Think it proves dat folks dat don't have no great amount can do as much in a good cause by thim. in' 'bout it a little aforehand, as other folks will dat has more, and puts der hands in der pockets when de time comes. I believe in systematic 'bout such things, I does;" and with an energetic bob of her head, by way of emphasis, old Thanksgiving walked into the house.

"Thanksgivin' an' de voice o' melody,"

she began in her high, weird voice; but the words died on her lips—her heart was too burdened to sing.

"Only three dollars out'n all her 'bundance!" she murmured to herself. "Well, mebbly I oughtn't to jedge; but then I don't jedge, I knows. Course I knows when I'se here all de time, and sees de good clo'es, an' de carr'age, an' de musics, an' de fine times—folks, an' hosses, an' t'bles all provided for. an' de Lord of glory lef' to take what happen when de time comes, an' no prepration at all! Sure 'nough, He don't need der help. All de world is His; an' he send clo'es to His naked, an' bread to His hungry, an' Bibles to His heathen, if dey don't give a cent; but den dey're pinchin' an' starvin' der own dear souls. Well—taint my soul! but I loves 'em' an' dey're missin' a great blessin'."

These friends, so beloved, paid little attention to the old woman's opinion upon what she called "systematics in givin'."

"The idea of counting up one's income, and setting aside a fixed por.ion of it for charity, and then calling only what remained one's own, makes our religion seem arbitrary and exacting; it is like a tax," said Mrs. Allyn, one day; "and I think such a view of it, ought by all means to be avoided. I like to give freely and gladly of what I have when the time comes."

"If yer ha'int giv'n so freely an' gladly for Miss Susie's new necklaces an' yer own new dresses dat ye don't have much when de time comes," interposed Thanksgiving Ann.

"I think one gives with a more free and generous feeling in that way," pursued the lady, without seeming to heed the interruption. "Money laid aside beforehand has only a sense of duty and not much feeling about it; besides, what difference can it make, so long as one does give what they can when there is a call?"

"I w'ldn't like to be provided for dat way," declared Thanksgiving. "Was, once, when I was a slave, fore I was de Lord's free woman. Ye see, I was a young no-count gal, not worf thinkin' much 'bout; so my ole massa he lef' me to take what happened when de time come. An' sometimes I happened to get a dress, an' sometimes a pair o' ole shoes; an' sometimes I didn't happen to get nuffin', an' den I went bar-foot; an' dat's jist de way—"

"Why, Thanksgiving, that's not reverent!" exclaimed Mrs. Allyn, shocked at the comparison.

"Jist what I thought, didn't treat me wid no kind o' reverence," answered Thanksgiving.

"Well, to go back to the original subject, all these things are mere matters of opinion. One person likes one way best; and another person another," said the lady smilingly, as she walked from the room.

"Pears to me it's a matter of which way de Massa likes best," observed the old woman, settling her turban. But there was no one to hear her comment, and affairs followed their accustomed routine. Meanwhile, out of her own little

store, she carefully laid aside one-eighth, "Cause if dem ole Israelites was tol' to give one-tenth, I'd like to frow in a little more, for good measure. Talk 'bout its bein' like a tax to put some away for such things! 'Clare! I get studyin' what each dollar mus' do, till I get 'em so loadened up wid prayin's an' thinkin's dat I mos' believe dey weigh double when dey does go.

"O de Lamb! de lovin' Lamb!
De Lamb o' Calvary!
De Lamb dat was slain, an' lives again,
An' intercedes for me."

And now another call had come.

"Came, unfortunately, at a time when we were rather short," Mrs. Allyn said, regretfully. "However, we gave all we could," she added. "I hope it will do good, and I wish it were five times as much."

Old Thanksgiving shook her head over that cheerful dismissal of the subject. She shook it many times that morning, and seemed intensely thoughtful, as she moved slowly about her work.

"Spouse I neenn't fret 'bout other folks' duty—dat aint none o' my business; yas 'tis, too, 'cause dey's good to me, an' I loves 'em. 'Taint like's if dey didn't call darselves His, neither."

Mr. Allyn brought in a basket of beautiful peaches, the first of the season, and placed them on the table by her side.

"Aren't those fine, Thanksgiving? Let the children have a few, if you think best; but give them to us for dinner."

"Sartin, I'll give you all dar is," she responded, surveying the fruit.

Presently came the pattering of several pairs of small feet; bright eyes espied the basket, and immediately arose the cry:—

"O, how nice! Thanksgiving Ann, may I have one?"

"And I?"

"And I, too?"

"Help yourselves, dearies," answered the old woman, composedly, never turning to see how often, or to what extent, her injunction was obeyed. She was seated in the doorway again, busily sewing on a calico apron. She still sat there, when, near the dinner-hour, Mrs. Allyn passed through the kitchen, and, a little surprised at its coolness and quietness at that hour, asked wonderingly:—

"What has happened, Thanksgiving? Haven't decided upon a fast, have you?"

"No, honey; thought I'd give ye what I happened to have when de time come," said Thanksgiving Ann, coolly, holding up her apron to measure its length.

It seemed a little odd, Mrs. Allyn thought. But then old Thanksgiving needed no oversight; she liked her little surprises now and then, too; and doubtless she had something all planned and in course of preparation; so the lady went her way, more than half expecting an especially tempting board because of her cook's apparent carelessness that day. But when the dinner-hour arrived, both master and mistress scanned the table with wide-open eyes of astonishment, so plain and meagre were its contents, so unlike any dinner ever served in that house.

"What has happened, my dear?" asked the gentleman, turning to his wife.

"Dat's all de col' meat dar was—sorry I didn't have no more," she said, half apologetically.

"But I sent home a choice roast this morning," began Mr. Allyn, wonderingly; "and you have no potatoes, neither—nor vegetables of any kind!"

"Laws, yes! But den a body has to think

'bout it a good while aforehand to get a roast cooked, an' jist de same wid taters; an' I thought I'd give ye what I happened to have when de time come, an' I didn't happen to have much o' nuffin. 'Clare! I forgot de bread!" and, trotting away, she returned with a plate of cold corn cake.

"No bread!" murmured Mrs. Allyn.

"No, honey; used it all up for toast dis mornin'. Might have made biscuit or muffins, if I had planned for 'em long 'nough; but dat kind o' makes a body feel 's if dey had to do it, an' I wanted to get dinner for yer all o' my warm feelin's, when de time come."

"When a man has provided bountifully for his household, it seems as if he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble," remarked Mr. Allyn, impatiently; but still too bewildered at such an unprecedented state of affairs to be thoroughly indignant.

"Cur'us how things make a body think o' Bible verses," said Thanksgiving, musingly. "Dar's dat one 'bout 'who giveth us all things richly to enjoy; an' 'what shall I render to de Lord for all His benefits to'ard me.' Dar! I didn't put on dem peaches."

"Has Thanksgiving suddenly lost her senses?" questioned the gentleman, as the door closed after her.

"I suspect there is a 'method in her madness,'" replied his wife, a faint smile crossing her lips.

The old woman returned with the basket, sadly despoiled of its morning contents; but she composedly bestowed the remainder in a fruit dish.

"Dat's all! De chilren eat a good many, an' dey was used up one way an' 'nother. I see sorry dar aint no more; but I hopes y'll 'joy what dar is, an' I wishes 'twas five times as much."

A look of sudden intelligence flashed into Mr. Allyn's eyes; he bit his lips for a moment, and then asked quietly:

"Couldn't you have laid aside some for us, Thanksgiving?"

"Wall, dar now! s'pose I could," said the old servant, relenting at the tone; "b'lieve I will, next time. Allers kind o' thought de folks things belonged to had de best right to 'em; but I'd heard givin' whatever happened to be on hand was so much freer an' lovin'er a way o' servin' dem ye love best, dat I thought I'd try it. But it does 'pear 's if dey fared slim, an' I spects I'll go back to de ole plan o' systematics."

"Do you see, George?" questioned the wife when they were again alone.

"Yes, I see. An object lesson with a vengeance!"

"And if she should be right, and our careless giving seem anything like this?" pursued Mrs. Allyn, with a troubled face.

"She is right, Fanny; it doesn't take much argument to show that. We call Christ our King and Master; believe dat every blessing we have in this world is His direct gift; and all our hopes for the world to come are in Him. We profess to be not our own but His; to be journeying towards His royal city; and dat His service is our chief business here; and yet, strangely enough, we provide lavishly for our own appareling, entertainment, and ease, and apportion nothing for the interests of His kingdom, or the forwarding of His work; but leave that to any chance pence that may happen to be left after all our wants and fancies are gratified. It doesn't seem very like faithful or loving service," Mr. Allyn answered, gravely. "I have been thinking in that direction occasionally, lately, but

have been too indolent, careless, or selfish, to come to a decision and make any change."

There was a long talk over that dinner-table—indeed, it did not furnish opportunity for much other employment; and that afternoon the husband and wife together examined into their expenses and income, and set apart a certain portion as sacred unto their Lord—doing it somewhat after Thanksgiving's plan of "good measure." To do this, they found, required the giving up of some needless indulgences—a few accustomed luxuries. But a cause never grows less dear on account of the sacrifice we make for it, and as these two scanned the various fields of labor, in deciding what to bestow here and what there, they awoke to a new appreciation of the magnitude and glory of the work, and a new interest in its success—the beginning of that blessing pronounced upon those who "sow beside all waters."

Mrs. Allyn told Thanksgiving of their new arrangement, and concluded, laughingly, though the tears stood in her eyes:

"Ann, now, I suppose, you are satisfied?"

"'s mazin' glad," said Thanksgiving, looking up brightly; "but *satisfied*—dat's a long, deep word; an' de Bible says it will be when we 'awake in His likeness."

"Wall, now, I don't perless none o' these kind o' things," said Silas, standing on one foot, and swinging the other, "but I don't mind tellin' ye that I think your way's right, an' I don't b'lieve nobody ever lost nothin' by what they give to God; 'cause He's pretty certain to pay it back with compound interest to them, you see; but I don't s'pose you'd call that a right good motive; would you?"

"Not de best, Silas; not de best; but it don't make folks love de Lord an' de less, 'cause He's a good paymaster, and keeps His word. People dat starts in givin' to de Lord wid dat kind o' motives soon outgrows 'em—it soon gets to be *givin'* rad'er dan givin'."

"Wall, ye see, folks don't always feel right," observed Silas, dropping dexterously on the other foot.

"No, dey don't. When ebery body feels right, an' godes' right, dat'll be de billionium. But I's glad o' de faint streak o' dat day dat's come to dis house!" And she went in, with her old song upon her lips:—

"Thanksgivin' an' de voice o' melody"

HOW TO FILL A CHURCH.

There is one recipe given in the Bible for filling churches and for destroying worldliness, which we would commend to those ministers who have so often to preach to empty pews and worldly Christians. It is one given by the Lord Jesus Christ himself, and, like all of His recipes, it is simple and easily remembered: "And I, if I be lifted up from the earth, will draw all men unto Me."

There is no promise anywhere in the Word that philosophical essays, scientific lectures or disquisitions, or sensational sermons will do this. But lifting up Christ spiritually before the people will do it, and multitudes will flock to listen to His words as they did in the days of His flesh, when from Jerusalem and Judea and Galilee and the regions round about they gathered to hear the gracious words that proceedeth out of His mouth. He is as certainly, though not as visibly, present with His church and people now as He was then, and the lifting up of His cross and its atonement to-day or in the future will draw all men unto Him, and fill the churches that are now empty.—*N. Y. Herald.*

A WOMAN'S DREAM.

ONE stormy evening, after the patient missionary collector had been trying for half an hour to arouse my sluggish sympathies for the benighted peoples and earnest workers across the seas, I said to her:—

"There is so much work at home that interests me, I really can't pay much attention to Foreign Fields. To tell you the truth, I am not interested in Foreign Missions. They are too far off."

She left me, and I returned to my cozy chair and glowing fire, wondering why she need have disturbed my reading to tell me so many disagreeable things. I preferred pleasant thoughts, or if I must go outside of those, it suited me far better to breathe a gentle sigh over the woes of an Evangeline, than seriously to consider the needs of other lands or sympathize with the degraded wretches who, after all, were incapable of such depth of feeling as my delicate self. Still the disagreeable facts so gratuitously presented by my caller partook of her persistence, and I tried in vain to dismiss them from my mind until, finally leaving my book and fire, I said pettishly, "I'll see if a good night's sleep will restore my balance."

But the thoughts pursued me as the monotonous drip of rain from the eaves resolved itself into the steady tread of feet, and I seemed to be standing on a high platform with a wondrously fair woman whose stern eyes fastened accusingly on me made me quail, while a seemingly endless procession of women approached us. As they came near I saw that they were divided into companies.

The first division stopped in front of the platform and looked earnestly at me. They were small and dark-skinned, dressed in white jackets and striped skirts, while many-hued scarfs gave a brilliancy like the tropics to the scene.

I was about to ask my companion, despite her austere look, who they were, when one of them pointed at me and said with intense scorn:—

"Women of Siam, behold this woman! She claims to love the Saviour who made her what she is: she *says* she is grateful to Him for her sheltered, petted life, but she has no interest in us. We are taught that our very existence is a curse for misdeeds in some former state. The happiest of us are sold to be one of many wives; the most wretched are gambled away by our own mothers to become slaves. We are brought up in profanity, in lying, in brawls, in filth. For us is no heaven, only a dreary hope of purchasing from our gods merit that shall secure for us a happier state in our next transmigration; but she is not interested in us. Degraded, ignorant, despised at home, she, too, despises us, and calls herself a follower of the meek and lowly Nazarene! He cares for us and commands His children to bring us good tidings, but this child of His grudges a single half-hour to hear of our needs; she even refuses us her prayers because she is 'not interested' in missions."

Overwhelmed by this sudden address, I glanced at my companion, but only to cover before her piercing eyes fixed so severely upon me. The procession moved on, and lo! another division stood before me. They were gayly dressed, but the eyes beneath the white veils were very sad. With mournful mein and voice one of them spoke:—"Syrian women, here stands one who was welcomed at her birth, who had many advantages, who claims the great Allah of America as her own, whose hope of heaven is bright. She *says* her Allah cares for all, and she is like Him, but she is not interested in us. When we were born, forty days of mourning were observed. Our

Allah has no care for us, we are only women; we may never enter a mosque; our brightest hope is a heaven by ourselves, to be gained by obedience to our husbands. They must ignore us abroad, at home they beat us. We reckon ourselves as the wild beasts. We are deceitful, profane, debased, but how can we be any better if they who know a more excellent way have no interest even to listen to our story, or to send us help."

With a dreary sigh, which was echoed by all, she led the way and they passed on. For very shame I hid my face, but was constrained to look up as there tottered toward me a vast company whose crippled feet proclaimed them from the Chinese empire. The almond eyes of the leader fastened on me as she said:—"Your parents rejoiced once because God had given them a daughter; your welfare has been consulted in everything: nature was not interfered with, and your feet will carry you whithersoever you will; education has been freely yours; evil has been carefully eradicated, and to-day you pride yourself on your keen sense of right and wrong. Our parents were disgraced by our birth; if they had murdered us, no one would have interfered. We were crippled from childhood; our education was confined to lessons of obedience to our fathers, brothers, husbands, and sons; beyond our own doors we are forbidden to be known either for good or evil. Unable to read, ranked by our most advanced thinkers with the monkeys and parrots, what wonder if we are superstitious, depraved, and vicious? O American woman, who hath made us to differ, and by what right are you 'not interested' in us?"

Before I could have spoken, if I had desired, they had passed forward and their place was filled with short, robust figures, clad in mantles of tanned skin, leather petticoats, and short beaded aprons. Beads of all varieties, buttons, buckles, and rings of iron and copper decorated their stout figures in many fantastic ways.

They marched entirely around the platform, closely scanning me, before anyone spoke; then the leader said:—"Free to come or go, no terror in her life, at liberty to marry or not, certain of protection from any abuse, surely, sisters, this a favored woman. We of Africa are chattels. We must marry whom our fathers choose and be one of one of many wives, subject to every caprice of our husband. If he commands us not to stand upright before him, henceforth we must crawl in his presence, on pain of cruel punishment. If he favors one of us, disfigurement or death awaits her from her jealous companions; or unless he favors us, he beats or kills us as he chooses, with none to interfere; we are his, body and soul. Unmarried, we form the estate of our father or brother, to be divided at his death among the heirs. But this woman is 'not interested' in us; she cares not that to us no heaven is promised equal to what she now enjoys; we are too far off. O, God of America, are we too far off for Thee to care? Is there no help for us? Is Thy child a true representative of Thee?"

A cold terror was settling upon me and I looked for some escape from the place, but even as I looked, before me were flashing jewels, rich silks, and costly apparel. With eyes as bright as her jewels, a woman cried, passionately:—"Would you like to know our story? We were born in far-off India. We were all married before we were ten, some of us before we were three years old. We were taken to our husband's home to be slaves to his mother, to cook his food and send it to him, awaiting outside our portion from whatever he might leave. In sickness no physician must see or touch us; we are taken out and laid by the Ganges, the sight of whose holy waters is to cleanse our sins. After death the same sacred

stream will receive our ashes. Forbidden to sew or read, our only occupation is to quarrel with our associate wives; and so we live with no purpose, and die with no hope. But we are the favored ones in fair India; ours is the enviable lot; you shall see our unhappy sisters, to whose condition we may be reduced at any moment."

She waved her hand and her followers fell back, leaving a space before me which was immediately filled with the most sorrowful faces that had yet appeared. Here were no jewels or silks, but scanty cotton garments, uncombed hair, and eyes heavy with woe. Their speaker stepped forward and tremblingly said:—"We are widows. When our husbands died our ornaments were stripped from us, and we became slaves to all about us. We may never change our condition, but must live on, sleeping on the floor with but a mat beneath us, eating but one scant meal a day, fasting twenty-four hours once a fortnight, eating apart from others, forbidden even to see others happy. We must have no society, and no one must show us a kindness. Blows and curses are our portion, and death our only release."

As her voice ceased she, too, waved her followers back, and instantly my platform was surrounded by little girls, the oldest under six. Such drawn, pitiful, wan faces I hope never to see again. They lifted pleading hands and raised beseeching eyes to mine as they begged:—"O, Christian lady, pray to your God for us. We are widows already, and this woe is ours for life. Look at the petted children of your land; think of the curly heads and laughing eyes that you love in your homes. Look at our tired feet, our bruised arms, and remember how tenderly you hold the tiny hands and guide the dainty feet of your darlings. We beg you to spare one thought, utter one little prayer for us, for we number eighty thousand under six years old." Eighty thousand pairs of eyes looked wistfully into mine for a minute, but suddenly a voice said—"It is useless; her Saviour said—'Suffer little children to come unto me,' but she is 'not interested.'" The faint hope died out of their faces and they all vanished.

Noting the tears on my face, the fair one at my side asked—"Need I do more to interest you in missions?"

"You!" I stammered; "who are you?"

"I am Conscience," she replied, "and I stand here to tell you that your vision of to-night is no disordered dream. I have brought truth to your door; shall it knock in vain? I gave you an elevated position, for you are above the sisters whom you have seen, but the platform that raises you is the Rock—Christ Jesus. Will you be content to stand there alone, or have you at last interest to spare for the nations low in the dust at the feet of Allah and Brahma? Will you help them up, or will you choose to hear your Redeemer say to you—'Inasmuch as ye do it not to one of the least of these, ye did it not to me?'"

For answer I fell on my knees and Conscience left me, satisfied to have brought me to my God, knowing that she could trust my waking with Him. To a pitiful Saviour I confessed all my pride and indifference. He forgave me; then I slept sweetly and refreshingly. The next morning I hastened to the house of my friend the collector, took back my heartless words of the night before, and gave her double what she had asked. That morning was the beginning of a new life to me, for I promised my Saviour that henceforth His cause should be mine, and that I would give to the women of other lands as freely as I had received from Him; and I pray God to keep me from ever being again so fast asleep as I was on that night when asked to contribute to foreign missions.—*Dr. Cummins in Gospel in all Lands.*

SOWING AND REAPING.

"What a deformed, unsightly creature that Alic Forester is!" said Frank Boyd to his friend Jack Donnell, as a diminutive, hunch-backed boy, leaning on the arm of his tall, handsome brother, Dick, came down the walk from college.

"Yes, poor fellow; he has a sorry time of it in this world," assented Jack, looking pityingly after the brothers. "He must feel his misfortune, though Dick's devotion makes up for much that he has lost."

"He owes him all the devotion he can lavish upon him," retorted Frank, with a suggestion of impatience in his voice. "If I had brought such a calamity on a brother, I would feel that nothing I could do could ever atone for the injury done. Nothing! I could never forgive myself—never! The fact that I had spoiled the life of one of my kindred would haunt me to my dying day."

"It was an accident, you know," Jack said, persuasively. "No doubt he suffers almost as keenly as Alic when he looks upon his crooked form, knowing, as he does, that the poor fellow must go through the world always a cripple."

"He would be a strange kind of a brother if he did not," replied Frank, sharply. "I don't see how he can get any pleasure out of life with that monstrosity continually before his eyes, to remind him of what might have been avoided, but was not."

"There are other injuries inflicted sometimes, by those who profess to love us, which leave deeper scars, and more surely blight the soul than the very worst of physical deformities. I refer to moral contaminations, which are as enduring as the soul itself," replied Jack.

"If there can be worse deformity than the one carried about in the poor, distorted, body of Alic Forester, I have not been so unfortunate as to be brought in contact with it," replied Frank, obstinately.

"And yet, my dear fellow, you have inflicted deeper wounds, made more hideous disfigurements upon the souls of some of your associates in this very college, than those carried about in the twisted and warped body of unfortunate Alic Forester," insisted Jack, with decided emphasis, keeping his eye fixed squarely on the face of the astonished critic before him.

"Explain yourself," demanded Frank, with chilling civility. "When, or in what manner, have I been guilty of such base crimes charged upon me?"

"All the days of your life, in which you have promulgated your sceptical views, mark periods wherein you have left scars on the souls of those whose faith you have undermined," asserted Jack. "How many students in this college will carry the impress of your desilement out into the world, and in turn stamp other pure lives with the stain with which you have tarnished theirs! It is a very serious thing to uproot the faith of others, particularly when you have nothing to offer them instead."

"I force my peculiar views on none," retorted Frank, icily, "but I insist that I have the same privilege of expressing them that belongs to you, or any other man. I proselytise no one."

"But views, such as you entertain, disseminate poison, and no one has a right to scatter such germs broadcast to the world," Jack returned, with decision.

"If the tares grow, uprooting the wheat, you have only to pluck them up and sow good seed again in their place," said Frank, more disturbed than he would have cared to own by Jack's argument.

"Ah, but that is not so easily done," remonstrated Jack. "You must have learned by this time that it is next to impossible to undo a wrong of this kind. It is much easier to pollute a field with thistle seeds than to gather up the crop after the destructive plants have, in turn, cast their germs into the prolific earth. Go to some of those whose faith you have unsettled, and persuade them to return to their allegiance to their father's God."

The conversation was interrupted at this point, but Jack's pungent words had made too vivid an impression on Frank's mind to be soon forgotten. He had been reared in a Christian home, and he thought that he had turned his back on the teachings of a praying mother worried him more than he would have cared to acknowledge. After his discussion with Jack he never saw the crippled hunchback without recalling Jack's words about the distorted souls he had made, and the more he thought on the subject the more he became convinced that he had been a moral scourge among the boys in college. He began to read his Bible carefully, and, before many weeks, prayerfully as well; and soon thereafter he came knocking at the door of the church for admission—confessed Christ, was baptized, and at once laid himself on God's altar—to be used how and when and where the blessed Master should choose to employ him. His first thoughts, after he had consecrated himself to Christ, were for those whom he had led astray, but it was, just as Jack had said—much easier to sow the tares than to uproot them. As he labored and prayed with, and for, some of those for whose souls he felt he would be held accountable, he realized how utterly impossible it was to undo the wrong he had done; how hard it was to erase disfigurements from souls he had defaced.

"Be not deceived; God is not mocked, for whatsoever a man sows, that shall he also reap."
—*Philadelphia Presbyterian.*

"IF I HAD MY LIFE TO LIVE OVER AGAIN."

This is the subject of a sermon recently preached in this city. What the preacher made out of it we are not advised, but it belongs to a class of reflections that are as useless as the reading of the most rapid fiction. No one has any business with his past life except as the consequences of his actions project themselves into the present, involving moral honesty. If he stole in the past, true repentance requires reparation; if he traduced, it demands retraction and the publication of the retraction as conspicuously as that of the original utterance. No person living can know that if he had his life to live over again he would do any better than he has done. Those who waste time in such reflections imagine themselves beginning life over again with the ideas and feelings that they now have. It is equally unnecessary, unreasonable, and un-Christian to waste a second's time in thinking what might have been.

From the Christian point of view one is to forget the things that are past and press forward. He should only remember his sins, after having repented, as reflecting light upon his tendencies. Peace with God, a humble acknowledgment of sinfulness, and the thoughts absorbed in the discharge of present duty, with occasional glances at the glorious recompense of reward, compass the sphere of personal thought. It is well to exhort a man to live as he will wish he had lived when he comes to die, for that relates to the present.—*Christian Advocate.*

International S. S. Lessons.

JOHN BAPTIST BEHEADED.

6 January.

Les. Mark 6: 17-29. Golden Text, Matt. 10: 28.
Mem. vs. 26-28. Catechism Q., 1.

Our first lesson in the New Year is a sad one, the treacherous, cruel murder of a good man by a bad man, prompted by a bad woman's spite.

How like in some respects the ministry of John to that of Jesus. John was born about six months before Christ. Both lived a quiet life for thirty years. John began preaching about a year before Christ did; preached for a couple of years, lay in prison a year, and was beheaded. Christ preached for three years, and was put to death about a year after John.

The time of the lesson is March or April. Christ has been preaching for two years, most of the first in Judea, the last in Gallilee, with Capernaum as head-quarters, and touring, followed by crowds, all through the province.

The scene of the lesson is a lonely fortress castle, Machaerus, some seven miles east of the Dead Sea, with palace rooms above for princes and dark dungeons below for prisoners. John had been kept there for about a year, and Herod was living there at this time. John was placed there on this wise:—

I.—THE SIN AND SERMON, vs. 17-20.

Herod was visiting Rome. His brother had asked him to be his guest. Herod took a fancy to his brother's wife, sent his own wife, a good woman, the daughter of an Arabian king, home to her father, and Herodias, leaving Philip, went to live with him in Palestine. Black treachery and sin on his part, and black faithlessness and sin on her part.

When John was preaching that the people should repent and prepare for the Kingdom of God, which was coming, he saw this gross sin in the highest place in the land, and denounced it, as he did all sins, and as Dr. Parkhurst did the sins of Tammany in New York. Herodias was angry and vowed vengeance. Herod yielded in part; he put John in prison, but would not kill him. Though bad, he feared and respected the bold preacher, and often talked with him.

II.—THE SUPPER AND PROMISE, vs. 21-26.

But one day, when some of his officers were in with him, and they were drinking together, Herod made a rash promise to the daughter of Herodias, that he would give her anything she asked. Her mother had planned for something like this, and told her what to ask, and she demands John's head. Herod is sorry, but false shame makes a coward of him. He is not man enough to say, "No, John's head is not mine to give." He calls for a soldier, gives the order, and the drinking goes on.

III.—THE MURDER AND BURIAL, vs. 26-29.

Poor John has short notice. A step is heard. He is lonely, and glad of company. Perhaps it is one of his disciples come to talk with him and tell him something of the works of Jesus. The door opens. It is a stranger. What does he want? Kneel down. Bend your head. A blow with an axe. The head rolls on the floor, is picked up, placed all bloody on a tray, given to the young woman, who takes it to her mother. Herodias has had her revenge, but it does not give her much comfort.

The news soon spreads, for John is widely known. His disciples hear of it. They come and ask for the poor headless body. They bury it, and then in their sorrow and helplessness they

go away to tell John's friend Jesus. This is all they can do.

Follow the history of the guilty pair. Soon after, Herod is defeated in battle with great loss by Aretas, his first wife's father. Later, Herodias persuades him to go to Rome and get the title of King. The complaints of his subjects follow him, and he is deposed even from being governor. Then he is banished to Lyons, and after to Spain. Herodias goes with him, and they die in exile. Their names are branded in all the world's history.

LESSONS.

1. High place and low life may go together, and *vice versa*.
2. Whatever the place, the life should be high.
3. The higher the place, the wider the influence for good or evil.
4. The life adorns the place, and not the place the life.
5. Sin should be denounced, whether in high or low, no matter what the consequences.
6. Drinking, even in moderation, often leads men to say and do rash things which they can never undo, and may bitterly repent. If Herod had been sober, he would not have made his rash vow and beheaded John.
7. How a mother may train her daughter in wickedness.
8. Sin brings punishment, often speedily, always surely.
9. In any trouble we should do our own part as well as we can, and go and tell Jesus.

FEEDING THE FIVE THOUSAND.

13 January.

Les. Mark 6: 30-44. Golden Text, Luke 1: 53.
Mem. vs. 41, 42. Catechism Q., 2, 3.

What a picnic! Five thousand men, besides the women and children, all seated in rows on a grassy hillside overlooking the sea of Gallilee, while the disciples pass around the good things. There is only fish and barley bread, but hunger makes it sweet; and, better still, Christ Himself is present and presides.

This event took place very shortly after the death of John the Baptist, which was given in last lesson and the occasion of it was the following:—

A few weeks previous, Jesus had sent His disciples out to teach and heal. Perhaps the news of John's death discouraged them and hastened their return. Christ, too, was sad. It was a reminder to Him of his own death, which was coming a year late. He wished for a little time of quiet and prayer, and asked His disciples to come to a retired place, not barren, but away from where people lived, a lonely place on the east of the Sea of Gallilee.

But there was no rest for them. The people saw them going and followed, and the pitying Saviour could not refuse to teach them. All day long He taught, and they eagerly listened, not thinking of their bodily needs.

When evening drew near the disciples came to Him and asked Him to send the people to the villages in the neighborhood to get food. There is no need for it, said Christ; can you not give them their supper? They asked if they were to go and buy a great quantity of food. No, said Christ; bring to me what you have and seat the people on the grass.

In long rows, by fifties and hundreds, they sat down. Jesus asked a blessing. Then He began to break the bread and divide the fish. He gave to the disciples to help the people. To and fro passed the busy waiters, and the supply seemed to grow no less; to and fro, until all were satis-

fed, five thousand men, besides women and children.

Now, said Christ, let there be no waste; gather up what is left. The disciples set to work gathering the broken pieces, and when they were done, each one of them had his lunch-basket full, twelve in all. Besides what the people had eaten, the disciples had more for themselves than they had before the feast began.

LESSONS.

1. It is good for Christians to get away alone at times for quiet meditation and prayer.

2. When hungry souls wish to learn from Christ, He will not turn them away.

3. The good old-fashioned custom of asking a blessing on food has Christ's example and authority, and should not be given up.

4. To us who have the bread of life, comes Christ's command concerning the world's hungry millions, "Give ye them to eat."

5. The more men seek to relieve the wants of others, the more as a rule do they have to do it with. "There is that scattereth and yet increaseth."

6. In this miracle we have in short compass what the Lord is doing every year for the world's hunger.

"Twas seed-time when He blessed the bread;
"Twas harvest when He break."

CHRIST THE BREAD OF LIFE.

20 January.

Les. John 6 : 25-35. Gol. Text, John 6 : 31.
Mem. vs. 33-35. Catechism Q. 3.

Last lesson told of feeding the five thousand.

After that evening miracle, Jesus sent the people away to get shelter, sent the disciples across the lake by boat to Capernaum, their home, and, wearied with the day's strain, went alone to pray.

When the disciples were nearly across, a sudden storm came on. Jesus saw them toiling at their oars and came to them. They saw Him walking on the water and feared. "It is I, be not afraid." See what Peter did, Matt. 14 : 28-31. Now they are safe ashore.

Next morning some of the people came to where they had been fed. He was not there. They crossed the lake and found Him.

Then follows the lesson for to-day. It is a dialogue. They ask four questions, and Christ gives four answers; each one with new and precious truth.

First Question, v. 25. They are surprised. They know that He did not come with the disciples the previous night. They know of no other boat coming. When did He come?

Answer, vs. 26-27. He does not answer their words, but their desires. He does not mean that they wanted more bread, but earthly things, an earthly king. Because He had given the loaves they thought He could give freedom, victory, wealth, earth's good of all kinds.

Then he reminds them that such things are perishable, and bids them give chief effort toward securing that which will endure: pardon of sin, union with Christ, likeness to Him, satisfying for the soul; and tells them that God has sent Him to give this good.

Second Question, v. 28. He had told them to labor. They ask what it is they are to do.

Answer, v. 29. The first, chief, only, work that God wants of men is faith, trust, in Christ, as Saviour to pardon, Teacher to guide, Example to be followed, King to be obeyed; a full surrender of will, heart, life, aim, hope, effort, everything that we have, are, or hope to be, to Him, to do, and to be, with His help, what He wants.

Third Question, vs. 30-31. They want some proof that He is from God. Yesterday's sign was not enough. Moses fed myriads for years with manna, they say, and Christ's was only one meal to a few thousands, and perhaps some of them scarcely knew it was a miracle, so quietly was it done, but thought He had some store of barley bread by Him. They want a sign worthy His claim.

Answer, vs. 32-33. He tells them that God, not Moses, gave the Manna, and that God gives the true Bread.

Fourth Question, v. 34. They ask for it, thinking it is some good food, like Manna, or better. How like the woman of Samaria. Compare her story. John 4 : 10-15.

Answer, v. 35. He shows that it is soul hunger He means, and that when one honestly turns to Him, trusting wholly in Him, receiving Him, surrendering all to Him, all the longing and unrest will be satisfied, the guilt taken away, the soul will be at peace with God and at rest with itself.

LESSONS.

1. If we remember Christ's power as God we need not wonder at His miracles, v. 25.

2. Jesus sees desires and motives behind questions and prayers, and he answers the desire, not the words.

3. Our chief aim in life should be to win Christ, making all else subordinate.

4. All good works are summed up in "Faith," for faith means trusting and following Christ.

5. Christ only can satisfy the longing and unrest of the human heart. Without Him there will be eternal unrest. Where He reigns there is eternal rest and peace.

THE GREAT CONFESSION.

27 January,

Les., Matt. 16 : 13-23. Gol. Text, Matt. 16 : 16.
Mem. vs. 13-16. Catechism Q. 4.

The Lessons since the first of this year are in the third year of Christ's public ministry, beginning with the death of John Baptist in March or April, a year before Christ's death.

To-day's lesson was in early summer, some weeks after last lesson, and is connected with it as follows:—

The miracle of the loaves (Lesson Jan. 13) excited earthly hopes that this was really the Coming One, and many of the people, thinking that He was too backward in asserting His rights, were going by force to make Him King.

His discourse the next day on the Bread of Life (Lesson Jan. 20) dispelled these earthly hopes. Many left Him. Opposition grew hotter. He left that centre, near Capernaum, went away twenty or thirty miles west on a preaching tour to the more remote parts of Galilee, where there was less hatred against Him.

Then He came back and went northward, some thirty miles, to a city, Cesarea Philippi, and on the way took place this lesson.

1. Christ Confessed, vs. 13-16.

2. Christ commends Peter for confessing Him, vs. 17-20.

3. Christ foretells His death, v. 21.

4. Christ rebukes Peter for hindering Him, vs. 22, 23.

I.—*Christ Confessed*, vs. 13-16.

As the end nears, Christ seeks to teach more clearly that His kingdom is purely spiritual, and not one of worldly conquest. On this journey He begins by asking what people are saying about Him, then what the disciples think.

Peter, ever forward, answers for them all, making "The Great Confession." Never before

had any man risen to such a clear idea about Christ.

II.—*Christ commends Peter*, vs. 17-20.

Christ pronounces Peter blessed, happy, honored, of God, in having this made known to Him.

"Upon this Rock," v. 18. A much discussed passage. The idea probably is, that as Peter was the first to make the confession upon which the Christian Church is builded, viz., that Christ is the Son of God, that he was in this way the first stone, a foundation stone, in that temple of living stones, and that one after another, making the same confession, should be builded into it, until it is at last complete. "Builded upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief Corner Stone."

"The Keys," etc., v. 19. Whatever power is here given was to the other disciples as well as Peter. See Matt. 18: 18, 19. "Kingdom of Heaven" here means the Church which He was founding. "The Keys" means the symbol of knowledge and power in that Church. The key was in ancient times a badge of office. Jesus, by these words, entrusts to the disciples the organization, the teaching, and discipline, of His Church after His departure, and in this they were to be Divinely guided (see Mark 15: 14, Acts 1: 15), and therefore infallible.

He charged them not to tell that He was Christ. People were not yet ready to receive that truth, and telling it too soon would only hinder rather than help His cause.

III.—*Christ foretells His death*, vs. 21.

Not until the disciples realized that His was a Spiritual Kingdom, did He tell them of His coming death. He now does so for the first time.

IV.—*Christ rebukes Peter*, vs. 22, 23. Ever foremost, Peter speaks privately to Christ, and says that this must not be. But while, a few minutes previous, Christ had commended him, now He rebukes him. Peter, after all his confession, was taking a low, earthly, human view of Christ's kingdom, and is rebuked as strongly as he had been commended.

LESSONS.

1. What say ye of Christ?
2. Now, as then, the Spirit must reveal Christ as Saviour.
3. Every believer is a living stone in Christ's temple.
4. Evil can never destroy the Church of Christ.
5. Christ gives Peter no preëminence over the other Apostles.
6. He commends Peter in one sentence for his right words, and strongly rebukes him in almost the next sentence for his folly.

THE TRANSFIGURATION.

3 February.

Lcs. Luke 9: 28-36. Gol. Text, Matt. 17: 5. Mem. vs. 29-31. Catechism Q. 7.

Last lesson was about Peter's declaration that Christ was the Son of God, and Christ first foretelling His death.

It would tend to discourage the disciples to know that He was to be put to death, and, to strengthen their faith, there took place, a few days afterward, the transfiguration.

It was a night in early summer, the third year of Christ's ministry. The place is not known, but it was probably near Caesarea Philippi.

I. THE SAVIOUR AT PRAYER—vs. 28, 29.

In Gethsemane and at other times, Peter, James, and John were brought nearer than the

other disciples. They understood Him better, and were thus better fitted to receive higher instruction.

As He prayed the human seemed to pass away, and as in a glorified body He shone. Compare the accounts in Matt. 17: 13; Matt. 9: 2-13.

II. THE HEAVENLY VISITORS—vs. 30, 31.

Moses and Elias (Elijah), representing the Law and the Prophets, in their glorified, heavenly bodies. It was, in appearance and reality, "like a little heaven below."

Their talk shows how deeply interested the dwellers in heaven were about Christ's death.

III. THE WONDERING DISCIPLES—vs. 31, 32.

As in Gethsemane, it was night, and the disciples were sleeping when Christ was praying. They awakened, and with darkness all around the three shining ones were luminous with light. (Compare the garden scene). And the disciples perhaps heard them talk of that death of which Christ had told them a week before.

They stood silent and amazed, listening to the wondrous converse, until the "good-byes" were said and the visitors were going away, and then Peter, ever forward, as if to prolong the bright vision, cried out, scarce knowing what he said, but as if he would say—Master this is good, keep them here, and we will make three booths for you and them.

IV. THE VOICE OF GOD—vs. 34-36

A bright cloud, and the voice of God out of the cloud, declaring what they had confessed a week before. A strange experience. They had never known the like. Prostrate in reverence they fall. Then, as on the stormy lake, they hear the sweet voice—"Be not afraid." They look up. The light and visitors and voices have gone. They tell no man until after days of the wonders they have seen, but the memory of that day they will never forget.

LESSONS.

1. Christ our example in prayer.
2. True prayer transfigures the whole being.
3. The cross the central theme of heaven as of earth.
4. The voice of Jesus ever says to His people—"Be not afraid."

To S.S. Teachers. A note from Miss May Dougan, of Indore, to a friend in Canada, may be helpful to S.S. teachers. She says:

"I am glad you told me about your Sunday School class. That was my favorite work at home, when some of the letters from home speak as if the work we are doing is so much greater than that at home, I wish they could see things as they really are. You have such almost limitless opportunities for winning the love of the children there. And here there is so much to keep us apart. It is so long before we can speak at all, then our halting words, how can they win attention? In very, very few cases dare we invite the children to our homes, and then if we should offer them anything to eat it is probably the last we see of them. And more than all we cannot win the parents. But we shall conquer through Him in whose strength we have come forth. And India, fair India, will bow at His feet, for not one word of all His good promises has failed."

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HOME MISSIONS.

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Table listing various church and community contributions including Wallace, Knox, C D Mackintosh, W W McNairn, Gay's River, Nerepis, Mid Musq, Mid River, C B, Margaret miss sta, Nine Mile River, A W McKay, Linden, Earltown, G P Tatrow, J A Crawford, Salina, Lower Musq, Chipman, Millsville, Hermon, Scotsburn, Bethel, Jno Mackintosh, A J Fraser, Kincardine, N W West Arm, Springtld & Eng Sett, Boiestown, Alex Smith, Hx, Fort Massey, Charlottetown, St Jas, Harmony, Kincardine & Kintore, Students' associn, Barney's River, Holly Village, Strath Lorne, Up Stewiacke, Rev J A Greenlees, Milford, A Craite, P A Macrae, Summerville, Charlottetown, St Jas.

For North-West.

Table listing contributions for North-West including Summerville, Charlottetown, St Jas.

AGGUMENTATION.

Table listing augmentation contributions including Acknowledged, Chatham, St Johns, Earltown, Margaret miss sta, Milford & Gays, Harmony, Barney's River, Holly Village, Up Stewiacke, Nine Mile River.

COLLEGE FUND.

Table listing college fund contributions including Acknowledged, Coupons, Canso Deb, Blue Mt & Garden, Int Geo Sanderson, Summerside, Richmond, N B, West River, St Mary's, Milltown, Middle Musq, Int St John's ch hse, Digby, Margaret miss sta, Earltown, Int Eliza Chipman, Salina, Lower Musq, Mabou, Port Hood, Norton, Campb Sett, North West Arm, Springtld & Eng Sett, Coupon N Glasco Deb, Int Edward Keeler, Boiestown & Doaktown, Hx, Fort Massey, Harmony, Barney's River, Up Londonderry, Upper Stewiacke, Div B of Montreal, Chipman, Nine Mile River, Middle River, C B.

Table listing Bursary Fund contributions including Acknowledged, Hx, Chalmers, West River, St Mary's, Mid Musq, Digby, Earltown, Int E S Williams, Hx, Fort Massey, Rev Jas Carruthers.

Table listing Manitora College Fund contributions including Acknowledged, Milford & Gays, Wallace, Knox, Chatham, St Johns, Summerside, Hx, Chalmers, Richmond, N B, Wallace, Knox, Chatham, St Johns, Summerside, Hx, Chalmers, Richmond, N B.

Table listing Aged Ministers' Fund contributions including Acknowledged, Jacob Laxton, Wm Grant, J P Falconer, A Rogers, A B Dickie, T Cumming, Donald Fraser, Blue Mt & Garden, Summerside, Richmond, N B, Hampton, West River, St Mary's, John Anderson, S A Fraser, Milford & Gays, Wallace, Knox, Jas Murray, Int Joshua Nelson, Mid Stewiacke, Lower Musq, Hx, Fort Massey, Harmony, Hx, Chalmers, Barney's River, Upper Stewiacke, Chipman, Nine Mile River, Middle River, C B.

Table listing Library Fund contributions including Acknowledged, Collection, op Col.

Rec'd by Rev. Robt. H. Warden, D. D., Presbyterian Office, Montreal, to 6th Dec. 1894.

Table listing various church and community contributions including French Evangelization, Acknowledged, Bear Creek, Proof Lino, Lions Head, Do ss, Renfrew, St And, Carleton Place, Zion, John McKay, Paisley, Jas Forgie, Almonte, Beverley, Elgin, Buckingham, St And, Bervie, Knox, St Louis de Gonz, Gravel & Apple Hill, Wroxeter, Sault Ste Marie, Friend, Stony Lake, Briden, Motherwell, Avonbank, Sydenham, St Pauls, National Bible Soc of Scotland, Wakefield & Masham, St And, N B, Greenock, Rev W J Fowler, Wm McKie, Goldfield.

Table listing various church and community contributions including Suth Riv, NS, 2 mem, Dunwich, Chal, Thamesville, Rotary, Quebec, French ch, Beechwood, St And, Mrs Irvine, Harriston, Montreal, La Croix, Roxboro, Knox, Per Mr G & Duncan.

Per Rev. P. M. Morrison.

Table listing contributions from Rev. P. M. Morrison including Blue Mt & Garden, Chatham, St Johns, Summerside, Hx, Chalmers, Richmond, N B, Wallace, Knox, Chatham, St Johns, Summerside, Hx, Chalmers, Richmond, N B, Wallace, Knox, Chatham, St Johns, Summerside, Hx, Chalmers, Richmond, N B.

Per Rev. Dr. Reid.

Table listing contributions from Rev. Dr. Reid including Corbetton, Riverview, Gandier, E Gloucester, Grand Valley, Oxford Mills, Kempville, Rev J Crombie, Dorchester, Greenbank, The Lord's tenth, Seafirth, First, Grenfell, Lucknow, Black Heath, Do, Avoncourt, Devon, Leith, Scarboro, Knox, N Luther, Galt, Knox, Winthrop, McKillop, Carlingford.

POINTE AUX TREMBLES SCHOOLS.

Table listing contributions for Pointe aux Trembles Schools including Acknowledged, Riverbank, Que, J M M, Belleville, John St, A Trask, Saratoga Spr, Tor, St Mark's, Ferrus, Mel s, Renfrew, St And, Stanley s, No 1, Mrs J C Sharp, Williamstown, Heph, Inverness, Belgrave, Knox, Mayfield, Claude, English River, Eubenducio, Martin, Union mtg, Mrs M McVeon, Quebec, Chal s, Saltfleet, Eldersgrove, Upton s.

COLONY COLLEGE.

Table listing contributions for Colony College including Acknowledged, J Archibald, Mrs Jas Boyd.

| PRESBYTERIAN COLLEGE, MONTREAL. | | Received by other Treasurers. | | Brantford, First | | Ordinary Fund. | |
|------------------------------------|--|----------------------------------|--|--------------------------------|--|------------------------------------|--|
| Ordinary Fund. | | QUEEN'S COLLEGE FUND. | | Woolden, Alta | | Mrs R W Barbour, } 192 00 | |
| Acknowledged.....\$155 97 | | Rec'd by J. B. McIver, Treas'r | | Kirkland, N. B. | | Bonskoid | |
| Roxboro, Knox..... 10 00 | | Kingston, Zion..... \$8 00 | | Balfour, N.B. | | Donors in Gt Britain | |
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| Avoca..... 3 00 | | Point Lewis..... 5 00 | | Hornings' Hills | | Edin | |
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| \$183 93 | | Trenville..... 2 93 | | McLellan's Brook, N. S. 1 20 | | Building Fund. | |
| Exegetical Chair, &c, | | Chatham, P. Q. 4 47 | | Sharbrooke, Que. 2 50 | | (To meet advance by mem | |
| Acknowledged.....\$930 00 | | Dunwick, Ont. 7 00 | | Halifax Grove..... 2 05 | | ber of the Board.) | |
| O J Fleet, Mont. 75 00 | | Dunwich, Duff's | | St Cath. First..... 5 55 | | Jos Broadly, Elkhorn.....\$25 00 | |
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| Jas Slessor, "..... 25 00 | | ham, St. John, N. B., dur- | | Mantou, Man..... 4 00 | | Hon D H & W M Mc- | |
| J G Savage, "..... 25 00 | | November. | | Allandale, Ont..... 1 00 | | Millan, Win, 2nd pt } 100 00 | |
| Jas Gardner, "..... 25 00 | | Blth, Ont..... \$4 00 | | Winchester, Ont..... 3 00 | | Hon T M Daly, Otn .. 25 00 | |
| John Stirling, "..... 100 00 | | Mulgavantow, N. S. 50 | | Glassville, N. B. 2 50 | | Chas W Graman, 1st pt. 25 00 | |
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| \$137 00 | | Spencerville, Ont..... 3 85 | | Regina, Indust School .. 1 25 | | Wm Jackson, "..... 5 00 | |
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| Rev W Rochester, P. A. 20 00 | | Howick, Que..... 4 00 | | Hopewell, N. S. 1 50 | | Theological Department Fund | |
| \$70 00 | | Hx, Park St..... 5 00 | | MANTOBA COLLEGE. | | Grenfell.....\$2 00 | |
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| | | Port Elcin, Ont..... 2 60 | | A Friend, Tor..... \$30 09 | | Chater & Humesville... 12 00 | |
| | | Ingersoll, Ont..... 8 14 | | Mrs P Redpath, Eng. 2 00 00 | | Odana..... 8 50 | |
| | | Packenham, Ont..... 3 00 | | Est Robt Carswell .. 2,630 87 | | Greenwood..... 4 10 | |
| | | Clorg, Man..... 3 10 | | | | Stonewall, 2nd pt .. 10 40 | |
| | | Ashburn, Ont..... 3 23 | | | | Aug Ch, Win, 1st pt .. 100 00 | |
| | | | | | | Ravenswood Mission .. 13 65 | |

"I WANT A DOLLAR."

STORY OF A DYING MISER.

How many are making it the first business of their lives to get rich. Measuring their purposes by the length and breadth and height of this earth alone, and by a sufficiently small atom of a fragment of time as to be unnoticeable in measurement with the thousands of years. Think of a soul which has become sufficiently narrowed down, which has become sufficiently degraded, which has become sufficiently infinitesimal as to make it its first business to get rich in the accumulated dirt of a perishable world.

What most naturally will be the last words of those dying? That which has ever been uppermost in their minds through life. A miser lay dying who had been a professed follower of Jesus all his life, but whose supreme purpose had been to get rich. My father was the attending physician. The old man lay upon the bed, his white locks, whitened by the frosts of over eighty winters, pushed back from a noble brow, his hands bleached by sickness clasped over his breast, and above the coverlid, the firm lips slightly parted, the eyelids closed, as slowly but surely he was breathing his last. Weeping loved ones had gathered round to catch the last words if such there should be, or obtain once more some faint recognition. My father knelt by the bedside, and taking one of his hands in his asked him if he should pray. A slight pressure was the only response. The prayer was offered, and then father sang a hymn which had been the old man's favorite.

As he closed the song, the eyes of the dying opened, the friends pressed closely to the bedside, his lips moved, and father bending over

him asked him if there was anything he wanted. He spoke one short sentence, then his chin dropped, the eyes open wider, the breath stopped, and he was dead. "What was that, last sentence? It was this—"I want a dollar." Strange consolation for loved ones. Yet that sentence was the very incarnation of the supreme object of his life. It is not possible to press within a smaller compass the very pith of the mercenary spirit. A wonderful sentence for a dying man face to face with eternity. What an epitaph for a tombstone! Is that to be your last sentence? Thy money perish with thee!

But is it not right to get rich? That is not the question. That man is a sinner against himself, against a community, and against God, whose only object in life is to get rich. But if his object be to do his Master's will, to be about his Father's business, and he make money to enable him to carry on his Father's business, then he has consecrated his talents to the King, absorbed his wealth in the lofty purposes of heaven, and is turning money of earth into the bank-stock of eternity. Such is of heaven—heavenly.—*Frank H. Hinman.*

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