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GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE

The PRESBYTERIAN RECORD.

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SABBATH SCHOOL LESSONS	

I AM WITH YOU ALWAYS

BY AUTHORITY OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

International S. S. Lessons.

May 13.

ISRAEL IN EGYPT.

Les. Ex. 1: 1-14. Golden Text, Ps. 124: 8.
Memory vs. 8-10. Catechism Q. 102.

Time—B. C. 1635-1571, from the death of Joseph to the birth of Moses.

Place—Goshen, in Egypt.

HOME READINGS.

- M. Ex. 1: 1-14 Israel in Egypt.
- T. Psalm 105: 1-25 God's Care over Israel.
- W. Psalm 94: 1-23 God the Help of the Afflicted.
- Th. Psalm 140: 1-18 A Prayer for Deliverance.
- F. John 8: 21-36 The Bondage of Sin.
- S. Rom. 9: 11-23 Freedom from Sin.
- S. Psalm 142: 1-17 Bring my Soul out of Prison.

Opening Words—The book of Exodus continues the history of the Israelites from the death of Joseph. It was written by Moses. It means a *going out*. It is so called because it tells us of the departure of the Israelites from Egypt.

Helps in Studying—1. *Now these*—a continuation of the history given in Genesis. 3. *Benjamin*—though youngest, he is set before the four children of the bond-women. 5. *Souls*—persons. Gen. 12: 5. *Seventy*—including Jacob and Joseph with his two sons. 6. *Joseph died*—B.C. 1635, aged 110 years. (See last lesson.) 7. *Fruitful*—increased rapidly. (See Gen. 46: 1-3.) 8. *A new King*—a new line of kings came into power. *Knew not Joseph*—cared not for his great services. 10. *Wisely*—cunningly. His policy was shrewd, but not wise. 11. *Taskmasters*—overscers who made them work hard for the King. *Treasure cities*—walled cities used as storage-places for grain and other valuables. *Pithom and Raameses*—cities on the canal connecting the Nile with the Red Sea. 13. *Rigor*—severity. 14. *Mortar*—clay for making bricks.

QUESTIONS.

Introductory—What is the meaning of the word *Exodus*? Of what is the book of Exodus an account? By whom was it written? Why did Jacob and his family go to Egypt? How was the way prepared for their going? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *Rapid Increase*. vs. 1-7.—Who was *Israel*? What were his son's names? How many of his family went to Egypt? How many are mentioned in Acts 7: 14? How did they increase in Egypt? Of what promise was this a fulfillment?

II. *Cruel Enslavement*. vs. 8-12.—What change took place in Egypt? What did this new king fear? How did he reason? What did he determine to do? Who were placed over the Israelites? What cities did they build? What was the result? Who was their helper? (Golden Text.)

III. *Sore Oppression*. vs. 13, 14.—How were their burdens increased? What were they required to do? What slavery and oppression are more bitter than these? John 8: 34. How may we be freed from them? John 8: 36; Gal. 5: 1.

LESSONS.

1. Men often forget their benefactors.
2. God never forgets his promises.
3. He never forsakes his people in trouble.
4. Wicked men cannot defeat God's plans.
5. No bondage is so bitter as that of sin.
6. Christ alone can free us.

May 20.

THE CHILDHOOD OF MOSES.

Les. Ex. 2: 1-10. Golden Text, Ps. 91: 15.
Memory vs. 8-10. Catechism Q. 103.

Time—B. C. 1571.

Place—The land of Goshen.

Capital—Zoan, in the north-east portion of Egypt.

HOME READINGS.

- M. Ex. 2: 1-10 The Childhood of Moses.
- T. Matt. 2: 1-16 The Child Jesus.
- W. Acts 3: 14-26 A Prophet like unto Moses.
- Th. Psalm 121: 1-8 The Lord is thy Keeper.
- F. Psalm 124: 1-8 The Lord on our Side.
- S. Psalm 12: 1-18 Help sought.
- S. Psalm 27: 1-14 Deliverance Looked For.

The Israelites continuing to increase in numbers, Pharaoh resolved to take stronger measures to check their growth. He commanded all the male children to be destroyed as soon as born. Moses was born when this command was in force. How his life was preserved we learn from this lesson.

1. *A Man* *A daughter of Levi*—Amram and Jochebed. (See ch. 6: 20.) 2. *A son*—not her first born; Aaron and Miriam were older than Moses. 3. *An ark*—a kind of cradle or basket. *Bulrushes*—probably the papyrus, a thick, strong and tough reed. *Slime*—Nile mud. *Pitch*—mineral tar. *Flags*—reeds found along the Nile in ancient times. Nile boats are now made water tight with mud and tar. Isa. 19: 6, 7. 4. *His sister*—Miriam, probably then about ten or twelve years old. *To wit*—to know. 5. *To wash*—the Nile was a sacred river and it was considered an act of piety to bathe in it. 6. *Had compassion*—God put it into her heart to pity the weeping babe. 7. *His sister*—Miriam. 8. *The child's mother*—her faith led her to hide the child (Heb. 11: 23), and God rewarded her faith by giving him back to her. 10. *Her son*—adopted as her own child. Acts 7: 21, 22. *Moses*—from a Hebrew word meaning “to draw out.”

How had Pharaoh afflicted the Israelites? What was his object? What cruel command did he give? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism.

I. *Hidden in the Home*. vs. 1, 2.—Who was born at this time? To what tribe did his parents belong? What were their names? What kind of a child was he? What did the mother first do with him? How long was he hidden in the home?

II. *Adopted by the Princess*. vs. 3-6. Where did the mother afterward hide him? What did she prepare for him? How did she make it water-tight? What river is meant? Who watched the child? Who besides Miriam? Who came to the river? For what purpose? How did the Egyptians regard the Nile? What did the princess do when she saw the ark? What occurred when the ark was opened?

III. *Nursed by the Mother*. vs. 7, 10.—Who spoke to the princess? What did she offer to do? How was she answered? Whom did she call? To whose care was the child given? With what command? How do you suppose the mother obeyed the command? What became of the child when he grew up? What name was given him? Whose son did he become? How was he educated? Acts 7: 22.

LESSONS.

1. God loves and cares for children.
2. Sisters can be of service to their brothers; they can watch over them.
3. Daughters can be helpful to their mothers.
4. Men cannot kill whom God wishes to save.

The Presbyterian Record.

Vol. XIX.

MAY, 1894.

Ng. 5.

The General Assembly meets in St. David's Church, St. John's, N. B., on the 13th June, at 7.30 p.m. Lists of commissioners and all official documents intended to be used at the Assembly should be forwarded to *Rev. Dr. Reid*, Toronto, at least eight days in advance. The conveners of Standing Committees should have their reports printed and ready to be stitched together before the meeting of the Assembly. The Committee on business meets in St. David's Church, St. John's, on the 13th of June at 4 p.m. It is understood that the usual reduction in railway fare will be made. Commissioners will see that they get from the ticket agent at the starting point a receipt for the fare: and their attendance will be certified by the Clerks of Assembly at St. John, in order that they may obtain reduced fare in returning. This is the arrangement which has been followed for the last five years.

WM. REID, D.D.
ROBT. CAMPBELL, D.D. } Joint Clerks.

Assembly travel's rates. It is specially requested that all commissioners to Assembly, ministers and elders, even those living near St. John, get standard certificates from the railway at the place of starting. This applies also to the wives of commissioners, as they are admitted to the same privileges as the commissioners themselves. It is of the utmost importance that for every ticket purchased there be a corresponding standard certificate, inasmuch as it is the proof required by the railways, that first class fares have been paid, and it is only when 300 of these can be shown, that free return tickets will be supplied to commissioners and their wives.

The time for return, after the Assembly, has this year been extended to three weeks, to admit of parties visiting places of interest in New Brunswick and Nova Scotia.

Will ministers in the Maritime Provinces, instead of using their ordinary half fare permits, purchase a full fare ticket and get with it a standard certificate, in order that the 300 may be made up and free returns received for all, both East and West.

Home work The falling off in the contributions in the U. S. to the great Home Mission work in the Presbyterian Church of the United States during the past few months of severe financial depression in that country compelled the Board to pass a resolution calling a halt in its work. This action called forth many expressions of regret and also of liberality. One writes, "Please put ten thousand dollars to the credit of one who 'believes in going forward.'" Another writes—"to halt is wretched policy ruinous to the most important work in the country, and a disgrace to the rich church to which we belong. My wife and I send you five dollars each out of our need if not out of our downright poverty." A woman sends from a sick bed one thousand dollars in the hope that the halt will soon end." An elder writes—"I have been wrestling with God for our dear Home Board, and to show the sincerity of my prayers, I send you ten dollars and wish it were ten thousand." And thus they write and give, the rich out of their abundance the poor out of their poverty.

In some respects the position in our own church has been much the same. There was no halt called, but there has been great need on the part of the Home Missionaries. That need has called forth a most generous response. The poor have sent of their little, the rich of their much. Gifts, from one dollar by a poor woman with a large family, to five thousand from a rich one, have come pouring in and enabled the Board to meet its engagements in full and go forward with this "most important work."

All who help in Home Mission work not only bless the present, but help to that extent, in leaving a better country to their children; as those who help in Foreign Missions not only bless the present but leave a better world to those who come after.

Ireland's drink bill for 1892 amounted to £11,000,000, or £11 5s. 5d. per family, over the whole population. A large part of this burden was borne by the struggling poor. The Irish average was much lower per family than that of Scotland's (£18 17s. 11d.), or England's (£19 19s. 2d.)

The Many kind and appreciative words **Record.** come from time to time regarding the **RECORD** and the *Children's Record*. A missionary from the far West writes,—“Many a hearty ‘thank you, sir,’ I get for the copy of the **RECORD**, and children who have been favored with a copy of the *Children's Record* on a former visit are always watching with eager eyes, when the preacher opens his bag, to see if there's another.”

“The increase in our contributions this year is phenomenal,” writes a minister, “and I attribute it all, under God, to the stimulating effect of the **RECORD**.”

We only wish that the **RECORD** were more worthy of these and many similar commendations, and trust that such kindly appreciation will be a stimulus to its improvement.

For the rest Any who would like to increase of the year. the circulation of the **RECORD** where it is not now taken, and wish it for a few month's on trial, can have it for the remainder of the year, from May to December, for 15 cents per copy, in parcels. —

Free To pastors, missionaries, and any others, copies. who would like a parcel of back numbers of the **RECORD** for distribution in scattered congregations or mission fields, we will be glad to send a parcel free for that purpose; or to those who wish to increase its circulation, parcels of sample copies will be sent free. Please send card stating how many are wanted.

The Children's Thanks for kindly words about **Record.** the *Children's Record*. A pastor writes:—“It is much to be preferred to the most of the Sabbath School papers which are prepared for all classes. I wish we could have the *Children's Record* in all our Sabbath Schools, and the **PRESBYTERIAN RECORD** in all our homes.” Some schools prefer to change their papers frequently, but if we wish our young people to grow up with an intelligent interest in our mission work, we should train them by giving them the papers that have something about that work.

For the rest The *Children's Record* will be sent of the year. at 10 cents per copy from May till December. Try it. —

Free To all who wish sample parcels of the copies. *Children's Record* for trial, or for distribution in mission schools, parcels of back numbers will be sent free on application.

Schools in In consequence of the very severe **Manitoba.** winter weather it has been found advisable to follow in some of the Indian schools the plan adopted in many of the public schools for white children in Manitoba, viz., to take their vacation in the severe weather of January, and keep the school going all through the summer. The Okanese school has done so during

Echoes of One of our missionaries in Central **Chicago.** India, writing to the *Indian Standard*, tells of the way in which he has had to meet with the Parliament of Religions and its effects in the far East. He says that one opinion of it, reported and received in good faith by many, is that the people of America, tired of Christianity, had called this great gathering of all religions in order that they might be able the better to judge which of the great religious systems of the world they should choose in its stead. As may readily be supposed this does not assist the missionary in his work of persuading the Hindus to give up their own system and accept Christianity.

The *Free Church Monthly* tells of a missionary in Japan who writes in the same strain. He says that a meeting was held at Yokohama, in one of the largest theatres of the place, attended by seven hundred people, to hear the reports of the delegates from that country. Ten men spoke. Chief among them were two Buddhist priests who were heard at the Chicago Parliament. The following, a rather remarkable paragraph, is from one of the speeches:

“When we received the invitation to attend the Parliament of Religions, our Buddhist organizations would not send us as representatives of the sect. The great majority believed that it was a shrewd move on the part of Christians to get us there, and then hold us up to ridicule or try to convert us. We accordingly went as individuals.

But it was a wonderful surprise which awaited us. Our ideas were all mistaken. The Parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion, and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America. During the meetings, one very wealthy man from New York became a convert of Buddhism, and was initiated into its rites. He is a man of great influence, and his conversion may be said to mean more than the conversion of 10,000 ordinary men, so we may say truthfully that we made 10,000 converts at that meeting.

Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink and commit various gross sins, and live very dissolute lives. Although it is a very common belief, and serves as a social adornment, its lack of power proves its weakness.

The meeting of the Parliament showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity, and were ready to accept the teachings of our superior religion.”

“The audience received these remarks with great applause. Meetings are to be held throughout Japan to make known the impressions that have been received, and it is said to be certain that the masses will accept the account as trustworthy. The result, it is anticipated, will be, that the power of Buddhism will be strengthened and the influence of the missionaries will be

CHRISTIAN ENDEAVOR COLUMN.

The Christian Endeavor movement started the new year with nearly 29,000 societies and about a million and three quarters of members.

The growth during the last six months has been larger than ever before in the history of the movement.

Recent letters from Australia relate that the Society is having a stimulating influence upon the churches of the colonies.

In England, too, the growth of late has been remarkable. English Endeavorers have taken for their motto "1894 societies in 1894." The next convention of the English societies will be held in the late Mr. Spurgeon's church, and it is expected that its great seating capacity will be taxed.

The Stay-at-Home Endeavorers are looking **Convention.** with eager longing eyes towards Cleveland, Ohio, where the great Convention of 1894 is to meet July 11-15. Over ten thousand applications have already been received from those desiring accommodation, and plans are being made for at least fifteen thousand more. But great as will be the attendance it will not be more than one in sixty of the membership, and important as it will be, the Stay-at-Home Convention will be more important by far. Most of us will belong to the latter and while we wish and pray for the success of the gathering at Cleveland, let us wish and pray for the success of the stay-at-home Convention. Do not forget that in this glad spring time it is by the gentle showers falling all over the land that the wonderful changes are brought about in nature, and so, every dewdrop and raindrop of kindness and love and Christian work in our daily lives will do their part in making the world glad and green with life and joy.

Selling a Two Illinois deacons turned some **Fatted Calf.** calves loose in the same pasture. Two of the calves happened to be so much alike that no man could tell one from the other. One of these two disappeared. Each deacon thought the remaining calf his own. At last one of them sold the calf, and the other one insisted that it was his calf, and that the proceeds should be paid to him. There was a stormy dispute between these two deacons, and each threatened to go to law against the other. After letting the breeze blow awhile, they concluded to refer the matter to the minister, with power to make a satisfactory settlement. The minister advised them to put the \$16 which the calf had sold for into the missionary treasury and assured them that if they had any doubt in their minds as to which of them it was who was giving the money, the Lord knew all about it, and He would settle it justly and equitably. The Board of Missions

got the \$16 and entered it as "calf money." The deacons were happy over it, and the minister was pleased to have been the means of settling what might have ripened into a congregational squabble and split the church to pieces. If Christian Endeavorers would adopt this plan and follow it through life instead of settling differences by quarrels and law suits, how much they could do toward making the world happy.

The "New" Rev. George Herron, D.D., is **Christianity.** professor of Christian Sociology, or "Applied Christianity" in Iowa College. He and a few kindred spirits have started what they like to call the "new movement," which they think is to regenerate the church, society and the world. Dr. Herron is the author of several books, e.g. "The New Redemption"—"The message of Jesus to men of wealth," &c. He was recently invited to Montreal to give a series of lectures under the auspices of the Congregational Club. The "new theory of the kingdom of God" as propounded by Dr. Herron is that it "has for its aim the application of Christianity to the actual life of man." This is certainly nothing new. From the great body of our Evangelical pulpits, *applied* Christianity, and no other kind, is regularly proclaimed. The trouble with Dr. Herron's sociology is that it begins at the wrong end; it attempts to build without foundation. He makes his sociology the ground, the essence, of salvation, rather than the expression of it. He teaches that a man is a saved man, a Christian, because he denies or sacrifices self for the good of his fellows, and in proportion as he does so; the Bible teaches that men are saved by the power of God from the dominion of selfishness and sin to a new unselfish life, and in consequence, are willing to sacrifice self for the good of others. Dr. Herron teaches that a man becomes a Christian by the sacrifice of himself for humanity; the Bible teaches that we can be saved only by the sacrifice of Christ for sin. The great difference between the old Christianity and that taught by Dr. Herron, is that the old seeks to regenerate the individual by the power of the spirit of God, seeks to "create a new heart and renew a right spirit," and teaches that the outcome of such a change must be a new and better individual life, and consequently a better social, civil, and political life, the kingdom of God on earth; while Dr. Herron discards all such "individualism," calls for better laws, better social life, better economic conditions, &c. Tested either by Scripture or by their results in history, of the two systems "the old is better." Water drops make the sea, sand grains the shore, grass blades earth's carpet, and leaves, its forest green; so, a regenerated heart, a renewed life, a reformed community, a redeemed world, is God's order in changing earth's winter to heaven's eternal spring.

Student. At the great Student's Volunteer **Volunteers.** Convention, the second of its kind, held recently in Detroit, there were over 1,187 students, from 294 institutions of learning, 151 of the students being from Canada. Fifty missionaries were present from different fields; and many mission officers and secretaries. In all there were nearly 1,500 delegates. Six hundred of the students are looking forward definitely to foreign mission work, 60 of them expecting to go during the present year.

Three mottoes were displayed, "Go ye therefore and disciple all nations," etc., "Let us advance upon our knees," "The evangelization of the world in this generation."

Two great results must follow such a gathering.

(1.) Missionary zeal will be greatly intensified. Young men, in all the ardor and fire of youth, have had that ardor stimulated by mutual intercourse and by study of the great theme. No more effective human agency could be found anywhere than such a meeting of earnest young men, who, entering upon their life work, are asking with their whole being the question, "What wilt thou have me to do." Not only in the case of those who go to the foreign field will good be done, but student delegates will impart their enthusiasm to their fellow students in their various colleges. These, in turn, going all over the land, as preachers and leaders of thought, will raise the Christian Church to a higher level of zeal for missions.

(2.) It has been an opportunity for learning of missionary work. Experienced men from the world's mission fields have discussed with the students the great questions of the work, the problems in different fields, so that, while there is much that experience alone can teach them, the students in attendance at such a convention are fitted by what they have heard, as they otherwise could not be, for the foreign field.

The keynote of the Convention was, the "Great Commission;" and the dominant thought, emphasized and impressed by all that was said and done, was, why should the young men and women of America choose for service that corner of the field where forty-nine-fiftieths of our Christian forces are already at work; leaving the *ninety and nine* to perish, while they give their care and work to the *one* that is near the fold, and may, if willing, come in.

A Korean convert, was boycotted after he became a Christian. On the first Sunday in church after an illness due to his privations and hardships, the missionary was commenting on 1 Peter iv. When he came to verse 13, "Rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy," Kim broke in, "Well, this is a marvel, this book, it fits so."
—*London Presbyterian.*

ADDRESS BY SIR WILLIAM DAWSON

TO THE GRADUATING CLASS OF THE PRESBYTERIAN COLLEGE, MONTREAL.

GENTLEMEN GRADUATES:

I HAVE been honoured with an invitation to address the recipients of a degree for which I am not myself eligible, all my academical distinctions being of a secular, not of an ecclesiastical nature.

I have, however, the qualification of being an aged man, if not an elder in the technical sense, and of often having the pleasure of listening to preachers who were once my own students; and perhaps it may be thought useful sometimes to reverse this relation, and that those preached to, should occasionally address the preachers. In any case I may hope as one who has lived through, and that with some observation of his surroundings, nearly three-fourths of one of the nineteen Christian centuries, to say to you some things that may be suggestive and helpful.

In attempting this I shall limit myself to one thought, the importance of basing everything on the word of God and of constantly growing in knowledge and spiritual comprehension of the Holy Scriptures, as a living force within us and going forth from us. For you and for all, the word of God, which is the Sword of the Spirit, is the first and only weapon; and your motto should be, "The Bible, the whole Bible, and nothing but the Bible."

In that library of inspired books the main subject is Christ. He is its Alpha and Omega. To Him it bears witness from its first page to its last, and the whole constitutes the development, from the beginning to the end of time, of the Divine programme of salvation for man.

I can not regard you as having yet entire mastery of this weapon. The student has his time much occupied with the surroundings and accessories of the Bible, and it is not until the soldier of the cross has proved its temper and his own coolness and skill in many a hard-fought field that he can be considered a full expert in the use of the Sword of the Spirit. It requires much study, much experience, and much living on the Bible and by the Bible, to be "mighty in the Scriptures."

You must not suppose that you are set for the defence of the Bible, but to use it rightly for your own defence, and with it to overcome the world. Perhaps, if such things had existed in his time, the apostle might have compared it to a battery of artillery. The guns are to be cared for and their range and power thoroughly to be understood. If the enemy is found, as at the present time, massing his forces against this battery we may be sure that he recognizes it as the key of the position, and it is not so much our business to save our guns as to use them in such

a way as to drive him off with loss. But this modern figure is after all an imperfect one, for the Bible, like the old Roman sword, is a weapon of attack more than of defence, and is potent to conquer the world for Christ.

So we must be deeply read in the Bible, taught of the Bible, living by the Bible, lighting our path with the Bible; if we are to do much for the salvation of men. The truth of God is one. The errors of men are infinite. Therefore it is more profitable to urge the one truth than to struggle against the endless mistakes of men of unstable minds. Controversy for us should be only to prevent the weak from being the dupes of error.

I have read recently, I confess with feelings of contempt, discussions respecting the supposed limitations of the knowledge of Jesus Christ. Did he know the data of our modern criticism? Was he acquainted with the discoveries of modern science? The fly that alights on my hand might as well attempt to understand the thoughts passing through my mind, as criticism to gauge in this way the mind of Christ. To me, as a student for fifty years, of nature, of man, and of the Bible, such discussions seem most frivolous, since our Lord's knowledge, as we have it in His reported discourses, is altogether above and beyond our science and philosophy; transcending them as much as the vision of an astronomer, armed with one of the great telescopes of our time, transcends the unaided vision of an agnat. Christ views things from a standpoint of His own, and through a different medium from the atmosphere of this world. His difficulty appears to be to convey heavenly thoughts to us through the imperfect language in which we speak of earthly thoughts.

I am indebted to a great English preacher for an illustration upon this point, from Christ's teaching as to "life." How that little word *Zôe*, animal life, about the very existence of which, as an energy in nature, superficial thinkers are wrangling in our time, grows before us in His teaching, and becomes a great and heavenly power. To Him, it is not merely animated existence, but conscious happy existence. It is not a series of functions terminated by death, but an eternal power. He tells us that to know God, and Jesus Christ whom He has sent, is eternal life, that His words are spirit and life, that it is life to eat His flesh and to drink His blood, that He is the resurrection and the life, that whosoever believeth in Him shall never die, that He can lay down his life and take it again, that the Bread of life and the Water of life come down from heaven. He evidently thought of life, not merely from the side of earth, but from that of heaven and immortality, and His thought can not be measured by our ideas. It depends on facts hidden from us who are of the earth earthy, but plain to Him, and intelligible to us only when

our minds are opened to comprehend it, though in many respects it passeth knowledge.

To him the mere accessories of life, all of it that unenlightened mortal eyes see, are temporary incidents, and the thing itself is greater than all that we can have without it, or lose in obtaining it. To Him, Abraham, Isaac, and Jacob, were living in the time of Moses, still live, and will ever live—for all live unto God. To Him, his friend Lazarus laid in the tomb, only "sleepeth." It is the unbelieving crowd who stand around his grave that are really dead.

In making this immortal life fully known to us Jesus gives us that which has animated saints and martyrs, that which ever grows on the thought and feeling of the greatest and wisest, and which shines into the minds of the humblest and most ignorant; that which while it throws a new lustre on the lowest duties and interests, raises us far above the highest ambitions and worldly vanities.

So Christ deals with everything, from the flowers of the field or the sparrows on the house top, to the Old Testament prophets, the angels of heaven, the plans of Satan and the counsels of God. All the things darkest to our philosophy are plain to Him, and He lifts us at once into a sphere altogether above our ordinary inquiries and imaginings. If it were not for this, how could we receive Him as the heaven-descended Christ, the Son of the Living God. The more your knowledge grows the more will the wisdom of the Saviour commend itself to you; and instead of making feeble comparisons between His infinite knowledge and our partial results, you will be ready heartily to join in the exclamation of Paul—"O the depth of the riches both of the wisdom and knowledge of God;" and what I have said here of Christ's personal teaching, applies to the whole Bible, of which He is at once the author and the subject.

That admirable missionary, Dr. Mackay, in speaking to you a short time ago, insisted on the necessity of conversion, and he well might do so, for without that great change we are not partakers of the eternal heavenly life, and can neither understand it nor commend it to others. But the converted man has entered upon serious responsibilities for which he will find himself altogether insufficient, unless constantly growing in grace and power.

If I were to say to you in the words of the Master:—"Whosoever sins ye forgive they are forgiven unto them, and whosoever sins ye retain they are retained," and if I meant this in a merely official sense, you might well accuse me of advanced or retrograde sacerdotalism, but in the sense of Jesus this is true of all his disciples. God has given us His spirit and His word respecting the atonement of Christ, that by means of these the sins of the world may be pardoned. Realize if you can this far-reaching responsi-

bility of giving or withholding forgiveness and eternal life. There is surely nothing so sinful as to allow the sins of men to be retained through our neglect, nothing so blessed as to proclaim forgiveness and eternal happiness. None but the Judge Himself can realize the infinite difference between sins forgiven and sins retained.

Paul in writing to the Corinthians puts this with terrible force. He pictures himself as entering some Jewish Synagogue and preaching Christ. Some believe and are saved; the rest, the perishing, are plunged into deeper guilt both absolute and comparative. It is to them "death unto death," and through their unbelief and evil spirit, the previously peaceful brotherhood is at once thrown into a state of agitation and bitter strife, ending in many cases in the conversion of a few and the hardening of the hearts of the rest. We may imagine Paul retiring from such a scene and throwing himself down before God with the bitter cry—"Who is sufficient for these things?" Why should it always be the fate of the apostle so filled with love for his brethren to stir up all their evil passions and make so many of them worse than he found them? Paul can only say that necessity is laid upon him to preach the Gospel, and that he works in sincerity, believing that it is God's work. Should we not in view of this double result of the work of evangelization, and of the dread alternative of making the bad worse than we found them, cultivate our growth in that sufficiency which comes from God's Word and Spirit.

I read lately a little book by Dean Howson, "*Horæ Petrinæ*," in which he gives some phases of the experience of that great fisher of men, whom some profess to regard as a somewhat conservative, if not Judaizing, Christian, but whose growth and expansion of character under Divine guidance are well fitted to be a pattern to us. Peter was a converted man, had left all for Christ, had studied for three years under the Divine Master, had the honour of first confessing Him as the Christ the Son of God, yet he is warned that at the close of his course, Satan desires to give him a final examination, to "sift him as wheat." But he has no fear of this and goes out of the Divinity School of Christ full of hope and confidence, only to signalize himself in the first instance by denying his Master. I have known modern graduates to do the same.

But in warning him of his fall Christ says to him, "When thou art converted strengthen thy brethren." I need not tell you that this second conversion is not the primary change which we designate by that name, but recovery from his great lapse into cowardice and falsehood. When so recovered and formally reinstated, he is a new man, strong in faith and rejoicing in Christ. Yet, with all his training and his double conversion, he is neither a worker nor

a preacher. It required the Pentecostal effusion of the Holy Spirit to make the converted and instructed apostle an eloquent evangelist and a converter of thousands to the faith.

Still he was content to be a city missionary in Jerusalem till persecution drove him out, and then we find him an itinerant preacher going through all parts of Palestine, but preaching to Jews and Samaritans only.

He needed a further revelation from Heaven, a third conversion or illumination, at Joppa, to show him that God had granted salvation also to the Gentiles. Thus farther emancipated, we see him exalted to the status of a foreign missionary, and extending his work to remote parts of the Roman empire.

Last of all, in that second epistle, the genuineness of which no one but a pedantic specialist should ever have doubted, which shows the last and highest thoughts of the thrice converted and ever growing apostle, and which I am glad to see Dr. Lumbly, its latest English expositor, endorses; we find him, now in his old age, insisting on the progressive character of the Christian life; and remembering how narrow his own views once were, exhorting his younger brethren not to be short-sighted, "seeing only things that are near."

He has indeed in his old age to admit that neither he nor the other apostles are destined to convert the world; but that in the end, under the righteous judgment of God, it must be destroyed. Still he glories in the prospect of a new Heaven and a new earth, for which he says "we look,"—not future generations, but we ourselves, whose life and survival to it are guaranteed by the same promise. Therefore he can close his epistle with the grand admonition in which grace and knowledge go hand in hand:—"Grow in grace and in the knowledge of our God and Saviour Jesus Christ." His own successive conversions and advances in the new life convinced him that there is infinite scope for growth in all, and especially in those who are commissioned to preach the Word of Life.

Though there are special differences, as for example in the case of Paul as compared with Peter, yet what I have said of Peter applies to nearly all the great Christian ministers and missionaries whose biographies I have read. They are not men who settle in a groove of dull routine, but who are daily feeding on God's word and living a spiritual life, which implies endless growth in knowledge, holiness, and usefulness.

I hope and trust that this may be the case with all of you. Born of God into the new heavenly family, may you grow in wisdom and knowledge. May your last days be your best, the glorious setting of a sun which will rise to an eternal day. It must be so if you will enter fully into the Divine life as described by Christ, make His word your constant and earnest study, and follow the closing advice of His apostle Peter.

Our Home Work.

Supply of Barrie and Algoma. Rev. Allan Findlay, superintendent of missions in these two Home Mission Presbyteries, says that the supply given during the past six months was as follows:—"In the Presbytery of Algoma, of the twenty-five fields within the bounds, twenty-one received supply, nineteen men being employed, of whom eight were ordained missionaries and eleven Students or Catechists. In the Presbytery of Barrie, and within the Districts of Muskoka and Parry Sound, of the twenty-nine fields, twenty-one received supply from sixteen men, of whom three were ordained Missionaries and thirteen Students or Catechists. In other words, forty-two fields were supplied in whole or in part, by thirty-five men.

Church and Manse Fund. The need of the field, for Barrie & Algoma, writes Mr. Findlay, for aid in building churches and manses was never felt so much as at present. The work has reached that stage when a little money expended judiciously for this purpose, would be the best possible investment on behalf of our Home-mission Fund that could be made. Numerous illustrations might be given. Let these suffice. One of our ministers, receiving a grant from the Augmentation Fund, is at present paying at least \$200.00 per annum for house-rent. With a Manse he could do with that amount of grant less than he is receiving at present and I am sure he would gladly make the exchange. In one of our mission stations last year our people were compelled to pay the sum of \$2.00 per week as rent for a Hall in which to hold service. At present we have fields asking for ordained missionaries, but we cannot place men who have families on these fields for want of suitable accommodation for them, and so the work drags on. Every church we assist our people to build means a less grant to that field, or more likely it will mean the advancement of the field to the status of one asking for an ordained missionary, or it may be a settled Pastor.

As these mission presbyteries have no share in the Church and Manse Fund of Manitoba and the North-West, though the latter generously assisted a church at Chapleau, and as the method of each station making an appeal for itself to the Church at large is not the most satisfactory, it has been thought best to establish a Fund under their own control, from which aid might be given to needy churches and stations in this widely scattered missionary region. Already a little over \$750 has been given, and from all who wish to aid in this way a worthy cause, help will be gladly welcomed.

Synod of Kam. and Lon. Met in London, April 10th. Among the items of business of a more general interest was an overture from the Stratford Presbytery, which was favored by Synod, asking that the General Assembly stay proceedings with regard to a change in our Hymnal at present, as the Presbyterian Alliance is considering the question of a Hymnal for the hymn-using Presbyterian churches of the world. An overture to this end will be forwarded by the Synod to the General Assembly. Another overture, by Dr. Laing and others, had for its object an improvement in the order of public worship in our Church. The overture, somewhat modified by Synod, is to be presented to the Assembly. The review of the work in the Synod during the year was very satisfactory. Full reports have not reached us on going to press.

College Closings. On the evening of the 4th of April took place the closing exercises of Knox College, Toronto, and the Presbyterian College, Montreal, the former institution having attained to its half century, the latter, with a quarter century completed, has just entered upon its second quarter. In each of these colleges fifteen students have completed their preparatory studies for the ministry during the session just closed. The college at Montreal has graduated 216 men into the service of the church as pastors, missionaries, &c., while Knox has a ministerial graduate roll of 54. Owing to illness Dr. Cavan was absent from convocation at Knox, but the church will be pleased to know that he is recovering. The address of Sir Wm. Dawson to the graduates in Montreal is given in this issue and will well repay careful study. The degree of D.D., was conferred by the latter college upon Rev. Alexander Robertson, of Venice.

An Indian's question. Rev. Mr. Moore, tells of preaching to the Indians at Muscowpetung's, one Sabbath evening, on the subject of prayer. After the service a lively discussion was started, the headman in whose house the service was held, asking "why God did not listen to an Indian when he asked for his boy to get well." I gave him several reasons; one being that God might ask him in return what he wanted to do with his boy, just as he himself would want to know what his boy wanted to do with a sharp knife if he had asked for it. As the discussion was making me late for another service I had to dismiss them, appointing the following Sabbath evening to continue it. Next Sabbath evening however, when I arrived, another headman was dying, and we were asked to hold the service in his house, so the discussion was not resumed at that time, but the question shows that the great truths of the Gospel set these people thinking, and the spirit that awakens to thought, will, we trust, follow that thought with light and life,

WORK AMONG THE N. W. INDIANS.

FROM Lakesend, Rev. N. S. Moore, who has charge of four Indian Reserves, besides one or two stations where white settlers worship, writes to Prof. Baird, telling of his work among the Indians:—

"Leaving Lakesend on Saturday, 24th inst, I drove 18 miles in the valley, to preach the following morning at Piapot's Reserve. The day was very cold. On arriving about dark at our little mission building, across the river from the camp, I kindled a fire, cooked my supper, looked over my work for the coming day, the Cree hymns, chapter and prayer, and retired for the night.

Next morning I crossed to the camp where I found the Indians expecting me, at the log house of Henry Fox, our leader among the Piapot Indians. The house had been washed and cleansed, and in a few minutes there were 14 Indians present to worship God. Among them were Piapot's wife and youngest son. She has attended nearly every service this winter.

I had read a short time ago of Indians not acting up to their profession towards the missionary on these reserves, so after service I inquired of one present, John Banks, who was baptized some years ago, whose Indian name is *Ana-Ta-kase-we-ask-e-wissen*, if he had been one of the two to use such language. He replied, yes, that he had been very hungry at the time, and that the other who was with him was a Pagan Indian from Crooked Lakes.

I asked him if he had ever caught an "eel-pont" half eel, half lizard. He said "yes." I turned to my Bible and read the parable of the fishes, and drew the attention of all present to what was done with the bad fish, and hoped that none of my people would turn out to be eel-ponts. This lesson before all the people was very severe, but will, I trust, be useful to all.

Leaving Piapot's and coming back along the road I had travelled the previous day, I arrived at the house of a Scotchman named Smyth, where I found a congregation of 18 white people awaiting me, to whom I preached.

After this service I proceeded two miles further to the Muscowpetung camp, where service was to be held for the Indians in a headman's house. When I arrived they told me that another head man was very sick and they wanted me to hold the service in the sick man's house, so we all went over.

After service I asked the sick man about his hopes for the world to come. His answer was "I know nothing. I gave myself to Jesus. I am not afraid to die. I want to go to Him. I want to see his house." These were his last words. He soon became unconscious and died about 9 o'clock the same night.

Early next morning a man came to where I was staying to tell me of his death and get a

coffin for him which I had promised to make. We set to work and in two hours had one nicely made.

The same evening I went up to Muscowpetung's to the funeral, and finding quite a large gathering of Indians I held a short service, concluding with the hymn in Cree "Safe in the arms of Jesus."

We then took our way to the new cemetery on the hill where we buried him of whom it might be said,—' An Israelite indeed in whom there was no guile."

I first met this man in August, 1887, on my first visit to Muscowpetungs. Meeting him on horseback, I stopped and told him who I was, and my errand, and asked him who he was and what he had to say to me. He replied by telling me his name, also that some of the Indians wanted a school, but no religion, as for him he did not want either teacher or preacher.

A second event occurred in April, 1890, when he, his wife and four children were all baptized into the Christian faith, to which they have all adhered firm and true. On the Sabbath following his baptism the dancers of the band went to his house, and on his refusal to join in as of old, they cut in pieces his string of dancing bells, and stole everything in his house they could lay their hands on, including his blanket, gun and saddle. He remained firm to the Christian faith, and died a Christian death as I have just described.

After references to others who have recently died, Mr. Moore proceeds:—"I am sure you will think it is time to close this record of sickness and death, but you must remember that this is the month of March, and that almost nine of every ten Indians that die, die in this month.

Now I will end my letter in Indian fashion, by begging that you will help us to get up a church this summer at Muscowpetungs, in the valley. I could give as many reasons for going on with it as you could count on your fingers, but will only mention one or two. It would save having a double service each Sabbath. There are some young men and women at Muscowpetungs' former pupils, who speak English, who ought to be brought in to join in worship in a white congregation, and if there is not a church built, before two years they will have gone back to the Cree and filth of the camp, and will not mix with white people, through ignorance and shame; and then two services all along will be the result; or else the Indians at a French church and the white people at another church not far off. There is not the faintest hope of any living Indian going to live on the plains."

NOTE.—Prof. Baird writes that the Committee decided, some time ago, to build a church at Muscowpetungs', but the site was the difficulty. The Indians wish to remain in the valley where wood is near at hand and there is protection from storms in the winter. The Government wish them to move up to the plain where the farming land is. The Church wishes to build where the Indians are likely to be, and Mr. Moore evidently thinks the valley is the proper place.

FRENCH EVANGELIZATION NOTES.

St. Mark's Drs. Armstrong and Campbell as a **Ottawa** deputation of the Ottawa Presbytery recently visited St. Mark's, and report the congregation prospering under the pastoral care of Mr. Seylaz. Through his efforts the mortgage on the church has been wiped out, and the congregation has now a neat and commodious church free of debt. The deputation expressed themselves pleased with the manifest progress, encouraged pastor and people, and express their hope that the church would long prove a place where the Gospel of Christ would be held forth in its purity and simplicity.

Pointe aux Trembles. "Never before" writes Mr. Bourgeois, the principal, "have our Schools had so large a number of pupils. One hundred and twelve boys and seventy-two girls—in all, one hundred and eighty-four—have been received. One hundred and four are children of parents who still adhere to the Church of Rome.

Twenty-five of our young men and young women have been converted to the Saviour during this session and they are all full of the desire of spreading the good tidings of the Gospel.

I am sure that very few of our youngest supporters would imagine what an amount of humiliation, suffering, and vexation is the unavoidable consequence of the conversion of our young people from Romanism to our faith.

Our Temperance Society has done a most successful work during this session, and the prayer meetings held by the pupils themselves have probably never been so well attended and so interesting. Many a prayer has ascended to the throne of grace for the friends and supporters of our mission.

We feel more deeply every day a Lord is manifesting His power in our midst, thus strengthening our conviction that these Schools are God's chosen instrumentality for spreading the truth and saving precious souls."

A young French Convert. Mr. Bourgeois writes: Among our pupils we have a young man from Quebec whose uncle is a priest of one of the largest churches of Montreal. B—enjoyed the favour and protection of his uncle till a year ago, He was a member of the choir and was well paid for his services. His uncle had himself selected a boarding-house for him. But it happened that the landlord was secretly reading the Bible and he soon spoke about it to B—who began also to read it. Through confession the priest heard about it and endeavored, but vainly, to persuade his nephew to quit that house and cease reading the Bible. Seeing that he did not succeed, he cunningly caused him to lose his situation, and when he was without resources or friends he offered him all the money he needed if he would

consent to go to the Jesuits' College. He refused, and sought admission at Pointe-aux-Trembles where he has become, under the powerful influence of the Holy Spirit, not only a Protestant but we believe a sincere Christian.

A few days ago he went to Montreal to see his uncle on business. Hardly had they exchanged a few words when the priest rising angrily said to him:—"How is it that a scholar of Pointe-aux-Trembles dares to come and call on me? You are a dishonour to all our family. Your parents are ashamed of you and will die of sorrow. I would rather stretch my hand to a wretched drunkard fallen in the mud of the street than touch a renegade like you." B— received coolly that shower of invectives, and replied:—"I am very much surprised, uncle, to see a great priest like you who pretends having made and swallowed his God this morning and every day for the past forty years at least, who still keeps in his heart such unchristian feelings. I see better than ever why you hate so much the Bible which condemns you in every way."

To meet such insults repeated frequently, to face the difficulties of finding a living among their own people, and to overcome the opprobrium cast over them, it requires from our young converts more faith and courage than many would imagine.

Closing of Pt. aux Trembles. There was a large number of visitors from Montreal, on the 20th of April, at the public examinations and closing exercises of another session of this well known school, which is situated eight or nine miles down the river from the city. The subjects of study cover a wide range; English and French, reading, writing, and grammar, geography and history, arithmetic, algebra and geometry, Latin and Greek, the shorter catechism, and especially the Bible, its history and its teaching. There is the study of doctrines, such as—the way of salvation, God alone Lord of the conscience, the right of private judgment, the right of every one to study the Bible for himself, &c. The pupils, ranging in years from eight to twenty or more, acquitted themselves on this occasion, as usual, in a most excellent manner, reflecting high credit upon the institution.

The good done by these schools, though often unseen, like the falling of the dew, must be very great. Young people coming from Roman Catholic families all over the country, receiving instruction under the hallowed Christian influences which pervade this school home, return to be so many missionaries, removing prejudice, imparting knowledge, and thus taking a part in dispelling the darkness of error and superstition and bringing in the light of freedom and truth. Quite a number of the pupils now in attendance have devoted their lives to the service of the Master in mission work, teaching, &c.

Our Foreign Missions.

New Hebrides. This Synod holds its meetings in Aneityum this year, from April 23 to 28. There was no meeting last year. The Missionaries could not conveniently gather. This year the S. S. Croydon began at Santo, at the North of the Group, and gathered them on her Southward voyage of 400 miles to Aneityum, the most Southerly Island, and again carries them to their homes on her Northward trip. It is of great benefit both to the Missionaries and the mission when they can thus meet and confer together about their common work.

New Hebrides Rev. Dr. Cosh, of Balmain, Steamservice. Sydney, N. S. Wales, the Secretary of the Dayspring Board, has forwarded to Rev. P. M. Morrison a copy of the "time table" of steam service between the Islands and Australia during the present year. The arrangement with the Australian New Hebrides S. S. Co., is much the same as in two or three former years. The S. S. Croyden, that previously performed the same service, will cruise among the Islands, connecting at Aneityum with one of the Australian New Hebrides Fiji line of steamers, which will call there in passing, to receive or discharge freight, passengers, and mails. One reason, among several, why it is specially desirable that mercantile relations, as close and binding as possible, should be formed between the New Hebrides and Australia, is that the latter will be more interested in watching and thwarting the quiet efforts of the French to get possession of the group. Dr. Cosh writes:—"The missionaries all express themselves as well pleased with the new arrangement."

Mission Calendars. A correspondent "a busy woman" tells how she has increased her own interest in missions, and her knowledge of them. She says,— "A friend sent me a mission calendar with the names of our missionaries opposite the date of their birthday. This seemed to divide prayer for missions and study of them into "daily bread" for me. I keep the calendar hanging in my bed-room, and as I dress I learn the selection for the day, the missionary's name and station. The RECORD, *Leaflet*, and Annual Report of the W. F. M. S., lie on my table to be at hand the first odd moment I can find, so that a moment's time gives a chance to learn something of the missionary who begins a new year of his life on that day. I pray especially for him (or her) his work, home, &c. Sometimes I find, through the publications, some special need, or sorrow in work or family; and I am able to help hear it by asking special grace for him. I am a busy woman too, but find a great blessing to my own soul, as well as greatly increased knowledge of the work. The calendars are published by the "Mission Students," Mission Band of Ayr, Ont.

More Zeal In For. Mis. One complaint of the Foreign Mission Committee, which statistics show to be well founded, is, that congregations in many cases do nothing for the scheme, depending entirely upon what the W. F. M. S. does, and are content to leave the giving to Foreign Missions all to them. The W. F. M. S. has done a noble work, but if in any congregation the whole work is left to them, then it were good for that congregation that the society had never been formed there. The Women's Society fulfils its high ideal only where it is the means of infusing new missionary life and zeal into the congregation as a whole. It should make the goal towards which it works, not merely the enlargement of its own society, but the growth and development of the Church in all forms of missionary activity. As the F. M. Secretary well says:—"The money raised by the W. F. M. S. is applied to work amongst women and children. Do the men not need the Gospel? What is to become of the churches, and schools, and evangelistic work?"

W. F. M. S. The annual meeting of the Woman's West. Foreign Missionary Society, Western Division, was held in Ottawa, April 17-20, and was a most interesting and successful gathering. The delegates in attendance numbered 217. The report of the Society shows, at the present time, a total of 25 Presbyterials, 569 Auxiliaries, with 12,574 members, and 223 Mission bands with 5,881 members. Auxiliaries added during the year were 50, Mission bands 25. Auxiliaries unreported or withdrawn were 22, Mission bands unreported or withdrawn 18. Life members added 92. The total receipts for the year have been, \$41,822; the amount expended in missions during the year, \$43,339. Deeply interesting addresses were given by Rev. Dr. Mackay of Formosa, and by Rev. J. H. VacVicar at the open meeting of the society, while Miss McWilliams and Mrs. Dr. Mackay, added much to the interest of its more private sessions. They have had to mourn the absence of some of their leading workers, but many who have been foremost in it for many years are still to the front. Mrs. Ewart still graces the president's chair. May the Lord make the society more than ever a blessing to the women of heathen lands and to Church at home.

A young man in India, who had become a Christian, went home and told his mother. She was a widow, and he could not bear to think of leaving her. He begged to stay where she was, but, though his mother wept when she thought of the separation, she said, "No, you have broken caste, you cannot eat with me or stay with me." The son replied, "But mother, your dog is not of your caste, and you give him food. Let me eat with him." But his mother was firm and kept to her first decision. The dog could be tolerated, but a Christian son never. This shows what it often costs for a man to become a Christian in India.

LETTER FROM REV. J. ANNAND.

Santo New Hebrides.

DEAR BRO.—After five years foundation work here, we have had a furlough of a few months to Australia. In Victoria and Tasmania I addressed a number of congregations in the interest of our missions.

On returning we found that the hurricane had blown down our old Church and two or three grass buildings.

We have since erected a substantial weather board building with iron roof, and plastered inside, seated with plain seats. This new church is a great comfort to us as well as an ornament to our station.

In October I baptized Potara, a lad who has been with us nearly three years. This is our first baptism in this field, the first fruits of what we hope will be an abundant harvest.

For a few Sabbaths after I baptised Potara, many of the people kept away from the Church. Some were angry about his joining us, others were kept away by a murder at the village. One man poisoned his brother which caused some bad talk. Nothing was done to the murderer. The man who was poisoned was the father of one of the young men now living with us. It is very hard to understand the extreme depth of the degradation here. Nothing appears to be too wicked for them to accomplish.

I am glad to be able to say that the tide is again turning in favor of the Gospel. The lads who were formerly with us for a year are coming back again. They do not seem able to cast off entirely the Christian influence brought to bear upon them while at school. There are seven now with us, who have come to us for the Gospel's sake. Some of those who were formerly with us are away in labor vessels with the Frenchmen.

The people are still dying off rapidly. Very many of them seem unable to withstand disease in any form. They are a difficult lot to manage so far as taking medicine is concerned. For a day or two they take it all right and then refuse to have it on any terms.

Our parishioners are a hard lot. I cannot praise them highly. If they would cease killing each other we would esteem them more highly.

I have settled two new teachers since I last wrote you. One is settled on a small Island three miles from our home, the other on the mainland of Santo, only a mile from us. They are both from the Island of Nguna, Mr. Milne's station, and are the only two teachers we have out.

Our old hands, Simon and his wife, who have been with us nearly four years, are purposing to leave us as soon as the vessel returns. That is the way with our native teachers. Almost as soon as they get able to help us in the work they

wish to return home to their own Islands. Simon was nearly three years here before he could use the language at all fluently. The two new men are not able to do much yet.

People at home sometimes wish to get the name of a teacher to support, but by the time they could get his name, and possibly one letter, such as it might be, from him, they would find that their man had given up his work and gone home. The good old way of giving for the Lord's sake and as a part of our duty to Him, is after all, the better way.

The men of war have kept clear of us this year except the French, who have given us two calls, and both of them on Sunday evenings.

Our health is fairly good, but the climate is telling somewhat upon our constitutions, so that we feel that our best days for work are probably over.

From Mrs. We enjoyed our furlough very much Annand. and felt much stronger, but there was so much to be done upon our return that I fancy we worked a little too hard. Being so long in this trying climate I sometimes wonder that we are so well as we are. In October Mr. Annand baptized our first Santo native Potara who has been with us nearly three years. He is a quiet, steady lad. Our brightest lad returned to heathenism during our absence on furlough.

Since Potara's baptism, his little wife came to live with us, and three lads who had been with us before. Two of them, being married, brought their wives with them. All three girls are nice and are getting on well. One especially, who is between eleven and twelve, is a bright, loving little thing, very anxious to learn. We have long desired to have her with us.

We spent a busy and happy Christmas. Mr. and Mrs. Landells, the missionaries on a neighboring Island came over to spend two or three days with us. The forenoon was spent in entertaining the natives, who seemed to enjoy themselves very much. We had representative natives from five villages, and twenty-nine of them sat down together at dinner. All the people on our premises received a small present. In the evening we had magic lantern views, the building being well filled.

We closed a very happy day with a hymn and prayer, and we trust some good was done for the cause of Christ.

My time is now fully occupied, as I have school twice a day, morning and evening, with the women.

“The race of mankind would perish did they cease to aid each other. We cannot exist without mutual help. All, therefore, that need aid have a right to ask it from their fellow men, and no one who has the power of granting it can refuse without guilt.”

The field A bird's eye view of the work in **Trinidad**. Trinidad is given in the following:—"The chief industries of the Island are the cultivation of the sugar cane and the cocoa tree, from which are made cocoa and chocolate, Labor on these estates is carried on by the East Indians,—coolies as they are sometimes called, though they do not like the name. These people are brought from India, under the protection of the Government, and are indentured for five years, after which they are at liberty. Ten years service secures them a return passage to India, or a piece of land on which to settle. Their pay during the years of service varies according to their ability to work. 25 cents is paid for one task, and many of them do but one task a day. The "task" is to weed a piece of cane seven rods square. There are at present about 80,000 of these Indians here, and more are coming every year."

Such is the field, and it is very important in two ways, (1) It makes a Christian Island of Trinidad instead of a heathen one, as, with the exception of a few foreigners, it would be if these Indians were neglected. (2) Many of them go back to India, and if we can christianize them in Trinidad, they will do much to give the Gospel to the multitudes in their native land.

Weather in From May till November or December is the rainy season, from January to April the dry.

They seem to have a good deal of weather there. It is something worth talking about. A lady writes:—"During the rainy season the missionary has hard work, and often danger, in getting from place to place. Those who have not been in the tropics cannot realize the amount of water that can get down in an hour's rain, nor how quickly rivers overflow, roads get flooded, and bridges swept away. Many a time horses get mired in the main roads, so that when your missionary rides out in the morning to a long distance, he does not know just how or when he may get home."

Mission Our mission teachers have not an easy life. Here is a picture given by a visitor in Trinidad, of the work of one, which may be taken as a sample. "Miss A—, the Canadian teacher, at this station, is just completing her fourth year of service, and is as indefatigable as the missionary himself. In the day school this month she has 180 pupils enrolled. She has one Canadian, and two Indian assistants, all girls. She goes to school five days in the week at 7.15 a.m., and with the exception of just long enough to eat her breakfast at 11 a.m., there she remains till five p.m., and on several evenings of the week she has work in connection with the mission. Sundays she goes to Sunday School at M— village, at 8 a.m., where she has a school of about fifty. She comes back home

just in time for the Sunday School here at 10 a.m. Attends Hindi service at 11 a.m., another Sunday School at I — village at 3 p.m., from which she gets back in time for dinner at 6 p.m., and then the English service at 7 p.m., not exactly a day of rest. —

PEN PICTURES OF MISSION STUDENTS.

BY REV. DR. MORTON.

REV. Dr. Morton, writing of the college in Trinidad, says:—"Let us take this band of 30 students as an object lesson, as to work done in Trinidad. The Gospel has come to scarcely two of them in the same way.

Here is one to whom the Gospel by my mouth was preached almost from the day he reached Trinidad. He read, from the first, the Bible in Hindi. He learned to read English. He was not violently opposed at any time, but the light reached his mind slowly and it was years after before it fully controlled his life. He is quick, prompt, punctual, well advanced, and an excellent preacher, but has less staying power than some others.

There are two of them who read the Bible for twelve or thirteen years before they asked to be baptized. One of them was long a violent opponent. When he felt the power of the truth he continued his opposition as long as he could, hoping to resist the necessity of a change of faith which seemed to be forcing itself upon him. At last grace triumphed. He threw up the contest and became almost immediately a preacher. He had fought over the whole ground and was at once prepared to contend as a recruit.

One young man well educated in India, a Brahman, came here and heard the Gospel in the Couva district. He was a comparatively new convert when he entered college. His Bible knowledge was not therefore very extensive, but his previous training was an immense advantage, and he has an excellent mind. It was a pleasure to see that man grappling with the doctrine of "Conscience," "Providence," or "Creation," as opposed to the evolution of Pantheism.

One old man is a wonder of grace. He is diligent but not highly endowed, and his earthly advantages have been few; his sense of obligation to Divine Grace makes him eloquent. We all respect and love him, for we seem to see in him an illustration of grace abounding and triumphant.

In another, not highly endowed, we have an illustration of sanctified common sense and Christian simplicity.

I will only notice one other, a Brahman, well educated in India, well endowed. He was kept back at the last moment, and his baptism postponed, because doubts arose as to the real state of his mind. He admits that that keeping back was to him an immense blessing and led to most serious searching of heart. He approved his sincerity and has gone on growing in usefulness.

The Jamaica Synod having resolved to begin mission work among the East Indians of that island, two able young men from Trinidad are to enter upon that mission, Rajkumar Lal and Siboo. These are senior students of the Trinidad College, and are well equipped for the work to which they are appointed. Their absence from Trinidad will be felt, but Dr. Grant says, "With our College we must aim at responding to every call from the West Indies. We have several good men coming up."

How all "You ask how the members of your society can help us"—writes Dr. Morton, to a young people's society—"My answer is, by being true hearted followers of the Lord Jesus; by taking an interest in all mission work, Home, French, City, Foreign; in the neighborhood and in the family; by reading and mastering the reports and letters which we send home, which appear in the RECORDS and newspapers; and by throwing all your contributions into the General Fund, so that the Foreign Mission Committee may be able to pass our yearly estimates in full. I have not asked you to pray for us, because, if your heart and hand are in the work your prayers will not be withheld, and they will be effective. Then you can help us when you want information, by asking questions, which we will answer with much pleasure, and as fully as we can; and, when you get an answer, write, at least to say you have received it. And lastly try to understand how human and weak we are."

Those Xmas Cards. "Will you kindly thank the friends who sent us Xmas Cards," writes Mrs. Merriman, from Trinidad. As many of the parcels sent by Truro had to be opened and repacked, the letters which they contained had to be taken out, as there is a heavy fine if letters are found in a box or parcel. In this way there were many donors whose names I do not know and cannot write them personally. Will all such please accept our hearty thanks through the RECORD. When the box from Truro came, the supply seemed almost unlimited, but you would be surprised to see how fast it is getting emptied. We have not used many in the central school. They are mostly used in the country schools, and on the estates, to induce the heathen children to come to school, and they have been very helpful. Please tell our friends not to be weary in well-doing, but to send from time to time as they may be able, also to send them to one or other of the teachers or missionaries as the donors may wish, as I expect some to return to Nova Scotia; further, that it would be better for each person, S. school or society, especially in the Upper Provinces, to mail their cards direct to Trinidad. The postage would not be much more than to Nova Scotia. And lastly, that no letters be put in any packages or box, as these may get the mission into trouble. Please mail the letters.

Building At a meeting of the mission council of our Central India Mission, held in Mhow recently, a building committee was appointed for the whole field. They are determined to reduce the cost of building to the lowest possible point consistent with the interests of the cause. As the work extends new buildings are necessary, and yet the need of more laborers is so great that they grudge any expenditure which reduces their chance of getting more men. It seems a hard alternative, poor, unhealthy, buildings, in which to live and work, or lack of helpers for the great and ripe harvest.

Presbytery of Met at Hsin Chen, Honan, on Honan. the evening of Saturday, 14th of Jan., and continued in session until the following Thursday noon. There were present, Revs. J. Goforth, J. F. Smith, M.D., D. MacGillivray, M. Mackenzie, and W. H. Grant, and W. McClure, M.D. On Sabbath evening Mr. MacGillivray preached the retiring Moderator's sermon and all the members of the mission united in the Lord's Supper. During the following days the Presbytery devoted its mornings and afternoons to the sixty-nine items of business on the docket, which required consideration in connection with the work of the mission. The evenings were devoted to public conferences. Mr. Mackenzie succeeded Mr. MacGillivray as Moderator. Reports from the two stations showed steady progress.

At the one, Hsin Chen, work in the dispensary and street chapel has been kept up steadily. During a large part of the summer, enemies of the work were busy circulating slanders about the missionaries. Messrs. MacGillivray and MacKenzie waited on the Mandarin regarding the matter and latterly the hostility has been less active. Encouraging signs have appeared in two or three villages connected with this station. The difficulty of securing fit premises for the work still exists.

At the other station, Chu Wang, all parts of the work have progressed steadily during the year. Special attention has been given to some neighboring villages. At one of them there are eight men accepted as inquirers.

Efforts are to be made to plant a third mission station at Chang te Fu. It was agreed to form C. E. Societies at an early date. The importance of urging the native christians to contribute to church purposes was discussed and agreed upon.

Rev. W. H. Grant and Lucinda Graham, M.D., were examined in the language by the senior members of the mission and received satisfactory certificates.


The subjects of the evening public conferences were on Monday evening, "Woman's Work;" on Tuesday evening, "Day Schools," and "Touring by Medical Men and Regular Appointments." On Wednesday evening was held a devotional meeting and Dr. Smith's infant daughter was baptized.

Honan. Latest letters from this field are all hopeful. At different points there are new inquirers, and, as always, those who are turning their faces towards the light have to endure persecution. One thing that disheartens is the malaria. The natives themselves are a prey to it even more frequently than the missionaries. Mr. MacLennan, the newly appointed missionary, has reached his destination and has been gladly welcomed. It is likely that Mrs. Goforth will come home next summer. Their time for furlough has come, but they are most unwilling to leave. He remains there and she was determined not to come, but the doctors all say that her child Paul's life depends upon it; so she will probably come. The work is so great and the laborers so few that they do not like to come away, even home, but health and future usefulness absolutely demand the change.

LETTER FROM HONAN.

BY REV. D. MCGILLIVRAY.

Chu Wang, China, Jan. 27, 1894.

 **WING** to insufficiency of workers we could do little field work among the masses in 1893, and were much confined to work nearer our station.

In the autumn, however, an opportunity came to visit a populous region known to us as a "patient-producing" district.

The crop of patients came on this wise:

Everyone, in the region of which I am speaking, was well acquainted with the figure of a man, perambulating the country side with a box slung on his back and a brass gong in his hand, which he beat at intervals to notify passers-by that he was a blind fortune teller.

One day this man after a ten days' absence returned to his native haunts no longer sounding his gong or feeling his way with a stick. To the inquiries of the astonished people he explained that he had been to Chu Wang and had been cured by the great foreign physician (our Dr. Smith); that he had been blind twenty-six years but could now see.

This was truly "blowing a trumpet behind the crack of a door—the sound was heard outside." This district began to produce patients by the barrow load.

We were desirous of following them up after their return home. Several great fairs would surely bring together some of these men and we would thus have an opportunity of further urging upon their notice the concerns of eternity.

The helpers who had previously been sent to look them up reported that "the plough makes no impression on the soil." Hunting ex-patients is like hunting for a needle in the bottom of the sea." They sink back into the sea of Chinese humanity and are lost forever from sight. When we inquire for them, they are often "not at

home," perhaps from fear that after all our medicines are not free, and that we have come, if not to dun them, at least to get a meal.

This report of our helpers was alas only too true. Some ex-patients we did see, who were seemingly anxious to supply us with food of which we stood in no need, but none were found who recognized their own need of the Bread of Life which we were anxious to supply to them. We mournfully recalled our Saviour's words—"Were there not ten cleansed?" But with us not even one had returned to give glory to God. Still we do not despair and will keep this locality in view.

Thirty years ago the Yellow River overflowed this region for many miles in all directions but no one was drowned. The trees seem sufficient to accommodate all the people in case of necessity. The river retired leaving the usual silted mud, fit emblem of the overflow of Buddhism into China.

And now still another foe is beginning to loom up before your missionaries in China. We deeply sympathize with Mr. Russell's trial from the Roman Catholics in India.

The annual meeting of our Presbytery has just closed at *Hsin Chen*. The docket had 69 items.

Formosa Formosa bears in some respects the same relation to China, that Trinidad does to India. Its people are largely from China. More are coming in every year, and some returning; and Dr. Mackay looks upon the work in Formosa as a great one, not merely in the fact of its own population being Christianized, but because of its effect upon China. Great as is the work done in Formosa, who can measure its importance when viewed in the light of its effect upon China's millions. There is the further point to be noted, that, as in Trinidad caste rules are necessarily less binding, and the people more open to the Gospel; so in Formosa, bitter as the hate in some cases is, the forces that operate against Christianity are not so solidly massed as in China, and as they are converted to Christianity, the intercourse between them and their friends in the mainland must do much to break down prejudice and open the way for work among the hundreds of millions there.

Chinese The work among the Chinese in B. C., in B. C. is extending. The churches in New Westminster, Vancouver, Nelson, Union Mines, Wellington and Nanaimo, are taking hold of it. In Victoria, for some time Mr. Winchester and Mr. Coleman for some time, conducted Sabbath services in the Chinese theatre, in the heart of Chinatown, and had very large gatherings. They are not able, however, to get an audience of any considerable size in their own hall because it is outside of Chinatown. They need a new building very badly.

LETTER FROM INDIA.

BY REV. NORMAN RUSSELL OF MHOW.

Berwai C. I., Feb, 17th, 1894.

DEAR MR. SCOTT,

LET me tell you something of our touring this year. We were delayed somewhat by preparations for our Mela (convention), and immediately after, I was laid up for some time so that the cold season was well on before we began.

Our first trip was a four days' visit to Manpur and the surrounding villages, and it proved a most encouraging and enjoyable time. Miss Calder accompanied us, and the meetings she and Mrs. Russell held among the women added to the fruitfulness of our visit.

Saturday morning, accompanied by the two Bible readers living in Manpur, I went out to a neighboring village and had a long talk with its people. We were somewhat interfered with by a *Baniya*, who on seeing us coming called on all the people to give no ear to anything we had to say, but we quietly drew him away, and went back and held a good meeting.

In the evening a magic-lantern exhibition had been arranged for by the men, news of which had travelled to the surrounding villages. The meeting was held in the large town school house, kindly lent us by the teachers for the purpose. Upwards of 400 people gathered to hear us, among whom were all the chief men of the town, including the head man, or *kamasdar*. They were particularly interested in some views I had obtained in South India, including one of a native Christian Congregation, and one of a native minister and his wife. They listened also to our exposition of the Bible pictures with perfect quietness and deep interest.

At the close of the meeting they asked me to come and hold a meeting in the school on the following afternoon (Sunday), which I consented to do. Meanwhile the men had arranged a meeting for Sunday morning at their own house, which has a very nice verandah in front, neatly white-washed and made generally attractive with pictures, etc. The meeting was not large but was quite interesting. I spoke to them of the Wonderful Jesus.

The ladies held meetings both Saturday and Sunday afternoons for the women at some of the more central houses, then we all together went to the school house. The place had been arranged by the townpeople and set in order for the meeting, and by the hour named for beginning a crowd of about 200 had gathered. The service consisted of preaching and singing of hymns. I spoke for a long time on "God is Love," and seldom even in the home land have I had a more attentive audience. They were very much pleased also to hear some of our Moody and Sankey hymns, which have been translated into Hindi, amongst others, "The Child of a King" and "The Light of the World is Jesus."

We had no meeting in the evening, as the weak state of my health required me to husband my strength for future work.

Monday morning we started for a large town called Hasalpur. The road was very bad, and we frequently had to leave the tonga and walk. Only a strong two-wheeled rig, such as an ox-cart or a tonga could have stood such roads. It was, however, a lovely day, cool and pleasant, in spite of the sun, as most of the winter days are in Malwa, and we rather enjoyed the necessity of walking occasionally, as a change from the awful jolting of the *gari*.

We reached Hasalpur about two in the afternoon. As it was market-day the streets of the bazaar were crowded, and we had no difficulty in finding an audience. We stood in front of the *kachahry*, or place where the court is held and all the business of the surrounding district is carried on. A crowd of nearly 300 was attracted by the singing, among whom I noticed many Bheels, or aborigines. The presence of a sahib preaching, accompanied by two men sahibs singing, was somewhat of a novelty to them, and they paid close attention, while we poured into their ears the story of the Saviour.

These simple village people are perhaps more quickly touched by our singing than by our preaching. Many of them show a spirit of almost immediate readiness to accept the Gospel, but they don't stand trial. We are no sooner away than the devil's agents are at work. Some wily Brahmin or oily *baniya* will frighten them with all sorts of lying stories about Christians, and as they identify Christianity with the English, and believe that Christ was born in England, there is a certain basis for credulity in the hearts of all who have experienced English failure and English cruelty.

In Manpur of course it is different. Our men are constantly with them, and they are beginning to learn the meaning of the missionary and his work, and to distinguish the true from the false.

Another character we meet with almost everywhere is the young man who has been to school and who knows it all. No sooner were we through preaching in Hasalpur than a youth came up with a bundle of questions which it would have been folly to answer, as they were not asked for information, but to interrupt and to show off. Such men we put off with a little harmless bluff, or if they have been noisy, turn the laugh on them, or perhaps ignore them altogether.

These glimpses at large crowds such as we got at Hasalpur and other places often become great burdens to the missionary. Rightly or wrongly we feel a responsibility, which won't keep still. We will go on wearing ourselves out, in spite of cautions, trying to reach the whole mass, until we get help in sharing the burden.

We unfortunately had to return to Mhow for the annual prize-distribution of the Boys' School there, of which event an account appears elsewhere. Our trip was thus interrupted for a day or so, but of its continuance I will give a further account in another letter.

LETTER FROM INDORE, INDIA.

BY REV. JOHN WILKIE.

THE work here seems to grow without any effort on our part, writes Mr. Wilkie to Mrs. Ross, of Brucefield.

A week ago, on Wednesday, eight families came to the church and asked to be baptized as they were Christians. It turned out that a year ago, in the famine, they had been driven out of their home, about 400 miles N. W. from here, in the search for bread. They travelled away south of us and one of their number heard the gospel story and was baptized.

On their return they were stranded outside of Indore and for months have been living in a miserable way in low grass huts on what they could make as laborers in the fields.

The Christian has so faithfully lived and preached Jesus Christ that the whole of them wished to be baptized, and on a previous Sabbath one of them came to the front of our house shouting that he wanted a missionary, and on seeing me wanted to be baptized there and then. That I could not do, and, as they were dripping wet and could not wait, I said I would as soon as I could go out to them.

On the following Wednesday the eight families, probably about thirty souls in all, came in to our service and urged to be received. On going out to their home or huts, I found them living in what was simply a great swamp. To reach them we had a long walk through mud and mire, as no horse could possibly get through it, and in some places I had to be carried over the water holes.

They are living in huts about 6 x 8 feet, not seven feet high in the centre and at the sides not two feet, the earthen floor has been raised a few inches above the surrounding mud but it was still damp and all they had to lie on was a mat made of palm leaves.

Their principal food had been Indian Corn roasted in a cob over a fire by dry cow manure, and they were all suffering from the effects of starvation and malaria.

I cannot tell you when I felt more moved than when I sat down amongst them and heard their simple child like faith.

The old leader is like some of the old typical Scotch elders in his rough honesty. I was pitying him, when at once he said "he must not complain. Did not Christ suffer for us and should not we be willing to suffer too?"

They belong to a fairly high caste and are farmers.

As one sees such misery we cannot but make contrasts, and as one sees the wonderful power of the hidden heaven we cannot but take courage. "Not by might nor by power" and yet how often we forget it and act as if the care and responsibility of the work were resting on our shoulders.

I believe we are on the eve of far brighter days and far richer gatherings than our most sanguine expectations have yet indicated. All we need is patient, faithful following of the Master.

As our Christian boys in a long string, two by two, come marching into the church, I call them my young army. I cannot help lifting up a prayer to the Master that they may be fully equipped for his service. If I can in them multiply myself forty or fifty fold, my work here will not have been in vain. And yet there is no reason why it should not be 200 or 300 fold. And when on the other hand I see Mr. Johory stand up and preach in their tongue with a power that neither I nor any European in the field possesses, I am made to feel the great gulf between him and our untaught workers, and yet much of his great power there might be if all our Christian workers were trained.

This training is not the work of a day, nor a work that specially attracts the attention of those at home, but all the same I believe it is the most important work I can do and the work which I believe God wants me to do.

A Native India is to be evangelized by Indians; **Ministry.** China by the Chinese. With the exception of a few foreigners to begin the work and direct it for a time, the work of evangelizing the great heathen nations is to be done by the people of these nations. Our Trinidad missionaries believe this, and hence the Trinidad College where they are training a native ministry. Our missionaries in India believe it. See Mr. Wilkie's letter in this issue, and witness his efforts on behalf of the college at Indore. Dr. Mackay of Formosa is very strong on this point, and hence Oxford College, and his work in training native preachers for Formosa, where each one of sixty churches or chapels has its native pastor. The world can never be evangelized by foreigners, but by foreign missionaries training a native ministry.

The way in which these men are trained is interesting. In Trinidad they are divided into two classes. One class lives in the college, and attends lectures one week, then goes out to teach and preach for two weeks. Next week the other class is in college, and then goes out for two weeks. The third week all are out at work. The fourth week the rotation begins again. Thus they combine theory and practice.

In Formosa the students have a period of college work, and then accompanied by their indefatigable leader they go forth in bands and travel the field on preaching tours, making known the Gospel.

Church Notes and Notices.

THE MINISTERS COLUMN.

CALLS.

From Alvinston, Sarnia Pres., to Mr. Bradley Accepted. Induction 27 March.
 From Petrolia, Sarnia Pres., to Mr. Neil McPherson. Accepted. Ordination 20 April.
 From Sunderland and Vroomantton to Mr. Geo. McKay of Queensville, Tor. Pres.
 From Morris, Win. Pres. to Mr. Bryce Innes.
 From Camilla, Orangeville Pres., to Mr. A. McClelland of Toronto.
 From Wiarton to Mr. S. Acheson of Toronto.
 From Georgetown to Mr. L. Perrin of Pickering. Accepted. Induction 20 Mar.
 From First Ch., Brantford, to Mr. R. A. Abraham of Burlington.
 From Molesworth to Mr. G. Ballantyne, Accepted. Induction 3 April.
 From Hammond, N.B., to Mr. D. A. Fraser of Gore and Kennetcook, Hx. Pres.
 From Kincardine and Kintore, N.B., to Mr. P. C. Pringle.
 From Strathlorne, C.B., to Mr. D. McDonald, Accepted. Induction 4 April.
 From Bass River, N.B., to Mr. F. W. Murray, Accepted. Induction 27 April.
 From Tempo and S. Delaware to Mr. Brown.

OBITUARIES.

Rev. Lachin Cameron was born in 1826, in Inverclyde, Scotland, and came to Canada with his parents in 1852. Deciding to enter the ministry he studied at Knox College, graduating in 1862. He was ordained at Acton, Nov. 1862. In 1874 he was called to Thamesford, where he labored for over 19 years. On Monday, 26 March he fell asleep.

Rev. George Crow was born at Campbellton, Ayrshire, Scotland, June 1821, took his arts course in Glasgow University, and studied Theology in Glasgow and in Knox College, Toronto, graduating in 1859. The same year he was called to Flos and Medonte, an extensive charge. Lately his work was confined to a part of his first field, viz., Hillsdale and Elmvale. In 1890 failing health compelled him to resign. He has since resided at Barrie, and on the 17th of January he passed to his rest.

RESIGNATIONS.

Mr. Morrison, of Cavan and North Dawn.
 Mr. James Lawrence, of Emerson.
 Mr. J. W. Penman, of Dominion City.
 Dr. James, of Knox Ch., Walkerton.
 Mr. Anderson, of Tiverton.
 Mr. J. J. Cameron, of St. Matt., Osnabruck.
 Mr. Ernes, of Ballinafad and Melville.
 Mr. A. McDonald, of Nottawasaga.
 Mr. Welsh, of St. And., Indian Head.
 Mr. Rubeson, of Ft. Qu'Appelle.
 Mr. Bloodsworth, of Millbrook and Garden Hill.
 Mr. Bennet, of Springville.

PRESBYTERY MEETINGS.

Algoma, Little Current, 18 Sept., 7 p.m.
 Bruce, Paisley, July 10, 11 a.m.
 Brandon, Brandon, May 8.
 Brockville, July 9, 1.30 p.m.
 Barrie, Barrie, May 29, 10.30 a.m.
 Eatham, Chat., St. And., July 10, 10 a.m.
 Elngarry, Alexandria, July 10.
 Guelph, Guelph, St. And., May 15, 10.30 a.m.
 Inverness, Whyccomagh, May 22, 11 a.m.
 Ramloops, Enderby, St. And., Sept. 10, 10.30 a.m.

Lanark & Ren., Carleton Place, Zion, May 7.
 London, Lond., 1st Ch., 2 Tues. May, 1 p.m.
 Maitland, Wingham, May 15, 11.30 a.m.
 Montreal, Mont., Pres. Col., July 10, 10 a.m.
 Orangeville, Orangevl., May 1, 10 a.m.
 Ottawa, Otta., St. Paul's, May 1, 2 p.m.
 Paris, Ingersoll, July 10, 11 a.m.
 Peterboro, Pet., St. And, 1st Tues July.
 Regina, Reg., July 18.
 Saugeen, Harrison, Knox, July 10, 10 a.m.
 Toronto, Tor, St. And., 1st Tues of every mo.
 Westminster, Chillwack, June 4, 7 p.m.
 Whitby, Whitby, St. And, April 17, 9 a.m.
 On 16th, Missionary Institute.
 Winnipeg, Win., Man. Col., May 8, 2 p.m.

Literary Notices.

PASTORS CONGREGATIONAL RECORD, by Rev. G. S. Carson, of Pictou, Nova Scotia, will be ready in May. Though not the beginning of the year, this book is adapted for beginning at any time, and it is intended to use for five years. As noted previously, the leading ministers both in Canada and U. S. who have spoken of it, and they are many, have pronounced it the best they have ever seen.

WHY ARE SO FEW SAVED after forty years of age. An address by Evangelist Meikle. Price 10 cents. Address Fraser & Marshall, Truro, N.S.

THE TEACHER'S PREPARATION LEAFLET, weekly, by Rev. T. F. Fotheringham, St. John, N.B., for the General Assembly S.S. Committee. Price 25 cents.

THE PRESBYTERIAN YEAR BOOK for Can. & Nfld. Pres. Publishing Co., Toronto. Price 15c.

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The Family Circle,

CHALMERS IN THE PULPIT.

BY THE LATE REV. DR. JOHN BROWN, EDINBURGH.

Author of "Rab and his Friends."

WE remember well our first hearing Dr. Chalmers. We were in a moorland district in Tweeddale, rejoicing in the country, after nine months of the High School. We heard that the famous preacher was to be at a neighboring parish church, and off we set, a cartful of irrepressible youngsters.

"Calm was all nature as a resting wheel." The crows, instead of making wing, were impudent and sat still; the cart-horses were standing, knowing the day, at the field gates, gossiping and gazing, idle and happy; the moor was stretching away in the pale sunlight—a vast, dim, melancholy, like a sea; everywhere were to be seen the gathering people, "sprinklings of blithe company"; the country side seemed moving to one centre.

As we entered the kirk we saw a notorious character, a drover, who had much of the brutal look of what he worked in, with the knowing eye of a man of the city, a sort of big Peter Bell—

'He had a hardness in his eye,
He had a hardness in his cheek.'

He was our terror, and we not only wondered, but were afraid when we saw him going in. The kirk was full as it could hold. How different in looks to a brisk town congregation! There was a fine leisureliness and vague stare; all the dignity and vacancy of animals; eyebrows raised and mouths open, as is the habit with those who speak little and look much, and at far off objects.

The minister comes in, homely in his dress and gait, but having a great look about him, like a mountain among hills. The High School boys thought him like a "big one of ourselves," he looks vaguely round upon his audience, as if he saw in it one great object, not many. We shall never forget his smile! its general benignity;—how he let the light of his countenance fall on us! He read a few verses quietly; then prayed briefly, solemnly, with his eyes wide open all the time, but not seeing. Then he gave out his text; we forgot it, but its subject was, "Death reigns."

He stated slowly, calmly, the simple meaning of the words; what death was, and how and why it reigned: then suddenly he started, and looked like a man who had seen some great sight, and was breathless to declare it; he told us how death reigned—everywhere, at all times, in all places; how we all knew it, how we would yet know more of it. The drover, who had sat down in the table-seat opposite, was gazing up in a state of stupid excitement; he seemed restless, but never kept his eye from the speaker. The tide set in—everything added to its power, deep called to deep, imagery and illustration poured in; and every now and then the theme—the simple, terrible statement—was repeated in some lucid interval.

"After overwhelming us with proofs of the reign of Death, and transferring to us his intense urgency and emotion; and after shrieking, as if in despair, these words, "Death is a tremendous necessity," he suddenly looked beyond us as if into some distant region, and cried out, "Behold a mightier!—who is this? He cometh from Edom, with dyed garments from Bozrah, glorious in his apparel, speaking in righteousness, travelling in the greatness of his strength, mighty to save." Then, in a few plain sentences, he stated the truth as to sin entering, and death by sin, and death passing upon all.

Then he took fire once more, and enforced with redoubled energy and richness, the freedom, the simplicity, the security, the sufficiency, of the great method of justification. How astonished and impressed we all were! He was at the full thunder of his power: the whole was in an agony of earnestness. The drover was weeping like a child, the tears running down his ruddy, coarse cheeks—his face opened out and smoothed like an infant's; his whole body stirred with emotion.

We all had insensibly been drawn out of our seats, and were converging towards the wonderful speaker. And when he sat down, after warning each one of us to remember who it was, and what it was, that followed death on his pale horse, and how alone we could escape, we all sunk back into our seats. How beautiful to our eyes did the thunderer look—exhausted, but sweet and pure! How he poured out his soul before his God in giving thanks for sending the Abolisher of Death! Then a short psalm, and all was ended.

We went home quieter than we came; we did not recount the foals with their long legs and roguish eyes, and their sedate mothers, we did not speculate whose dog *that* was, and whether *that* was a crow or a man in the moor,—we thought of other things. *That* was that face; those great, simple, living thoughts, those floods of resistless eloquence; that piercing shattering voice,—that "tremendous necessity."

UNABLE TO DO ANYTHING BUT PRAY.

In his revival lectures, Mr. Finney tells of a man in New York state, whose name he does not give—a consumptive, poor and sick, unable to do anything but pray. Yet his intercessions brought answers to one soul, and one community after another, and even to distant fields of pagan and heathen soil. Revivals sprang up as if spontaneously and unaccountably: but after his death his diary revealed the secret cause. Daily he set apart certain hours for certain ministers, churches, committees, and mission stations. Often in these pages would be found such an entry as this:

"To-day I have been enabled to offer what I believe to be the prayer of faith for the outpouring of the Spirit on —, and I trust in God that there will soon be a revival there." And so long after would follow the record of the answer even in places as distant as Ceylon.

What is more remarkable, the revivals followed in the order named, as though to defy explanation but that found in prevailing prayer. During his sickness, as death drew nigh, he was especially engrossed in prayer for the town he lived in. After he died his works followed him, and that last prayer found gracious and abundant answer in the place of his residence. The prayer was recorded on high, and his tears ran into God's bottle; and, though the praying men were dumb and the holy tears were wiped from his eyes, the prayers he had offered came back in converting grace, and the tears he had shed descended in abundant showers of blessing.

Prayer is appointed to convey

The blessings God designs to give;
Long as they live should Christians pray
They learn to pray when first they live.

To the magnanimity of an English physician the great part of England's possessions and influence in the East is owed. Dr. Gabriel Boughton, in 1636, having cured the bad burns of a prince of the Great Mogul's court, asked, as his reward, leave for his countrymen to trade with India. This was the beginning of English power there.

DON'T RESIST THE SPIRIT!

BY REV. THEODORE L. CUYLER.

⁶²⁴ THIS may fall under the eye of some one—perhaps of many—who are anxious about their souls. The old phrase, "anxious inquirer," is rather obsolete now, but it is a descriptive phrase: it describes those on whom the Holy Spirit is at work. Your salvation, my anxious friend, depends upon the Holy Spirit. *Don't resist Him!*

If a group of Arctic explorers were reduced to a single match and tinder box to strike the fire should keep them from perishing of cold, how carefully would they protect the first faint flicker of the flame! To put out that flame would be suicide; and to fan it and to nurse it until a glowing fire is kindled would be the simple instinct of self-preservation. That illustrates exactly your complete dependence upon the agency of the divine Spirit. It is a question of life or death with you, for this world and for the next. Quench not the Spirit!

(1) In the first place, the Holy Spirit is your enlightener. Every soul without Christ is in the dark. An absence of sunlight makes midnight, so absence of spiritual knowledge makes ignorance, and absence of all pure and holy affections makes depravity. It is one of the offices of the divine Spirit to teach you, to show to you your own heart, to reveal to you what an abominable thing sin is, and to "guide you into all truth." The revelation which the Spirit makes of your true condition may trouble you and mortify your pride, and you are tempted to gain a delusive peace by driving away this plain dealing awakener and faithful monitor. Don't do this, I entreat you.

The two things you need to know are to know your own weak and wicked points, and to know just how to become better. Two things that loving Spirit is impressing upon you; one is that you are guilty before God and utterly astray; the other is that you never can be saved from your sins except by going straight to Jesus Christ. As a benighted traveller in the Alps needs a lantern to find his way to the Hospice, so do you need the divine Enlightener to direct your footsteps to the atoning Jesus. Beware how you extinguish your only light!

(2) If the Holy Spirit offers you divine light and guidance, He also alone can melt your heart into penitence and mould it into something like the pattern of Jesus Christ. Go into an iron foundry and observe the process by which fire subdues the solid metal until it consents to be cast into a new shape, or rolled into the form that the artificer desires. You need melting and you need moulding. You need to have your soul softened so as to feel sin, and melted so as to sorrow for your sins, and to be made malleable so as to be "formed anew" into a shape that pleases the Lord Jesus Christ.

This is a divine work, my friend. You can no more do it than you could create yonder star. No power short of the Holy Spirit can melt your hard heart into sincere contrition, and subdue your stubbornness, and mould you into obedience to God. He alone can "take away your heart of stone and give you a heart of flesh." That blessed Spirit is now pleading with you, pressing you to let Him do the renovating work you need, and to do it thoroughly.

You have some feeling, some anxiety, some desire after a new life. There may be a faint flickering flame kindled in your soul; oh, pray for a full gale of heaven's oxygen in the mighty breath of the Holy Spirit. Instead of quenching

the "smoking flax" and putting out every hope of being saved, cherish the loving Spirit on whom your everlasting salvation is depending! That Spirit alone can purify your naturally polluted heart. The smelting process, by which the dross is burned out and metal made pure, is an emblem of what the Spirit can do for you. Power to resist temptation comes from that same Spirit.

Do you not see by this time, my yet unconverted friend, how much your very life depends on His gracious influence? Such serious anxiety as you feel now is owing to Him. A faithful Monitor He is, and has often been to you; He waits now to be your Teacher, your Guide, your Regenerator, your Comforter. Dare you resist Him? Oh, as you value your present peace and your hope of a useful life, as you would escape hell and secure heaven. I beseech you, quench not the Holy Spirit!

An old man said once to his pastor: "When I was about seventeen I often felt deeply, but I determined to put off a decision until I was settled in life. After I was married, I remembered that the time had come when I promised to attend to religion; but I had bought this farm and was anxious to avoid all expense, such as church going would involve, and so I put it off for ten years more. When the ten years came round, I thought no more about it. I often try to think now, but I cannot keep my mind on the subject one moment. It is too late now; I fear that my doom is sealed, and it is just that it should be so, for the Spirit strove long with me, but I refused Him. Now it is too late." The poor man died as he had lived, one of the many millions who had extinguished the offered light and groped through a midnight of darkness into a hopeless eternity!

"What am I to do?" My answer to you is, obey that infinitely loving and omnipotent Spirit of God who is now striving with you. Where He presses you, yield! What He bids you do, is to give Christ your heart. He leads but one way, and that is to the Cross of the sin pardoning Saviour. Cherish the Holy Spirit. Co-operate with the Spirit. Eternal life is within your reach. Satan cannot hinder you if you are in earnest. The only being in the universe who can rob you of heaven and destroy your soul, is your own self. Once more I entreat you, *don't resist the pleading, loving, striving Holy Spirit!* —*Evangelist.*

A MINISTER'S DREAM.

The pastor dreamed that his church was a stage-coach at the foot of a hill, up which in the absence of horse power, it fell to his lot to drag it up.

Some of his officers and members bade him be of good cheer, for they would all help. He should guide the tongue; some of them would turn the wheels, others push; and so, together, they should get it up the hill.

For awhile the heavy coach moved slowly, but surely, up. After a time, however, its weight seemed to increase, till the pastor, bringing the vehicle to a stand on the first ridge, and turning the tongue to prevent its slipping down, ran to see what was the matter. All the helpers, tired of turning the wheels and pushing, had jumped into the coach and were sitting inside!

The pastor cannot drag the coach up all alone! If all will take hold, the heaviest coach will move up the roughest hill.

Pastors have been encouraged to attempt great things, and then have been left when half way up the hill! —*Episcopal Recorder*

SAINTLY FACES.

Sometimes in passing through a crowd we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs, yet love, joy and peace shine out of every dot and wrinkle in it. Sometimes it is a young face that beams with health and purity and beauty. But whether old or young, when we see that unmistakable soul-light in a face, we know the heart behind it is pure, the life good, and that the body thus illuminated is the temple of the Holy Ghost.

To keep the mind occupied with good, pure, useful, beautiful and divine thoughts, precludes the possibility of thinking about and thus being tempted by things sinful, low or gross. It is because Paul knew this that he says so earnestly: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, *think on these things.*" In the well-formed habit of thinking pure thoughts, lies the secret of being pure in heart; and in the daily and nightly meditation in the Law of the Lord, is a safeguard against many of the sins which defile the carnal heart and debase and blacken the human countenance.—*Set*

THE BLOTTED PAGE.

The writing master entered the classroom and passed from one pupil to another reviewing the task he had set before them.

He passed before the new comer; the page was blotted, scratched and disfigured with the stain of many tears.

"Master," said the boy, in trembling accents. "I have labored in vain; my hand is crippled; there is no resemblance between these crooked lines and the model I have endeavored to imitate; but master, pity me, for I have done my very best."

By his side sat his companion.

"Behold my page!" he exclaimed. "It is fair and clean, unsoiled by a blot, untouched by an ungainly mark. O, master, in my wisdom I forebore to incur your displeasure. Is not a blank page preferable to the tear stained, mis-happened attempts of a crippled hand that cannot, and never will be able to make a fair copy?"

The master threw aside the clean, white page, without vouchsafing to cast a glance upon it, but he leaned with infinite compassion and tenderness towards the pupil who had done his best; gently he took his hand and guided it over the line, with words of love and encouragement; and the humble pupil took courage and rejoiced, while his idle companion looked upon his fair white page, and saw its brightness overshadowed by the displeasure of the master.—*New York Observer.*

A JAPANESE LADY.

A lady, who in her girlhood was discouraged by her lack of beauty, but lived to become a leader of society, with hosts of sincere and loving friends, says; "If I have been able to accomplish anything in life it is due to the words spoken to me in the right season, when I was a child, by a wise teacher.

"I was the only homely, awkward girl in a class of exceptionally pretty ones, and, being also dull at my looks, became the butt of the school. I fell into a morose, despairing state, gave up study, withdrew into myself, and grew daily more bitter and vindictive.

One day the French teacher, a gray haired old woman, with keen eyes and a kind smile, found me crying.

"What is the matter, my child?" she asked. "Oh, madame; I am so ugly!" I sobbed out. She soothed me but did not contradict me. Presently she took me into her room, and after amusing me for some time, said, "I have a present for you, handing me a coarse lump covered with earth. 'It is round and brown as you. Ugly, did you say? Very well. We will call it by your name then, it is you. Now, you shall plant it, and water it, and give it sun for a week or two.' I planted it, and watched it carefully; the green leaves came first, and at last the *golden Japanese lily*, the first I had ever seen. Madame came to share my delight. It was the first time that it ever occurred to me that, in spite of my ugly face, I too might be able to win friends and make myself beloved in the world."—*Selected.*

A FRIENDLY GAME OF CARDS.

©^{ca} THERE is no harm in a friendly game of cards, is a frequent remark; and there are thousands of young persons and members of churches who indulge in this "friendly game." But somehow this friendly game makes trouble, wrecks lives and destroys souls. Look at a twelve month's record of a few of the results of this "friendly game."

"Anthony Comstock, agent for the Society for the Suppression of Vice, has made a synopsis from the papers of 1890 of the crimes having their origin in gambling. One hundred and twenty-eight persons were either *shot or stabbed* over gambling games. Six attempted *suicide*, twenty four committed suicide, and *sixty* persons were *murdered* in cold blood, while two were driven *insane*. Sixty-eight persons have been ruined by pool-gambling and betting upon horse-racing. Among the crimes committed to get money to gamble with are two burglaries, eighteen forgeries, and eighty-five embezzlements, while thirty-two persons holding positions of trust in banks and other places of mercantile life *absconded*. The enormous sum of \$2,888,372 is shown by this same record as the proceeds of the embezzlements and defalcations. To these crimes must be added a long list of thefts, robberies, embezzlements, larcenies, and defalcations which are never known except to immediate friends or persons especially interested."

Add to these the neglect of home, abandonment of families, cruelty to wives and children, robbery of the poor, swindling of strangers and country people coming to the city, the shame and disgrace of decent and respectable people who are inveigled into the toils of gamblers, stripped of everything, and driven out disgraced, dishonored, and broken in spirit, to face their friends who feel and share the shame they have brought upon them; and then look beyond and see the perdition that awaits the robbers, murderers, swindlers, criminals, and suicides caused by this vice, and you can see what follows

"A FRIENDLY GAME OF CARDS."

An excellent thing to say in answer to an invitation to join in "a friendly game of cards" is "I do not know one card from another." And a good answer when urged to sit down to a card table is, "I do not know how to play cards, and I have no desire to learn."

"I know that love never is wasted,
Nor truth, nor the breath of a prayer,
And the thought that goes forth as a blessing
Must live as a joy in the air."

GLEANINGS.

A laugh is worth a hundred groans in any market.—*Lamb.*

The essence of lying is, in deception, not in words. A lie may be told by silence.—*J. Ruskin.*

An entire congregation in Oberelsbach, Bavaria, has renounced Romanism and embraced the faith and doctrines of the Lutheran Church.

A missionary in Singapore was pleased and surprised to find his church freshly whitewashed. "I did it to thank God" said a new-Chinese convert.

Bishop Tucker of Uganda writes that the people in that country are so eager to get the Bible that a man will gladly work three months to get a copy.

Let every man be occupied, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.

If, instead of a gem or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.—*Macdonald.*

In proportion to her population Maine's share of the National drink bill would be more than \$13,000,000, but to day, half a million dollars will pay for all the liquor smuggled into the State and sold in violation of law.

Keep this true and complete saying: "Forsake all and thou shalt find all." Forego desire and thou shalt find rest. Consider this well, and when thou hast fulfilled it thou shalt understand all things.—*Thomas à Kempis.*

Says Joseph Cook "When the path to political preferment leads through the gin-mill, free government is a farce and its future is likely to be a tragedy. No American political party can be permanently preserved in whisky." This is as true of Canada of the United States.

It is said that the Buddhists of Japan are awaking to the fact that they must have a statement of the elements of the Buddhist faith, to set over against the definite and compact creeds of the Christian teachers, and are debating what they will put into this statement. Creeds are good things if sound.

A missionary in Mosul writes. We find that the Papists are doing all they can to prevent our obtaining permission to build here, saying they will spend two, three or four hundred liras (\$17,000) rather than have us build here. They say openly that they are afraid to have us here because we bring the Bible."

The American Presbyterian Synod in China is forming a Society for sending out Chinese as missionaries to new fields. The Society and its work are to be wholly Chinese. The question of uniting with seven others Presbyterian Boards of China in a "Church of Christ" as has been done in Japan is also under consideration.

It is said that Dr. Andrew Bonar began a sermon to his people, on one Sunday morning, in the following way: "Once upon a time a congregation asked their minister to give them strong meat. Next Sabbath he preached on the duty of Christian giving. And they sent him no more requests for strong meat."—*Wesleyan Advocate.*

In camp the Hindoo makes a ring in mud, one and one half yards in diameter, builds a fire-place in it, and cooks there. Once the little child of a missionary touched the ring on the outside, and the owner, who had just finished cooking his dinner, immediately threw it all away. It was in his belief hopelessly contaminated by the touch of an innocent child.

The shadow of a missionary happened to fall upon a Brahman, who belonged to the strictest sect, and he at once went to bathe, to wash away the impurity. This man afterward was converted by reading the New Testament, and is now a preacher at the mission, and what is very remarkable, has married a Christian girl whose parents were outcasts before their conversion.

The Evangelical Alliance, in Great Britain, has interferred in behalf of the persecuted Standists of Russia. To the representations made, the reply has come that the Emperor himself "was a Christian man, but that he was not the real ruler of Russia, the country being under the control of the Holy Synod of the Greek Church and the police." If so, then the Greek Church and the Russian police are institutions which ought to be reformed out of existence.—*Phil. Pres.*

The Ainos of Japan are a strange, hairy, little people. For years the English church mission labored among them in vain. In 1885 the first convert was baptized. In 1886 three more. Two each in 1889 and 1891. Eight Christians after twelve years of work. The harvest has come. One hundred and seventy nine have been baptized, while 200 more are on probation. This is something like the movement among the Mangs at Indore in Mr. Wilkie's field, and the mass movement in India at large.

The burning, in October last, of the famous old Mosque at Damascus, has had a most depressing effect upon the city. The people regard it as a portentous calamity indicating the decay of Mohammedan and Turkish power. The building was erected in the middle ages as a Christian church. One of the towers, still uninjured, looking down upon the ruins around it, bears the inscription, which has been allowed to remain upon it all these centuries:—"Thy kingdom, O Christ, is an everlasting kingdom and Thy dominion is from generation to generation."

Dark Africa is being opened up. There is navigation for 120 miles up the Congo, to the head of tidewater. Then from Stanley Pool there is navigation for 1000 miles, into the centre of Africa. The only break is between Stanley Pool and tidewater, where the river is broken by cataracts. A railway is now building over this part, 25 miles of which is already completed. There will be steam communication by water and rail from the Central region of the Dark Continent to the sea. Could Livingstone but have seen to-day I May we not say that he saw it afar off and was glad?

In India there are no fewer than 65 protestant missionary societies—viz., 16 Presbyterian, with 149 laborers; 13 Baptist, with 129; 9 Church of England, with 202; 7 Lutheran, with 125; 4 Methodist, with 110 workers; 2 Congregationalist, with 76; 1 Unitas Fratrum and 1 Quaker, with 16; 7 Independent, 5 women's associations. In addition to 87 ordained missionaries there are 711 ordained European lay helpers, 114 European and semi European lady assistants, teachers, etc., and 3491 native lay preachers. The number of communicants is 182,722, an increase of 70,000 in the last decade.—*Nat. Pres.*

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May 27.

MOSES SENT AS A DELIVERER.

Les. Ex. 3 : 10-20. Golden Text, Is. 41 : 10.
 Memory vs. 10-12. Catechism, Q. 101.
 Time—B.C. 1491, when Moses was eighty years
 old. Place—Mt. Horeb or Sinai.

HOME READINGS.

M. Ex. 2 : 11-25.....Moses in Midian.
 T. Ex. 3 : 1-20.....Moses Sent as a Deliverer.
 W. Acts 7 : 17-36.....The Voice of the Lord.
 Th. Ex. 4 : 1-17.....The Assuring Sign.
 F. Ex. 4 : 18-31.....The Message of Pharaoh.
 R. Ex. 5 : 1-23.....The Message Rejected.
 S. Ex. 6 : 1-13.....The Lord's Promise Renewed.

The life of Moses is divided into three periods, each containing forty years: 1. His life in Egypt; 2. His life in Midian; 3. His life as the leader and lawgiver of Israel. All that is known of the first two periods is recorded in the first three chapters of Exodus. They were to prepare him for the great work of the third period, which begins in this lesson.

10. *Come now therefore*—thus the Lord calls Moses to begin his great work. 11. *Who am I*—I felt myself unfit for the work. 12. *I will be with thee*—Moses could do the service required of him, because God would be with him. *A token* a sign that God sent him. *Serue God*—receive his commands and worship him. (See v. 19 and following chap.) 14.—*I AM* *existence, the source of all other life.* 15. *The Lord God of your fathers*—the I AM of the preceding verse is here called Jehovah. 16. *The elders*—the rulers, those who bore authority over the others. 20. *I will stretch out my hand*—will exert my power to help and save.

QUESTIONS.

Introductory—Why did Moses flee from Egypt? Where did he go? How long did he live in Midian? What did he do there? What was the condition of the Israelites all this time? To what place did Moses lead his flock? How did the Lord appear to him there? What did the Lord say to Moses? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *Moses called.* v. 10—What had the Lord seen and heard? How did he regard the affliction of Israel? What purpose did he reveal? To what part of a land would he lead his people? What conditions were then in Canaan? Why were they to be dispossessed? To whom had the Lord promised the land? (Study vs. 6-9.) To what work was Moses called?

II. *Moses Assured.* vs. 11-15.—How did Moses receive this call? Of what did God assure him? What is said in Rom. 8 : 31. What token was promised Moses? How was this promise fulfilled? What did Moses say? v. 13. What did the Lord reply? v. 14. What further was Moses expected to say to the children of Israel?

III. *Moses Instructed.* vs. 16-20.—Whom was Moses instructed to gather together? What was he to say to them? What was he instructed to say to the King of Egypt? How did the Lord answer this request would be received? How would the Lord compel him to let Israel go?

1. God chooses his servants and prepares them for their work.
2. God sees our sorrow, feels for us, and will help us.
3. God is infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth.
4. God will take care of his people and deliver them from his enemies.
5. God's presence with us will enable us to do what he commands.

June 3.

THE PASSOVER INSTITUTED.

Les. Ex. 12 : 1-14 Golden Text, 1 Cor. 5 : 7.
 Memory vs. 13, 14. Catechism Q. 105.
 Time—B.C. 1491.
 Place—Goshen.

HOME READINGS.

M. Ex. 7 : 1-13.....Pharaoh's Heart Hardened.
 T. Ex. 11 : 1-10.....The Firstborn Threatened.
 W. Ex. 12 : 1-14.....The Passover.
 Th. Ex. 12 : 15-28.....Unleavened Bread.
 F. Mat. 26 : 17-30.....Christ's Last Passover.
 S. John 1 : 29-37.....The Lamb of God.
 S. 1 Cor. 11 : 23-28....."Till he Come."

Moses went to Egypt, and with Aaron his brother delivered to Pharaoh the message of the Lord. Pharaoh refused to let the Israelites go, and laid heavier burdens upon them. The Lord's demand was repeated, but Pharaoh still refused. Nine terrible plagues only left him more stubborn than before. Last came the most dreadful, the death of the firstborn in every family. Our lesson tell us what the Israelites were to do on the night of this plague.

2. *This month*—Abib or Nisan—parts of our March and April. *First month*—because the Israelites then began their history as a nation. *Too little* J sephus say that not less than ten formed a paschal company. 5. *Of the first year*—the period of complete growth. 6. *Keep it up*—apart from others. (See Heb. 7 : 26.) *In the evening* between three and six o'clock. 7. *Strike it*—sprinkle it upon the posts and head-piece of the door an emblem of the blood of Christ. 8. *Unleavened bread*—thin cakes made without yeast. 9. *Sodden*—boiled. 11. *Loins girded*—garments held up by a belt, ready for travelling. *The Lord's passover*—a sign of his passing over you when he comes to destroy the Egyptians. 14. *A memorial*—a means of reminding. *For ever* the Lord's Supper has taken its place among Christians.

Introductory—To what work was Moses called? Who was his helper? What did they demand of Pharaoh? How did Pharaoh treat the demand? What plagues were sent? What was threatened? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. *Taking the Lamb.* vs. 15.—When was the Passover to be observed? What was the principal thing in it? What kind of a lamb was to be chosen? What did the lamb represent? Pet. 1 : 19; John 1 : 29.

II. *Sprinkling the Blood.* vs. 6-10.—When was the lamb to be slain? What was to be done with the blood? How did this represent Christ? How was the lamb to be cooked? How was it to be eaten? What was to be done with the remnants? What do we read in I Cor. 5 : 7, 8?

III. *Saving the Firstborn.* vs. 11-14.—What was this feast to be called? What would happen while they were eating it? Whom would the Lord smite? Whom would he pass over? How would they be saved? By whose blood may we be saved? What would this day be to them? *A memorial* of what? How long were they to keep it? What is the Lord's Supper?

LESSONS.

1. Christ is the Lamb of God slain for us.
2. We may be saved by Christ's blood.
3. Only those who trust to the blood of Christ can be saved.
4. If we love the Lord Jesus, we should say so by coming to the Lord's Supper.—Compiled from the Westminster Question Book.

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