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The Presbyterian Record.

Vol. XXI.

NOVEMBER, 1896.

No. 11.

"GOD SAVE THE QUEEN."

The world's "record breakers" have now a royal head, our Sovereign Lady the Queen, who, since September, has reigned longer than any British sovereign.

Our National Anthem was the crystalizing of a nation's prayer for its young queen with life and hope before her.

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

How richly has the prayer been answered! He has saved her from sickness, from danger and death, from much sorrow, from the temptations of court life, enabling her to live her maiden vow when told that she was queen, "I will be good, I will be good."

He has endowed her, like Solomon, with wisdom to rule this "so great a people." He has saved her from mistakes by which even a limited monarch might do untold harm. From national humiliation and defeat has He saved. He has been "a wall round about, and a glory in the midst of her sea girt, sea girdling empire."

"Victorious,
Happy and glorious,
Long has she reigned."

Our Queen is no more young. Her sixtieth throned year makes almost formal and unreal the prayer, "Long may Victoria reign."

But the Christian sentiment of a Christian nation can still hymn the refrain; and of a salvation higher than of earth, sing

"God Save the Queen."

And when world glories fade and its triumphs are no more for her, and she waits

the coming of the King of Kings to give a fadeless crown, from world-wide millions will still softly rise, with grander meaning, as their thought reaches out to timeless future, that old prayer song.

Co-Workers with God.

To save the world from sin and misery is the object of all that God has done for men. To save the world is that for which Christ came and suffered and died. To save the world is the object of all Christian work and effort. God and man, Christ and His people, doing the same work, their aims and efforts one. The least, the humblest, the lowliest; Christian service is the work that God the Father, God the Son, God the Holy Spirit is engaged in. Co-workers with God, with Christ, in all our Christian effort! How it exalts everything in the way of Christian Work!

But we are co-workers with Him not only in that we are doing the same work, but that in our own part of that work He is with us.

"Lo I am with you always" is His own promise. "I can do all things, said Paul, "though Christ who strengtheneth me." Christ and we, co-workers. What honor as well as courage this gives to the lowliest work for Him.

There is one line of Christian work that is ever ready to hand. Each can do something at it, and no matter how many there are, there is room for each to do all that he may wish. It is the following:

As a Church we are a body of Christians banded together for work.

We look at the heathen in their darkness and sin, and to save them we join our gifts, and send men and women to teach them the way of salvation.

We see new and scattered settlements in our own land without the Gospel, and we help some of our number to go as missionaries to them.

There are weak congregations all over our church, and men are ready to go and labor in them if they can get enough to live upon, and we come to the help of these congregations, we add something to what they themselves give, and as a result they have one to preach and teach among them; and in a few years these weak congregations, thus cared for, become self supporting, and help others.

Our French countrymen are in darkness and error, we would like them to have the Word of God in their own tongue, and for this we have our French Evangelization Scheme.

Men are needed to do all this work, and we have colleges to train them for it.

All the Schemes of the Church are methods of doing our Christian work, saving the world; and if any wishes to do Christian work, here is a field always open.

How this honors our daily toil! We work on farm, in factory or shop, and of our earnings we give to any Scheme. The work that we do in earning the gift is as really Christian work, if done from the right motive, as if we were personally preaching the Gospel to the heathen.

At the present time there is a special call from our Church Schemes. The work has gone on depending upon gifts that have not kept pace with it. Some of the Funds, especially the F. M. Fund, West, and the H. M. Fund, East, are considerably in arrears.

We are liable to grow weary of such calls. But they are simply opportunities that God is offering, of being co-workers with Him in large measure. He is honoring us by opening door after door and inviting us to enter. The call of our various Mission Schemes is but a call to higher privilege, in having a larger share in the world's redemption.

The time in which we can be co-workers with God is short. It will soon be past, another generation is hastening on to claim their share, and we must step aside; and even in heaven, if we get there, while we will have Christ's presence, we cannot any more have the honor of being co-workers with Him, in that for which He gave His life.

Endeavor at Ottawa.

Ottawa is familiar with endeavor,—much of it earnest and strenuous. Judged by its own press, no little of it is Christian. By the opposite test the result is slightly different. The past year has been 'exceptional, three sessions of Parliament in one round of the seasons.

The last session closed 5th October, and the following day, almost within hail of the Legislative Halls, opened the first Dominion Christian Endeavor Convention for a three days' conference.

For Christ and the Church has been the Christian Endeavor motto. In practice they have added another C, for Country or Citizenship, which you will; and this third C had a place in Ottawa. They too touched Citizenship, but not with party hand.

A yoke of oxen on a narrow snow road in the woods often waste strength in crowding for the track, and Ottawa endeavor is sometimes similarly spent, while very slowly drag the interests of the country, but the Christian Endeavorers know only the forward pull.

Stirring addresses were given, on various phases of Christian Life and Work, by men prominent in Church and State. A grand closing on the evening of the third day raised Christian Endeavor enthusiasm high, and the delegates went home to work with new purpose for Christ and Church and Country.

Much of the feeling of the multitudinous meetings of our time soon passes away; but there is one kind of convention that can never be overdone; meetings of two,—the sinner and his Saviour. The inspiration thus received is abiding. May our Christian Endeavor workers have it in ever growing measure.

The British Churches.

In conversation recently with a gentleman who has spent the summer in Britain, North and South, he summed up one aspect of the religious situation in the statement that a wing of the Anglican Church is aping Rome, while in Scotland some Presbyterian churches are aping Anglicanism.

To those who are accustomed from childhood to any form of worship, that form becomes associated with their whole religious life, and may be no barrier to the highest and purest devotion. Habit becomes second

nature. They forget the form and are unfettered by it. They like it because accustomed to it, and their minds may be more or less distracted when deprived of it.

No man should be judged, as to his attitude toward God, by the circumstances or forms amid which he worships, whether with a simpler or more ritual complex.

It remains true, however, that the ages and churches of a simpler worship have been those of a purer faith. The greatest revolt from ceremonialism that the world ever saw was the establishment of Christianity and its protest against Jewish legalism and ritual. Especially is it true that the reaching after more of form is a token of decaying faith. Spiritual growth never shows itself by elaboration of ritual or larger adoption of human rite, but in a closer walk with God, a more faithful imitation of Christ; and whether Presbyterian apes Anglican or Anglican apes Rome, it is in both as true a token of decaying spiritual life as was the Jew making broader his phylactery and larger the border of his garment, tithing with ever growing scrupulous care, mint and anise and cummin, to the neglect of weightier matters of the law, justice, mercy and truth.

"The Free Presbyterian Church."

The old time keen theological acumen of Scotchmen, that can split the shadow of an imaginary theological hair, and the steadfast adherence, at any sacrifice, to what they think is right, no matter how small it be, is not wholly of the past. The few men in the Highlands who came out from the Free Church, some months since, because they thought she countenanced error, may have been mistaken, but their sacrifice was worthy of commendation.

They formed themselves into a Presbytery. This in turn was divided into two,—the Northern and Southern Presbyteries, so that they could have a Synod. The latter Court held its first meeting in Inverness a short time since, as the Synod of the Free Presbyterian Church.

One troublesome subject was the education of their students for the Ministry. None of the existing Colleges in Scotland or Ireland are deemed quite safe to send them to. It was proposed that three ministers should take one each of the three students, and train them, but finally a committee was appointed to take the whole respon-

sibility of training the students during this winter.

In an age of union it seems a little out of place to be recording secessions; and in this instance the microscopic cause, and almost microscopic result, has furnished food for churchly jest.

But secessions have been, and in their time and place may still be, the path of duty, if not of glory, and in the measure in which these men followed duty, their Act was as worthy of commendation as when the Free Church herself came out in '43.

Rome at Oxford.

History repeats itself. Rome is getting back to Oxford, for the first time since the Reformation. The Duke of Norfolk, a Roman Catholic pervert from the Anglican church, has purchased a site on which a Roman Catholic college is to be erected in that ancient university centre. The Oxford movement was Romeward, now Rome is moving to Oxford. As to results, prophets vary. Some think it will Romanize Oxford, others the opposite. There is no doubt what the intention is and what the effort will be. The result too may be safely predicted, to this extent, viz., that the gap will be lessened. Common activity in that centre of intellectual life will tend to assimilate all. If Protestantism is true to itself the assimilation will be in the direction of light and truth, otherwise the contrary. The resultant of the combining forces in the measure in which they combine will be determined by their respective strength.

Our Hymnal at Oxford.

More than Rome is going to Oxford, Our New Hymnal is on its way there, to be printed and bound in the best style of the Oxford Press. Will it serve as an antidote to the new R. C. College? Let us trust that the visit will have no effect on the Hymnal, other than to insure good printing and binding. A number of tenders was received by the Hymnal Committee, but none compared, in price and quality of workmanship combined, with that of the celebrated Oxford Press; and in a few weeks we may expect to have our new Hymnal, in paper, print, and binding, that will make it, while moderate in price, a thing of beauty and a joy—until the next revision.

THE SHORTER CATECHISM.*Introduction, Q. 1-3.*

- Q. 1. The end for which man was made;
 Q. 2. The Rule for attaining that end;
 Q. 3. What that Rule teaches,—viz. What man is to believe, Q. 1-38; and, what man is to do, Q. 39-107.

I. What the Scriptures teach for man to believe;—

- About God, Q. 4-6;
 About God's Plan, Q. 7;
 And the carrying out of that Plan, Q. 8-11;
 About the Covenant of Works, Q. 12;
 About its Breaking, Q. 13-16;
 And the Result, Q. 17-19;
 About the Covenant of Grace, Q. 20;
 About Him who purchased its benefits for us, Q. 21-28;
 About Him who applies its benefits to us, Q. 29-31;
 And what these benefits are, Q. 32-38.

II. What the Scriptures teach for man to do;—

- Under the Covenant of Works, Q. 39-84;
 Under the Covenant of Grace, Q. 85-107;
 The above is a very brief summary, or analysis, of the Shorter Catechism. And the following is more extended.

THE SHORTER CATECHISM.*Introduction, Q. 1-3.*

- Q. 1. The end for which man was made;
 Q. 2. The Rule for attaining that end;
 Q. 3. What that Rule teaches; viz.—
 What man is to believe, Q. 1-38; and,
 What man is to do, Q. 39-107.

*I. What the Scriptures teach that man should believe:—**About God, viz. ;—*

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

About God's Plan;—

- About what it is, Q. 7;

About the Carrying out of that Plan;—

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

About the Covenant of Works;—

- About how it was made, Q. 12;

About its Breaking;—

- By sin, Q. 13;
 About what sin is, Q. 14;

- About Adam's sin, Q. 15;
 And how all share it, Q. 16;

About the Results of the Breaking;—

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

About the Covenant of Grace;—

- How it was made, Q. 20;

About Him who purchased its benefits for us;—

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

About Him who applies its benefits to us;—

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

And what these benefits are;—

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

*II. What the Scriptures teach that man should do, viz :—**Under the Covenant of Works;—*

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

Under the Covenant of Grace;—

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

THE SHORTER CATECHISM.

No book ever made by man gives a statement of all the great truths taught in the Bible, which is at once so brief, clear, simple, full, and complete, as is that in the Shorter Catechism.

How naturally it opens! When one sees anything new, the first question is "What is it for?" So the first question of the Catechism sounds like that of one just awakening to the fact of existence, and in ignorance of every thing, asking, "What am I for?" "What is the chief end of man?" The answer stands sublime. "To glorify God, and to enjoy Him for ever."

Just as naturally other questions follow. When the questioner is told that he was made to glorify God, he then asks, "How can I do this?" "Has God given any directions in the matter?" "What rule has God given? etc."

In like manner when told that the Scriptures are the only rule, he asks next, Q. 3. What that rule teaches.

Upon the answer to Q. 3 depends all the remainder of the Catechism. He is told that the two great themes of the Bible are doctrine and duty; truths, revealed for men to believe, commands given for men to obey. Under these two heads may be ranged the whole of Scripture, and accordingly the Catechism divides at this point, from the 4th question down to the 38th question, being a statement of the great truths to be believed, while those from the 39th to the end are devoted to the duties which God's word commands.

In the first part, Q. 1—38, the questioner finds out what the Scriptures teach about God, about His Plan, and the carrying out of that Plan, Q. 4—11; about the Covenant of Works, its breaking, and the results, Q. 12—19; about the Covenant of Grace, who purchased its benefits for us, who applies its benefits to us, and what these benefits are, Q. 20—38.

In these few questions, 4—38, we have summed up all the great truths of Scripture and religion, and the one who knows them has a great treasure house of knowledge.

How naturally each question follows the preceding answer, as if some one wholly ignorant were asking the questions for the sake of learning, and as if each answer suggested the next question.

For example he is told, Q. 3, that the Scriptures teach what man is to believe about God, and he asks, Q. 4, "What is God?"

Being told, he naturally inquires, Q. 5, if there are more than one of such great Beings; and again, Q. 6, how many persons there are in the Godhead.

Then coming from God to His works, he asks about God's plan, Q. 7: and how God carries out His plan, Q. 8. He is told of Creation and Providence, and wants to know, what Creation is, Q. 9, how man was created, Q. 10, What Providence is Q. 11.

He then asks, Q. 12, how there was any special Providence shewn to man, and is told about God making a covenant or agreement with man.

Learning of this agreement he naturally inquires, Q. 13, whether it was kept. On being told that it was broken by sin, he asks, Q. 14, What sin is; and Q. 15, What the special sin of our first parents.

Just as natural is Q. 16, How far that sin and fall extends. Then learning that all share in it, he asks, Q. 17, what kind of a state it is into which men have fallen; and on being told that it is a state of sin and misery, he asks, Q. 18, What is its sinfulness, and Q. 19, What its misery?

Then follows a wondering question, viz., as to whether man was left in that state, and in reply comes the joyous answer that God's love and mercy has provided a way of escape by a Redeemer.

The questioner then asks, who this wonderful Redeemer is, Q. 21.

When told that He is the Son of God and became man, he wishes to know, Q. 22, how He became man, and then, Q. 23, What work He had to do to save men from their state of sin and misery. The answer to this mentions a number of things, and he asks five more questions, 24—28, before he finds out all about the work that this Redeemer did.

When all this has been learned about Christ and His Work, the questioner begins to wonder how that work is going to help people now, and the most natural question he can ask is Q. 29, and he is told that the Holy Spirit is the one who applies to us the benefits of Christ's death.

He then asks how the Holy Spirit does this work in Q. 30 and 31.

And now, supposing him still ignorant of all except the above, he naturally wants to know how much good all this will do to men, and he asks about the benefits that those who are called and come will receive, in this life, Q. 32—36, at death, Q. 37, and in the resurrection, Q. 38, and is told of the believer, in the full enjoying of God to all eternity.

With Q. 38 closes the subject in the first part of the answer to Q. 3, the duty which God requires of man.

With Q. 39, begins the subject of the second part of the answer to Q. 3, What God wants man to do.

The questioner remembering the answer to Q. 3, now asks, Q. 39, what God wants man to do and is told that obedience is required.

He wishes to know what is to be obeyed, Q. 40. He is told that the moral law is the rule of obedience. He asks where it is, Q. 41, He is told that it is in the ten commandments, and then goes on asking what these commandments are, one after another, and what they require men to do, and what they forbid men to do, until He has heard the whole ten commandments down to Q. 81.

After he has heard them all, he asks, Q. 82, if any man is able to keep them all and thus do what God requires. The answer is No.

Next, he wishes to know if all disobedience is equally bad, Q. 83, and then, What the breaking of God's law deserves, Q. 84.

How natural now that he should wish to know the way of escape from that wrath and curse; and he asks in Q. 85, the old, old question, What must I do to be saved?

On being told in reply, of Faith, Repentance, and the means of Grace, he asks what they are, Q. 86, 87, 88.

Then finding that the means of Grace are the Word, Sacraments, and Prayer, he asks a number of questions about these things, viz., how the Word helps and how to use it, Q. 89, 90; how Sacraments help, and what, and how many they are, Q. 91, 92, 93.

Then on hearing of two sacraments, Baptism and the Lord's Supper, he asks about these: what Baptism is and who are to receive it, Q. 94, 95; what the Lord's Supper is and how to observe it, Q. 96, 97.

Then he remembers that there was another means of Grace named in Q. 88, viz., Prayer, and he asks what it is, Q. 98, and the rule for it, Q. 99; and on hearing the Lord's Prayer, one petition after another, He has a question to ask about each of these petitions until he reaches the end.

How simple and natural the order in which the questions follow each other, each question naturally arising out of the preceding answer!

How full and rich the answers are. Any one who has them in memory has the whole scheme of revealed truth spread out before him.

YOUNG PEOPLE'S SOCIETIES.

THE PLAN OF STUDY.

The Assembly's Committee on Young People's Societies, as instructed by the last General Assembly, has now issued the Plan of Study, of the Doctrine, Polity, History and Work, of our church. It has been issued through conveners of Presbytery Committees, and copies should at once be in the hands of ministers, missionaries, and the secretaries of societies.

The plan has been carefully considered, and will, it is hoped, come widely into use. It is adapted to all the various kinds of Young People's Societies, and is in the form of a graft upon the topic cards and programmes already in use. It proposes five minutes of each meeting for the study of the Doctrines of our Church, with the Shorter Catechism as a text-book, and a meeting each month for the consideration of the Polity, History and Work of the Church.

The course in the Catechism follows that pursued in the Sabbath School for 1897, and includes questions 82—107. Prof. Salmond's Primer is recommended as a book

of reference, and it is suggested that the question be recited in common, and a short address or paper given on some chief point in it. The whole Catechism will be traversed in three years.

The twelve meetings devoted to the Polity, History and Work, of the Church will consist of a general survey, the intention being to follow this in subsequent years with a closer study of the various subjects. For the coming year the topics are:—

January.—Why we are Presbyterians.

February.—The Great Home Field.

March.—Foundation work; John Knox and his times.

April.—The Work abroad; our Foreign Fields.

May.—The Westminster Assembly.

June.—French Canada and its Evangelization.

July.—How the business of the Church is done; her constitution and courts.

August.—The Benevolent Funds.

September.—Many streams, one river; Story of the Unions and the present strength of the Church.

October.—How the Ministry is trained; the Colleges and their work.

November.—Our weaker congregations; the Augmentation Scheme.

December.—What the Young People may do for the Church.

In the plan, as issued in circular form, the Questions of the Catechism are assigned to the weekly meetings in their order, provision being made for a quarterly review or preview, which may be conducted by the minister, or other qualified person. Appropriate Scripture passages are also attached to the various topics suggested, and a list of books, reports, etc., useful for reference.

By arrangement with the Endeavor Herald Co. of Toronto, a special Y.P.S.C.E. topic card for Presbyterian Societies is to be issued, incorporating the Committee's Plan of Study as above outlined. This card will be found cheap and convenient, and may prove serviceable also to societies, other than Christian Endeavor.

Beginning with the December number, the Record will contain helps for the monthly meetings as above. These will be prepared by writers specially qualified, and will be published under the supervision of the Convener of the Assembly's Committee, Rev. R. Douglas Fraser, Bowmanville, Ont., to whom application may be made for any further information regarding the Plan of Study.

The success of our Church work depends very largely upon the faithfulness with which the ministers keep before their congregations the needs and privileges of that work.

Our Home Work.

St. Paul's Church, Fredericton, N.B., has offered, in addition to its ordinary giving, to aid some Home Mission Field in support of a missionary to the extent of \$150 per annum.

Eden's site has long been sought. Why not in Cape Breton? The language is still used in holy converse, and the communion services from Thursday to Monday, with the latter as "Thanksgiving" and Friday as "Question" day, still prevail. The latest reported was at Middle River, C.B., Sept. 24-28, where for the five successive days the worshippers compassed the cross and its memorial feast, reminders of a Paradise lost and symbols of Paradise regained.

Many of the C.E. Societies in the Maritime Provinces have been putting into practice the recommendation of their own convention, that each society give 25 cents per member for the debt on their Home Mission Fund of the Maritime Synod. Such giving is "twice blessed." The church is relieved of a burden, and the young people become more deeply interested in the work which they seek to help, and which will soon be entirely theirs, as the older people pass away.

W. and O. Fund, West.

The collection for the Widow's and Orphan's Fund, West, was appointed for the fourth Sabbath of October. The following facts may lead those to give who have not done so.

Last year the income was \$3,600 short of the expenditure. The Fund has suffered from depreciation in property and decline in the rate of interest. The committee has no power to draw upon capital, and if contributions are not increased the annuities to widows and orphans must be reduced. Ministers' rates fall due November 1, and together with all congregational contributions should be forwarded to Dr. Warden, Toronto, as early as possible, as the annuities to widows, etc., are payable November 1.

Opening of Knox College.

More than usual interest attached to the opening of Knox College, 7th October, because of two new professors added to the staff. The Presbytery of Toronto, just previous to the opening, inducted Rev. James Ballantyne to the chair of Apologetics and Church History, and Rev. Geo. L. Robinson, Ph.D., to that of O. T. Literature and Exegesis. After the opening of Convocation, Dr. Robinson delivered the inaugural lecture.

Another fact that gives interest is the formation of a Club in the interests of the College, with a view of increasing the income, which is much needed at the present time. Knox is now admirably equipped. Her more than half century has been a history not merely of work, but of progress.

Presbyterian College, Montreal.

The opening of its thirtieth annual session took place in the Morrice Hall, the 7th evening of October. For the first time in the history of the College, Principal McVicar was absent; but a letter from his resting place in Florence brought greetings. He expects to return in the spring.

The opening lecture was by Dr. Barclay on "Doctrine and Life" or "The Meaning and Value of Doctrinal Teaching in Relation to Life."

In reply to those who decry doctrine and exalt life, he shewed that doctrine decides life, that as a man believes so is he, that all morality is dependent upon religion, and can no more continue to flourish when divorced from it than the plant when severed from its root, and that doctrine is but the statement of truth in religion.

Referring to a few of the doctrines of Christianity, *e.g.*, the Being and Character of God, the Incarnation of Christ, and Forgiveness of sin, he shewed how grandly practical they are, and how their acceptance inspires and ennobles life. The lecture was a grand one.

A New Presbytery.

The new Presbytery of Edmundton held its first meeting at Edmundton, Sept. 1-3, Rev. D. G. McQueen, Moderator. Like the opening of a new church or station, it is a mark of advance, on a larger scale. The ubiquitous Superintendent of Missions in the North-West was present, rejoicing in this forward step to which his toilsome years have helped.

As they are making history in that new country they must needs appoint a new official, the first of the kind that we have seen mentioned in our church, the "historiographer" of Presbytery, Rev. John Fernie, appointee. Some of our Presbyteries have rounded the century and the fifty range through the years between. Much valuable history has been lost; but it would be a good idea for older Presbyteries now to pattern the youngest and gather the past for the benefit of coming years. Most of it could as yet be easily done. Every year lost will make the task more difficult and its results less complete.

THE MARITIME SYNOD.

Nature, like the wise woman, does her house cleaning in sections. She was at work in Pictou, when the Synod met there 6th ult. But through the rough, rude sweeping and washing of driving wind and pouring rain, and the deep darkness of an October evening, a large congregation of citizens and members of Synod gathered in Knox Church, and forgot the gloom and storm without.

Pictou has always been a Mecca of Presbyterianism, and its history adds interest to its earnest active church life and work of to-day.

The Synod was unique in some ways. Its retiring Moderator, Rev. J. McGregor McKay, was the oldest presiding officer that any of our Synods has had or is likely to have. We know not his exact years, nor from which side he views fourscore, but strong in mind and body, his opening sermon, from 1 Cor. i. 22, 23, was worthy of the occasion, great truths grouped around the greatest central truth of all, the remedy for sin, the hope of the world, Christ and Him crucified.

The Synod was unique in another respect, that its elected moderator, Rev. A. Falconer, of Pictou, and his only two sons, were all members of the Court,—one of them as a professor in our College in Halifax, and the other as pastor of one of our oldest congregations, the first Presbyterian Church, Truro, which celebrated its centenary a number of years ago.

But the best feature, happily not unique, was the spirit, the hopefulness, the purpose, which pervaded all the sessions, from Tuesday's opening until the close at Friday noon.

The Ladies' College showed a total attendance of 372 last year.

The Report on the A. & I. M. Fund shewed improvement, 145 congregations gave to it last year, and 124 ministers paid their rates. There are 21 annuitants, as against 13 ten years ago.

The College work of the Synod is prosperous beyond what was dreamed a few years ago, especially in the number of students. Receipts for last year scarcely met expenditure. A little more, both for the Regular and the Bursary Fund, is needed. The College is worthy for whom we should do this.

Home Mission work has greatly expanded. The people of the Maritime Provinces are recognizing their duty, both to their own field and the North West, as never before. God is honoring their willingness by accepting them as co-workers with Him, and by giving them more to do. The entering in has not kept pace with the opening doors, the Fund has got behind, and calls for generous help this winter. The Augmentation Fund has given help to 62 congregations during the year, and five have become self-sustaining. These latter are permanent monuments to the good of the Fund, which has nursed them in their weakness, and now they in turn are ready to help others.

Foreign Missions has always a large place in the work of the Maritime Synod, and this year was no exception. Never, on the whole, was its F. M. work more prosperous and hopeful.

To these subjects, and to a number of others, Temperance, The State of Religion, Sabbath Schools, Young People's Societies, etc., the Synod gave close and careful consideration until the solemn, time-honored closing services at Friday noon, and adjourned to another year, perhaps the last to some, of earnest work, and a meeting again, whoso may, in Moncton, in 1897.

THE CLOVEN FOOT.

In 1841, Mr. J. Vessot, a Protestant missionary who had just come out from France, as one of the first missionaries of the old French-Canadian Missionary Society, was laboring as a colporteur in the parish of St. Henry de Mascouche, Que.

The following story is in his own words:

The second week that I was there I noticed that the people were looking at my feet with an air of strange curiosity, but I thought it was due to the kind of long overstockings I was wearing.

Having reached the house of an Indian doctor where I had previously met several persons and read to them from the Gospel, I found there more people than usual, very noisy and excited. So I said, "My friends, if it does not suit you to hear me speak or read, I will go on my way."

An old woman replied, "Sir, we have very good reasons not to hear you. The priest told us last Sunday at church, that you were as bad as the devil, that your left foot was *cloven*; that if it were not so we might listen to you."

Immediately I proceeded to undress my left foot and held it up, as every one stretched their necks to realize that Monsieur le Cure had deceived them.

"But," I said, "in case your priest meant to have said the right foot, I am quite willing you should see them both," and I went on repeating the process.

How surprised they were could hardly be described. Quietly, respectfully, they listened to the word of God, as if I had been an angel sent from heaven.

Mr. Vessot only retired from active work as a missionary a year or two ago, and is still hale and hearty at the great age of eighty-five years.

INCIDENTS OF FRENCH WORK.

FROM REPORTS OF MISSIONARIES.

I entered a house, found a man and his wife and a neighbor. I offered them the New Testament for sale, the woman and her husband were disposed to buy, but the neighbor warned them against it, telling them that the priest had forbidden them to buy a book from any colporteur who had not a paper signed by him authorizing the colporteur to sell, and that if they bought, the priest would certainly come and burn it on them. The woman made answer that she would pay for the book and would like to see the priest who would dare to burn it on her.

Another case was that of a young man whom I had met at ——. I found him at my home, and we conversed on several matters,—purgatory, confession, transubstantiation, etc. He acknowledged his ignorance of the truth, and that what I had said was very reasonable. In compliance with my invitation he came to our church that night, and wished to go again.

On the train I met a man from ———, with whom I entered into conversation. I offered him a New Testament. He was about to accept, when another man came up and warned him not to do so, for, said he, "It will work separation in your family."

There happened to be a priest in the next car, and the would-be adviser challenged me to go to see him with my book. I immediately complied, and on presenting my book to the priest for examination, he said, "That's a very bad book, for it disturbs the faith of our people." I answered that the truth always disturbs false peace. He became much embarrassed, and was very anxious to get me out of his way, saying, "I don't want to discuss with you, for I am occupied with my breviary, and have no time, so let me alone."

Then the man to whom I had offered the book asked if of me, giving as his reason, that the priest did not want to let him have it, being anxious to hide so many things from the people.

Some time before this I had lent a Bible and a Testament to two employees, and they have been studying them. They both came to me one day on the train, saying they had found many things that were true, but some hard to accept.

These encouraging instances are due not only to the conversations above reported, but to the many interesting ones I have had with these people. Having made my acquaintance they are always eager to converse with me when opportunity occurs.

I am not able to say that the individual cases I have cited indicate the sentiments of the people as a whole, for in the district which I have travelled, for every one I found well disposed towards the Gospel as we have it, I found fifty who were more or less opposed to it.

In spite of this not encouraging fact, however, we can rejoice that even a few of the copies of the Word that we have placed seem to have been received in the full understanding of what they were. "The entrance of Thy Word giveth life."

The French missionary in Algoma, Rev. E. D. Pelletier, reports some discouragements from the field of his summer's work.

At Chelmsford the mill has been closed, owing to change of ownership. The people were largely dependent upon lumbering, and feel the pinch. Services were somewhat affected by this, but the attendance kept very good. Our Sabbath Schools and Bible Classes have been larger than last year, and we hope lasting good has been done. One of these classes is made up entirely of French scholars, and every Sabbath the knowledge of the Bible and the training received they carry back to their homes we doubt not for good.

We have, as usual, distributed copies of the Bible. In one instance when we had expected it would be read, the young man to whom it was given returned it to a young painter, saying that the priest for-

bade him reading the book as it was not a good book for him to read. How sad, that such advice is given and taken by so many.

Cartier is still a part of our field. The little village has been almost wiped out of existence by fire. Our people feel discouraged. Some of our best families are likely to go. For the coming winter the work must be continued under very discouraging and difficult conditions.

I have called at different places along the line, visiting and holding meetings where possible.

Our situation is one of constant changes. Two hundred miles to be travelled over. Small groups here and there. Men and women glad to see the missionary, anxious to have the preaching of the Gospel, even if only at irregular intervals.

The French Mission in Cornwall has only been in existence some two years. Now there are 24 members in full communion, and upwards of 40 adherents and children, and a new church is under construction, to be finished this autumn.

MINISTERS, CHURCHES, PRESBYTERIES.

CALLS.

From Kamloops to Mr. J. C. Stewart, a recent graduate of Montreal.

From Lingwick, Que., to Mr. A. Miller, of Mosa, Ont.

From Avonton and Carlingford, Stratford Pres., to Mr. J. H. Graham, of Watford, Sarnia Pres.

From Shediac, N.B., to Mr. Arthur S. Norton.

From St. Paul's Ch., Hawkesbury, to Mr. Orr Bennett, of Russell and Metcalfe, Ottawa Pres.

From Dutton, London Pres., to Mr. John Little, Owen Sound Pres.

From Avonton and Carlingford, Stratford Pres., to Mr. John H. Graham, of Watford, Sarnia Pres.

From North Easthope and Hampstead, Stratford Pres., to Mr. Robert J. Cameron.

From Bond Head and Monkman's, to Mr. Hall, of Kelvin, Ont.

From Ashfield, Maitland Pres., to Mr. Alexander Miller, of Mosa.

From St. Andrew's, Kirk, Pictou, N.S., to Mr. Clarence McKinnon, of Stewiacke, N.S.

From Southside Congregation, Toronto, to Mr. J. McKinley, of Kildonan, Man.

From the Fourth Presbyterian Church, Boston, to Mr. C. J. Cameron, of Brockville.

From Granton and Lucan, to Mr. E. F. M. Smith.

From Dutton, to Mr. James Little, of Dornoch, Owen S. Pres.

From St. Andrew's Church, Almonte, to Mr. R. J. Hutchen, Toronto.

From North Easthope and Hampstead, to Mr. R. H. Cameron, of Cranbrook.

From St. Andrew's, Nanaimo, to Mr. W. B. Cumming, now in Santa Clara, Cala.

INDUCTIONS.

Mr. Andrew Robertson, called from New Glasgow, N.S., to be inducted into St. Andrews Ch., St. Johns, Nfld., 10 Nov.

Mr. G. C. Robertson into Cavendish, P.E.I., 8 September.

Mr. W. A. J. Martin into Knox Church, Guelph, 15 September.

Mr. Crawford Tait, ordained and inducted at Moorefield and Dayton, Saugeen Pres., 22 September.

Mr. D. Munro, formerly of Deloraine, into Poiré Douglass Church, Winnipeg.

Mr. Bennett, called from Russell and Metcalfe, will be inducted at Hawkesbury, Ottawa Presbytery, 12 November.

Mr. J. T. Hall, ordained and inducted at Bondhead and Monkman's, 13 October

Mr. Angus McCallum into Glen Sandfield and East Hawkesbury, Glengarry Pres., 20 October, 10 a.m.

Mr. J. G. Stewart, ordained and inducted at Kamloops, B.C., 22 September.

Mr. James P. Falconer, called from Newport, N.S., into 1st Pres. Church, Truro, N.S., 5 October.

Mr. N. F. Janssen, ordained and inducted at South Edmonton.

Mr. P. Naismith, ordained and inducted at Olds.

Mr. John H. Graham into Avonton and Carlingford, 13 October.

RESIGNATIONS.

Mr. A. Y. Hartly, of Bluevale and Eadies, Maitland Pres., 15 September.

Mr. W. D. Reid, of Victoria Church, Montreal, 20 Oct.

Mr. Muir, of Chicoutimi.

Mr. A. McPharlane, of Millbrook, Winnipeg Pres.

Mr. J. Johnston, of Covehead and Standhope, P.E.I.

Mr. Roger, of Pelham, etc., Hamilton Pres.

Mr. John Hogg's resignation of St. Giles Church, Winnipeg, not accepted; instead, he has six months leave of absence, owing to the state of his health—the effect of a hurt received some time ago.

Mr. T. H. Rogers, of Wellington, Victoria Pres., 6 September.

Mr. John Maxwell, of Bluevale and Eadies, Ont.

Mr. Alex. McFarlane, of Dugald, Man.

Mr. Rondeau, of Sudbury.

Mr. Wells, of Flesherton and Eugenia.

PRESBYTERY MEETINGS.

Barrie, Orillia, 15 December, 2 p.m.

Brandon, Brandon, 1st Tuesday in March.

Brockville, Brockville, 8 December, 2 p.m.

Bruce, 2nd Tuesday in December, 1.30 p.m.

Chatham, Chat., 1st, 8 December, 10 a.m.

Edmondton, Ed., 2 March, 10 a.m.

Guelph, Chal., 11 November, 10 a.m.

Lan. and Ren. Arnprior, 23 Nov., 7.30 p.m.

Maitland, Wingham, 17 Nov., 11.30 a.m.

Melita, Mel., 1st week in March.

Montreal, Mont., Knox, 15 Dec., 10 a.m.

Neebawa, 1st Tuesday, March, 4 p.m.

Ottawa, Otta., Bank St., 3 Nov., 10 a.m.

Peterboro, Pet., St. Paul's, 15 Dec., 9 a.m.

Paris, Woodstock, Chal., 8 Dec., 11 a.m.

Quebec, Richmond, 15 December.

Regina, Reg., 2nd Wednesday, Dec., 9 a.m.

Saugeen, Durham, 8 December, 10 a.m.

Stratford, Strat., Knox, 10 Nov., 10.30 a.m.

Toronto, St. And., 1st Tuesday, every mo.

Victoria, Union, St. George, 2 December.

OBITUARIES.

Rev. Wm. John Smyth, M.A., B.Sc., Ph.D., was born in Belfast, Ireland, March, 1846. He came to Canada when eight years old, with his father, who was a school teacher. He himself at first chose teaching for a profession; but feeling called to the ministry, he studied at Toronto University, Queen's, and took his Theological course at Knox. He was ordained at St. Andrew's Church, Uxbridge, Ont., by the Presbytery of Lindsay, 30th October, 1878. After four years labor here he was called to New Carlisle, Ohio, where he remained for a year, but family illness demanded removal to a different climate. After being Principal of Demill Ladies' College, Oshawa, for a year, he accepted a call in 1885 to Calvin Church, Montreal, where he wrought faithfully and well until laid aside a few months since. On Tuesday, 20th October, after a painful illness, he passed to his rest at the age of fifty years, on the anniversary of his ordination, eighteen years ago.

Rev. D. G. Hyland was born near Kingston, in 1854. He was educated at Queen's College, Kingston, ordained by the Presbytery of Brockville, and inducted, 23rd May, 1888, as pastor at Bishop's Mills and East Oxford. He was called to Fitzroy Harbor and Tarbolton, Ottawa Presbytery, where he was settled 14th April, 1891. A few weeks since he was very suddenly called away by death.

Mr. J. B. Torrance, born in 1871, was a son of the late Prof. Torrance, Principal of Woodstock Baptist College. He has been a student in Knox College, Toronto, and would have graduated next March. He was married four years ago to Miss Helen Douglas of Woodstock. During the past summer he has been at work in the Home Mission Field, and on Friday, 25th September, he and his wife were crossing Sparrow Lake, near Gravenhurst, Ont., in a sailing canoe, to visit friends, when a sudden squall capsized the canoe, and both were drowned. They were very much respected and well beloved, and gave great promise of usefulness.

Dr. Newman Hall says that looking back over sixty years of his ministry he is not conscious of having preached a single sermon in which an unconverted sinner might not have learned how to repent, believe, and be saved.

Our Foreign Missions.

An infant daughter was added to the Goforth family in the Honan Mission, August 14, and an infant daughter that had been lent to the McClure family, and had gladdened their home for seven months, was taken away August 5. How closely linked are joy and sorrow! Our very joys but furnish cause for sorrow. But who would be without the sweet memory of the joys when the sorrow comes.

" 'Tis better to have loved and lost,
Than never to have loved at all."

The following young women have gone out this autumn as our representatives to the different Foreign Mission Fields of our Church.

Miss A. J. Archibald, of Springside Congregation, Stewiacke, N.S., to San Fernando, Trinidad.

Miss Pyke, of Zion Ch. Brantford, to Honan.

Miss Robb, of Bloor St. Ch., Toronto, to Honan.

Miss Weir, of St. Andrew's Ch., E. Oxford, Ont., to India.

Miss Leyden, of St. John's Ch., Almonte, to India.

Miss Thompson, of St. Andrew's Ch., Scarboro, to India.

Miss Sinclair, returns to India after her furlough; and Miss Lick, goes out to India to marry Dr. Thompson.

Besides these our Church has given quite a number of most devoted workers to other Missions.

W. F. M. S. Est.

The following figures sum up, so far as figures can do so, the present standing of the W.F.M.S. in the Maritime Provinces, and its work for the year just closed:—

Presbyterials..	8
Auxiliaries..	179
Auxiliaries added during year.. . . .	7
Members..	5,000
Members added during year.. . . .	461
Scattered helpers..	409
Mission Bands..	79
Mission Band members..	1,903
Copies of "Message" taken.. . . .	1,955
Boxes sent to Foreign fields.. . . .	55
Value of these boxes..	\$845.22
Raised by Mission Bands..	1,777.58
Increase on last year by Miss. Bds.	511.58
Total raised during year..	7,872.17
Total paid over to F.M. Fund.. . . .	7,521.50
Paid more than last year..	207.47

There is in addition that which cannot be put in figures, the training in character, in missionary interest, of the young people in their Mission Bands and the women in their societies; a training that must tell largely for good among the young who are now at work; and, through the mothers, among those who are yet too young to work.

If it be "more blessed to give than to receive," He who sees the heart alone knows the measures of good that has come to these workers and givers.

GOOD CHEER FROM TRINIDAD.

LETTER FROM REV. K. J. GRANT.

San Fernando, Sept. 14, 1896.

Dear Mr. Editor,—Yesterday (Sabbath) was a day of special interest in our church here. At an early hour 35 people arrived from Mayo, a place distant 12 miles. Of these 14 came for baptism, and four couples to be married.

Mayo lies hard on Bonneaventure, one of our stations, but belongs to Princetown district. A few years ago two families went from us, and these have formed a nucleus around which the candidates referred to gathered, and it was mutually agreed, for this and other reasons, that baptism should be administered here but registration at Princetown.

Eight of those who received baptism were men and women of mature years, thoughtful, serious, humble. The sight to me was deeply affecting. May their hoary locks be a crown of glory as they walk in the way of righteousness.

As yet they have no church or school-house, but they meet in the cocoa-curing house of one who went from us, and whose son keeps a Sunday-school there which is attended by children of both Indian and Creole parents.

To-day we had another marriage and three were baptized.

The husband, who reads Hindi freely, was the first to be convinced, and when he made known his intention to be baptized, his wife, who was also under instruction, made his home very uncomfortable for him. Not being disposed to quarrel he quietly slipped away, and when it got abroad that he had probably gone to Demarara she realized the mistake she had made, and anxiously sought after him. We seconded her efforts, and she in turn showed sincere gratitude for the aid given her.

After ten days absence he was escorted home, to find that his wife was more attached to him than he had supposed, and to find too that she was disposed meekly to give heed to the Gospel message. As weeks passed their home brightened, God's method of saving the sinner became more transparent; all homage to Hindudeotas — was withheld, and we have the conviction that now both have intelligently accepted Christ as their Saviour.

A few minutes ago I was interrupted by a visit from a man and his wife who seek baptism.

The work advances steadily, and with its expansion our burdens increase. Were it not for our native helpers, many of whom are good, judicious, zealous, trustworthy men we would surely fail.

Mr. and Mrs. Fraser at Princetown have been tried with fever but are now better.

DEEDS OF DARKNESS.

Rev. Fred. Paton, who is settled on the large island of Malekula, not far from Santo, where our Mr. Annand labors, gives, in *Quarterly Jottings*, some fearful illustrations of the tender mercies of heathenism:—

At a place called Pange, a married woman eloped with a man of another village called Billy. The natives went to get the pair, but did not succeed.

Their failure was a pretext for a hideous deed. According to heathen custom the killing of a relative of the evil doer is almost equal to killing the actual transgressor. Having failed to catch the guilty parties, the natives took the woman's child—a little girl of four years old—and *buried her alive!* The deed was hushed up, and I heard nothing of it till six days afterwards.

On my urging peace, they agreed to cease active war until they had caught the woman. At length they caught her. My teachers pleaded earnestly for her life, and it was agreed that she should be spared. The promise, however, was of little avail, for her own son waylaid and murdered her.

The Pange tribe, having thus lost two lives, determined, in revenge, to kill two people of the other village. The villain Billy, who had caused all the trouble, had escaped, so they decided to kill his brother Surnidangov and his baby-girl of two years old. The mother rushed away with her child, and sought refuge in a powerful village, whose chief was her brother; and Surnidangov fled for refuge to the Pangkumu Mission Station, ten or twelve miles distant by the track. His house and yam house were burned almost to ashes.

Billy now appeared upon the scene and deliberately went to the Pange tribe, offering to save his own life by murdering his brother Surnidangov. The tribe agreed—not caring whether the evil doer or his relative were slain, so long as one of their lives was forfeited. Billy then made arrangements—as it afterwards appeared—for some of the Pange tribe to meet him and witness the murder.

Of course all these plans were kept secret, and Billy came to Pangkumu with the utmost suavity. He drank tea out of the same pannikin with his brother, and in the most friendly spirit suggested that they should go together on a visit to their mother. Though we never imagined the treachery that was lurking in Billy's breast, we felt it would be unwise for the brother to venture, and warned Surnidangov not to go. However, it was of no avail, and they left the Mission together.

We watched them through the glass, and presently in the distance saw a band of men approaching them. They were men of the Pange tribe, and we feared the worst. The suspense was most painful. Presently Billy slipped stealthily behind his brother, and raising his musket shot him in the back. The wounded man dashed into the bush and fell forward dead!

The murderer and the Pange men fled, leaving the body in the bush. One of our Mission scholars found it lying where it fell, and, having kindly buried the poor victim by the seashore, came and told us. We visited the spot and put more sand and stones over the body to save it from desecration.

But the Pange tribe were not yet satisfied—one life only had been taken, against the two they had lost—and now they wanted to kill the fatherless baby-girl. I was able to interpose to save the child—urging peace; and a French trader behaved splendidly, by going to the tribe at ten o'clock one night and forbidding the death. The natives rose in anger, and the mother of the trader, a French lady, came to Pangkumu to be out of danger. But no fighting occurred. The good offices prevailed, and peace was proclaimed on October 31st.

The peace ceremony was interesting, though the actors were heathen. The one tribe brought a standard of beautiful leaves and flowers to the sacred ground of their enemies and laid it down, with pigs for a feast. Then the others, in their turn, offered a peace standard of leaves and flowers, and placed it in the sacred ground of the smaller tribe, also with pigs for a feast. The feast was then made and peace declared.

The two teachers living nearest to the troubled district behaved well, and had a steady effect for peace. They showed no fear, and it was only at my suggestion that one teacher went to another village for a short time when the natives were becoming angry.

I was constantly in the villages during the troubles, and was always treated with great courtesy. The day that the French lady came to Pangkumu, before reaching the boat we met three fighters, but not a gun or weapon was to be seen. They were too well bred to show a weapon of war before a harmless lady, though scoundrels enough to shoot her if they thought it expedient.

I have seen as many as one hundred muskets at one time on the beach near the part at war. On one occasion I met two chiefs and sixty men by appointment. Not a weapon was in sight, and it was only when the guns had to be shifted out of the glare of the sun that I knew every man had a gun handy, and every gun was loaded.

Such are the heathen, who some people say are so happy that it is quixotic to bring the Gospel to them.

Exactly the same trouble as I have described happened quite recently between Pangkumu, our mission station, and another village near. But the villages had heard the story of the Prince of Peace, and though only semi-Christian, they abstained from fighting; the affair was quietly investigated, and settled by a fine of five pigs.

Thus there is sunlight and shadow in our Mission district. But I hope the good Word is surely spreading—brightening the dark

places, and bringing life and immortality to light through the Gospel. There seems at least more earnestness among our people.

HONAN PRESBYTERY.

A regular meeting of the Honan Presbytery took place at Ch'u Wang, July 25-27; the Moderator, Wm. Malcolm, in the chair. Interim reports were presented from our three stations, Ch'u Wang, Hsin Chen, and Chang te fu.

At Ch'u Wang work in all branches has gone on without interruption, the work at the station has been larger than ever before, the number of patients treated was unprecedented in the history of our Mission, and quite phenomenal in a Mission which is so new. Since January 1 there have been 15,528 treatments, the largest number on any one day having been 210.

Preaching, to both men and women, in the hospital and chapel, has been carried on steadily each day, being heard with manifest signs of interest by many. The out-stations have been visited regularly.

At Hsin Chen evangelistic services were carried on each evening in the new hospital compound, which were attended by large numbers of natives, until the busy harvest season kept them away, when the meetings were discontinued.

The medical work grew rapidly for a time, but latterly diminished through the extortion and rascality of the first medical assistant, who has since been dismissed from our employ. The pastors toured for three months continuously.

At Chang te fu the summer heat has lessened the numbers attending the chapel. Mr. Goforth has passed safely through a serious illness. The Roman Catholics have induced some of our probationers to join them. Fourteen new probationers have been enrolled.

Measures were taken for the erection of chapels in out-stations where most needed.

The treasurer reported having had the agency charges at Tientsin reduced by \$50.

A scheme for the establishment of a small school at Chang te fu, for the sons of Christian parents, was discussed and transmitted for approval to the Foreign Mission Committee.

The request for a lady physician for Chang te fu was renewed.

In view of the recent aggressiveness of the Roman Catholics in all parts of our field, it was resolved, (1) To appoint the first Sabbath in September as a day of prayer and fasting for the church, native and foreign. (2) That visitation of out-stations be more frequent. (3) That more frequent station-classes for church-members and inquirers be held.

Considerable routine business was also disposed of.

At 11 a.m., Monday, July 27, Presbytery adjourned to meet at the call of the Moderator.

WM. H. GRANT, Clerk.

TOURING INCIDENTS IN HONAN.

By REV. R. A. MITCHELL.

South Honan, July 3, 1896.

Dear Mr. Scott,—I am at present with Mr. Slimmon on a preaching tour. Some incidents of our journey may be of interest to your readers.

Our passage through the capital of the Province, Kai Feng Fu, may serve to show how the officials feel toward foreigners, and how they would like to make it impossible for missionaries to travel, by denying them the right of accommodation.

We were hoping that we might not have to spend a night at the city and thus avoid trouble. But we were three hours on a ferry boat crossing the shallow Yellow River, and then had an eight mile tramp through the sand hills which that river has sent forth in floods, destroying the productiveness of the country, and we reached K'ai Feng too late to go on to another place. We sat down to drink tea at a tea shop in the west suburb, and soon got into conversation with an innkeeper at whose inn Mr. Slimmon had once stayed for five days, and who agreed to take us in for the night.

At first the people were quite friendly, chatting and asking questions; but the word of our arrival had entered the city, and presently we saw a man from the magistrate's office walk past, and return, taking a careful look at us each time. Another did the same, and then another came to make official enquiries about us.

Shortly after this the attitude of the people changed; although many shopkeepers and others came out of the city to look at us and ask questions of one another, all denied any knowledge of us, though a few minutes before they had been chatting with us. The owner of the tea shop said it was not his fault we drank at his place. We stayed there until dusk in order to prevent crowding in the inn.

The inn-keeper had been drinking wine with his friends, but came to us considerably sobered to say that he had been summoned by the prefecture, district and provincial magistrates, and severely reprimanded for admitting foreign devils to stay even for a night in the inn, and telling him not to let us enter the city. We were very sorry for the inn-keeper, but could not help it.

In the morning we proceeded on our way as usual about four o'clock. As we entered the city the gatekeeper and several others ran out from the guard-house and stopped the barrowman, saying we were not to enter the city. Mr. Slimmon told the barrowman to go on, but the gatekeeper said, "The magistrate forbids your entering the city. If you are going to Chou Chia K'ou you must go outside the city around to the south gate." But Mr. Slimmon said, "That is not the direct road. We are going through the city and out the Sung gate."

The man acknowledged that it was a

public road, but said, "What kind of men are you?" Mr. Slimmon said it mattered not whether we were foreigners or natives, that that was our road and we were going it. Their conduct was not according to reason, not according to custom.

After some more talk Mr. Slimmon said, "we shall see what kind of evil customs these are which you follow in the capital," and turned to the barrow. The gatekeeper at once said, "he's got a passport," and when he saw the document, without taking trouble to read it, simply told a man to follow us. Just then we met the man who had made official enquiries the night before, and he too followed us to see we went out the Sung gate.

It was, doubtless, annoying to the official pride to see that they could not stop two dirty looking tramps, as we appeared, after three days walking in hot weather, but they were acting quite illegally, and we were willing to spend a half a day in getting through if it could not be done in less, for we thought the people of the capital ought to see a foreigner occasionally that they may realize we are here by right. The people of the capital are no worse than other places, but the officials continually represent that they are so, and that it would be dangerous for a foreigner to settle there, while in reality it is the officials who are opposed to us.

Another example of the influence the official attitude has on the people's attitude was noticed the next day. The day we left the city of K'ai Feng we were passed on the road by an official cart with a rider in front and two runners by the sides. When stopping for dinner the occupant of this cart came into the inn to see us. He was the son of the prefect of the next official city, had spent his childhood in Shanghai, knew a few sentences of English, and had quite a mechanical mind, which he had devoted to the study of steam engines, photography, etc. He invited us if we were staying in his city, to call on him, and told us where the best inn was in the south suburb.

We were delayed by rain so that we did not reach the city until noon next day, and stopped at this inn to drink tea. The people looked askance at us, and one man, whom we had seen on the road the night before, whispered to us that we had better rest only a little while and go on, because all morning there had been a messenger from the Yamen waiting there to see if we had come, and he had now gone into the city with word we were there. Mr. Slimmon, however, explained the reason. He also explained to the inn-keeper in order to allay his fears.

When we started, the friend who had warned us to move along came to the end of the street, and, saying it threatened rain ahead, invited us to wait until his cart came along and ride with him for he had plenty of room. So we see the people turn as the officials look.

THE NEWS FROM HONAN.

FROM THE "H'SIN PAO," THE "LETTER NEWSPAPER" OF OUR MISSION.

From the issue of August 7.

To-day, according to the Chinese calendar, is the establishment of autumn. A light shower of rain fell this afternoon, but the weather continues very dry and hot; and the crops—millet, beans, cotton, etc.—are being spoiled by the drought.

H'SIN CHEN.

Messrs Slimmon and Mitchell have returned from South Honan. They were detained several days by floods. Both are in good health.

Our little Margerie McClure, after two weeks of intense suffering from meningitis, was taken home on August 5th. For seven months and eleven days she was with us, and was very dear to all.

CHANG TE FU.

Weather.

Saturday, August 1.. . . .	109° F
Sunday, August 2.. . . .	106
Monday, August 3.. . . .	98
Tuesday, August 4.. . . .	99
Wednesday, August 5.. . . .	103
Thursday, August 6.. . . .	104
Friday, August 7.. . . .	102

Markets.

Fresh mutton is again sold on the street. Of fruits, apples and peaches are still to be had. The first grapes made their appearance this week.

We are all blessed with excellent health so far, though malaria is very prevalent among the Chinese.

Extracts from Hsin Pao, of Aug. 14.

The drought has at last broken; some heavy showers fell this week.

A subscription list for Armenian relief will be passed around the Mission this week.

The first Sabbath in September has been set apart by the Presbytery of Honan as a day of fasting and prayer in connection with Romish aggression.

On August 9 we were favored with a splendid view of the partial eclipse of the sun. The day was bright, and only occasionally did a cloud obscure the view.

Our attention was first attracted to what was going on above by an inordinate racket within the city, much greater than the everyday gong-pounding, etc., for rain. On inquiry we found that the Buddhists and Taoists were out in full force endeavoring to frighten away the huge dragon that was devouring the sun. Evidently they scared him as the sun is still intact, and quite as capable as before of producing heat.

The people here, as throughout the Empire, were apprized of the approaching catastrophe by message from the Government Meteorological Department in Peking.

Together with our Chinese servants and others we viewed the eclipse through smoked glass. It was quite amusing to hear the remarks of the Chinese as they observed the large piece eaten out of the sun. About 2.30 p.m. the last of the shadow had disappeared.

H'SIN CHEN.

Crops in the neighborhood, kaoliang, corn, beans, are a total failure on account of the dry weather. Boils and prickly heat are a promising crop.

CHANGY TE FU.

The one item of interest this week is the arrival, this evening, of a bran new missionary, in the shape of a little lady who has come to live with the Goforth's. All are well.

CHU WANG.

At the Chu Wang Hospital from January 1 to July 25, the total treatments were 15,528. The largest number in any one day was 210. The number of surgical operations in this same period was 378, of which 57 were for cataract, and of these nearly 50 had sight restored.

THE NEW STATION, DHAR, INDIA.

LETTER FROM DR. MARGARET O'HARA.

Dhar, India, Aug. 26, 1896.

Dear Mr. Scott,—When forced to leave the building in which the medical work was first opened in Dhar, we had difficulty and delay in getting another, but in this as in everything else, we see the goodness and wisdom of our God. Our present position is some distance from our former one, and we are in the midst of an entirely different class of people, whose moral and physical needs give us ample opportunities of preaching the Gospel and healing the sick. We are not far from the palace, and are opposite an expansion in the street which contains a Hindu temple and a well, overshadowed by a sacred banian tree. Here the devoted worship, and hundreds procure water.

The house is an ordinary native one and is occupied by one of our Christian families, one room being reserved for Miss Dougan's girls' school. The dispensary is held on the open verandah at the front of the house, and this is also the only place which we have for our Sabbath and other services.

When we speak of a verandah at home or in connection with our bungalow in India, we think of a bright airy place surrounded with vines and flowers; but this verandah has mud walls, mud floors and a roof of tiles supported by rafters, and beams black with age and festooned by many a web, the spinners of which maintain their position in defiance of the sweeper's broom, and the only ventilation is that which comes in from the dusty street.

A country tavern shed large enough to accommodate a couple of horses and buggies is the nearest description I can give of the

only place we have in Dhar to carry on our evangelistic, medical, and girl's school work.

Think not that although this is the only place we have in Dhar, that God withholds the blessing. His truth is proclaimed daily, and we know that His own Word will be blessed to the saving of many souls in this city.

But I am sorry for the people at home who can allow this to continue, while they sit calmly in their cushioned pews and listen to the strains of a pipe organ, enjoy their electric lights, or the subdued rays of the sun through an illuminated window, the cost of which would go a long way towards erecting a building, spacious, simple and suitable for the needs of the people here.

Were you to come to our service on Sabbath, this is what you would find: At one end of the verandah one chair and three stools, in front of which are the baby organ and the dispensing table. The latter is used for a pulpit desk, and the former to lead the singing. The mission staff occupy the seats, while our native preachers, Bible women, teachers, assistants and children are seated on mats on the floor; no hardship, as they are used to it at home. Hindus and Mohammedans sit or stand as suits their convenience.

When the service begins many are attracted by the music, and also by the faces of Europeans, and either stand in the street, sit on the well or crowd inside. Others are busy drawing water; some are worshipping in the temple, grass sellers bring their bundles of grass and sit on them waiting for customers; blacksmiths at work, dogs fighting, children crying, women scolding, men bargaining, elephants, camels, horses, cows, goats, donkeys passing; add to this occasional wedding and funeral processions, and you have an idea of the scene which is enacted daily while the preacher is endeavoring to give the everlasting Gospel to those perishing ones.

A few Sabbaths ago a larger crowd than usual had assembled, and a look of deeper interest was manifest. A policeman who had received a copy of the Gospel twelve years previously had decided to publicly acknowledge Christ as his Saviour. With firm, unfaltering voice, in the presence of those who scoffed and mocked, he confessed our Triune God, received the sacrament of baptism, and had his name enrolled as a member of the Christian church. There is no joy like that of seeing a soul come out from heathenism into the light of Jesus Christ.

We have also to praise God for preserving us all through an epidemic of cholera. About eight hundred died, and although our people were in the midst of it not one was ill with the disease.

Mrs. Russell has just recovered from a severe illness, and the whole staff is now in good health, for which we thank the Giver of all things.

MARGARET O'HARA.

The World Field.

A pathetic story that comes from China gives an illustration of how medical missions prepare the way for the advance of Christianity. A military graduate was successfully treated for a cataract at the mission hospital in Hankow. As he returned to his home, 48 other blind men gathered about him, and begged him to lead them to the wonderful foreign doctor. So this strange procession of blind men, each holding on to the other's rope, walked for 250 miles to Hankow, and nearly all were cured. One, who could not be cured, received while in the hospital the better gifts of spiritual healing.—*Ex.*

WORK FOR HEATHEN WOMEN.

The work is necessary from the degradation of Oriental women.

In Turkey the tyranny of the mothers-in-law, the consequent hardness and cruelty shown by each woman in turn to younger women; the incessant quarreling of the home where the mother-in-law upholds the child against the mother, and the resulting contempt of the child for the mother, who seems a natural enemy; the cowardice, servility and ignorance of woman make a powerful appeal for help.

In India the slaughter of two hundred thousand girl babies each year yet in spite of law; the woes of twenty-one millions of widows, eight millions of them under nine years of age, slaves in body and service, allowed only one meal a day and required to go without food or drink forty-eight hours twice every month, the mental and spiritual starvation only exceeding that of the body; the practical imprisonment in the zenanas and harems of fifty-two millions of women who are utterly without intellectual resources or satisfying soul-life; the ignorance and suffering of low caste women make still stronger appeal from the land where "The cow is a sacred animal, a woman is a wicked animal," is Holy Scripture.

China's degraded womanhood, who can resist the cry? With a religious nature she cries for bread and the apples of Sodom are in her teeth. "Of the \$400,000,000 annually given for idol worship in China, at least seven-eighths is given by women. Chinese women are bought and sold in marriage, undesired at birth, liable to be sold into prostitution, never educated." No wonder their most earnest prayer is to have a second birth as men.

All Mohammedan women suffer scourging and beating by husbands and divorce at their pleasure, exclusion from mosques at the hour of prayer, owing to the degraded and degrading estimate of the men of their nation.

In Africa, in Japan, the two extremes as to woman's condition, the need of the Gospel is as evident, although in different ways.

A daughter of Egypt voices it all in her words to a Christian woman: "We pray! We don't know how to pray. Only the men pray. Do *you* pray? Yes? Truly, truly, how wonderful! Teach us to pray."

The necessity of this work for woman is further shown by the fact that it is necessary to provide suitable wives for the Christian young men educated in the mission schools. Without intelligent Christian wives there is always danger of a relapse into paganism.

The Christian home in Oriental lands is impossible without special work in training women—and the Christian home is a powerful factor by its all-permeating influence and example. The hope that Christian mothers may train up future generations to nobler living and to Christian service, and thus hasten the evangelization of the world as nothing else could do, is based wholly upon the development of the women of the present generation. Among the twelve powerful forces opposing Christianity is well mentioned the condition of women unable to comprehend readily the truths of Christianity and thus grow through the record of our religion. "If you give Christian education to the daughters you are educating the mothers and wives of the people in an ever-widening circle."—*Ex.*

THE RUSSIAN STUNDISTS.

A. Oushinsky, in a work on the Stundists, written from the point of view of an opponent, has described their life and tenets. Their services are as simple as they could well be. The largest room in a hut is usually chosen for the occasion. The furniture consists of a few stools and a table. In the right corner there is also a small table covered with a white cloth, on which lie a Bible and a hymn-book. The latter contains Russian translations of many Lutheran and even of some English hymns. The service opens with a hymn, or more generally a psalm, then someone reads a portion of the Bible, which is followed up by exposition. Psalms and hymns are again sung, and afterwards all kneel down and prayer is offered up.

The sacrament of holy communion is almost as simple. "We believe," they say, "that in this sacred symbol Christ gives to the believer to taste of His body and blood in a spiritual manner."

An elder generally opens the meetings with the words, "Let us begin this meeting in the name of our Lord Jesus Christ," whereupon he opens the Bible at Ex. xii., and reads verses 1-15, explaining the Paschal feast of the Old Testament. "This solemn feast," he says, "was ordained in memory of the liberation of the Jews from servitude or bodily death. Now, however, the blood of the Lamb has freed man from eternal death."

When he has expounded this chapter the elder reads 1 Cor. vi. 23-34 or Matt. xxvi. While he is reading a deacon places a plate

of bread and a cup of wine on the table, and as the elder is repeating the verses, "Take, eat," etc., the plate is handed round. The same occurs with the wine. All those present, before participating, sing one verse of a communion hymn. A similar verse, which is a paraphrase of the verses in the Bible, is also sung before partaking of the wine. After this the elder reads Matt. xxvi. 26-28, and with a prayer and the benediction the service concludes.

Baptism is by immersion. Adult baptism is practised among Stundists, among others infant baptism prevails.

The marriage ceremony is equally simple. The parents of the bridegroom, having invited their friends, accompany their son with the bride to the elder, and before all the assembly place the bride and bridegroom in front, and, pointing to them, say, "These children wish to be married." The elder takes his place at the table, and asks the bride and bridegroom to step forward.

The elder then, turning to the former, addresses her thus: "Maiden, dost thou wish to marry this man, or has anyone compelled you?" "It is my own wish," is the reply. "But do you love the youth?" asks the elder, to which the girl answers, "I love him." "Will you cherish him when ill and old?" "I will," says the maiden. The bridegroom is similarly interrogated, and, after a song has been sung, the bride and bridegroom salute each other with a kiss, and the ceremony is concluded.

Oushinsky divides the teachers of the sect into three classes—elders, instructors, and deacons. There is no real difference in rank between the first two, and the Stundists deny that there is any. The elders preside at meetings, and see that the wishes of the "brotherhood" are carried out. The duty of the instructors is to preach, and they are under the supervision and control of the whole community. If they deviate from what is laid down in Holy Scripture they are liable to be removed at once from their position. All the pastors of the sect are chosen by the vote of the whole community.

The duties of the members are given in a short paragraph. It runs: "The duty of the members consists in loving one another, in taking an active part both in the salvation of each soul and in the material happiness of all, in a conscientious use of the means of grace, and in following the precepts which God, as Head of the Church, has given it.

"Every member must be present at the holy communion, and attend regularly at the services both on holy days and on week days." The reception of a new member takes place only after a personal confession of faith before the church, or when the candidate's religious state is sufficiently evident to the community. The method of election is by voting, and it is always considered desirable that the vote should be unanimous.—*Scl.*

JESUIT MISSIONS IN JAPAN.

A VIVID PICTURE STORY.

Japan, the Island Empire of the Orient, with its nearly forty millions of people, almost as many as Britain, the Island Empire of the West, has had a long and wonderful history, the last thirty years the most wonderful of all.

When Manasseh, King of Judah, was setting up his graven images in Jerusalem, Jimmu Tenno, "the heavenly king," was reigning as Mikado of Japan. About the time that the English barons won the charter from King John, the nobles of Japan broke the supreme power of the Mikado and shared the sovereignty for seven long centuries, until recent years.

The beginning of their literatures was coeval. When the venerable Bede was writing in England in the eighth century, the first Japanese historian was compiling the chronicles of his country.

The ancient religion of Japan was Shintoism, with its crowd of native gods and its ancestral worship. It is still the religion of the Government, while Buddhism, which was introduced in the third century, and spread rapidly, is the religion of the people.

In 1549 landed Francis Xavier, and for the remainder of the century, Christianity, as taught by the Jesuits, made rapid progress, until its plotting against the State was discovered, and it was drowned out in blood, and for two and a half centuries Japan was sealed against the outside world, and Christianity was punishable by death.

In the last thirty years it has been opened again, and has seen more rapid development and change than any other nation under the sun.

The story of Jesuit missions in Japan in the sixteenth century is vividly told in the following chapter of a new book by Jesse Page, "Japan, its people and Missions," just published by Revell, Toronto.

A native of Satsuma, in Japan, one Anjiro by name, had killed a countryman, and, in his flight from the hands of justice, found shelter in the boat of the Portuguese adventurer, Mendez Pinto. In due time the vessel sailed home, and the Japanese fugitive landed at Goa.

He was speedily noticed by one whose restless eyes were ever turned towards the lands afar off, and who had, with all his faults, the burning zeal of a missionary's heart. This was Francis Xavier, one of the most distinguished and most veritable of the Saints in the Romish calendar. He was

still a young man, and had been already, it is generally believed, influenced somewhat by the reformers of Germany.

Coming, however, under the spell of Ignatius Loyola, who was then planning that Society of Jesus which was to become such a mighty power, Xavier yielded, and took the vow which made him focus all the energy and devotion of his young manhood to the dissemination of the Church's principles in foreign lands.

In his subsequent travels he was saddened by the disgraceful lives of the clergy, and with his high ideal of personal piety he set them a luminous example, by spending his time in the hospitals among the poor, and in devoted labor for the welfare of mankind.

He set forth to carry Christianity to the pearl fishers of Cape Comorin, and here, as in India, large multitudes flocked to him for baptism. The value of their easy profession does not, however, seem to have been much, and his boast that he had baptized a whole village in a day amounted after all to translating the creeds, the commandments, and the Ave Maria into the vernacular, and making the people in a word repeat their assent and then baptising them. He admits in one of his letters that such converts were lamentably ignorant, and that they had mistranslated the very first word of the Creed, using the expression *Folo*. "I will," for the word *Credo*, "I believe."

His zeal and self-sacrifice were, however, genuine enough; and just at the moment that the Japanese Anjiro came on shore at Goa he was turning his eyes away from India and Ceylon, with sorrowful disappointment, towards some country where he might begin afresh the crusade of the Cross. He hailed the newcomer as a providential visitor, an Eastern Macedonia with the cry for help.

Having become a Christian convert and mastered the Portuguese language, Anjiro soon became valuable to Xavier, who one day asked him whether his people over the sea would accept Christianity, if it were offered them. The answer is recorded by the first missionary in one of his letters.

"The man told me," says he, "that his people would not immediately assent to what might be said to them, but they would investigate what I might affirm respecting religion by multitudes of questions, and, above all, by observing whether my conduct agreed with my words. This done, the King (Daimio), the nobility, and adult population would flock to Christ, being a nation which always follow reason as a guide."

Such a prospect was quite enough to fire the ambition of Xavier, and he speedily set out with the Jesuits and his interpreter, whose name had been changed in baptism to "Paul of the Holy Faith."

In 1549 a Chinese junk approached the port of Kagoshima in the southern island of Kiushiu, and Xavier stepped ashore with his companions, and they began their mission-

ary enterprise. He was still ignorant of the language, and found himself much impeded by having to speak through the voice of another; so that at first he gained but few hearers and no adherents.

Pressing on, however, with a zeal which was regardless of self, he walked barefoot and thinly clad, in the depth of winter, through blinding snow and swimming mountain torrents, until after two months he reached Miaco (Kioto) the capital. The utmost he could do was to hold high his crucifix, show pictures of the Virgin and Child, and, what seems to have produced marked effect, read stories from the Gospel of St. Matthew, which Anjiro had translated into Japanese.

Here, however, the worldly wisdom of the Jesuits began to spoil the sincerity of his efforts; he tried to be all things to all men, and to seek the favor, as he did in all his missionary journeys, of the rich and powerful to enforce his views. Although at times he appeared in the garb of austere poverty, yet in his public ministrations he surrounded himself with all the display which riches could furnish, and by lending a keen ear found out the real state of the kingdom, and how by diplomacy he might succeed. He won his way by costly gifts to the Shogun Nobunga, who hated the Buddhists, and who did not hesitate to enter into an alliance with the new religion which would fight his battles.

Still Xavier returned from the country with disgust after two years and a half work, but it was to take with him to Portugal a native ambassador and two Japanese Christians, to make political arrangements in support of the power which had so favored the Jesuits.

A flight of Jesuit missionaries followed to settle in Japan, and their work of proselytising was crowned with rapid success. The new religion spread like wildfire; not only the common people, but the nobility, military chieftains, and admirals joining the Christian Church. While the Japanese envoys were kissing the Pope's toe at Rome, the preaching friars from Spain and Portugal were counting their converts in the country at six hundred thousand; churches were studded all over the land, and seminaries for the training of converts and native teachers established at the great centres of population.

Various reasons may be adduced for the extraordinary result of this Jesuit mission, even apart from its alliance with the political party then in the ascendant. The time when Xavier arrived was propitious to a new religious crusade. Desolating wars had reduced the people to misery, and they found little comfort from the ancient faith of Shintoism; while the newer Buddhism, which had engrafted itself thereon, had caught their attention by its elaborate services and spectacles. The latter religion had lost much of its heart, but increased its ceremonial magnificence; and its ritualism prepared the way for the rival mass

and worship, which were destined for a time to overcome it.

Buddhism had found a home in Japan by accommodating itself to the heathen usages of the ancient religions, and now Romanism was not slow to benefit by such an experiment of diplomacy. One of the highest authorities on Japanese history, Dr. Griffin, has thus put the case:—

"The Japanese are an intensely imaginative people; and whatever appeals to the aesthetics of sense, or fires the imagination, leads the masses captive at the will of their religious leaders.

"The priests of Rome came with crucifixes in their hands, eloquence on their lips; and with rich dresses, impressive ceremonies, processions and mysteries out-dazzled the scenic display of the Buddhists. They brought pictures, gilt crosses and images, and erected gorgeous altars, which they used as illuminated texts for their sermons.

"They preached the doctrine of an immediate entrance into Paradise after death to all believers, a doctrine which thrilled their hearers to an uncontrollable pitch of enthusiasm. Buddhism promises rest in heaven only after many transformations, births, and the repeated miseries of life and death, the very thought of which wearies the soul.

"The story of the Cross, made vivid by fervid eloquence, tears, and harrowing pictures, and colored images, which bridged the gulf of remoteness and made the act of Calvary near and intensely real, melted the hearts of the impressible natives.

"Furthermore, the transition from the religion of India to that of Rome was extremely easy. The very idols of Buddha served, after a little alteration with the chisel, for images of Christ. The Buddhist saints were easily transformed into the Twelve Apostles. The Cross took the place of the *torii*. It was emblazoned on the helmets and banners of the warriors, and embroidered on their breasts. The Japanese soldiers went forth to battle like Christian crusaders. In the roadside shrine, Kuanon, the Goddess of Mercy, made way for the Virgin, the mother of God.

"Buddhism was beaten with its own weapons. Its own artillery was turned against it. Nearly all the Christian churches were native temples, sprinkled and purified. The same bell, whose boom has so often quivered the air, announcing the orisons and matins of paganism, was again blessed and sprinkled, and called the same hearers to mass and confession; the same lavatory that fronted the temple served for holy water or baptismal font; the same censer that swung before Amida could be refilled to waft Christian incense; the new convert could use unchanged his old beads, bells, candles, incense, and all the paraphernalia of his old faith in celebration of the new."

The power of foreign gold also made its way. From Spain and Portugal money came freely to assist the priests to bribe the

powerful Daimio; and not only so, the spirit of the Inquisition was soon a deadly fact in this the latest acquisition of Rome.

The *bonzes*, or Buddhist priests, were executed or exiled; whole villages had to accept Christianity or go, and the Daimio of Bungo, the Alva of the time, delighted himself in destroying the temples and carrying the sword into the heretic camp.

The Daimio of Takaski, another Romish Saul, "labored with a zeal truly apostolic," says a Jesuit historian, "to extirpate the idolaters out of his states. He sent word that they should either receive the new faith or begone immediately out of his country, for he would acknowledge none for his subjects but such as acknowledged the true God. This declaration obliged them all to accept instruction, which cut out work enough for all the fathers and missionaries at Miaco."

This wholesale acquisition of souls was not, however, to continue; methods of this character inevitably carry their own sentence of death. The death of Queen Mary broke the fetters of Romish tyranny in England; and in Japan when Nobunga expired, in whose favor the Jesuits had sunned themselves, a sense of sudden insecurity startled them with many fears.

His successor, Hideyoshi, had long noted the intrigues of the foreign emissaries, how they quarrelled among themselves and did not hesitate to take sides in the tribal conflicts of Japan. He issued a decree banishing every Jesuit.

This they only partially obeyed. They cleared the churches, and stopped the preaching, but worked away privately, making ten thousand converts a year until the year 1590.

Then Hideyoshi, aroused with indignation, proceeded to carry out his decree by force, and, as a fearful lesson, crucified in the streets of Nagasaki, nine missionaries and seventeen of the Japanese converts. The death of this wrathful tyrant did not give the Jesuits the chance of rest; one even stronger and fiercer than he took up the scourge, and Iyeyasu chastised the Christians with scorpions. He discovered in 1611 that the Spanish Jesuits were plotting against him, and arranging to reduce the country to a position of slavish subjection to their foreign government.

They had sown the wind of invoking the power of the secular sword, and they now reaped the whirlwind of that sword being turned upon themselves. The priests were hunted like partridges, and with their native catechists and friends forced upon the junks which waited to take them away—anywhere, so long as they might never return. The Christians took up arms, and waged an unequal struggle in the war of desperate and cruel extirpation. They were slain without mercy.

But such a persecution produced its martyrs—confessors of the faith worthy to stand beside the noblest who have suffered for Christ within Rome's arenas in apos-

toxic days, or where the mountains of the Waldenses were whitened with the bones of slaughtered saints. The light these converts had was obscured by many ignorances and errors, but they were loyal to Christ, and could die for Him like heroes and heroines.

Their enemies used to place upon the ground a cross of copper, upon which was inscribed the name of the "Criminal God." In ranks of thousands these Christians were called upon one by one to trample on that cross and thus adjure their religion, or be crucified; and to their immortal honor let it be recorded they very seldom recanted. Tortured, burnt while bound to wooden crosses, flung alive into pits and smothered with earth, they chose rather death, however terrible, than deny their Lord.

The climax of desolation was reached when the brave Christian garrison of the castle of Shimabara, in number 37,000, surrendered after a valiant defence, and were all mercilessly massacred, thousands being flung alive from the rock of Pappenberg into the sea. This spot is in sight of Deshima, in the Bay of Nagasaki.

Dr. Griffis has given in striking language a picture of this effectual stamping out of Christianity.

"After nearly a hundred years of Christianity and foreign intercourse, the only apparent results of this contact with another religion and civilization were the adoption of gunpowder and firearms as weapons, the use of tobacco and the habit of smoking, the making of sponge-cake (still called *Castira*—the Japanese form of Castile), the naturalization into the language of a few foreign words, the introduction of new and strange forms of disease, among which the Japanese count the scourge of the venereal virus, and the permanent addition to that catalogue of terrors which priest and magistrate in Asiatic countries ever hold as weapons to overawe the herd.

For centuries the mention of One name would bate the breath, blanch the cheek, and smite with fear as with an earthquake shock. It was the synonym of sorcery, sedition, and all that was hostile to the purity of the home and the peace of society.

All over the empire—in every city, town, village and hamlet; by the roadside, ferry, or mountain pass; at every entrance to the capital—stood the public notice boards on which, with prohibitions against the great crimes that disturb the relations of society and government, was one tablet, written with a deeper brand of guilt, with a more hideous memory of blood, with a more awful terror of torture, than when the like superscription was affixed at the top of a cross that stood between two thieves on a little hill outside Jerusalem.

Its daily and familiar sight startled ever and anon the peasant to clasp hands and utter a fresh prayer, the *bonze* to add new venom to his maledictions, the magistrate to shake his head, and to the mother a

ready word to hush the crying of her fretful babe.

That name was Christ. So thoroughly was Christianity, or the "Jashi mon" (corrupt sect), supposed to be eradicated before the end of the seventeenth century, that its existence was historical, remembered only as an awful scar on the national memory. No vestiges were supposed to be left of it, and no knowledge of its tenets was held, save by a very few scholars in Yedo, trained experts who were kept, as a sort of spiritual bloodhounds, to scent out the adherents of the accursed creed."

Christianity had been stamped out, and the work of the first missionaries—the toil of years of valiant effort, mixed with very questionable methods—was wiped out entirely. The sacred name of Jesus was not even whispered after that murderous Japanese St. Bartholomew.

With the extirpation of the foreign religion the rulers and people hoped they had expelled the sins and curses which these traders had introduced. Japan had learnt to detest the people from the West, and locked herself in to forget, like some fearsome nightmare, their very existence.

From this moment, for the space of two hundred and thirty years, in every village, on every bridge, by the wayside, and at the ports of the sea, boards were fixed up with this terrible proclamation, "As long as the sun shall warm the earth let no Christian be so bold as to come to Japan; and let all know that the king of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head."

Upon this dreadful edict Mr. Eugene Stock in "Japan Missions" remarks very truly:—

"Who is 'the Christian's God,' so curiously distinguished in these shocking words from the 'Great God of all'? Is it Christ? Or is it the Pope? One of the letters carried to Pope Gregory III. by the four Japanese nobles was thus addressed, 'A celui qui doit etre adore, et qui tient la place du Roi du Ciel, le grand et Tres-Saint Pape'; and another began thus—'J'adore le Tres-Saint Pape, qui tient la place de Dieu sur la terre.'

"We can honor the zeal and self-denial of the Jesuit missionaries. We can believe that among their converts there were some who, in much ignorance, did trust their souls to the Saviour. But the responsibility for the blasphemous proclamation, which for two centuries and more shut out Christianity from Japan, must lie at the door of Rome."

The Dowager Empress of China, whose death took place June 19, 1896, was a woman of unusual gifts, rising by her beauty and ability from the position of a slave to become one of the most powerful women of the nineteenth century. Despite her unusual capabilities she was much opposed to all innovations of Western civilization, and death removes one powerful enemy to China's progress.—*Wom. Miss. Friend.*

Life and Work.

I have not taken up a collection in my church for many years, says a pastor. We make an offering to the Lord's work.

Never lose a chance of saying a kind word. As Collingwood never saw a vacant place in his estate, but he took an acorn out of his pocket and popped it in, so deal with your compliments through life. An acorn costs nothing, but it may sprout into a prodigious bit of timber.—*W. H. Thackeray.*

The spirit of missions is the spirit of sympathy, of self-denial, and of service, which is only another way of saying that it is the Spirit Christ. The Church must have the spirit of missions if it would be His Church. The Church, which is His body, must be a living organism, not a withered, lifeless trunk. It can maintain its life only by seeking to extend it into the lifeless world.—*T. C. Smith, D.D., in "Herald and Presbyterian."*

THE CHEERFUL SOUL.

How different it is when one is habitually cheerful! Wherever such a person goes he carries gladness. He makes it easier for others to live. He puts encouragement into the heart of every one he meets. When you ask after his health, he answers in a happy, cheerful way that quickens your own pulses. He does not burden you with a list of complaints. He does not consider it necessary to tell you at breakfast how poorly he rested, how many hours he heard the clock strike during the night, or any of the details of his miserable condition this morning. He prefers only to speak of cheerful things, not staining the brightness of the morning for you with the recital of any of his own discomforts.

The cheerful man carries with him perfume in his presence and personality, an influence that acts upon others as summer warmth on the fields and forests. It wakes up and calls out the best that is in them. It makes them stronger, braver and happier. Such a man makes a little spot in this world a lighter, brighter, warmer place for other people to live in. To meet him in the morning is to get inspiration which makes all the day's struggles and tasks easier. His hearty handshake puts a thrill of new vigor into your veins. After talking with him for a few minutes, you feel an exhilaration of spirits, a quickening of energy, a renewal of zest and interest in living, and are ready for any duty or service.

The blessing of one such cheerful life in a home is immeasurable. It touches all the household with its calming, quieting influence. It allays the storm of perturbed feelings that are sure to sweep down from the mountains of worldly care and conflict even upon the sheltered waters of home.—*Ex.*

AN IDEAL LIFE.

The fact is that even mature men and women are only children, after all, and we need to be learning, over and over again, the practical lessons that are the very alphabet of life.

The most of us are not to attract any very great attention as we go through the world, nor acquire any great measure of wealth, or exert any large power. We are to go on in a plain and humble way.

We may have friends and usefulness and happiness. We may have a pleasant home and a busy life, with much to brighten and gladden our lives. But there are more people who are privates in the ranks than those who are generals in command. There are some very wealthy people, but there are far more who will work for wages all through life, and who will even be glad to be able to find the work.

It is very evident that most people must live, and will live, in a plain, quiet way, in getting through this life, and it is just as well to settle down on the old-fashioned facts, and live in accordance with the old-fashioned truth, and let the feverishness and the fussiness die out of the heart and brain.

This does not mean that we shall stagnate, nor lose ambition, nor be content to be nobodies. It does mean that we shall give up false ideas, empty desires, and useless strivings, and go to doing, with all our might, in sweet and glad content, just what God made us for and wants us to be and to do.—*Ex.*

THE CARE OF THE AGED.

When a man or woman passes seventy years of age, great care should be given to the conditions surrounding him or her for the prolonging of life. The vital forces are greatly enfeebled at that period of life, and the powers of resistance in consequence of age are the weakest.

A man of threescore years and ten, and over, is like an old machine that by proper care given to its condition has been kept running many years, and is still able to do work, but its wheels and axles and pinions are much worn and are rickety, and if it should be pushed, even to a small extent, in excess of its diminished powers, it breaks down and cannot be repaired, for every part of it is shattered.

But if worked carefully and intelligently by a person who understands its condition and knows its capabilities, it can be kept in action a much longer time than would be possible if a careless engineer controlled it.

In these fast times, however, it is generally not profitable to husband the resources of an old machine. But this is not true as regards our old men and women. It is desirable to hold on to them as long as possible, and if we can succeed in prolonging their lives five or ten years, or more, it will greatly enhance our happiness.—*Medical Review.*

REV. JOHN ROSS OF BRUCEFIELD.

SOME ANECDOTES.

Those who knew Mr. Ross will recognize the man in the following incidents, and those who never met him will still recognize a personality quite unlike the ordinary run of men.

A brother minister stepped with him into an hotel dining-room in Paris, I think. They sat down at one of the tables, and waited to be served. At the table behind them were several men, evidently Roman Catholics, whose tongues seemed to revel in blasphemy. Probably the presence of the Protestant ministers gave a keen relish to their evil employment, for their talk waxed louder and more offensive while the newcomers listened.

The ministers kept silence for a while, and then Mr. Ross' companion looked keenly over at them and gave them a word of advice. This only made them talk louder and faster. In a little Mr. Ross rose from his seat, and stepped over to the noisy crew. He went straight to the worst of them, laid his hand upon his shoulder and said gently, "Friend, you and I both owe too much to Jesus Christ to speak ill of Him." That was all, but it was enough.

A young man called early one morning at the manse, and wanted to see the master of the house. The information that he had not yet risen did not have the desired effect. He said he would wait. He had important business and could not call again. Mr. Ross was reluctantly summoned, and was not long in making his appearance. The visitor turned out to be an agent, wanting to leave a comparatively worthless book that was to cost \$4.50.

Mr. Ross looked perplexed, and turned the book over several times, as if he did not quite know what to do. Then he looked at the young stranger with a curious mixture of kindness, concern and amusement in his face. He said:—

"I know you have my name down for this book, but do you remember how you got it, and on what condition it was given?"

The young man made no reply.

"You got it simply because you would not go away without it; and you got it with the distinct understanding that, if I should be out of money when you brought it, I should be free."

No answer, only a darkening of countenance.

"Now, I have no money."

Still no answer but an increase of gloom. Then Mr. Ross went on in a different tone:

"But I'll tell you what I will do. You have my name. Though you know I am free in the circumstances, still, you have my name. If you leave the book and give me your address, I shall send you the money when it comes in."

How the agent's countenance beamed its satisfaction and surprise while his tongue expressed his pleasure at the arrangement. He handed his address and was promptly bowing himself out, when Mr. Ross stopped him, saying:

"Wait a little," and, taking up his Bible bound in soft black leather, a Bible many who knew him will remember, he asked, "Do you ever read this book?"

"Yes, sir, sometimes."

There was a light in the minister's eye as he went on.

"But only reading it will not do you any good. Now, see here. This is a book full of promises to which the name of the living God is solemnly attached. But does the mere reading of a promise make it yours? Now suppose this morning, instead of coming in to me with my promise, you had taken out your order-book and driven past my door reading my order with my name attached—reading it over and over as you went along,—would that have done you any good? But you did not stop at reading my promise this morning. You came in here and asked me to fulfil it, and though you know I could honorably have got out of it, yet I had such a regard to my own name that I gave you what you wanted as far as it was in my power. Now do you see the power God has given us over Himself when He has given us His name? If a man will do much for the honor of his name, what may we not expect from the God of infinite and everlasting truth? Then the way to use this power is not merely to read over His promises, but to bring them back to Himself in a business-like way, a you did mine to me this morning. Use this Bible this way, and you will find it a perfect mine of wealth and power. Goodbye."

He shook hands kindly with the young stranger, and then turned back for a little to the well-worn Bible of which he had been speaking consciously the richer for the happy illustrations the circumstances of the morning had given him. Did the young man learn to use the marvellous key so distinctly laid into his hand? Who can tell?

There is a mile between the old Brucefield manse and the village. While passing up this bit of road one day, Mr. Ross was met by a young man selling books, who stopped and asked him to inspect his stock. He did as desired, but I am not informed whether he made a purchase or not, though, judging by character and consequences, probably he did. After satisfying the young man with attention to what he had to show, he opened the Bible he carried in his hand and said:

"Now, sir, I have looked at your books; will you listen to mine?"

Then he read to him a passage or two which seemed to himself, and to the listener as well, a message straight from heaven. So deep was the impression on both, that the minister did what was not usual with him: he proposed prayer there and then.

They kneeled down together on the roadside, and the voice of faith went up into the ear of the Faithful. Then Mr. Ross went his way, and the young stranger went his; but the change wrought there was like that on Zaccheus as he came down from the tree. From that hour he walked through life under a new Master, lived as a decided Christian, and became an elder in the congregation of the minister who reported the circumstances of his conversion.

It is hoped that something in the shape of memoirs of Mr. Ross will shortly be given to the public. Anyone having characteristic anecdotes about him, or striking utterances, or any material that might be helpful in executing the work, will render a great kindness by sending them on as soon as possible to Mrs. Anna Ross, Clinton, Ont.—*Com.*

THE MIGHT OF MEEKNESS.

BY REV. THEODORE L. CUYLER.

There are three persons in the Bible of whom it is said that their faces shone with a remarkable lustre. One of them was Moses, who was the Old Testament model of meekness. He was content to be God's mouthpiece to his nation, and exercised a most praiseworthy patience under their provoking waywardness and abuse. He knew how to deal with fault-finders—a most desirable faculty for presidents or pastors. His mind was at peace because it was stayed on God.

The second person whose face "was as it had been the face of an angel," was the heroic proto-martyr, Stephen. This was the outward expression of an inward serenity of soul under the most cruel provocations. The third personage was our adorable Saviour. To the most insulting taunts of His enemies He answered not a word! He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. He it was who said, "*Blessed are the meek!*"

Few words are more misunderstood or oftener misapplied than this word *meekness*. It is often regarded as an amiable weakness instead of being an evidence of great strength of moral character. Meekness is a vastly different thing from the nerveless imbecility that never thinks for itself, and the pitiful pusillanimity that does not dare to stand up for the right.

So far from being a negative trait, it is one of the most positive traits of a powerful personality. Self-conceit, arrogance, irritability, and revengefulness are all marks of weakness, but there is a great might in genuine meekness. To keep unruly self in subjection, to bow in humble submission to the Lord, to wait on His will, to bear what He sends, to keep quiet under bitter provocations, and to stand still in the face of a storm—all this requires a most pronounced inward force and commanding grace. There is hardly a virtue that requires more *grit* than the virtue of meekness.

The foundation of it is a loyal obedience to God. The child Samuel possessed it when in the temple at midnight he said, "Speak, Lord! Thy servant is listening." The intrepid Joshua displayed it when he enquired, "What saith the Lord unto Thy servant?" The very name of Moses is a synonym of meekness; and all these three men, Samuel, Joshua and Moses, are among the strongest characters in the whole Scripture gallery.

It is the very essence of meekness to let God rule. While pride seeks to put self above God, and peevishness scolds at God, and anger often strikes back at God, the meek spirit is content to be so swallowed up in God that it submits calmly to Him. "Learn of Me," said the incarnate Son of God, "for I am meek and lowly of heart, and ye shall find rest for your souls."

One of the weakest traits in any person is to be unwilling to accept honest criticism and correction. From the foolish child who will never listen to parental authority, on to the foolish man who will never listen to either rebuke or reason, pride always goeth before a fall. Honest criticism is often a bitter dose to swallow, but most tonics are bitter, and we are the stronger for taking them down bravely.

"If I am censured," said that godly man, Bishop Griswold, "then let me correct, but never justify my faults." A minister with more zeal than discretion once called on the Bishop and belabored him with a rather harsh denunciation. Instead of showing the man out of the door, the Bishop calmly replied, "My dear friend, I do not wonder that they who witness the inconsistencies in my daily conduct should think that I have no religion. I often fear this myself, and I feel very grateful to you for giving me this warning."

This reply was made in such unaffected meekness and sincerity that the visitor at once begged the Bishop's pardon, and always regarded him afterwards as one of the most Christlike Christians he had ever known. He is doubly the fool who not only flings himself into a pit, but resents the friendly hand that tries to help him out of it.

Another evidence of the might of meekness is that it enables a man to rein in an unruly temper. He that ruleth his own spirit is better than he that taketh a city.

I do not know of a better definition of this grace than was given by a negro lad in a mission school when the missionary asked, "Who are the meek?" and the boy answered, "They are the people who give soft answers to rough questions."

This sort of meekness is quite too rare. When our house takes fire, the first impulse is to bring a bucket of water. But when temper takes fire, the first impulse with too many is to throw on more fuel. Angry, resentful speech is explosive and shattering; it often breaks what never can be mended. Silence is cooling; it cools us off and cools also our assailants.

One of the meekest men I ever knew told me that he had naturally a most violent and passionate temper, but he had subdued it by resolutely bridling his tongue until he had cooled down. There was an infinite sublimity in the conduct of our meek and adorable Master when, amid all the insults of His brutal enemies, He who might have laid them all dead at His feet, only with majestic silence "held His peace!" The more that you and I have of the spirit of our Lord, the more shall we display the irresistible might of meekness.

NOT A LOST OPPORTUNITY.

Two merchants had taken their seats in the morning train for a certain city. They were neighbors, dwelling in a contiguous suburb, and doing business in a large and populous town. Although their residences were near together, and they saw each other daily, they were not intimate. They had few sympathies in common. One had been for many years a professed disciple of Christ, loving God's house, and alive to all that pertained to the spread of the gospel. The other was a respectable and successful merchant, absorbed in business, and to all appearance indifferent to all beyond this life. On the morning in question these two neighbors happened to occupy the same seat in the railway carriage. They soon became earnestly engaged in conversation on business, its prospects, their own plans and successes.

The worldly merchant, the elder of the two, said that he had been very successful in business for the year past; he could now say he had a competence. "I do not care," said he, "to be worth any more."

"Well," said his friend, "this life is all provided for. That is all right. But how about the life beyond?"

"Oh!" was the reply, "I do not worry myself about that."

"But ought you not to trouble yourself about it?"

"No; I think not. I have no doubt that it will be all right."

"But I would not thus trust without looking into the matter. The interests involved are momentous."

The train had reached the station, and the two merchants separated, each taking his way to his own place of business. A few months afterward the Christian merchant missed his neighbor from the morning train. On inquiry he learned that he was sick. Days and weeks passed, and he knew only that his neighbor was unable to be out. At length, as he was in his office in the city one day, he received a telegram that his neighbor was dying and was desirous to see him. He lost no time in hastening to his bedside. There, surprised and delighted, he heard from the lips of the dying man this announcement:

"I could not die without thanking you, sir, for what you said to me some months

since in the railway train. It made an impression on me at the time, and since I have been shut up here it has come up to me again. I am dying, but I trust all beyond is well. My hope is in Christ."

What a rich reward for that one act of Christian fidelity!—*Forward.*

EXPOSITORY PREACHING.

I have tried to make my ministry a ministry of exposition of Scripture. I know it has failed in many respects. But I will say that I have endeavored from the beginning to the end to make that the characteristic of all my public work. And I have tried to preach Jesus Christ, and the Jesus Christ not of the Gospels only, but the Christ of the Gospels and the Epistles; he is the same Christ. I believe that the one thing the world needs is redemption, the power of the Gospel on the individual soul; and that men know they need it.

Dr. Johnson once said in his wise way, "Nothing odd lasts," and I believe that too. Nothing odd lasts, but Christ lasts, and men's sins last, and men's needs last; and we must preach Christ and Him crucified, the Saviour of mankind. And I have tried to preach Christ as if I believed in Him; not as if I had hesitations and peradventures and limitations. And I have tried to preach Him as if I lived on Him; and at the bottom of it all—that we shall ourselves feed on the truth that we proclaim to others.—*Maclaren.*

HOW TO TAME THE TONGUE.

The management of the tongue is beyond the power of its owner; "the tongue can no man tame; it is an unruly member." Yet, considering its power and influence, its ability to bless or to curse, it is of the first importance to bring it into subjection.

And it can be done. The habit of prayerfulness has the greatest effect upon the habit of speech. He who speaks much to the Infinite and Eternal is not likely to indulge in vain and foolish speaking to his fellows. He who has looked long upon spotless purity, and lingered under the shadow of the unspeakable love, cannot go away to pollute himself with harsh words concerning brethren. The hush and awe of the Presence is upon him. God both prompts and restrains him.

Why he should say certain things when he is in these his best and purest moods he cannot tell, except that the Spirit moves him. And why he should withhold himself when there was so much tempting him to speak freely he cannot tell, except that the Spirit has taught him that this is "a time to be silent." Opportuneness, a sense of fitness, comes with the habit of prayer. It is not time-serving, but God-serving. It is not from fear of man, but from fear of God; not from a desire to please man, but God that judgeth the heart.—*Christian.*

WHEN WILL YOU DECIDE?

There are many persons who are living on aimlessly, carelessly, without God and without hope in the world, who intend some time to turn from sin to serve the Lord, and become followers of the Saviour.

But how? and when? Persons grow old without effort; they become gray-haired without deciding upon it, and infirm without making up their minds to do so; but no man becomes a Christian without a *distinct, definite decision to that effect.*

To be saved a man must be changed; he must be born again; and that change will not be wrought in him until he has decided to yield himself to God, and to come and take the yoke of Christ upon him. And the question to each one of these halting, hesitating, undecided ones is, "*When will you decide?*" You have hesitated, but time has rolled on; you are drifting with the current, and will soon pass away; when will you decide for God?

This question will not settle itself: *you must settle it.* It will not answer itself: you must answer it. It will not decide itself: you must decide it, and no one else can decide for you. God lays upon *you* this tremendous responsibility, and leaves to you the control of that will which makes eternal decisions, and settles your final destiny. The matter is in your hands, you must weigh it. Will you delay or will you act? So long as you *delay*, you *refuse*. So long as you neglect, you reject. You do not need to *decide to disobey*, you have *already decided that*, and are living under the decision. But if you are to change and yield to God, you must decide. When will you make this decision? "Behold, now is the accepted time; behold, now is the day of salvation."—*The Com. People.*

THE VALUE OF FRIENDS.

A brilliant essay writer was once heard to say: "I have only wanted one thing to make me happy, but, wanting that, have wanted everything. My heart, shut up in a prison house of this rude clay, has never found, nor will it ever find, a heart to speak to." "People who have warm friends," remarked a listener, "are healthier and happier than those who have none. A single real friend is a treasure, worth more than gold or precious stones."

"Ah, yes; money can buy many things, but all the wealth of the world could not buy you a friend or pay you for the loss of one; therefore one good friend is not to be weighed against the jewels of the earth. And he who would, through inattention or heedless slight or unkindness, let one friend drop out of his life, is not only thoughtless, but extravagant and wasteful. He would do well to remember that this treasure, too, is provided by One who will require a reason for throwing away that which was given into his keeping for his welfare alone."

International S. S. Lessons.

GOD'S BLESSING UPON SOLOMON.

15th November.

Les. 1 Ki. 9: 1-9. Gol. Text, Prov. 10: 22.
Mem. vs. 4, 5. Catechism Q. 60-62.

Time.—About B.C. 992. *Place.*—Jerusalem.

- I. Answered Prayer. vs. 1-3.
- II. Promises for Obedience. vs. 4-5.
- III. Threatenings for Disobedience. vs. 6-9.

For about thirteen years after the completion of the temple, Solomon was occupied in erecting public buildings and private palaces, in building cities, extending his commerce, and enriching the nation. He was now at the very height of his wealth and power; his fame for wisdom was spread throughout the world, and his ability as a sovereign was everywhere acknowledged. The Lord appeared a second time to him by night, with promises of continued and increasing prosperity conditioned on his faithfulness, and with solemn warnings against disobedience. These promises and warnings are the subject of to-day's lesson. 2 Chron. 7 and 8 contain the record parallel with 1 Kings 9.

LESSONS

1. God hears prayers and answers our supplications.
2. What we do for God He will accept, hallow and use.
3. When we built a temple for God He will dwell in it.
4. If we honor and obey God He will bless us.
5. If we turn from God we will lose His promises.

REWARDS OF OBEDIENCE.

22nd November.

Les. Prov. 3: 1-17. Gol. Text, Prov. 3: 6.
Mem. vs. 1-4. Catechism Q. 63-66.

Time.—Written by Solomon about B.C. 1000.

Place.—Jerusalem.

- I. Favor and Guidance. vs. 1-6.
- II. Plenty and Correction. vs. 7-12.
- III. Wisdom and Wisdom's Ways. vs. 13-17.

Wisdom is pictured as the speaker, in the earlier chapters of the book of Proverbs. In the first chapter she exhorts to the fear of God, and faith in His word; warns against sin, and threatens all who hold her in contempt. In chapter 2 she promises godliness, safety and guidance to all who receive her into their heart; and shows the destruction awaiting those who turn from her. In our lesson to-day she is represented as pointing out the rewards of obedience to her commandments, the advan-

tages of trusting God in all things and honoring Him with the first fruits of all that He gives us. She also exhorts us to patient submission to whatever our Father sees best to send us in the way of chastening, and finally she shows her own supreme value and desirableness. The whole chapter should be studied.

LESSONS.

1. Obedience brings divine favor and peace.
2. If we own God He will guide our steps.
3. If we honor God with our substance He will bless us.
4. The Lord chastens us to correct our faults.
5. The best possession we can have is true wisdom.

THE FAME OF SOLOMON.

29th November.

Les. 1 Ki. 10: 1-10. Gol. Text, Matt. 12: 42. Mem. vs. 6-8. Catechism Q. 67-69.

Time.—About B.C. 992.

Places.—Jerusalem; Sheba, in southern Arabia, on the Red Sea.

- I. The Queen's Visit. vs. 1-3.
- II. The Queen's Amazement. vs. 4-7.
- III. The Queen's Blessing. vs. 8-10.

The fame of Solomon's wealth and wisdom was widely extended. Many came from distant countries to see his glory. Among these visitors was the queen of Sheba, who came to test his wisdom with hard questions. Sheba was a wealthy region in southern Arabia, Arabia Felix, the present country of Yemen. With a large retinue and with costly presents, the queen made this perilous journey of fifteen hundred miles, through a desert region, at a time when travelling was attended with many discomforts. Fully three months must have been required for the journey and the same for the return. Our lesson gives the most striking proof of the grandeur of Solomon's kingdom and the greatness of his wisdom, in the deep impression they made upon the queen of Sheba, who was herself familiar with all the splendor of an Oriental monarchy. Solomon answered all her questions, and she testified that his prosperity and wisdom exceeded the reports she had heard of them.

LESSONS.

1. We should be eager to see Christ and behold His glory.
2. Christ will answer all our questions for us.
3. The glory of Christ far surpasses all reports of it.
4. They are happy who are continually in Christ's presence.
5. We should give to our King the best things we have.

SOLOMON'S SIN.

6th December.

Les. 1 Ki. 11: 4-13. Gol. Text, 1 Cor. 10: 12. Mem. vs. 9-10. Catechism Q. 70-72.

Time.—B.C. 985-980, five to ten years before Solomon's death.

Place.—Jerusalem, the Mount of Offence, the southern summit of the Mount of Olives.

- I. Turned Away from God. vs. 4-8.
- II. Incurring the Anger of God. vs. 9-11.
- III. Mercy for David's Sake. vs. 12-13.

In our last lesson we saw "Solomon in all his glory." To-day a very different picture is presented us. Here we see this most magnificent monarch of his time, whose wisdom and wealth were world-renowned, turning from the Lord to whom he owed all that he had and was, his wisdom become folly and his heart corrupt. He not only followed after idols, but publicly established their worship in the midst of God's chosen people. In the sad record of his downfall we read again the oft-told story of the sure evil consequences of sin. By polygamous alliances with women of heathen nations. Solomon flatly and most offensively disobeyed God's plain commands. By this means his heart was turned to idolatry, and he became estranged from God. The Lord in his displeasure stirred up Solomon's enemies against him, and after his death disrupted the kingdom.

LESSONS.

1. Many lives are ruined by bad friendships.
2. When the heart is wrong all goes wrong.
3. Sin always meets divine displeasure.
4. When we are unfaithful God takes His work from us.
5. The blessing of a good father passes to his son.

Westminster Ques. Book.

THE ONE THING.

Richard Cecil called on a celebrated physician for medical advice. On returning home he told his wife, with glowing enthusiasm, of the accomplishments of the physician, the extent and variety of his information, the fascination of his manners, and the charm of his conversation, declaring that he had never spent a more delightful hour than the one in the doctor's office.

"And what remedy did he prescribe for your disease?" inquired Mrs. Cecil. "I declare, I've entirely forgotten what he did recommend," replied the good minister after a moment's hesitation. He often used this incident with great effect in addressing young ministers: "I charge you, whatever of argument, or rhetoric, or illustration you may employ, that you fail not to make your hearers remember the remedy for sin—Christ and His atonement."—*United Presbyterian.*

Acknowledgments.

Received by the Rev. Robert H. Warden, D.D., Agent of the Church at Toronto Office, Confederation Life Building, 8 Richmond Street East. For the Month of September.

KNOX COLLEGE FUND.

Acknowledged	.....\$309 61
Beverly	.....17 00
Amos	.....4 25
Stayner	.....10 00
Sydenham St Paul's	.....2 00
Wroxeter	.....5 00
Williamsford	.....1 00
Crawford	.....2 00
Carleton Place Zion	.....30 00
Eden Mills	.....3 00
Total	.....\$383 86

QUEEN'S COLLEGE FUND.

Acknowledged	.....\$53 90
Campbellford	.....20 00
Amos	.....4 00
Lake Road	.....3 00
Sydenham, St Paul's	.....2 00
Carleton Place Zion	.....20 00
Eden Mills	.....2 00
Total	.....\$104 90

MONTREAL COLLEGE FUND.

Acknowledged	.....\$58 00
Sydenham St Paul's	.....2 00
Amos	.....7 00
Carleton Place Zion	.....20 00
Total	.....\$ 87 00

MANITOBA COLLEGE FUND.

Acknowledged	.....\$90 20
Beverly	.....14 00
Campbellford	.....22 00
Pine Creek & Davisburg	.....3 00
Stayner	.....5 00
Scott & Uxbridge	.....1 00
Arrow Riv & Parkmo.	.....4 65
Sydenham St Paul's	.....2 00
Lachute Henry	.....12 40
Carleton Place Zion	.....10 00
Wroxeter	.....4 81
Total	.....\$169 06

HOME MISSION FUND.

Acknowledged	.....\$6,931 79
Aylmer	.....15 00
Kippen	.....15 00
Mrs. McEwan & Miss Gillies	.....150 00
Oro St Andrew	.....5 08
Kennebec Road	.....30 00
Williamsford	.....3 00
Crawford	.....2 00
Thamesville	.....19 67
Orillia Inns	.....78 00
Oil Springs	.....15 30
Oil City	.....4 50
Est Mrs. E. Gibson Cartwright	.....100 00
Nassagaweya	.....25 00
Manitou	.....24 00
Millbank	.....12 00
Lachine St And.	.....45 25
Ayr Knox Ch.	.....42 28
Beaver Lake	.....2 20
Blake	.....12 00
A. W. Sarnia	.....12 00
Ontario B & S. A.	.....11 25
Amos	.....35 25
Osgoode	.....5 50
Pineher Creek	.....13 00
Osgoode	.....12 82
Fine Crk & Davisbg.	.....15 60

Centre Bruce	.....6 48
Stayner	.....10 00
Thornbury ce	.....3 50
Scott & Uxbridge	.....7 00
Waskada	.....3 65
Cumberland	.....8 00
Parkhill	.....13 00
Avoca & Harrington	.....8 00
Arrow Riv & Parkmo	.....10 00
Lachute Henry	.....31 06
Dunbar ss	.....6 85
Wroxeter	.....31 83
Stony Mountain	.....8 00
Little Mountain	.....8 00
Cardiff	.....3 00
Total	.....\$7,797 46

AUGMENTATION FUND.

Acknowledged	.....\$1,083 09
Scarboro, Knox	.....19 00
Beachburg	.....18 00
Fine Crk & Davisbg.	.....3 00
Scott & Uxbridge	.....7 00
Hensall	.....39 00
Nairn St And.	.....7 70
Arrow Riv & Parkmo.	.....5 00
Souris	.....7 20
Westmeath	.....3 71
Total	.....\$1,192 70

FOREIGN MISSION FUND.

Acknowledged	.....\$6,336 29
Montreal West ce	.....10 00
Nassagaweya	.....25 00
Brussels, Mem Mel.	.....1 00
Lachine St And.	.....65 40
Friend, Lanark	.....10 00
Nelson	.....11 00
A. W. Sarnia	.....8 00
Tor. Bloor St.	.....250 00
Ontario B. & S. A.	.....11 25
Amos ce	.....9 00
Osgoode	.....5 50
Pine Crk & Davisbg	.....3 00
Brantford	.....23 16
Stayner	.....10 00
Thornby & Clark	.....6 55
Scott & Uxbridge	.....14 00
East Lancaster	.....7 60
Almonte St John's	.....60 00
Avoca & Harrington	.....4 00
Uderton	.....5 62
Arrow Riv & Parkmo.	.....2 04
Mc Vernon uss	.....5 61
Man. Col. Miss Soc.	.....50 00
Bethel, Ridge, &c.	.....12 50
Laggan ce	.....7 00
Souris ce	.....11 20
Lake Road	.....13 00
Fairbank b e l.	.....5 00
Glengarry presby.	.....150 00
Total	.....\$7,132 68

WIDOWS AND ORPHANS' FUND.

Acknowledged	.....\$364 05
Campbellford	.....12 00
Nelson	.....15 00
Kennebec Road	.....5 00
Moore Line	.....5 00
Mrs. Thompson, M.	.....1 00
Line	.....3 00
Stayner	.....2 00
Scott & Uxbridge	.....2 00
Lachute Henry's	.....11 25
Chesterville	.....2 50
Treherne	.....6 75
Greenbank	.....5 00
Total	.....\$432 41

Ministers' Rates.

Acknowledged	.....\$142 00
Rev. A. Macvicar	.....8 48
" J. W. Rao	.....3 00
Total	.....\$158 48

AGED AND INFIRM MINISTERS' FUND.

Acknowledged	.....\$453 00
Kennebec Road	.....5 00
Stayner	.....3 00
Thornbury & Clarkbg.	.....5 00
Scott & Uxbridge	.....2 00
Nairn St Andrew	.....75 00
Lachute Henry	.....19 55
Greenbank	.....5 42
Total	.....\$493 72

ASSEMBLY FUND.

Acknowledged	.....\$466 63
Pine Crk & Davisbg	.....1 00
Thornby & Clarksbg	.....2 76
Treherne	.....2 00
Carleton Place Zion	.....10 00
North Brant	.....3 10
Tiverton	.....7 29
Total	.....\$492 69

FRENCH EVANGELIZATION FUND.

Acknowledged	.....\$2,691 06
English Sett.	.....28 00
Pictou	.....11 40
Ripley Knox	.....6 76
A. Friend	.....2 60
Wyeval, Gibson	.....9 00
Stonewall	.....10 00
Motherwell	.....8 00
Avonbank	.....8 00
Mayfield ss	.....\$14 88
Lancaster ss	.....22 00
Oncida	.....8 00
Friend, Campbellton	.....5 00
Paisley Knox	.....22 45
Oro Central	.....8 00
Millbank	.....5 00
Lachine St And.	.....47 45
Amos	.....29 00
Beachburg	.....18 60
Moore Line	.....7 00
Stayner	.....4 00
Thornby & Clarksbg.	.....6 79
Scott & Uxbridge	.....2 00
Nairn St And.	.....14 55
Treherne	.....6 25
Westmeath, P.O.	.....3 71
Fredericton Mrs. Jack.	.....2 00
Campbellton	.....40 00
Gays Riv and Mildf	.....47 66
Quoddy	.....3 50
Economy	.....3 00
Thornburn & Suth Riv.	.....20 50
Black River & Nappan	.....6 00
Strathalbyn	.....4 00
Sunny Brae & St Paul.	.....8 00
W. River & Green Hill	.....33 88
Durham ce	.....9 00
Total	.....\$3,184 44

POINTE-AUX-TREMBLES FUND.

Acknowledged	.....\$555 44
Est Rev J. A. Vernon	.....90 00
Sherbrooke ss N.S.	.....5 00
N Westminster St And	.....12 50
ss	.....22 00
Maggie A Graham	.....22 00
Trout River	.....5 00
Total	.....\$600 94

MONEY UNAPPORTIONED.

Hamilton Knox	.....\$500 00
Acton	.....17 00
Toronto Bloor St.	.....400 00
Columbus	.....42 00
Toronto Erskine	.....153 13
Dundas, Kuex	.....65 00

Received during September by Rev. P. M. Morrison, D. D., Agent at Halifax, Office 39 Duke St.

FOREIGN MISSIONS.

Acknowledged	.....\$2,599 35
Dr. Lawson Mem Fund	.....28 00
Red-Bank & White	.....16 00
Truro Low Vill ce	.....3 00
New Amnan	.....8 25
Whycooma Mr C'smtg	.....8 00
Baddeck Forks	.....5 00
Englishtown	.....4 00
North Shore	.....6 14
Boularderie	.....3 10
Sydney	.....5 00
Louisburg	.....5 00
Lit Glace Bay	.....7 00
Loch Lomond	.....2 69
Grand River	.....6 50
Port Morien wfm's	.....50 60
" men	.....50 00
Efate, Native Chris-	.....389 33
tians	.....39 00
Campbltn St And.	.....20 86
Caracquet	.....6 50
Moser River	.....8 00
Economy	.....23 62
Upper Steviacke	.....85 00
Dalhousie	.....5 00
Sumrsid s s	.....15 00
Springhill	.....60 03
Strathalbyn	.....15 00
Millsville, Hermon	.....25 00
Moncton, St John's	.....6 33
De Wolfe Lynn'd, etc.	.....12 05
Wolfville & Horton	.....8 50
St Martin's N.B.	.....2 82
Cross Roads	.....6 18
G Ck & B Riv.	.....13 00
Riv Inhab.	.....5 00
Parrsboro, Friend	.....7,521 50
W F M S East.	.....30 00
Toronto Mrs Dr Trout	.....5 00
W Riv & G Hill ad'l.	.....5 00
Total	.....\$11,140 52

HOME MISSION FUND.

Acknowledged	.....\$1,955 70
New Annap.	.....10 00
Federic'tn, St Paul	.....80 00
Middleton	.....3 12
Melvern Square	.....10 00
Campbl. iton St And.	.....60 00
Ferrona	.....10 00
Economy	.....7 00
Shubenacadie loc un.	.....15 00
Pleasant Bay	.....10 00
Strathalbyn	.....22 00
Rev W C Calder, rept.	.....2 75
N G New St And ce.	.....11 57
Moncton, St John.	.....25 00
St Martin's N. B.	.....7 79
Cross Roads	.....2 00
G Ck & B Riv.	.....5 00
River Inhab.	.....10 00
Parrsboro Friend	.....3 00
Hx. Fort Magesy ce.	.....20 00
Bedford	.....5 50
W River & G Hill	.....59 85
Green Hill ce	.....5 00
Moose Riv sis soc.	.....13 11
Caribou ce.	.....9 74

North West.

Millsville Hermon	.....12 57
Ferrona Zion	.....10 00
St-Clarton C Smith	.....5 00
Total	.....\$2,300 41

AUGMENTATION FUND.

Acknowledged	.....\$251 41
Port Morien wfm's	.....23 00
Economy	.....13 00
Shediac Knox	.....4 50
Moncton St John	.....89 00
Riv Inhab.	.....2 15
Ferrona	.....15 00
Total	.....\$385 06

