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# The Presbyterian Record.

VOL. XVII.

AUGUST, 1892.

No. 8.

## Only Five Cents Till the End of the Year.

To any who would like to place the RECORD in every family for the coming year, and who, in order to aid them in this work may wish to have a trial of it for the remainder of this year, it will be sent from August until December, for five cents, in parcels. This is only part of its cost, but it is done to enable those who may wish to introduce it, to do so at small expense.

## A History of Our Church.

Rev. Dr. Gregg is publishing a history of the Presbyterian Church in Canada from its earliest beginnings to the present time. It is now in press and will soon be issued. Advance sheets have been received. Full and clear, yet terse and compact, it will have, compressed into small compass, a complete review of the rise and progress of Presbyterianism in Canada. Cheap and of convenient size it will be "everybody's" book, and will, we trust, do much to increase the knowledge of our people regarding their own church, and consequently their attachment to it.

## One Thousand Dollars.

This is a good heading for an item when it tells of revenue coming into the Lord's treasury. The daily press states that a Kingstonian has given one thousand dollars to the Foreign Mission Fund. We mention this for a special purpose; not in laudation, for we know not who the donor may be, and the gift may be no larger than many of the dime and dollar offerings that are acknowledged in our columns every month; but to call attention to two important points. *First*, while perhaps not a larger gift proportionately than many others, it is a large sum, and is an example that rich people would do well to follow. While there are noble exceptions, yet as a rule the rich do not give so largely in proportion to their ability as do the poorer, and this is a gener-

ous example that those stewards to whom the Lord has entrusted much would do well to follow. *Secondly*—The donor is wise as well as generous in giving, if able to do so, large sums during life, rather than leaving all that is intended for the Lord's cause to be bequeathed at death; thus evangelizing the world the sooner, enjoying the blessedness of doing good, and helping to stimulate others to go and do likewise. Go to, ye rich men, your wealth is the Lord's. You are His stewards. How are you managing that wealth for Him.

## Gifts and Bequests.

While it is true that so far as is possible, men and women should do their own giving during their life time, and thus be their own executors, and not wait until they can keep it no longer, it is also true that bequests should be very much more numerous than they are.

We would call attention to two points: *First*, that giving cannot be all done during life, and *secondly*, that something of what is retained during life should be left to the Lord at death. In support of the first point be it remembered that one's property, money, or estate, is often the only means of support, and as such, must be retained while there is life to support. The second point is a proposition that needs but little proof. If God has entrusted to any, more or less of this world's goods, then, after comfortable and dutiful provision for those who may have good claim upon it, the remainder belongs to the Lord and should be returned to Him in the way of furthering His cause and helping to make the world better. It is no wonder that fortunes all left to families, and relatives who have no need of them, so often prove a curse, for they are misappropriated. They belonged to the Lord and should in some part be returned to Him. Do not forget the Lord while you are a steward. Do not neglect the return, in part at least, of your trust, when giving up your stewardship.

**Dominion Educational Association.**

The first meeting of the Dominion Educational Association, representing the twenty thousand teachers of Canada, was held at Montreal, July 5-8th. At the time of Confederation, the matter of education was left to the several provinces, and has had, thus far, neither unity nor uniformity. This association is the first attempt to bring together the educational forces of our country. The object of it is to secure, as far as may be possible, common subjects, text books and methods for the schools, and perhaps ultimately, for the universities of the Dominion, so that pupils and students who may pass from one province to another, may be able with greater advantage, to carry on their studies, and that licenses granted to teachers in any province may be good in all the other provinces. It is hoped too that the adoption by all of what is best in each, will result in a general advance in the whole system, and further that the bringing together and binding together of the teachers of the Dominion will foster a spirit of national patriotism that must tell powerfully for good upon the young of our country.

Leading educationists of the Dominion, from Nova Scotia in the East, and British Columbia on the West, from New Brunswick, Quebec, Ontario and Manitoba, were present and devoted themselves faithfully to the consideration of the best ways and means of making, through their educational system, a better people of the Canadians. High over all was kept prominent the responsibility of the teaching profession, and the grand possibilities that are within its reach for making, not merely learned machines, but for building up by their character and teaching, that which is great and noble and pure and good among the young of the land.

**The Great C. E. Convention.**

The largest religious convention ever assembled in the history of the Christian Church, that of the Christian Endeavor Societies of the world, has just been held in Madison Square, New York. There have been vast gatherings of fifteen thousand, with an overflow meeting of ten thousand. From all parts of the United States and of Canada they have come, to get what good and gain they can from association with each other, from the impulse of numbers, from the instructive and stirring addresses of leaders in the work, and from united supplication to their common Lord.

The size and enthusiasm of the gatherings should do good not only to those present but to all others. Such an exhibition of the hold that Christianity has upon the youth of our land, should cheer the hearts of the Elijahs who are getting discouraged at the prevalence of worldliness and sin, should cheer the lonely workers

who seem to see so little fruit of their labors, should stimulate the praying ones to pray with greater earnestness and faith, and the thankful ones to give thanks with more of heart and joy.

Upon the world too, the lesson should not be lost. It can understand excited multitudes gathering at political conventions, but this shows to it that in the minds of many there are issues greater far, and whether it leads the world to pause and think, it will at least compel the attention of that world to itself, and will lead it to scan more carefully the lives of Christians, to see whether this religion be a reality, and it will therefore bring upon the latter a greater responsibility to show forth Christ in daily life.

But while the inspiration received from others and the mutual pledging of many in the presence of each other to a higher standard of Christian life, should not be without its permanent results, let us never forget that so far as the quickening and strengthening of spiritual life is concerned, these large conventions are helpful only in so far as they bring us, and keep us, nearer to Christ. The emotional enthusiasm of gathered numbers, that disappears when the numbers disperse, is worse than useless. The only real lasting impulse for Christian work must come from Christ. United to Him, holding constant fellowship with Him, listening to His word as He speaks to us, holding converse with Him in prayer, "alone with God," thus receiving ever of His Spirit and His strength, we shall be made willing and strong for work. He that *abideth in Me and I in him*, the same bringeth forth much fruit.

**A Note From the American General Assembly.**

The American General Assembly that met at Portland was an Assembly of earnest practical hard working men. There were few mere theorists among them. Many of them had little of experience in Assembly work, but they knew the message that God has given them to declare to men, and they knew the only kind of message that stands them in any stead in their work. Moreover, they were men of honesty and common sense and in a very matter of fact fashion they did just what any voluntary society or association of men would naturally do with regard to foundation principles of their society, they passed heartily the following resolution at their closing session:—"The General Assembly would remind all under its care that it is a fundamental doctrine that the Old and New Testaments are the inspired and infallible Word of God. Our church holds that the inspired Word, as it came from God, is without error. The assertion of the contrary cannot but shake the confidence of the people in the sacred books. All who enter office in our church solemnly profess to receive them as the only infallible rule of faith and practice. If they change their belief on this

point, Christian honor demands that they should withdraw from our ministry. They have no right to use the pulpit or the chair of the professor for the dissemination of their errors until they are dealt with by the slow progress of discipline. But if any do so act, their Presbyteries should speedily interpose, and deal with them, for a violation of the ordination vows. The vow taken at the beginning is obligatory until the party taking it is honorably and properly released. The Assembly enjoins upon all ministers, elders, and Presbyteries to be faithful to the duty here imposed."

When we remember that the Assembly was made up of at the least its full complement of Western men, these who are in the thick of pioneer work, the resolution is all the more gratifying.

#### How to Stop the Drink Traffic.

How to stop that traffic which makes rich a few brewers and distillers, makes a living, branded with a curse, for a number of saloon keepers, and works wreck and ruin in so many homes and lives, is an all important problem. It is a question more or less constantly and prominently before almost every religious body in our land for it is one of the greatest obstacles to the gospel. Synods, assemblies, conferences and conventions, meet and make earnest speeches and pass strong resolutions against it, but it goes steadily on, doing its deadly work.

And yet, strange as it may seem, temperance electors have this matter in their own hands, and if they would but expend in the right direction, one tithe of the effort which they now put forth in other ways, they would succeed. There are but few members in Parliament who are not supported by one hundred to one thousand or more good men who would like to see the drink traffic abolished, and if such supporters or a small part of them, in each constituency, would simply tell their representatives, "We send you to do our work, and you will please pass a Prohibitory liquor law or we will henceforth throw all our influence against you, such a law would be passed without delay. The trouble is that there are so many, who, while they may petition and remonstrate, will, when it comes to a vote, support their party whatever it may do. There are enough temperance men in every constituency to hold well the balance of power and if these were to take a firm stand, the candidates of both parties would, in self-defence, be compelled to adopt Prohibition, and then, this point secured, the voters would be left free to support whichever party they might prefer, and if in any case promises made were broken, let a prompt lesson be given that would not soon be forgotten. Let it be seen that temperance voters know how to keep pledges, if candidates do not, and one such lesson would suffice.

It is sometimes said that Prohibition from either of the existing parties is hopeless. This is true only in so far as temperance electors by their trifling make it so. Temperance men can have far more influence in holding the balance of power between existing parties, and compelling both to support such a measure, than by withdrawing from both; and the simple, firm, demand upon their representatives in Parliament of straight Prohibition, would speedily bring about the desired result. If our temperance people would make known, not merely their *wish*, but their *will*, to their representatives during the present summer, in no uncertain terms, next session of Parliament would see the long wished for, looked for, prayed for, law, become a blessed reality.

Moral training and moral suasion have their place. Let them not be neglected. Prohibition will be an empty name without them. But while we train the young in the principles of abstinence, and persuade the old to be men and not beasts, to do right and not wrong, yet, just as we train and persuade to honesty and yet must have laws against theft, so with all our training we must have laws to protect our communities from those whose only aim is gain, and who shrink not from ruining their fellow-men by strong drink, to make that gain.

#### Corruption in Political Life.

One recommendation in the report on the State of Religion which was heartily adopted by the Assembly was as follows:—

"That all the members of the church be exhorted to adhere to the principles of truth and righteousness in political life, and to show by their deeds that they hate the sins of bribery and corruption."

Here, as with the drink traffic, Christian people have in their own hands the remedy for this crying evil. Did all the members of the church but show by their deeds that they hate bribery and corruption, both in their own party and that to which they are opposed, the evil would soon cease. Let every church member show by his *deeds* that he will have nothing to do with bribing, either individuals, districts, counties, or provinces, and political corruption would become unknown. The trouble is that even Christian people often realize to but a small extent, the evil of this sin. A political conscience seems to a great extent wanting. Men who are honorable in other things will allow the manhood of their county to be a thing of barter, and the God given right of self government to be sold for a mess of pottage. Let us hope that the injunction of the Assembly will not be lost upon those to whom it is addressed, the members of the church, those who profess to be Christ's.

## Our Home Work.

**More Notes Wanted** Thanks to those who have kindly responded to our request for news from the Home Field. Will not others follow their example. The church needs to know what is doing, and what is being done in the outposts, and the only way she can know is for those who work there to tell her, and the only medium through which the whole church can be reached is the RECORD.

There are two bodies of workers upon whom rests the chief responsibility for the state of the Home Mission Fund, viz the ministers in the older parts of the Church and missionaries in the Home Mission Fields. The part of the former is to keep before their congregations their duty to this great work, that of the latter is to furnish information, and if either of these fail in doing their part, the work must suffer. More knowledge supplied means more money given. This in turn means more laborers sent out, more stations supplied with the gospel, a higher tone of morality and consequent prosperity in the frontier settlements, a more rapidly growing church, more men, women and children saved from sin; more honor to Christ. Come on brethren in the Home Mission Field, consider your duty in this regard. Please send facts, incidents, statistics, short as you like, even to a sentence on a post card if it but carry an idea in it.

### Collection for French Evangelization.

Sabbath, July 31st, being the day appointed by the General Assembly for the annual collection in aid of French Evangelization, it is hoped that a liberal response will be made. The work is great, is greatly needed, and is making progress.

### Should We Evangelize the French.

Sometimes a voice is heard objecting to this work on the ground that these people have now a religion, that we should not disturb them nor arouse antagonism. To this a sufficient reply is the words of the Master, "Go ye into *all* the world and preach the gospel to *every* creature." Where we find men without the word of God in their own tongue, that they can read and understand, we are bound to give them that word. There is no compulsion to make them accept it. All that we do is to go to them in love and tell them what we know of the way of peace. If they do not choose to listen, all well; if, hearing, they prefer their own system, they are free to follow it.

Further, if they think that they have the way of life, and that those outside the Catholic Church must perish, it is their privilege and duty to tell to all others that good news. If a Romanist with a loving heart, pitying my delusion, tells me I am wrong and offers me the

safety of his system, I do not hate the man for his loving interest in me. I thank him for it though I do not accept his offer. And if I have found safety and peace through simple trust in Christ, and if in pity for those who trust to other things in which there is no salvation, I go to them and tell them of the peace that I have, there should be no ill feeling against me, nor would there be, if the people were left to themselves. Generous, gallant, and open hearted, none respond more readily to kindness and good will than do the French. But if, owing to false leading, and misrepresentation, they resent this effort to do them good, should I on that account leave them in their blindness to perish? Is it Christlike so to do? Should I not rather in obedience to Him, and in His spirit, show my compassion in seeking to lead them out of darkness into light in aiming to conquer by love and by the story of that love that subdues civilized and savage alike and lifts our earth to heaven.

If aught of human consideration could add to the obligation of the Divine command, and the mute cry of souls hungering for the Bread of Life, the fact that they are our fellow citizens and also that the well being of our country depends upon their freedom and independence in civil matters, should be an added incentive to the earnest and faithful prosecution of this difficult but blessed work.

### Progress in French Work.

One feature of progress in connection with French Evangelization, which, while it cannot be reckoned by units and tens, nor shown in statistical tables, which is perhaps but little seen or known by the church at large, but very apparent to those engaged in the work, is the breaking down of that prejudice which is one great obstacle in the way of giving the gospel to our French fellow countrymen. While there is yet much of unreasoning bigotry and hate, yet it is gradually being replaced by a spirit of good will and inquiry. As in Foreign Missions, much of the earlier labor is foundation work, digging through the prejudice and bigotry of the people, getting down to the bed rock of their good will, making them realize that one loves them, is laboring simply for their good; and is offering that which will do them good, so is it in French work, and in many cases where progress cannot be measured by converts that progress is none the less real, consisting as it does in the changed attitude of the French people toward the gospel and those who bear it. Let the work be supported and prosecuted, faithfully, patiently and prayerfully, and days to come will see among that grand people a grand church, that will do what no other power can do, in dispelling the racial antagonisms that threaten our country and in binding into one the provinces and peoples of our wide Dominion.

**A College  
Seventy-five  
Years Old.**

The simple opening sentence of the last report of the Senate of the Presbyterian College, Halifax, is very suggestive to one acquainted with the history of our church. It is as follows:—"The Session—the *Seventy-fifth* since the inception of this college, \* \* \* was opened on the 4th November with a lecture by Dr. Currie, in which he sketched the progress of Theological Education in the Synod of the Maritime Provinces down to the present time." Seventy-five years in our young country is a long record. This is by far the oldest of our colleges, and the value of its work to the church, both within and beyond the Maritime Synod cannot be computed.

It is a cause of joy and thankfulness that in its age, this grand old institution is sharing in the vigor and expansion that characterizes its younger sisters, for the report goes on to say that: "in the past *seventeen years* we have acquired and enlarged a commodious building. The endowment fund has been greatly increased. The annual collections by congregations have been doubled. Formerly about one-third of the congregations made collections for the college; now nearly all make the annual collection. Then the contributions to the Bursary Fund were \$76.00; now they average \$400.00 per annum. Then the Bursary Fund had an endowment of \$1,200.00; now it has an endowment of \$10,500.00."

As does the natural sun, the light of Presbyterian Theological Education began in Nova Scotia, to shine for Canada. Travelling westward it rose at length on the prairie region. It will perhaps, at no distant day, at the bidding of wealthy Columbians, cross the Rockies and shine from the new centre of a Presbyterian College in Vancouver; and when the Columbia College shall have become a reality, and the perfect number of seven light bearers shall span the continent, may that grand old Pharos tower on the Atlantic shore, with the new one on the Pacific, and all between, with lustre undimmed by any shadow of negative unbelief, illumine with Gospel light our own broad land and shine far into the regions beyond.

**Augmen-  
tation in  
the East.**

While owing to heavy demands in extension of the work, the Foreign Mission Fund in the East shows a considerable deficit, which, however, that hearty missionary people of the Maritime Synod will not suffer long to remain, the home work in all its departments is in a good position. The Committee on Augmentation in reporting to the Assembly say that they "look back upon the year closed with feelings of pleasure and gratitude at the work accomplished. Fifty-one congregations were aided to the amount of \$8,058.79. The receipts were \$8,738.67. Expenses \$414.70, which, with grants, made a total expenditure of \$8,473.49, leaving an excess of in-

come for the year of \$265.18, and bringing up the working balance on hand to \$3,483.62.

The Committee requested the Assembly that, as in former years, permission be granted the Committee to deal at the autumn meeting with the seven deferred applications, as well as with any new ones that in the meantime may arise. For these cases \$1,300 may be needed; which, in addition to the grants already made and necessary expenses, will aggregate about \$9,000 that will be required next year. The Committee confidently believes, judging from past experience, that the friends of the cause will cheerfully supply this amount.

**AUGMENTATION IN THE NORTH-WEST.**

BY REV. DR. ROBERTSON.

THE augmented congregations in the Synod of Manitoba and the North-West Territories made a more decided advance last year than any year since the Synod was organized.

In April of 1891 there were 24 congregations on the Augmented List, and during the year 13 more were added. Nine congregations, however, became self-sustaining, relieving the Fund of \$1,525 of an annual charge, and thus the year 1892-3 begins with 23 congregations on the list, all being in a healthy state, and, with two exceptions, having made gratifying progress during the year. Of the congregations that became self-sustaining, two belonged to the Presbytery of Winnipeg, three to Rock Lake and four to Brandon. Of the congregations still on the list, five belong to Winnipeg, one to Rock Lake, eight to Brandon, four to Minnedosa, five to Regina, two to Calgary and three to Columbia.

The number of stations connected with these congregations is 67, churches 33, and manses 9. The families number 1,287, the young people not connected with these families, 285; and the communicants, 1,811. The people promise for the support of their pastors, \$20,350, allowing \$100, the value of a manse for a year, or at the rate of \$11.17 per communicant. The amount promised from the Augmentation Fund is \$5,625, or at the rate of \$200.90 per congregation. The average last year was \$227.50, and the preceding year \$241.66. In view of the higher salary promised in the West, owing to the higher cost of living there, grants will be seen to be very moderate.

It should be stated in order that this Fund may the better command the hearty support of the whole Church, that it has been of great service in helping forward the cause of Presbyterianism in North-Western Canada. Over thirty congregations have been helped already towards self-support in the North-West through this Fund, and a number more will follow in a few years. That it is truly a Home Mission Fund with us will be seen when it is borne in mind that outposts like Edmonton and Prince Albert, Kamloops and Chilliwack share in its bounty. This Fund helps many a congregation to support a pastor that without its help could not secure a pastor at all.

## FRENCH EVANGELIZATION.

The General Assembly annually appoints certain Sabbaths on which special collections are to be made on behalf of the schemes of the Church.

The first of these, this year, is in behalf of French Evangelization, which is appointed to be taken on Sabbath 31st July in all Congregations and Missions throughout the Church. A copy of the Annual Report of the Board has been mailed to every Minister and Missionary and also to Sabbath School Superintendants addressed to the care of their Minister.

It is of great importance that our people be kept well informed of what is being done by the Church in connection with her Missionary enterprises and there is no better way of doing this than by each Minister giving his Congregation from the pulpit on the Lord's day a summary of the reports of the several Mission Committees. The Report of the Board of French Evangelization is most interesting and encouraging giving as it does information regarding colportage work and Mission Day Schools as well as regards the various Congregations under the care of the Board.

During the past year thirteen Colporteurs were employed in the French settlements, chiefly of the Province of Quebec. They report the people more accessible. By these Colporteurs forty thousand homes were visited and some twenty eight thousand religious Tracts, Magazines and Scriptures distributed. Who can estimate the result of this seed sowing? Some thirty seven Mission Day Schools have been fostered by the Board. Ten of these are now self-supporting. The others are helped to a quarter or less extent by the Board, who appoint the teachers and make grants towards their salaries. Of the pupils attending these schools three hundred and sixty five are the children of Roman Catholic parents. But for the schools of the Board about eight hundred children would be growing up in ignorance, who are now receiving a good education, as well as being taught the word of God.

At the Central Mission Schools at Pointe aux Trembles, there were last session one hundred and eighty eight resident French pupils, more than one half of whom were from Roman Catholic homes. Upwards of sixty of last years pupils were Church members, twenty of them having given their hearts to Christ and united with the Church in March last.

It is scarcely possible to overestimate the influence for good of the Pointe aux Trembles Schools. To give but one illustration:—Last Session two or three of the pupils were from Roman Catholic homes in Chambly. They went home in the end of April and took with them the Gospel, and made it known to friends and neighbours. A few weeks since an application came from the people for a Missionary and within

the past fortnight a Mission Day School has been opened by the Missionary, with an attendance of about twenty French Roman Catholic boys and girls.

The Pointe aux Trembles Schools are closed during the Summer months. One of the teachers immediately on the close of the Schools in May opened a school in St. Johns, where there never before was a French Protestant School, and already he has upwards of twenty pupils.

In connection with the Rev. R. P. Duclos' Church in the East end of Montreal there is a School building with desks &c for forty scholars. Such is the desire on the part of many of the people to have their children educated that the School is filled to overflowing, the average attendance in June being fifty. Thus the work progresses among the young.

The Board have been greatly helped in this department of their operations by many of the Sabbath Schools throughout the Church, who have sent liberal contributions. Last year \$8,588 was contributed by three hundred and sixty seven schools. There are upwards of two thousand Sabbath Schools in the Presbyterian Church in Canada. Were every one of these to send a contribution, there would be no difficulty in raising the \$18,000 required to carry on the Mission School department of the Board's work. Will not all Sabbath School Superintendents give to their schools a summary of the Report which has been mailed to them and take up a special contribution in behalf of this Christ-like and patriotic work.

Besides the Schools and Colportage there are ninety five preaching stations under the Board with nine hundred and forty two avowedly Protestant families in addition to large numbers of Roman Catholic families attending the services and more or less under the influence of the truth.

It is hoped that the response to the Boards' appeal this year may be such as to warrant a great expansion of the work in the opening up of many new Mission Schools and Preaching Stations.

R. H. W.

COLIGNY COLLEGE:—An appeal was issued by means of a fly-sheet in the RECORD, two months ago, on behalf of the buildings of Coligny College, Ottawa. The buildings were purchased, three years ago, by order of the General Assembly, the money being borrowed for the purpose. The present indebtedness is a little over twenty-two thousand dollars, the interest on which is an annual tax too heavy for the income of the school to pay. The institution is proving a marked success, and bids fair to become an increasing power for good, were this indebtedness removed or largely reduced; and it is earnestly hoped that the congregations of the Church and the friends of the work may promptly forward contributions to Rev. Robert H. Warden, Dominion Square, Montreal. The staff of teachers is thoroughly efficient, and parents may with every confidence send their daughters to Coligny College to be educated. The terms are very moderate and special rates are made for the daughters of our ministers. Circulars can be obtained on addressing Dr. Warden, to whom applications for admission next session should be sent without delay.

R. H. W.

### TEMPERANCE ORGANIZATIONS WITHIN THE CHURCH.

The last General Assembly adopted the following resolution :

That this Assembly approves generally of the Plan of Organization, (submitted by the Committee on Temperance) "and recommends it as a simple and practical plan for doing effective Temperance work within the Church."

This plan, as far as it applies to Congregations, is as follows :

1. Each Session is recommended to appoint a Committee on Temperance, whose objects shall be to co-operate with the Assembly's Committee ; to direct Temperance work in the Congregation ; to take the oversight of other Committees on Temperance, or Temperance Societies in the congregation ; to encourage the signing of the pledge, and the circulation of Temperance literature ; to advance, in every proper way available, the cause of Total Abstinence and Prohibition ; to give, at the close of each year, to the Session and congregation a report of the work under its care.

2. Each Sabbath school is recommended to appoint a Committee on Temperance, whose objects shall be to co-operate with the Session ; to interest the school in Temperance work ; to give prominence to the Quarterly Temperance Lesson ; to secure the signature of every member of the school to the pledge ; to have the Temperance Exercise furnished by the Assembly's Committee used occasionally in the school ; to organize and conduct, where advisable, a "Presbyterian Children's Temperance Band ;" and, at the close of each year, to report to the Session the state of the work under its care.

3. Each Christian Endeavour Society is recommended to have a Committee on Temperance, whose objects shall be to co-operate with the Session ; to interest the members of the Society in Temperance work, and secure their signatures to the pledge ; to circulate Temperance literature ; to hold occasional public Temperance meetings, at which suitable addresses or lectures shall be given ; and, at the close of each year, to report its work to the Session.

4. It is also recommended that where it is thought desirable, a Presbyterian Woman's Committee on Temperance be organized, whose objects shall be to co-operate with the Session ; to promote instruction on Temperance in the family ; to banish the wine cup from the social circle ; and to do all possible to strengthen the Temperance sentiment in the family and social life of the congregation and community ; and, at the close of the year, to report its work to the Session.

The Report says :—This plan is in no way binding, but is suggestive, and is furnished as a useful guide for organized work in any congregations, that may desire such help. At the same

time it is recommended to all as a simple practical plan for doing good work without multiplying societies. It aims at using forces we already have, with very little extra machinery, thus largely overcoming the objection many have to increasing the number of different societies in the Church.

As much, or as little, as may be desired, can be adopted. Any S. School or Christian Endeavour Society may adopt the second clause, even if nothing more is done in the congregation. I beg to suggest, however, to Sessions the advisability of carefully considering the whole matter, and, either by Committee, or, as a whole, encouraging the immediate completion of the organization in their S. Schools, C. E. Societies, and when practicable among the women.

The Sessions of our Church should take a leading and active part in this sphere of Church work—especially as the Assembly has approved and recommended a plan for carrying on such work in a simple and practical way.

The first question to be sent down to Sessions this year is :—

Has the Plan of Organization, for Temperance work in the Church, recommended by the last General Assembly been adopted in your congregation ? If adopted, What has been done ? and with what results ? If not adopted, What Temperance work has been done in your Church during the year ?

I trust all Sessions may be able to report some definite work either in the line of this plan, or in some other way.

The Committee approved of a Sabbath School exercise on Temperance, prepared by the Convener. It is now ready for circulation. Forms of Constitutions and By-Laws, for the different Committees are also ready ; as well, Pledge Cards, and Pledge Books. The pledge will also be furnished on gummed paper suitable for pasting on the inside cover of Bibles or other books. The Pledge Books are for keeping records of those who sign the pledge cards, etc. Send 10 cents for samples of books and cards. All the above have been specially prepared for our own Church, and can be supplied cheaply, and I would like to be able to give them without charge to many Congregations. I desire also to extend the circulation of the Reports on Temperance beyond the three copies of Assembly notes for each Session, but this requires money.

The Assembly authorized the Committee on Temperance to solicit contributions to enable us to carry on the work, and I feel confident that friends will not disappoint us.

Let the work be taken hold of with a will, and our Church kept in the front rank on these great questions of Temperance and Prohibition. Let us trust in God, and be faithful.

D. STILES FRAZER,  
Convener.

UPPER STEWIACKE, N. S., 8th July, 1892.

## WORK IN THE NORTH-WEST FOR THE YEAR 1891-92.

BY REV. DR. ROBERTSON.

THE volume of immigration is larger this spring than for years, and should the crops turn out well this season it is sure to increase. In two months 9,000 souls are said to have entered the country by the C. P. R. alone. Land commissioners report that sales this spring have been double or treble those of any previous spring, and the rush to certain districts has been such that facilities for locating settlers have been overtaxed. Of the newcomers a large proportion are from Ontario, a few from the sea Provinces, and a considerable contingent from Britain and the continent of Europe. From Dakota, Canadians, who settled there years ago, are returning like Naomi from the land of Moab. That they went out full and are coming back empty is no fault of theirs. They are welcome.

The wonderful discoveries of silver in the Kootenay Lake country have attracted a large number of miners from Montana, Idaho and Washington, and, if half of what is told is true, we may expect several important cities to spring up in that region. The British Columbia Government is now arranging to locate Scottish crofters on the west coast of Vancouver Island to develop the deep-sea fishing. Since these people largely belong to our Church, we must be prepared to provide them with the means of grace.

The Roman Catholic Church is endeavoring to plant colonies of her own people, from Quebec and the New England States, in Manitoba and the North-West, and so recover lost political power. She has hitherto met with but indifferent success. Very few Irish Roman Catholics come to the West.

The Indian population decreased in the Territories 7,450 in five years, and is fast dying out. In 10 years the population in Manitoba increased 145 per cent., and in the Territories 164, notwithstanding the large decrease of the Indian population.

### MORMONS.

There is a settlement of Mormons established near the American boundary, south of Lethbridge. They gave pledges to the Dominion Government that they would not violate the laws of Canada in the matter of marriage. Many of these people are ignorant, and hence become the victims of shrewd men. The settlement is increasing, is prospering, and likely to be joined by others. Should they be left to multiply and spread without any effort being made to evangelize them? A mission might be difficult to establish and maintain, but, if we are to judge from the experience of the American Church, there is no doubt about the ultimate success of such an effort.

### UNDESIRABLE IMMIGRANTS.

Philanthropic societies in Britain deport a number of children and youths to Manitoba and the West. Many of these are the offspring of criminals and paupers, and not by any means desirable accessions to our population. In this case it is much more blessed to give than to receive. This immigration should be regulated or stopped.

### RELIGIOUS BELIEF OF THE IMMIGRANTS.

In belief the great majority of the settlers coming from Britain and Eastern Canada are Protestants. The colonists from the continent of Europe for the most part belong to the Reformed and Lutheran Churches. Taking the immigrants as a whole the great preponderance is Protestant. From Catholic Ireland and Europe few seek homes with us. As in the past, a considerable proportion of the new-comers are Presbyterians, and we have no more thrifty settlers than those who were reared on oatmeal and the shorter catechism.

Our duty to provide for the children is evident, but what about the foreigners that come to sojourn among us? The German and Hungarian, the Icelander and Scandinavian, are sturdy Protestants. The boast of catholicity on our part should be exemplified in caring for those who are not otherwise provided for, whatever their nationality or faith. The lack of an adequate revenue prevented us from undertaking this work in the past; the time, however, has come for broadening the scope of our work, and so showing that Presbyterianism is not a creed of race or locality, but adapted for all nationalities and races. It stands high in the estimation of Western people for its energy and adaptability; let us shew them its catholicity!

### WHERE ARE THE IMMIGRANTS SETTLING?

These incomers are finding homes in large numbers in the Province of Manitoba, and in parts of the North-West previously settled. They prize the advantages of churches and schools and nearness to railways, and, hence, many of them are purchasing railway lands instead of settling on free grant lands that may be some distance at present from any railway. The railway built to the Souris coal fields sent thousands into South-Western Manitoba and South-Eastern Assiniboia. The railways extending northward from Regina and Calgary have caused an influx this spring into the Saskatchewan Valley; and it is likely that from Edmonton there will be an overflow shortly into the Peace River country. The railway built south from Sicamous, in B. C., has opened up the O'Kanagan Valley, where the Earl of Aberdeen lately purchased 14,000 acres of land for \$250,000. He is to settle Scottish farmers on his lands, and, judging from the fertility of the soil and the excellence of the climate, his venture is likely to prove successful. The lands

between Calgary and Edmonton (200 miles apart) are being occupied, and the construction of the railway to Macleod will fill up the 100 mile stretch between Calgary and Macleod. It is to be regretted that we have not missionaries at many of these points to welcome settlers. We follow when we should accompany or precede.

#### DANGERS OF IMMIGRATION.

These movements of population are always accompanied with more or less risk. The religious habits of many of the people who come to us are largely the result of their surroundings and associations. When surroundings are changed; when former associates are left behind; when boat and railway travel prevent the proper observance of the Sabbath, and there is no minister of religion to welcome the new-comers, or care for those who are strangers in a strange land, when, for weeks, months, or even years, there is neither minister nor sanctuary, what wonder if in some hearts the flickering light goes out?

Christianity has suffered irreparable losses in the United States by early neglect; and Western Canada has not entirely escaped. The gambler, the rum-seller, and the strange woman travel by fast express—the church by slow stage. When the church arrives she finds saloons, gambling hells and worse places in full blast, and largely controlled by bilks. We have suffered comparatively little, so far, east of the Rockies because of the class of settlers coming to us, but success in mining districts means an influx of many undesirable citizens, and we must govern ourselves accordingly. The missionary should accompany the settler, not follow him afar off.

#### LIQUOR LEGISLATION.

Since the last report some changes have taken place in reference to liquor laws. Up to the beginning of this year Prohibition was the law, although not by any means the practice, in the North-West. Through permits issued by the Lieut.-Governor, the admission of beer with four per cent. of alcohol, and other violations of the spirit, if not the letter of the law, the people became dissatisfied, and the Legislature, at its recent meeting, passed what may be called a species of high license law. We believe this to be a step backward, but it is yet too early to pronounce on the merits of the new departure. It almost looked as if the authorities conspired with liquor men to make Prohibition a failure, and so secure a change.

In British Columbia a law came in force on the first of January, closing all beer rooms and saloons from 11 o'clock Saturday night till 1 o'clock Monday morning. This is a step in the right direction, and much credit is due to the Premier for the change. Efforts were made to evade the provisions of the Act, but the courts promptly gave decisions favorable to a strict interpretation of the new legislation. With the

British Columbian's loyal submission to law, the decision of the courts will regulate his conduct. This law will be an unspeakable boon in mining towns.

The Government of Manitoba is going to take a plebiscite on the question of Total Prohibition this summer, and a majority is likely to pronounce in favor of the measure.

#### SCHOOL LEGISLATION.

The Government of Manitoba has appealed the school case to the British Privy Council. Other aspects of the school question have since been before the courts in Manitoba, and from judgments rendered it would appear that if the Province cannot establish exclusively public schools, neither can it be compelled to support exclusively sectarian schools.

The following motion was passed "almost unanimously" by the Synod of Manitoba and the North-West Territories at its meeting last November:—

"Forasmuch as the Synod, at its meeting in Portage la Prairie in May, 1890, declared in favor of unifying the Public School System, and inasmuch as difficulties have arisen in carrying out what is believed to be the desire of a large majority of the people of Manitoba, the Synod expresses the hope that every reasonable means may be used to test the legality of the Act passed by the Legislature, by taking the matter before the Privy Council of the Empire.

"The Synod also supports what it believes to be the decided desire of the people of the North-West Territories, to have the right to decide what system of public school education they shall adopt.

"And, further, the Synod declares its opinion that no system of public school education can be permanent or satisfactory to the people of Western Canada which confers on any one Church rights superior to those enjoyed by any other Church."

#### WORK OF THE CHURCHES.

The Roman Catholic Church, in a commendable way, provides for her people, however remote the settlement from civilization; and manages to procure a pastor who can speak to the people in their language.

The Anglican Church employs a large number of missionaries among the Indians, and devotes much attention to the incoming settlers. Ritualistic practices, however, in the Qu'Appelle and Alberta dioceses have disturbed the harmony of several of the congregations, and alienated the sympathies of not a few sturdy Protestants. The West is not congenial soil for the practice or propagation of ritualism.

The Methodist Church is extending her work, as she did in the early days in Ontario. Since the General missionary Committee met in Winnipeg, after the date of our own General Assembly

there, the Methodist Church has been much more energetic in the prosecution of Western work than before. Larger appropriations of money have been made and a better class of missionaries appointed. She fully realizes the importance of the West to the Church.

Of recent years the Baptist Church has been more active. Her missions are mostly started where other Churches have been laboring for years, and, since the Baptists in the West are not numerous, success can only be secured by separations from other denominations. In a sparsely settled country like Western Canada the undue multiplication of weak religious organizations is to be deprecated.

The Congregational Church has very few ministers west of Lake Superior, and is doing nothing to advance purely mission work.

The Lutheran Church has organized several congregations among the Scandinavians and Icelanders, but that Church is incapable of overtaking the wants of its scattered children. It lacks financial backing.

Although the work of the Presbyterian Church among the Indian population is less than that of the Roman, Anglican and Methodist Churches, yet it exceeds that of any other Church among the white settlers. This was to have been expected when so large a proportion of the population belongs to our Church.

In Southern Manitoba, between the Red River and the Pembina Mountain, and also on the east side of the Red River back of Niverville, are found a large number of Mennonites. They keep to themselves, but judging from what one hears in travelling through their villages, vital godliness is not so prevalent as is desirable. Without a competent person speaking their own language nothing could be done; and correspondence with ministers of our Church in New York and Princeton revealed the fact that a suitable German-speaking missionary was difficult to procure.

#### WHAT SHALL BE THE RESULT.

Western Canada is of vast extent, has vast and varied resources, is capable of supporting a large population, is attracting population from all quarters, and the first duty of Canadians should be to provide the new comers with educational and religious institutions. People are plastic now, they shall take a set in a few years. In 100 years Christianity has increased its numbers from 200,000,000 to 450,000,000. Where did the additional 250,000,000 come from? From heathenism, 3,000,000; from internal growth, 247,000,000. The colonization of America, Australia, etc., has helped largely to make the change. North America in a 100 years is likely to have a population equal to the present population of China. What shall be its character? That largely depends on what is done for the people now.

#### STATEMENT OF PROGRESS FOR THE YEAR 1891.

The past year has, on the whole, been one of

the most successful in the history of our work. Several causes contributed to this result. The crop in Manitoba and the North-West was large, and better facilities for marketing it obtained than in any previous year. There was quite an influx of settlers of a good class, and, as before stated, they located in districts already located, where they could enjoy the advantages of schools and churches and be near railways. By this means existing church organizations were strengthened, and it became easier to provide for the spiritual wants of the new comers. A considerable number of ordained missionaries were given at a large number of points during the whole year. Above all, the presence of the Spirit of God was felt among our people, resulting in a quickened spiritual life and the accession of a number of valuable people to the membership of the Church.

#### EXTENT OF WORK.

All the mission fields previously occupied, with two exceptions, received supply, and these are provided with missionaries this spring. There was also a considerable extension of work into new districts, and the fuller supply of districts previously occupied. It must, however, be stated that in the whole Cariboo district, where incomplete census returns show that there are about 5,000 people, we have not a single missionary, although a number of the children of the Church are known to be settled there. Nor has the Church any missionary beyond Edmonton, although a number of our people, formerly in the employment of the H. B. Co., are known to have settled on the Peace and other northern rivers. The Roman Catholic Church maintains missions 1,800 miles beyond Edmonton, and takes good care to provide for her people whatever their location or language.

The progress of many of our missions is frequently arrested owing to the intermittent nature of our supply of many fields, the wide districts in which some missionaries are obliged to labour, and the employment of men without experience and without the requisite training for the work. In a distance of 200 miles between Edmonton and Calgary we had but one missionary. One student is struggling this season to cover the 200 miles between Golden and the American, and another is learning how to spread himself over a field eighty-five miles long by thirty-five miles wide. This looks like one man trying to farm a whole section of land (640 acres).

#### STATISTICS.

At the meeting of the Home Mission Committee in March, 1891, there was 132 missions on the list. Several other fields were occupied during the season, so that, including the missions advanced to the status of congregations, 146 missions were supplied. Sixteen of these are congregations, two—railway missions—no longer call for our care, and some others are temporarily

connected with other missions to effect a saving of men and means. This spring we begin with 137 missions containing 515 stations on the list, with the prospect of an increase in the near future. In the missions supplied last year twenty-six churches and seven manse were built.

CHURCH AND MANSE FUND.

The Church and Manse Board rendered good service in providing ministers and congregations with homes. Judging by the acknowledgements in the *Record*, the Fund gets no collections from congregations, and is seldom remembered in the wills of the wealthy. During the last ten years the Fund has helped to build 200 churches and manses, and never were the calls on its aid so numerous as this spring.

SABBATH SCHOOLS.

Considerable attention was paid to the organization and efficient maintenance of Sabbath Schools. The importance of this department of work is accentuated in the West, from the fact that family worship, with the instruction of the children, is not so prevalent as in the East. Schools in Ontario generously send books and papers, and thus, in no small degree, contribute to the success of our schools. The Upper Canada Tract Society has given valuable help to new districts by allowing a liberal discount on library books. The Sabbath schools in Winnipeg, Port Arthur and Portage la Prairie give us, in addition to books and papers, large financial aid. It is estimated that in summer at least 14,000 attend our Sabbath schools and Bible classes.

DISPENSING OF SACRAMENTS.

Arrangements are made from time to time to have the sacraments of the Church dispensed in all our missions. Communion rolls and baptismal registers are provided, so that the affairs of the mission may be kept in order from the outset. People are desirous of having their children in visible connection with the Church, and it is gratifying to report that a large number of the young men of the West have made profession of faith in Jesus Christ.

STATE OF RELIGION.

It is difficult to report with much confidence on the state of religion in so large a Synod as that of Manitoba and the North-West. There are indications, however, that lead one to report favourably. In all the country between Lake Superior and the Rockies the Sabbath is well kept, and in British Columbia an improvement is noticeable. The attendance on Sabbath and week-day services is general and regular on the part of parents and children. The accessions to the communion roll are large. There is a good deal of activity in the erection of churches and manses, and for this object as well as for the support of their pastors, the people give generously. There is a healthy temperance sentiment;

and sessions are seldom called on to exercise discipline.

It is to be feared, however, that family worship is not general. In a new country, where opportunities of acquiring property are frequent, a worldly spirit is apt to take possession of many to the lowering of their spiritual life. British Columbia suffered because of early neglect and abnormal conditions, but there has been a decided improvement recently. The presence of the Indian in the North-West, and of the heathen Chinaman in British Columbia, in different ways helped to lower the moral tone.

COMPARISON.

It will be of interest to compare the strength of the Church this year with the returns of previous years. This statement, however, is only an approximation, for it seems almost impossible to get complete returns. One man reckons as Presbyterian families only those in which husband and wife belong to our Church; another, where either belongs, is willing to reckon one-half. One man rigidly excludes all but avowed Presbyterians, another includes those attending Presbyterian services and no other, although not in the membership of the Church by profession. With these explanations here are the figures:—

	1884.	1891.	1892.
Self sustaining Congregations .....	5	31	43
Augmented .....	10	24	28
Missions .....	51	152	137
Preaching Stations .....	254	611	667
Families .....	2,938	7,882	9,367
Single Persons .....	.....	3,023	3,333
Communicants (white) .....	3,783	11,022	13,030
Churches .....	53	161	199
Manses .....	14	8	49
Ministers, Professors & Missionaries	69	201	214
Indian Missionaries and Teachers .....	8	22	31
Total Employees of the Church .....	77	223	245
No. of these ordained .....	62	107	135
No. not ordained .....	15	116	110

“Standing in front of the noble cathedral of Cologne, a lady overheard some one behind her say, “Didn’t we do a fine piece of work here?” Turning quickly she saw that the speaker was a man in the plainest of working clothes, and on a sudden impulse she said to him, “Pray, what did you do about it?” “Oh, I mixed the mortar for two years across the street,” was his reply. The tourist thought the little incident droll enough to be worth remembering. But it has its serious side, and viewed from that side it teaches a helpful lesson. Let those of us who seem to have only very humble work realize that by each one doing what his hand findeth to do, is our great time work carried daily towards its grand consummation.

The honor that a man puts into his work is the source which makes his work honorable.

## Our Foreign Missions.

### Come Over and Help Us.

Rev. Norman Russell in his last letter to the RECORD says: "I have no doubt about it that could the dear sympathetic hearts of our Canadian people get one good look at the ignorance, the misery, and especially the awful hopelessness of life in India, a great wave of pity and a mighty effort for redress would surge throughout the length and breadth of the church." To give the church that "good look," the RECORD exists. It reaches out with one hand to the missionary, with the other to the church. It brings them together. It enables the missionary to show the church what he sees of that ignorance and misery. Come brother missionaries, I have not a letter of any kind either direct or indirect for this issue of the RECORD. All I can get is gathered from the Foreign Mission Report. The church cannot go to India or China or the islands of the sea, to learn of that misery. All that she can ever know of it she must learn through her agents. That wave of pity that will fill the mission treasuries depends upon her knowledge. That knowledge depends upon you, dear brethren. Let us see what you see from day to day, and hear what you hear, that we may know the ignorance and misery and hopelessness and provide for its relief.

### Letters that have come.

Since the above was in type a letter has been received from Rev. K. J. Grant.

This is our eighth issue during this year. For eight months the RECORD has been trying to collect and spread throughout the church knowledge of our foreign work, and it wishes here to thank all the missionaries from whom it has received anything. The list is as follows: Dr. Morton, two letters; Rev. K. J. Grant, two letters; Mrs. Morton, two letters; Revs. H. A. Robertson, J. Annand, J. Goforth, D. McGillivray, Norman Russell, and Miss Blackadder, one letter each. In addition thanks are due to Rev. E. A. McCurdy and Mrs. Merriman, both of Trinidad, and both deeply interested in our missions, for their correspondence.

Through the kindness of the convener of the F. M. Committee, and friends of the missionaries, we have been able to give a number of official and private letters, while several have been reprinted from other papers, but it is hoped that our readers will soon enjoy and profit by the jottings of a much more extended list of direct correspondents. The RECORD is the only medium through which practically the whole church can be reached and by which can be kept in touch with the wants, the work and the workers of the foreign harvest field.

Three of the above were for the *Children's Record*. Welcome all.

### Foreign Mission Secretary.

"Great expectations" would be a fitting motto over the office door of Rev. R. P. MacKay, who has just been appointed by the General Assembly as permanent secretary of the F. M. Com., Western Division. For two or three years such an appointment has been urged, both in church courts and through the press, chiefly on the ground of the impetus that it would give to missions. He would write to the missionaries, giving them wise and encouraging direction and council, would manage at home the official work of the committee, would travel the country and stir up the churches, in short, he would do what no three men could do.

Now that the appointment has been made, let none be disappointed if no great change takes place in the Foreign Mission work of our church. Owing to the very careful and faithful, and to a large extent, gratuitous, labor, which has been performed in the past by those in charge of it, our Foreign Mission work has been managed most efficiently, and the new secretary in order to maintain that efficiency will have small time and strength to devote to visitation. Let none complain if he be unable to respond to one tithe of the demands that may be made upon him for missionary meetings and services. Upon the ministers themselves, now as before, must rest the responsibility of stirring up their congregations, aided as they have been in the past, by the missionaries on furlough, who alone can speak what they do know and testify what they have seen.

### Mrs. Clark on Trinidad.

We have received a neat book of sixty pages, paper bound, entitled "A Sketch of Trinidad," "The Canadian Mission and the opening of the Presbyterian College in San Fernando." Last winter Rev. G. M. Clark and Mrs. Clark of Ottawa, visited Trinidad, being deeply interested in our mission work there, and spent over two months on the island. Mrs. Clark has embodied the story of the trip in a vivid racy sketch, with the above title. All the proceeds of its sale, not merely the profits after paying cost of printing, but the whole receipts, go to missions. She has paid for the printing herself, as a gift to the missions of the church. On another page are some extracts descriptive of the natural scenery of the island. The work of our missionaries in the different stations is spoken of in very high terms. Any Woman's Foreign Missionary Societies or others who would like to have copies can get them from James Hope, bookseller, Spark St., Ottawa. Price, fifteen cents each.

The earth shall be full of the knowledge of the Lord as the waters cover the sea.

## LETTER FROM REV. K. J. GRANT.

SAN FERNANDO, JUNE 20th, 1892.

DEAR MR. EDITOR,—Let me tell your readers of a Brahmin convert of two years standing, aged about 24 years, as his zealous efforts may awaken gratitude and encourage hope.

At his baptism his views were clear and pronounced. During the service and just before the administration of the ordinance a Brahmin friend repeatedly called him out of the meeting but he give no heed. On his return to his estate where he was under indenture, the storm was so great that it was thought prudent to remove him to an adjoining plantation. For nearly two years he aided the Catechist of the district as required, being engaged in Christian work every Sabbath without any remuneration.

Early in this year, on Mondays (Monday is market day for estate labourers, as wages are paid on Saturday) he took up his position under a large tree where two roads met, and where his countrymen were accustomed to rest by the way, that he might preach Christ to them. He appeared ever on the alert that opportunities of doing something for Christ and souls might not be lost.

Two months ago I enquired of the manager of the estate as to his general conduct. His reply was "he is my watchman, and I have never have had a better. During his service the estate has not lost a six pence worth, but I fear the man is going mad. He is on duty all night, and he should sleep in the day but he does not appear to take any rest. He goes from house to house with his book reading and exhorting. Some listen, some abuse, but he persistently holds on his way giving little heed to anything that the people say. If he persists, he will be sure to break down, and as a humane act, unless he takes rest, I will have to send him to the field instead of continuing him as watchman."

Shortly after this interview I heard that he was no longer watchman. Finding that he availed himself of any and every opportunity that offered to go out to exhort, and fearing that we might be accused of drawing him away from the duties expected of him as a labourer, Lal Bihari and I went to the Attorney, a Roman Catholic gentleman, and stated that the man appeared intensely anxious to win his countrymen to Christ. After consideration this gentleman said, it is a pity where instruction is so much needed and so few to give it, to keep such a man at the hoe, and then agreed to transfer him to us.

On his own estate and amongst his old friends, he is now engaged in Christian work. He gathers the children for school, gives instruction in Hindostani and then turns to the older people. He gives bright promise of being a useful man. His soul glows with ardour, an ardour which we believe is begotten and sustained through the indwelling of the Holy Ghost.

Another East Indian of mature years, scholarly attainments, and christian culture, yet of a checkered experience came to us seeking admission, and in February we employed him in one of our mission schools. He was the chief Hindostani interpreter in the Colony, when this Mission was inaugurated a quarter of a century ago, and at one time his income was handsome.

But reverses came, and they followed each other in quick succession. It does, however, appear that the Lord marked him for himself. When stripped of the earthly, he has sought and I believe found, the heavenly. His whole demeanor betokens a deep Christian experience. And tho' he bears about a constitution enfeebled through the imprudences of earlier years, yet he takes no account of scorching sun or drenching rains if he can promote the work in which he has enlisted. For this brother's present zeal we are thankful, for his future we are hopeful.

Will not those who are God's remembrancers, and who keep not silence, pray that these dear helpers, may be steadfast, unmovable, always abounding in the work of the Lord, and that others of a kindred spirit may be hastened to the front.

Yours faithfully,

K. J. GRANT.

## INDIAN MISSIONS IN THE NORTH-WEST.

THERE are 13 Indian missions under the care of the Church. There are 3 ordained missionaries and 22 helpers who assist, or in some cases are in sole charge, in the capacity of teachers, matrons of industrial schools, or the like. There are 222 Indian communicants—40 were added during the year, and 10 removed, leaving a net increase of 30. There were 16 baptism of adults and 56 of infants. The 11 Sabbath schools have an average attendance of 294, and in addition in some cases, such as Portage la Prairie and Birtle, the Indian children attend the Presbyterian Sabbath School of the town in company with white children. There are 8 industrial schools, which have an enrolment of 264, and an average attendance—for the first quarter of 1892—amounting to 200. There are 4 day schools, which have 65 names on the roll, and an average attendance of 36. \$227 were contributed by Indians for religious purposes, of which \$103 went to the Schemes of the Church. This is an increase in every particular except the number of baptisms and the attendance at day schools.

The changes in the staff in this mission field have been much more numerous than usual, and there have been four appointments to new posts: the Rev. John A. McDonald, B.A., to work among the British Columbia Indians at Alberni (authorized by the last General Assembly); Mr. W. J. Wright, to the position of Trades' Instructor in the Crowstand Industrial School; Miss

Walker, formerly of Portage la Prairie, to the matronship of the Regina school, and Mrs. Leekie to a similar position in the Birtle school. It will thus be seen that the work is growing.

Special attention has been given to building up the work of the new and very completely equipped school at Regina, with the result that the attendance has grown during the twelve months from 16 to 84. This has been, it is true, in some measure at the expense of such schools as Mr. Moore's and the Crowstand; but the latter, at least, has still a considerable field to draw from, and at any rate the greatly superior equipment of the Regina school causes the committee to view without misgiving such a depletion of the smaller schools as shall set their officers much freer for evangelistic work than they have hitherto been.

While the attention given to the work of the schools, and especially the boarding and industrial schools, shows that the hope of success in mission work rests mainly with the young, yet there has been no relaxation of effort on behalf of men and women. The majority of our missionaries are now able to use the Indian languages with some facility in personal dealing, if not in preaching, and the general testimony is that superstition is losing its hold, and that there is a greater readiness than ever before to give a respectful hearing to the truth.

The valuable and abundant gifts of clothing that come from the older provinces have done much to break down the walls of mistrust, and the influence of children who have been trained in mission schools has had, in several cases that are named, not merely an elevating, but even a saving, effect upon their parents.

The work of Indian evangelization grows in interest, the more we know of the wards of our nation the more do their necessities appeal to us. The work grows in urgency too. Settlers are crowding in with their feverish anxiety for "getting on" at any cost, and many of them with the theory that the Indian has no rights which a white man is bound to respect. The prohibitory liquor law, with its wholesome restrictions, is now gone, and however loosely its prohibitions were regarded among white men, it made it possible to have what was really a prohibitory law for Indians. These are some of the influences which are abroad, and which are not likely to predispose the Indians in favour of adopting the white man's religion. It is the more necessary then that we be up and doing to possess our whole land, farms, ranches, mines, reserves and all for Christ.—*F.M. Report.*

The harvest truly is great but the laborers are few. Pray ye therefore the Lord of the harvest that He would send forth laborers into the harvest.

## TRINIDAD.

BY MRS. CLARK.

THE following pen pictures are from Mrs. Clark's story of a trip to Trinidad mentioned on a previous page.

This lovely island of Trinidad, discovered by Christopher Columbus on July 31st, 1498, is situated about 10° north of the Equator, in the southern part of the Caribbean Sea; is only separated from the coast of South America by the Gulf of Paria. Trinidad is the largest island after Jamaica of the British West Indies, being about 55 miles long and 40 broad, with an area of 1,750 square miles.

Four hundred years ago Columbus discovered America, getting his first look of this Western world by gazing on San Salvador. On his third voyage he was delighted by looking on three peaks of Maruga in verdant loveliness, and observing that these three peaks rose from one base; the thought of the Trinity was suggested to his mind; he termed this lovely island, Trinidad. This island now contains the homes of nearly 200,000 people, who have been drawn to it from many lands.

The soil is remarkably fertile, and indeed it may be said that upon its agriculture the future of the island mainly depends. Sugar (including rum and molasses) and cacao, are considered to be the staples of the colony. The forests abound in valuable hard wood trees, having a very fine grain, and are capable of a brilliant polish. Trinidad contains more varieties of birds than any other island in the West Indies. Myriads of fire flies sparkle here and there in the darkness of evening. Butterflies and moths of large size and resplendent beauty are frequently seen.

We tasted many varieties of salt water fish, some of which are very delicate eating, such as the King-fish, Spanish mackerel, mullet, etc. The dry season, January, February and March, are delightful months in Trinidad, the temperature ranging from 70° to 89°. The heat sometimes would be unbearable, if it were not for the fresh trade-wind, blowing all the time from the north-east. The hot westerly winds, coming off the coast of South America, they consider very unhealthy. June, July and August, are the months of intense heat, and heavy rain.

They have no experience of spring, autumn, or winter; throughout the year it is one continual round of glorious summer brightness. But we miss the pleasant twilight time, nor do we get the summer evenings; the time of sunset varies only to the extent of one hour, being from 5.30 to 6.30, and as soon as the last gleam of sunlight disappears below the horizon, night is swiftly on us. The evenings and early mornings are delightfully cool. Here, if anywhere, the old maxim is kept: "Early to bed, and early to rise." We seldom go out in the middle of the day, but take

a walk or drive from 4 to 6 p.m. The air is so warm, we do not need any extra wrap in the evenings.

We drove past the dwelling-places of the East Indian and creoles. Their cabins are built of bamboo, thatched with palm leaves. The more free the passage given to the air under the floor, and through the side, the more healthy the habitation. A roof which will keep the rain out is all that is needed. They are over-hung with bread-fruit trees, mango, and calabash trees, out of which they make their cups and water jugs; plantains throw their cool shade over the doors; oranges and limes perfume the air, and droop their boughs under the weight of their golden burdens. There are yams and sweet potatoes in the gardens; cows and donkeys in the paddocks. The bright colours and graceful drapery, worn by the women of India, make the whole surroundings very picturesque. Looking at the fragrant lilies, the purple *Dracaena*; and what is this, which hangs over into the road? some thirteen feet in height, long, bare, curving sticks, carrying each at its end a flat blaze of scarlet leaves. It is the *Poinsetta*, paltry specimens of which adorn our conservatories.

As kind friends had invited us to visit their Cacao estate near the Montserrat Hills, at 7 a.m., a party of us started for the Cacao plantation, and driving along through the charming country, we were delighted with the towering palms, the silk cotton tree (*Ceiba*), and other trees. In the distance were the very picturesque hills, ablaze with scarlet blossoms of the great "bois immortelles." Passing out of the estates, we drove through groves of majestic trees, still rising to a higher altitude.

The tropical sun was hot on the road, but when we entered among the Cacao trees, and the wonderful shade trees, the "bois immortelles," we were shaded and comparatively cool. These high trees, with wide spreading branches, have been provided to shade the young cacao trees, and their roots supply moisture during the height of the dry season.

We were much interested in noticing the growth of the Cacao, much like medium sized apple trees. The blossom and pod were growing on the same tree. A singular feature about these pods, they grow out, and are attached to the trunk, as well as the branches of the trees; some of them are eight or ten inches long, and six inches round. The varied foliage of the trees, the bright yellow, green, and crimson pods, the towering "bois immortelles" with their brilliant blossoms, and the bright blue sky shining between, is very striking to the unfamiliar eye.

The greatest hindrance to the successful cultivation of the valuable Cacao, is the parasol ants, which are only destroyed at great expense and labor, by digging deep holes around their hills; they fill these with water, and destroy them by myriads. After the pods are opened, the beans

are dried, and made ready for market, to be sent to Great Britain and America, and prepared by Epp, Cadbury, and Mott.

Speaking of the Botanic Gardens at Port of Spain, the capital of Trinidad, Mrs. Clark says: The Botanic Gardens! who can describe them? Here are gathered the principal plants of the tropical world. Under the guidance of the learned Superintendent, who took great pleasure in describing to us the peculiar qualities of the many strange trees and plants, all so new to us, he pointed out, the *Palmvra* palm, used by the orientals for making fans, baskets, etc.; the *Talipot* palm, used for making books. In the Palm walk are to be seen a number of Australian and Indian palms. Here is the *Saponaria* or soap tree, and the Chinese wax tree; one of the seeds gathered fresh from the tree, will burn readily with a bright white light, till it is consumed. Near the large gate is a very fine *Eucalyptus*, with a trunk measuring more than thirty feet in diameter; and the giant bamboo and the striped bamboo, both being native of India. A gigantic Portugal laurel, throwing out a flower direct from the stem, like a cactus.

Grandest among them all, and happily in full bloom, was the sacred tree of Burmah, at a distance like a splendid horse-chestnut, with large crimson blossoms in pendant bunches. There stood an enormous *ceiba*, or silk cotton tree, umbrella shaped, the bows twisting in and out till they made a roof over one's head, which was hung with every variety of parasites. The *Ceiba* is the sacred tree of the negro; the temple of Jumbi the proper home of Obeah. No negro would wound even the bark.

Here the ground is covered with the *Nux Vomica*; we gathered some of the grey satin seeds. The nutmegs had a glen all to themselves, and perfumed the surrounding air. Take one, and the thick green case splits in equal halves, at a touch; see the beautiful heart within, deep dark glossy brown, all wrapped in a bright network of flat red fibre, spun over it like veins afterwards changing to yellow, and known as mace.

Now we have entered the Nursery Grounds, containing many different varieties of coffee plants and cacao, the tea plant, the camphor, cinnamon and clove trees. What is that palm bearing its fruit at the base of the trunk? That is the ivory palm; the hard white material supplies the world with buttons and handles. The grandest of all is the broad fan-shaped Travellers' palm, thirty feet high; make an incision in one of the fronds, and take a draught of cool water.

Among the wonders of the gardens, are the vines and creepers that climb about the other trees, at particular times of the year. The fig vine throws out tendrils that hang down like strings. The time was far too short for us to see all, in this wonderland containing 90 acres.

A soft word turneth away wrath.

## THE WORK IN HONAN FOR 1891.

“**W**ARS and rumours of war have contributed not a little to the continuance of the suspense with which the year began. We were then in great uncertainty regarding the settlement of the Chu Wang looting case; but in the good Providence of God, an unprecedentedly short period enabled us to witness the conclusion of that affair. The local authorities provided full indemnity and issued a proclamation which in the estimation of experienced missionaries, was surprising for its explicitness. Subsequent events have proved the sincerity of their intention to protect us.

As the impression seems slow in gaining its way to the mind of the Church we would here desire to clearly indicate that after patient waiting we can at least claim to have gained a foothold in this very hostile province. Not only at Chu Wang, but at another market town called Hsin Chen, suitable premises have been secured, though only with the gravest difficulty, and these premises have now been altered for the residence of foreigners and taken possession of by missionary families, including ladies and children.” Thus reads the Foreign Mission Report in quoting from the Second Annual Report of the Presbytery of Honan. From the same source we select the following:

There has been in all parts of the Empire during the past year a strong feeling against foreigners, and this has been felt in a marked degree in the province of Honan. Conspicuously so at Hsin Chen, where a determined and violent effort was made to rob the mission. This attempt, did not, however, result in any serious loss or injury, most of the money that had been extorted by the threats of the assailants having been returned. From the above it will be seen that the year past has been one of anxiety and serious trial for our missionaries in Honan.

And we have reason for gratitude to God, that notwithstanding the very trying experiences through which they have been called to pass, their lives have been spared and their health has been maintained. It may be said of them that they have been “in perils of robbers, in journeyings often, in perils by the heathen, in weariness and painfulness,” and been sustained and guided in their work in a remarkable way through it all.

Their judicious and persistent efforts to secure central points in which to settle have been rewarded. And in the meantime the cities of Chu Wang and Hsin Chen are the headquarters of our mission.

I. At our first Station, *Chu Wang*, are: Rev. Jonathan Goforth, Rev. Donald McGillivray, B.D., W. McClure, M.D., Medical Missionary.

II. At our second Station, *Hsin Chen*, are: Rev. J. Fraser Smith, M.D., Rev. J. H. MacVicar,

B.A., Rev. N. MacKenzie, Rev. John MacDougall, B.A., Miss Margaret McIntosh, trained nurse.

The medical work at both places has been fully inaugurated, and 2,597 treatments are reported for the year.

## REPORT OF REV. J. H. MACVICAR.

In this report Mr. MacVicar says: “Owing to the exigencies of the situation my life has been somewhat nomadic during the past year. My studies in March were turned largely in the direction of preparing and delivering my first formal discourse in Chinese.” He states that during his journey from Tientsin he had abundant opportunities for preaching both in English and Chinese, and especially for seeing the work carried on by experienced missionaries. “During my second year in China besides adding infinitesimally to my knowledge of that continent of research, the language, several other lessons have been learned. One is the wisdom of our Saviour’s arrangement in sending out His disciples two by two. Another is the wisdom of the advice of Dr. Nevius, that new comers should not be expected to assume responsible work till five or six years after their arrival. But most consciously of all, as already mentioned, has come the lesson of daily and hourly dependence on the sufficiency of His grace who has sent us here to proclaim to a hostile population the unsearchable riches of Christ.”

## REPORT OF THE REV. JOHN MACDOUGALL.

The year for Mr. MacDougall and wife has been one of domestic trial. The winter months were spent in Lin Ching in study. During the year Mr. MacDougall suffered considerably from ill health, while of Mrs. MacDougall he says she had not during the year a single day of real health. He records with regret that on this account he has not made the progress he expected with the language during the year. He appears, however, to have willingly done all in his power to aid in the work of the mission.

## REPORT OF REV. MR. MACKENZIE.

He states that the first two months of the year were occupied with the study of the language. With Mr. Goforth and Dr. Smith, he visited many villages, speaking briefly and selling gospels and tracts as opportunity offered. He went to Che Fou in April for Mrs. MacKenzie’s health, and enjoyed converse there with missionaries of the American Presbyterian Church. Although he says he has made little progress in the language, yet he has taken charge of worship in Chinese daily, and conducted a class of boys each Sabbath day when at home; though not able to speak the language effectively yet he has striven hard to acquire a working knowledge of it.

## REPORT OF REV. J. F. SMITH, M. D.

Dr. Smith writes with gratitude to God from his home in Hsin Chen. He has had a very busy

year. He speaks of preaching and dispensing to large, orderly crowds. On November 20th, the first day of a large fair, he opened the dispensary for the first time, and during the five days of the fair he says he had large crowds of people who behaved remarkably well. The dispensary has been kept open about four hours each day, and large numbers have had an opportunity of hearing about the Saviour Jesus. The total number of new patients treated has been 1,164. The number of surgical operations has been 36. Dr. Smith closes his report with an expression of hopefulness in looking forward to the work of another year.

#### CHU WANG, REPORT OF REV. J. GOFORTH.

Mr. Goforth reports visiting during the year 5 cities and 17 market towns. Two of the former and 5 of the latter were visited a second time. While at home he had daily service in the chapel. A 10 days' fair brought great crowds, to whom the Gospel was preached, both indoors and in the open air. Mr. Goforth rejoices in the apparent conversion of Mr. Wang, the teacher, who asks to be received into the Church. His home life was saddened by the death of his beloved child, Donald Marshall, and by the illness of Mrs Goforth.

#### REPORT OF REV. D. MACGILLIVRAY.

Mr. MacGillivray's report tells of a year of active work in many directions. With the other brethren he has been working at different points in the field as the exigencies of the Mission and the opening afforded in providence required. He has rendered valuable service, both at Chu Wang and Hsin Chen, in connection with the initiation of the work in these cities. He speaks of having, notwithstanding the disturbances, enjoyed unusual peace and joy in the prosecution of the Lord's work. To give one instance from his report—he speaks of a visit paid to a place called Hua Hsien while a fair was being held, and, though the place is noted for its turbulence and hostility to foreigners, yet each day he and his associates were continuously surrounded by attentive groups of listeners. He has made good progress in the language, and has been permitted to enjoy unbroken good health. He says, I gratefully remember the benefits bestowed upon me by intercourse with my beloved fellow workers, with all of whom at different times in Honan I have had the closest relations.

#### REPORT OF DR. M'CLURE.

He rejoined Mr. MacGillivray in Chu Wang in April, and then prepared to make his permanent home there. Total number of consultations at the dispensary was 1,097. He says: "We are in the midst of a hostile and superstitious people, whose prejudices it will require time and patience, with wise and sympathetic dealing on our part, to overcome." In the dispensary the mis-

sionary side of the work has been made prominent.

In reviewing these reports from Honan, the committee notices, with great satisfaction, that all the brethren have co-operated with one another in a spirit of mutual esteem and confidence. They dwell together in unity. They all seem alike desirous for the advancement of the cause of our Lord Jesus Christ, and willing to forego personal comfort and endure hardships for the Gospel's sake. And while the year has been one of unrest for all of them so far as a settled home is concerned, and one of great anxiety on account of the attitude of the people, and on the part of some of the members of the staff a year of severe personal affliction, yet a tone of hopefulness and courage pervades their reports. It would appear as if the trials they had been called to pass through had served to strengthen and deepen their faith.

The Church has reason for thankfulness for the progress made. A foothold has been gained in the hostile province of Honan. The banner of the cross has been uplifted there. The message of salvation has been conveyed to many of the people. It is as yet the day of small things with them, but it is a day bright with promise.

The Committee express their deep sympathy with Mr. and Mrs. Goforth, and with Dr. and Mrs. Smith in the death in each family of a beloved child. They also express their sympathy with those members of the mission staff who have suffered through long continued illness, and with Mr. and Mrs. MacDougall who, on account of the seriously injured health of the latter, have been compelled to abandon, at least for a season, the work on which their hearts were set, and to return to Canada.

In a resolution adopted on the death of the late Miss Harris, which has just come to hand, the Mission Council of Central India, in expressing their "heartfelt sorrow at the removal from us of our late esteemed friend and fellow-worker," say of her:—After months of suffering she has entered into rest. He hath given His beloved sleep. Our mission has lost a faithful, earnest follower of Christ, one who sought to fulfil every duty in devoted love to her Saviour. While expressing our own deep sorrow, we would extend to the bereaved parents and sorrowing friends in the home land our sympathy in this their hour of sore trial. We would earnestly beseech the God of all consolation to draw near to them and grant them the shelter of the "Everlasting Arms," and His own loving presence and comfort, to uphold them. May they feel that "In all their affliction He was afflicted." We rest in the certainty that "He doeth all things well. What He does we know not now, but when He who is our Life shall appear, we shall know it all in the glory of His presence."

## INDORE IN 1891, BY REV. J. WILKIE.

THE past year has been in many respects the most trying yet experienced in India. The constant strain of the work in its many departments; the loud calls for help from the many centres around us, that could not be responded to, etc., have all tended to try the patience and weary the spirit. In no year, on the other hand, have we had greater cause for sincere heartfelt gratitude to our loving Master. Never have we been so kindly received and assisted by the non-Christian community, high and low; never have we seen so much apparent interest in the Word; never have we had so many calls for Christian teachers and schools.

It has been a pleasure to have had throughout the greater part of the year Rev. N. H. Russell associated with me at Indore. As he had opportunity he did what he could to advance the work, in which he thoroughly identified himself. For six months, he taught the mathematics of the college, he took charge of and reorganized on an enlarged basis the Sunday school work, and as he acquired the language, took his share of the evangelistic work. It is a matter of regret that it was found necessary for him to take charge of the work in Mhow; but he carries with him the grateful memories of those who were associated with him here, as the addresses presented to him both by college students and the congregation amply testify.

Much time and thought have necessarily been given to this work during the year. The Women's Hospital and the Girls' Boarding School have been finished within the year, and the College building has been going on during part of the time. We believe the buildings will meet the wants of the mission for years to come. Rupees 2,000 have been given by friends here for the Building Fund of the hospital.

The boarding school building is a large massive building, with ample accommodation in its large dormitories for a very much larger number of Christian girls than we have here at present, and in its large airy class-rooms for a large number of outside pupils that are already seeking admission. The sincere thanks of the mission are due to the ladies of the Woman's Foreign Missionary Society, for so liberally providing for this necessary and important work, now made possible by these buildings.

The college building has not made equal progress, as we were waiting for the Government grant and therefore their sanction to our plans. The question is still before them; but a number of unfavorable circumstances - not the least being the uncertain revenue - makes me less hopeful in regard to it than a year ago. We are, therefore, now proceeding with the work, which we will carry forward as far as the money on hand will allow, hoping that by that time more will be forthcoming. If we do not receive the Govern-

ment help, we shall be more free to use the building in the future as the interests of the Mission demand—a no small advantage. The work is the Master's, and He will secure for us what He sees to be needful for His glory. More we do not want.

The site granted by H. H. Maharajah Holkar, is the very best possible for our work, *i.e.* in my estimation; but the great depth of treacherous black clay soil, that must be removed if security is sought for, makes building there very expensive. In June we hope to push it on rapidly so as to have the first storey ready for occupation in September.

*College work.*—For the training of our young to be teachers and workers.—This includes: (1)—The Vernacular Department—in which are taught Hindi and Urdu, from a, b, c, up to the fourth book, with arithmetic, etc., in vernacular. From this the boy is promoted into (2) the Middle School or Department in which he begins the study of English and the other branches of knowledge from the English text books. From this he is promoted into (3) the High School Department in which he is prepared for the Matriculation Examination of Calcutta University—an examination as hard, and in some respects very similar to that of Toronto University. If he passes this, he is next admitted to (4) The College class proper, in which he is prepared for the First Arts Examination of Calcutta University—an examination corresponding to that of the second year of Toronto University.

During the year there has been continued progress in all departments of the work. I have been able to hold promotion examinations in all the classes below the High School department every six months, and have been forced to promote some classes almost bodily.

Number on roll in January, 1891.....	132
Number on roll in January, 1892.....	162
Promotions in January, 1892.....	90
Fees obtained during the year.....Rs.	888
Government grant for the year.....Rs.	1,951

Notwithstanding the rapid promotions the Inspector was able to say that the College was in a better condition than ever before and so to urge the Agent to the Governor-General to increase the grant from Rs. 125 to Rs. 166, which was done with some kind and complimentary remarks by Mr. Crosthwaite, the Agent to the Governor-General.

Whilst there has been steady progress in the secular study, even more attention has been paid to the direct Bible teaching. "Rock versus Sand," by Dr. Munro Gibson, and the Book of Romans, first five chapters, have been regularly taught to the College and High School classes, and the Gospel of Mark to the lower classes. In the recent examination the highest marks were obtained by a Hindoo, and in the case of many it was a most difficult matter to tell who should obtain the first place, as they all did so well - some being able to repeat nearly the whole of the

Gospel off by heart. Twenty-two boys obtained bibles for obtaining more than fifty per cent. of the possible marks. These we were able to give through the generosity of Mr. Milton, a Tahsidar of Sailana and one of our old members.

Actual baptisms from the school we cannot report, but one of our old students wrote me as follows: "It is through very shame that I did not call on you. I wasted my time in useless pursuits instead of looking after truth, but praise be to God that since last night my heart appears to have undergone a thorough change and drawn towards our heavenly Father. I sincerely hope that He will now save me from temptation and evil course." Another of our old students was baptized in Jubbalpore a few months ago, and several seem very near the kingdom.

It is ours however to sow, and I count it a blessed privilege to thus day after day not only to teach directly and progressively the Gospel, but also to teach it indirectly in every subject taught. Much as the contrary is stated, I believe that no form of evangelistic work equals this. The uncertain, fickle, mixed, often small and ignorant congregations of the bazaar, that can be so easily broken up by a noisy brawler or excited religious enthusiast, must not be despised, but afford a far more difficult and unsatisfactory field of work than this.

Since there is such a loud cry for Vernacular and English schools by those who know we will teach the Bible as one of our principal text books, we must give more attention to the training of those who can do work satisfactorily. But how can this be done? We cannot expect other missions to undertake the trouble for us, when they all have more work than workers. In the past, too often, we have had to send out our own untrained men or take those rejected by others. Some of our men are certainly an exception to this statement and are doing splendid work, still the general rule remains. I am glad to say that our college is in part seeking to meet the difficulty, and I hope will do so more thoroughly in the future. Twenty-four Christian boys are being educated at present, and this number will be largely increased when the other stations can send all their boys.

*Congregation.*—Services have been regularly held on Thursday and Sabbath. The sacrament of the Lord's Supper has been observed four times. Five have been admitted by profession of faith; one adult and three infants have been baptized; three children and one adult have died; two have joined other congregations, and six have left the field, without as yet taking their certificates. Our membership is 32, and number of baptized adherents is 18.

The envelope system was introduced about a year ago, and the tithing system generally adopted. Last year the congregation raised in all Rs. 844.12.10, of which the natives gave Rs. 295.1.4.

Ten Sabbath schools have been carried on during the year by the members of the congregation in different centres in the city and villages around; but of this work Mr. Russell will probably report, as he took special charge of it.

The congregation undertook to support and send out to some needy centres three missionaries. Two of these have done very good work, but the third found the responsibility too much for him, and had to be removed. The difficulty of securing trained teachers is a difficulty felt in this connection.

The attempt to combine the duties of pastor, teacher and builder has not been as successful as I could wish. The retrospect is not all bright, but amidst the many unnumbered blessings and the knowledge that it is the work of Him who doeth all things well, stimulates us to push forward into another year with hearts full of gratitude and confidence, even though the sky is not all clear and some clouds hang over the horizon. During the hot trying weather of April and May how anxiously we look for the forming clouds in earnest expectation of the Monsoon, which, though it may in its first fierce outburst, destroy some pet schemes and carefully cherished hopes, yet in the end brings refreshing to the dry, parched land, and causes all nature to rejoice. May the clouds burst in a rich spiritual blessing in this dry sin-cursed field.

#### INCIDENTS OF INDIAN WORK IN 1891-2.

BY REV. HUGH MCKAY.

 AT Yellow Calf's reserve fortnightly services have been held. The average attendance was about 30. The people have shown not a little interest in the meeting. We had the free use of a house in which to hold our services. We were welcomed in their homes, and received shelter for ourselves and our horses during the nights we spent with them. As this field is 30 or 35 miles distant from the mission, we found it necessary to leave home Saturday morning and return Sabbath evening.

The people show that they are interested by remaining after the close of the regular meeting to ask questions and compare their pagan religion with the Christian. They speak freely of the folly of having such gods as the north wind and the thunder and stones and the buffalo bones. They see that these are only creatures, and that it is right to worship only one Great Spirit. While speaking with these people in the meetings you would think they were all in the balance and about to give up their paganism and embrace the light of the Bible, but they go out and are still the same pagans.

The most of them are farming now. They had a good crop last year, so there is not much destitution.

There has been much sickness during the past

year, and a few have passed away, among them one little girl about four years of age. The memory of that sweet face still lingers on my heart, and I like to think of her as in heaven. There was also one young man who was a scholar at our school two years ago for a term of three months. He had not been baptized, but I trust he knew enough about Jesus to lead him to love Him, and he has gone into presence of Him who "is touched with the feeling of our infirmities," "who shall not quench the smoking flax nor break the bruised reed."

At Kewistahaw's Reserve, one man said, "If this boy who is ill shall recover, then my wife and I shall know that the Lord is God, and we shall come and be baptized and we shall then stand for our children in baptism." The little boy is recovering. It is easy for people to make promises when in trouble, but as soon as the plague is gone the promise is forgotten. The Chief has said, "Next summer I shall cut off my long locks, and cut away my pagan worship and worship the living and true God."

The people on this reserve are doing well at farming. They are settled down in their own homes, and becoming more like white people in this respect. I was surprised to find at one home two rooms, one as a kitchen and dining-room, with stove, chairs, table, dishes and all nice and clean, the other for bedroom, with carpet on the floor, the wall papered, pictures on the wall, a little stove nicely polished, and every indication of comfort.

At Ochapaoase, the next reserve East, our meetings were held at Kennie's. Here we find the most degraded of our Indians. Many of them are helpless and worthless. Their houses indicate poverty—no stove, no chair, nor table, nor bed—keeping up the old ways and starving.

There is another little encampment like to this a few miles distant, in which there are about eight families. The Chief of this band was Ochapaoase. He passed away last fall. I visited him several times during his illness, and spoke to him again and again of the way of redemption through Christ.

During my last visit I asked him, "What shall I say to all your kind friends far away, who have been praying for your conversion?" He said, "Tell all my kind friends that this poor chief dies with love in his heart to the Great Spirit. Take my boy," he said, "and educate him in your school. I have not much to leave. I am not able to give you money to pay for his education—only that black horse—I give you that." It was sad to witness the sorrow of the poor widow.

Can you think of a little Indian village, sheltered from the north wind and from the storm from the east and west by a forest? It is winter, and as you come near, you see, now and then a shower of sparks from the little chimneys as some Indian woman stirs her fire or supplies new fuel. You enter a humble abode, and upon the ground is seated the poor widow. As soon as you are recognized she begins to cry as if her

heart would break. She is soon able to talk a little about her loss, but before long she gathers her blanket about her and goes out. She follows a well-marked path through the forest and the dark, and the keen frosty air; she comes to a little hill, and on this hill is pitched the old tent, and in the tent is the grave of the Chief. The widow walks about the tent, and you may hear her voice far as she repeats over and over again, full of sadness, the words, "My tent companion—my tent companion." We pity the poor pagan woman as she weeps for her loved ones—no bright star of hope to light up the gloom.

At Round Lake Mission regular services are held twice each Sabbath. These were attended by the people of the mission, the scholars of the school, a few of the Indians who live in the neighborhood, also a few white people who are near. The attendance varied from 30 to 120.

We were, through the kindness of the Woman's Foreign Mission Society, able to clothe many feeble ones, and to make more comfortable the bed of many who were sick. In the day when the books shall be opened, the Church shall know more of what that noble band of workers have done for the poor pagans of our beloved Canada. May God bless more and more the Woman's Foreign Mission Society.

Our communion was held on the second Sabbath of March in the school-room. The meeting was well attended, some driving thirty miles to be present, others twenty miles, and not a few twelve miles. Six members were added upon profession of faith in the Lord Jesus. Two made application for baptism, but baptism was delayed for a little. We have no doubt, however, that the same parties will come again with more light on the subject of baptism, and a higher appreciation of the honor of being received as members of the visible Church of Christ. Twenty sat down with us and partook of the emblems of the broken body and shed blood of our blessed Lord and Master. We thought of the promise, "Lo I am with you all the days," and felt that good impressions were made, not only upon the hearts of those who are his professed followers, but also on those who are "almost persuaded" and on those who are still "joined to their idols."

The Sabbath School has been conducted through the year with an average attendance of about 30. The regular Sabbath School lessons have been taken up, and not a little interest shown in committing to memory portions of Scripture, the Shorter Catechism, and hymns. The number of members added during the year is 8, 6 by profession of faith and 2 by certificate. The number of baptisms—6 infants. Meetings were held at 7 different places. More than 100 families have been visited in their homes.

One of our communicants was removed by death, Mary Ann Gaddie, aged about 12. Her end was peace and joy and full confidence in the power of Jesus. We have no elder in the field, nor prayer meeting. There are about 500 persons in the field who are not able to understand English, and about 100 who speak English.

Although there is much that is sad and discouraging in our mission work among this band, still we have tokens of good. The people who at first rejected us now open their doors and ask us to come in. They say, "Come often and tell us about God, and about His Son and about the good Spirit. It is hard for us to understand; make it easy for us like children."

One young man died this winter. During my visits to this young man the Indians would gather about and listen with marked attention to what we said, and they all seemed to join in the prayer. I trust a bright day is near for the poor pagans on these reserves.

## Church Notes and Notices.

### CALLS.

Mr. Beveridge, to Franklin, Brandon, Pres.  
 Mr. James Fitzpatrick, late of Pic. Co., N.S., to Underwood and Centre Bruce.  
 Mr. J. A. Logan of Acadia Mines N. S., to British Columbia.  
 Mr. John Young of Niagara Falls to St. Enoch's, Toronto.  
 Mr. Canfield Jones, from 1st Pres. Ch., Port Hope, to Westminster Ch., Westchester, Pa., U.S.  
 Mr. E. O. Neilly, to Bolton, Tor. Pres.  
 Mr. D. V. Ross, Wesport, to Cannington.  
 Mr. Omand, to Keewatin.

### INDUCTIONS.

Mr. Alex. McFarlane, into Dugald, Win. Pres., May 25.  
 Mr. W. H. Johnson, into Chesterfield, Ont., May 31.  
 Mr. A. Stewart, into Woodville, P.E.I.  
 Mr. John Boyd, ordained and inducted into Pine St. Ch., Kingston, May 19, as ordained missionary for two years.  
 Mr. D. G. McPhail, May 23, ordained and inducted as ord. miss. to St. Andrew's Ch., Pictou.  
 Mr. John Davidson, into Bothwell, Florence, etc., June 23.  
 Mr. Donald Fraser, into Gore and Kennetcook, N.S., June 1.  
 Mr. J. C. Stinson, ordained and inducted into Horning's Mills and Primrose, Orangeville Pres., July 14.  
 Mr. R. M. Phalen, ordained and inducted into Enniskillen and Cartwright, July 5.  
 Mr. John Fraser, ordained and inducted into North Shore and North River. C.B., June 31.  
 Mr. Seylaz, late of St. Hyacinthe, into St. Marc's, Ottawa, July 5.  
 Mr. A. D. Gunn, into Stewiacke, N.S., July 19.  
 Mr. W. H. Anderson, ordained and inducted into Quoddy, N.S., July 28.

### RESIGNATIONS.

Mr. David Anderson, of Springfield, etc., Win. Pres.  
 Mr. G. Burnfield, of Southside Ch., Tor. Pres., July 5.  
 Mr. J. A. Cahill, of Economy, N.S.  
 Mr. James Wilson, of Lanark.  
 Mr. R. P. McKay, the newly appointed secretary of the F. M. Com., resigned his charge of Parkdale Ch., Toronto, July 5.

### OBITUARIES.

Archibald Forsythe, an elder of Grafton and Vernonville, died October 4, 1891, aged 86 years.  
 Rev. Adam Spencer was born in Kilmarnock, Scotland, in 1827; was educated in Glasgow College and Edinburgh University; ordained by Irvine Presbytery in Ayrshire, and labored as assistant in Hartford, for some years; was sent as a missionary to Canada by the Colonial Committee of the Church of Scotland; was inducted, July 4, 1868, as pastor of St. Andrew's, Darlington, Presbytery of Toronto, resigning his charge in 1882. He died of apoplexy at Bowmanville, June 25.

Rev. Thomas Lowry was born in Kilmore, Ireland, in 1811. He was educated in Belfast; was ordained, Sept. 24, 1833, at Newtulls; was sent as a missionary to Canada by the Pres. Church in Ireland; was inducted, 1850, into the Congregation of Barrie and Innisfail, and was afterwards settled in Bradford, Whitby and Brantford. He was for some time Secretary of the Foreign Mission Committee. On the 28th of May, aged 81, he rested from his labors.

### MEETINGS OF PRESBYTERIES.

Pictou—Bi-monthly, Sep. 6.  
 Pictou—Special, Glenely, July 26, 10 a.m.  
 Lindsay—Sunderland, Aug. 30, 11 a.m.  
 Quebec—Chalmer's, Que., Aug. 30, 4 p.m.  
 Halifax—Chalmer's Hall, July 26, 10 a.m.  
 Wallace—Wallace, Aug. 2, 10 a.m.  
 Winnipeg—Knox, Win., Aug. 9, 3 p.m.  
 Montreal—Pres. Col., Mont., Sep. 6, 10 a.m.  
 Hamilton—Knox, Ham., 3rd Tues. Sep., bi-mon.  
 Lanark & Ren., Renfrew, Aug. 22, 7.30 p.m.

### LITERARY NOTICES.

*The Rod of the Almond Tree*: A sermon by Rev. A. B. Mackay, of Crescent St. Ch., Montreal. A clear, strong, defence of our Bible as the Word of God, and well fitted to instruct and confirm in these days of limp bound religious thought and life. Tastefully printed in illuminated cover, Drysdale & Co.

Alike "Sonn" in its ring, and certain in its sound, is another sermon that has just come to us in neat pamphlet form, by Rev. Dr. Cochrane of Brantford, entitled "The Negative Theology, and 'The Larger Hope' printed by J. R. Salmond, Port Hope.

THE HOMILETIC REVIEW, has put on a new summer dress, of different color and pattern from that which it has worn so long. The contents of July No. in the Review section contains:—"The Ministers' duty to the Church at the present day" by Prof. Godet.—The Septuagint and the Old Test. Quotations in the New Test., by Dr. Ludlow.—Modern Evangelistic Movements; Their influence in the Organic Life of the Church" by Rev. A. T. Pierson, &c. Then there are the Sermonic, Exegetical and Expository Sections:—The Sociological Section, with an article on "The Ethics of Politics" and the Miscellaneous and Editorial Sections; all full and interesting. Fung & Wagnalls Co., 18 & 20 Aster Place, New York, \$3.00, to Ministers \$2.50.

THE TREASURY of Religious Thought, for July contains, Sermons—Sermonic Thoughts—Living issues discussed—Critical Comment—Editorials—Thoughts on the Questions of the day—Thoughts for Prayer Meeting—Thoughts for Pastoral work—Thoughts for family life—Mission Fields—Current Religious Thought—&c, well packed and sappy, E. B. Treat, 5 Cooper Union, New York \$2.50, to Ministers \$2.00.

THE EXPOSITORY TIMES—for July has notes on Recent Exposition—English Literature in its Religious and Ethical Aspects—Requests and Replies—The early Narratives of Genesis—The Study of Theology in British Baptist Colleges—Jesus Crowned with the glory of Sinship—The teaching of Our Lord as to the authority of the Old Testament—Expository papers &c. The Pres. News Co, Toronto.

"During the past year, in the field covered by the North India Conference of the Methodist Episcopal Church, baptisms of converted heathens have aggregated 16,000."

## The Family Circle.

### NOT SHUT IN.

(Written by a lady who lay upon a bed of extreme suffering for many years.)

Shut in, did you say, my sisters?  
Oh, no, only led away,  
Out of the dust and turmoil,  
The burden and heat of the day,  
Into the cool, green pastures,  
By the waters calm and still,  
Where I may lie down in quiet,  
And yield to my Father's will.

Earth's ministering ones come round  
With faces kind and sweet,  
And we sit and learn together  
At the loving Saviour's feet;  
And we talk of life's holy duties,  
Of the crosses that lie in the way,  
And they must go out and bear them,  
While I lie still and pray.

I am not shut in, my sisters,  
For the four walls fade away,  
And my soul goes out in gladness,  
To bask in the glorious day.  
This wasting, suffering body,  
With its weight of weary pain,  
Can never dim my vision,  
My spirit cannot restrain.

I wait the rapturous ending,  
Or rather the entering in  
Through the gates that stand wide open,  
But admit no pain and sin.  
I am only waiting, sisters,  
Till the Father calls, "Come home!"  
With my lamp all trimmed and burning,  
Till the blessed bridegroom come.

—Pres. Journal.

### HOW THE BRITISH & FOREIGN BIBLE SOCIETY HELPS MISSIONS.

**B**ISHOP STEERE, from being a layman and a lawyer, became, first of all, a volunteer home missionary in England, then a clergyman, and finally a missionary bishop, and laid the foundation broad and deep of Christian Missions in Central Africa.

Before he went out to Africa he was not a friend of the Society. His sympathies lay largely in the direction of his own church alone. He went out to Africa. The first thing almost that he and his fellow-laborers had to do was to make a translation of the New Testament into the Swahili language, which is spoken by hundreds of thousands of people in Africa, where his lot was cast.

After two or three years he came back to London, bringing the manuscript with him. He went where he was likely to go, to the Society for the Promotion of Christian Knowledge. He said, "I want you to print this Swahili translation of the New Testament." Sadly the committee had to reply, "We have no available funds." The Bishop went about London seeking for some means of getting his translation printed, and he was met with the same reply everywhere—"The only place you can get your book printed is at the Bible House of the British and Foreign Bible Society."

And so one morning, as I have heard the story told by Rev. Dr. Wright, our able editorial secretary, who visited America last year, there came a knock at the door of his room. It happened that the doctor himself opened the door, and there stood a gentleman in bishop's costume, with a large roll under his arm.

Although Dr. Wright is a Presbyterian, he knew very well the work the Bishop had been doing, and he gave him a right hearty welcome. And then said the Bishop: "I am almost ashamed of my errand. I have here a manuscript of the New Testament in Swahili. I have come to ask you to print it. I am almost ashamed to do so. I have never helped you, but 'necessity knows no law,' and so here I am." And Dr. Wright said, "It makes no difference whether you have been our friend or not. The only question is whether you have brought us a good translation; and when your translation has been examined, if we find it a good one, there is no doubt at all that we shall print it." It was examined and found to be a very good translation, and a first edition of five hundred copies was printed.

When the Bishop came to the Bible House he said, "What am I to pay you for this?" and the committee said to him substantially what it says to all missionaries: "There is the book; take it away with you. We do not believe in the indiscriminate distribution of the scriptures. You know what price the people in Africa can pay for it. Fix that price; make it sufficiently low to be attractive; and when you have sold your books and paid the expense of taking them out to Africa, send us the balance. That is all we want."

"Well," said the Bishop, "you are noble people. I had no idea you did business on those terms. I am sorry that I never helped you when I was in England. Now I am going out to Africa; can I do you service there? Would you like to have a depot at Zanzibar? If you would you shall have a room in my house and I will look after your books." And then, although he was a bishop, he was appointed depositor, and he was also asked to become a vice-president.

The Bishop wrote to his successor in his former parish in Lincolnshire, and asked permission to preach in his old pulpit; and he went there and cried "Peccavi!" and confessed that he did very wrong when he was their rector in not helping the work of the British and Foreign Bible Society. He got an offertory and sent it to the Bible House, and then he went out to Africa, and afterwards, when visiting England there were few places in which he was so much at home as in the Bible House.—*Rev. T. Aston Binns, in his speech at the 75th Anniversary of the American Bible Society.*

### PRESUMPTUOUS SUPERSTITION.

A curious custom of the Greek Church was illustrated at the funeral the other day, of the young Grand Duchess Paul of Russia. Before the coffin was closed, the Metropolitan placed a written paper in the right hand of the corpse, which read:—"We, by the grace of God, prelate of the Holy Russian Church, write this to our master and friend, St. Peter, the gate-keeper of the Lord Almighty. We announce to you that the servant of the Lord, Her Imperial Highness, the Grand Duchess Paul, has finished her life on earth, and we order you to admit her into the kingdom of heaven without delay, for we have absolved all her sins and granted her salvation. You will obey our order on sight of this document which we put into her hand."—*Scl.*

## MOVING THE FENCE FURTHER OUT.

A STORY FOR THE WOMEN'S F. M. SOCIETIES.

"WELL, I'll just tell you all about it," said Mrs. Brookes. "You see we'd been poking along in the same way for a good many years. When we started our Foreign Missionary Society, we agreed to give fifty dollars a year, and for eleven years we gave that right straight along. We took great credit to ourselves that we never fell below the mark. In fact, every annual meeting some of us was sure to remark how faithful we'd been in holding meetings and always raising the fifty dollars, and it never occurred to any of us that we might move forward a step or two. Our meetings were very small, generally seven or eight present, and we thought twelve a large attendance.

Like other societies, we had a good many contributing members who never came near the meetings. We'd sit there and say they ought to come, but didn't do anything to bring them. They'd give their money willingly enough when we went for it; but I declare that there were some who, in all those years, never seemed to get it through their heads what the society was, or what the dollar was for. They'd say: 'Foreign Missionary Society? Let me see—there are so many societies in the church. Is that the one Mrs. Benton is president of? Oh yes, to be sure. Well, how much do I give?' and that's just all they knew or cared about it. 'Bands?' No, we didn't do much in that way. We had a sort of a Band; one not much alive, and not dead enough to bury—that kind you know. It needed looking after. That's the way we dawdled along.

"Well, after a while, Miss Winsted—you know who she is, a real downright smart woman—she began to get restless, and tried to stir us up. She'd keep telling us we might do so and so, but you know how hard it is to get people out of ruts when they once get in.

"One winter she went on east to visit her father's folks in New York and Philadelphia. While she was there she went to some big missionary meetings, and talked with the ladies who engineered them, and met some missionaries right straight from the 'front' (as it is called), and saw the places where the missionary magazines are made. The upshot of it was she got wonderfully stirred up, and when she came home just talked right and left.

"Pretty soon it came time for our annual meeting; and when the treasurer's report was read there were some of the usual remarks about how well we'd done, and so on; and Mrs. Corey, the treasurer, says she: 'Yes, for eleven years we've never failed to come up to our pledge.' Then it just seemed as if Miss Winsted could 'nt keep in any longer. Says she: 'That's all very well; but don't you think, friends, that eleven years is long enough to be faithful over a very few things? We've cultivated our little plot of ground perseveringly, but isn't it time to move the fence further out?'

"We were all taken aback by that speech, and sat staring without saying a word, till Mrs. Corey managed to gasp out: 'I don't know what you mean.' 'I mean,' said Miss Winsted, 'we ought to do more in this work.' 'What more is there to do?' says Mrs. Corey.

"Why," says Miss Winsted, and her dark eyes just flashed, 'what's a woman's society for, if not to stir up the whole congregation on the subject of missions? We are losing splendid chances. Why, I think a society that's contented merely to give some money annually, and holding meetings once a month in the corner of a lecture-room, doesn't live up to its privileges.'

"'Privileges?' says Mrs. Corey. 'Yes,' says Miss Winsted. 'It's our privilege to do everything in our power to interest all the women of the church, and the children too. Who's going to look after them, if we don't? Instead of that poor little dead-and-alive Band, we ought to have all the children and young people enlisted; we ought to be working missionary literature in among the congregation; we ought to encourage our pastor to get up popular meetings; and here we sit, not doing much of anything; we don't even help along at monthly concerts.'

"How are we going to help that way? Miss Aldrich asked. 'Women are not allowed to speak in meeting in our church.'

"'Nobody wants you to speak,' says Miss Winsted. 'There are other ways of helping. Just you go regularly, and sit up in front, and look awfully interested, and sing out loud, and see if that don't help.'

"Miss Aldrich, she's a great laugher, and that appeared to tickle her, so she burst out laughing, and the rest of us joined in. This put us all into better humour, for some were beginning to be real vexed with Miss Winsted for taking the wind out of our sails at such a rate. Then, before any one could say anything more, Mrs. Benton said, 'Miss Winsted, you're right; we needed just that said to us—we've not been doing our duty. Dear friends,' says she, 'let us kneel down and pray it over.'

"Such a heart-searching prayer I never heard in all my life. After it we were ready to take hold of and do any amount of work.

"Then we had a great discussion about what to do and how to do it. Suggestions were as thick as blackberries; it made one wonder where they had been hiding all this time. One wanted to begin with the Band; another wanted to have the congregation canvassed; another thought that a big meeting would be a good send-off. Miss Winsted thought where we ought to begin was right in our own society.

"Let's aim to get our contributing members all interested,' said she. 'Let's get them all together, just once, to see each other, and realize they belong to the society.'

"How a: you going to do it?' asks Mrs. Corey. 'They won't come together. We've invited them many a time to the meetings.' 'Let us try it socially,' says Miss Winsted. 'How would it do to have a missionary tea-party—just the twenty-eight women who contribute this fifty dollars?'

"That idea took, and there was such a buzz about whether we ten who were present should club together and give the party to the rest, or whether we'd go round talk them into having a kind of a picnic. While the rest of us were talking as fast as our tongues could rattle, I saw Mrs. Hirst getting red in the face and fidgeting in her chair as if she wanted to say something. She's a first-rate woman, but not so bright as some, and no talker at all. She never opens her mouth in the meetings; but as she is always there, and the only one who gives as high as ten dollars, we elected her vice-president, as then she'd have nothing to do. We were surprised to hear her speak up and say she would like to give that tea-party herself.

"O Mrs. Hirst,' says Mrs. Benton, 'it wouldn't be fair to let you have the whole burden of it.' 'Oh, yes it would,' says she. 'I can't talk and pray like the rest of you, but if a tea-party is going to help mission work, I'll take that for my share. If the good Lord didn't give me smartness, and did give me property, I think he means me to serve him with property instead of brains.'

"Now, wasn't humble-minded in her to talk

that way, and wasn't it good of her to offer to have the tea-party?

"Well, the long and short of it is, in two weeks from that time we went to her house to tea, and she and Mrs. Benton had managed so well that all the members of the society, old and young, rich and poor, were there.

"Mrs. Hirst had just the nicest kind of tea, but it beat me to know how they were going to make a missionary tea out of it; but half-a-dozen of the leading spirits were all primed, and before the tea-cups had got half-way round, they began talking about how pleasant it was to see all the members together at once, and Mrs. Benton got Miss Winsted to tell about a meeting in New York with one of the teachers from the school in India where our money had been going so long. This interested them mightily, and some asked questions; and Miss Winsted, she just started in and talked, and Mrs. Benton, and two or three others backed her up, so, among them, the supper was missionary all the way through.

"In the parlour we found the tables covered with Oriental views and curiosities that some of the ladies had contrived to collect, and the whole evening, except when we were singing some missionary hymns, was spent in looking at them and, as they led on, talking about missions. On one table were a lot of missionary magazines and leaflets, and Mrs. Benton told the folks to help themselves, so everybody took something home to read."

"They were all just as pleased as they could be with the party; and when we were upstairs getting on our things, I heard Milly Harmon say, 'Just to think how much I've missed all these years! Here you've been learning and feeling so so much, and I might have had a share in it all if I'd only realized that I belonged! I feel like a long-lost sister.'"

"You can't imagine what a start that social meeting gave us. We set right to work after it, and now, as far as missionary spirit is concerned, you wouldn't know our church to be the same place it was three years ago. We're only sorry we didn't think of moving the fence out sooner. — *Woman's Work for Woman.*

### THE PRINTED WORD.

AMONG the many preparations of Divine Providence in this nineteenth century for completing the evangelization of the world, one of the most important is the three hundred translations and the wide circulation of that book which has "God for its author, salvation for its end, and truth for its matter." Mere curiosity leads many a Confucianist, Buddhist, Hindu, Parsee and Moslem to see what it is that has given Christian nations such power in the world. But, in not a few cases curiosity gives place to a hearty acceptance of revealed truth and a genuine trust in the world's Redeemer.

Others who have sought for truth in the Vedas or Koran or the works of Confucius, search the sacred books of the Christians in the hope of finding something soul-satisfying and peace-giving, and many of these find their longings met in the doctrines of repentance and faith. Others search the book of truth to find something to aid their attacks on Christianity, and some of these became disciples of Jesus Christ, and propagators of the faith they wished to destroy. Many instances are given by missionaries to show what a powerful agency the printed word is in sustaining and increasing the spiritual life of Christian converts in heathen and Mohommedan countries.—*Scl.*

### SPURGEON'S EXPERIENCE WITH INFIDELITY.

THERE was once an evil hour when I slipped the anchor of my faith; I cut the cable of my belief; I no longer moored myself hard by the coast of revelation; I allowed my vessel to drift before the wind. I said to reason, "Be thou my captain," I said to my own brain, "Be thou my rudder," and I started on my mad voyage. Thank God it is all over now; but I will tell you its brief history. I was hurried sailing over the tempestuous ocean of free thought. I went on, and as I went the skies began to darken; but to make up for that deficiency the waters were brilliant with coruscations of brilliancy.

I saw sparks flying upwards that pleased me, and I thought, "If this be free thought, it is a happy thing." My thoughts seemed gems, and I scattered stars with both hands. But anon, instead of these coruscations of glory, I saw grim fiends, fierce and horrible, start up from the waters; and as I dashed on they gnashed their teeth and grinned upon me; they seized the prow of my ship and dragged me on, while I in part gloried at the rapidity of the motion, but yet shuddered at the terrific rate with which I passed the old landmarks of my faith.

As I hurried forward with an awful speed, I began to doubt my very existence. I doubted if there was a world. I went to the very verge of the dreamy realms of unbelief. I went to the very bottom of the sea of infidelity. I doubted everything. But here the devil foiled himself; for the very extravagance of the doubt proved its absurdity. Just when I saw the bottom of the sea, their came a voice which said, "And can this doubt be true?"

At this very thought I awoke. I started from the death dream which would have ruined my soul if I had not awaked.

When I arose faith took the helm. From that moment I doubted not. Faith steered me back; faith cried, "Away! away!" I cast my anchor on Calvary; I lifted my eyes to God. And here I am, and out of hell. Therefore I speak what I know. I have sailed that perilous voyage; I have come safe to land. Ask me again to be an infidel! No; I have tried it; it was sweet at first, but bitter afterwards. Now, washed to God's Gospel more firmly than ever, standing as on a rock of adamant, I defy the arguments of hell to move me; "for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him."

### PERPETUITY OF THE BIBLE.

The Empire of Cæsar is gone; the legions of Rome are mouldering in the dust; the avalanches that Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is a rock for bleaching fishermen's nets; Sidon has scarcely left a rock behind, but the word of God still survives. All things that threatened to extinguish it have only aided it; and it proves every day how transient is the noblest monument that man can build, how enduring is the least word that God has spoken. Tradition has dug for it a grave, intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Peter has denied it with an oath; many a Demas has forsaken it, but the word of God still endures.—*Dr. John Cumming.*

## Sabbath School Lessons.

## Aug. 14. ANANIAS AND SAPHIRA.

Lesson, Acts 5 : 1-11. Golden Text, Gal. 6 : 7.  
Memory vs. 9 : 11. Catechism Q. 89.

It is supposed that this event took place three or four years after the outpouring of the Spirit at Pentecost, and the foundation of the Christian Church.

During these years the church had prospered, filled with goodness, and gladness. One notable thing about the Christians was their love and care for each other, which grew among them until some of the more zealous, sold their property and brought it to the Apostles, to help the poor. Others followed their example. One of these was Barnabas who was afterwards Paul's companion.

Ananias thought he would like the credit of being generous, and he and his wife planned and sold their property, but they did not want to part with all the money. So they brought part of it and pretended that it was the whole. The sin was not in keeping the money, they were quite justified in doing that if they wished. The sin was in lying about it.

I. The sin, vs. 1, 2, 7, 8.

II. The exposure of it, vs. 3, 4, 9.

III. The punishment of it, 5, 6, 10, 11.

I. Vs. 1, 2, 7, 8. *Ananias*—The Greek form of the Hebrew name Hananiah, one of Daniel's companions. The meaning is "favored of God." *Saphira*—Beautiful. *Sold a possession*—Either land or goods, professedly to give to the poor. Wanted to appear as good as others. *Kept back part*—When he professed to give all. *Wife also*—The deliberate planning made it worse. The sins were, 1, Falsehood, 2, Hypocrisy, 3, Pride, to seem equal to others, 4, Avarice, selling truth for money. *Three hours after*—Surprised, perhaps, at his delay, and coming to see how his gift had been accepted. *Not knowing*—She forgot that God cannot be overreached. *Tell me*—She had still a chance to repent. *For so much*—i.e., the part price that Ananias had brought. *Yea*—For the price that Ananias had told.

II. Vs. 3, 4, 9. *Why*—What induced you to commit such a sin. *Satan filled*—The Christians were filled with the Holy Ghost. *Lie*—Hypocrisy is a lie to God as well as man. *Was it not thine own*—They might have kept it without sin. Vs. 9. *Agreed together*—Partners in guilt as were Adam and Eve.

III. Vs. 5, 6, 10, 11. *Fell down dead*—Not the mere shock. It was the direct act of God. The power of God had been present confirming the truth, by miracle, to convince men of the truth of the Gospel. That same power here is shown in punishing sin. *Great fear*—God seemed very near. *Young men*—i.e., the younger men, the more active. Waited for no washings. V. 10. *Fell down*—The same doom, the same burial.

At the beginning of the Church, solemn stern lessons were needed.

1. Among the Apostles was a traitor. In this early church were two hypocrites.

2. While there were some false pretenders, there were many genuine Christians.

3. Lying is as hateful to God now as it was then, though the punishment may not come in the same way.

4. All professions of goodness, to win a good name in the church, while in secret we practice wrong, is the sin of Ananias.

## Aug. 21. THE APOSTLES PERSECUTED.

Lesson, Acts 5 : 25-41. Golden Text, Acts 5 : 29.  
Memory vs. 29-32. Catechism Q. 90.

With so much of miracle confirming the Word, with miracle punishing sin, with its new glad life, the church attracted increasing notice among the people and provoked growing hatred from the rulers, and in this lesson we have the scene of a former lesson repeated, and the Apostles

I. Forbidden to preach Christ, vs. 25-28.

II. Preaching to those who forbade them, v. 29-32.

III. Beaten and dismissed, vs. 33-41.

I. Vs. 25-28. *Are teaching*—Vain the efforts of the rulers to suppress this new doctrine. *Fearing the people*—The Apostles had proved to the people the truth of what they taught. *Strictly command you*—See Acts 4 : 18, 21. *Filled Jerusalem*—Shewing their faithfulness. *Blood upon us*—One ground of their bitter opposition was that if this teaching were true, the rulers were guilty of a terrible crime.

II. Vs. 29-32. *Obey God*—This was their reply, Acts 4 : 19. This their one and only answer to the charge of disobedience. Then, immediately following that, Peter gives, in very condensed form, the great Gospel message; Christ's death and resurrection; repentance and forgiveness of sins. *Ye slew*—See Acts 4 : 10.

III. Vs. 33-41. *Cut*—With rage and a measure of conscious guilt. *Gamaliel*—For long, president of the Sanhedrim, a very learned and wise man. He had been Paul's teacher, Acts 14 : 26. He counsels wisdom not rashness. *Theudas*—One of the many leaders who arose in these troublous times, and led away foolish followers. *Judas of Galilee*—The Jews held their land as from the Lord, and when the Roman ruler had ordered a tax, it was felt to be a denial of God's right, and Judas with the cry "It is not lawful to pay tribute to Cæsar," led a number of men in revolt. Then having quoted these two instances from their own history, where the leaders were slain, and the followers scattered, Gamaliel says, Let them alone. Their leader is slain. If he be false, they too will scatter. *But if it be good*—Perhaps there were coming into the mind of this great Jew, doubts whether all this might not be of God. The wondrous miracles, the bold, calm, confidence of the Apostles, have impressed him, and made him shrink from going farther. The rulers are glad to get an easy way out of their difficulty. Again they charge them not to teach, beat them, and let them go. *Rejoicing*—Not complaining of their hard treatment. What a wonderful power that can give joy at all times.

1. No human power can repress the Gospel.

2. "The Apostles feared God, but not men. The Sanhedrim feared the people, but not God."

3. The true Christian will do the right, regardless of consequences.

4. The best way of confuting error is by preaching truth.

5. Persecution, sneer, scorn, for Christ's name, is a cause of honor, rather than of shame.

6. The days of persecution are not ended but instead of the rod and stripe, it is the shrug, the smile, the laugh, at one who refuses to join in Sabbath pleasuring or week day sin.

7. The same Power that gave strength to the Apostles, will give strength to-day to all who seek Him.

## THE FIRST CHRISTIAN MARTYR.

Aug. 28. Lesson, Acts 1 : 54-60 ; 8 : 1-4.  
 Golden Text, Acts 7 : 60.  
 Memory vs. 57-60. Catechism Q. 91.

Some four years had passed between the last lesson and this one, and about seven years had come and gone since Pentecost. The church was about seven years old. Its progress is indicated in the Acts, as follows : At the ascension, Chap. 1 : 15 ; at Pentecost, ten days later, chap. 2 : 41 ; a few weeks later, chap. 4 : 4 ; two or three years later, chap. 5 : 14 ; and still later by three or four years, when the church was about seven years old, chap. 6 : 1, 7.

There were two classes of Jews in this early church, those belonging to Palestine, and true Jews born and reared in foreign lands, who spoke Greek, and are, in this chapter, called Grecians. When property was sold and a common fund established for the poor, these people thought that their poor did not get a fair share, and made complaint. The result was the appointment of deacons to attend specially to this work. One of these was Stephen, who was not only wise, but a mighty preacher, and, as with the Apostles years before, he was soon brought before the Sanhed in where we have recorded

I. His trial? vs. 54-56.

II. His death, vs. 57-60.

III. The results. chap. 8 : 1-4.

I. V. 54-36. *Cut to the heart*.—See Acts 5 : 33. No mention of Gamaliel now. *Saw*.—Some splendor as did the Apostles at the transfiguration. *Jesus*.—He had likely seen Jesus when on earth and now sees Him in heaven and recognizes Him. Thus shall we see him bye and bye. The vision was granted to give him strength for his trial. The spiritual world is ever near us, and whenever God pleases it becomes visible.

II. *Cried out—ran upon him*.—What a scene for the supreme court of a nation, a bench of supreme court judges. *Out of the city*.—See Lev. 24 : 14. Thus our Lord suffered. *Stoned him*.—This mode of death was not allowed by Roman law at the time, unless by special permission, and was therefore lynch law, murder by a mob, and not a legal execution. The victim was bound, thrown down from the height of two men, about 12 feet ; a stone as heavy as two men could lift was rolled down upon him by the witnesses, after which all present cast stones at him, see Deut. 17 : 6, 7. *Saul*.—Afterward Paul the Apostle, now about 35 years of age. *Receive my Spirit*.—No middle state hinted at here. Absent from the body, present with the Lord. *To their charge*.—How like to Christ's prayer on the cross. *Fell asleep*.—"Asleep in Jesus, blessed sleep."

III. Chap. 8 : 1-4. *Great persecution*.—Maddened by hate the persecution grew hot. *Except the Apostles*.—These were perhaps allowed to remain, because they had not yet taught, as did Stephen, the passing away of the "customs of Moses," they worshipped regularly in the temple, and then on account of the miracles they had a place in popular favor. *Made havoc*.—His fame as a persecutor travelled far, see Acts 9 : 13 : 21. *Went everywhere preaching*.—Satan outwitted himself. In scattering the Christians they scattered the very teaching that they wished to destroy.

1. The more earnest a Christian is the more is he hated by the wicked.

2. Brightest experiences often come in hardest trial.

3. The true Christian will forgive his worst enemies.

## PHILIP PREACHING AT SAMARIA.

Sept. 4. Summer, A.D. 37.  
 Lesson, Acts 8 : 5-25. Golden Text, Acts 8 : 5.  
 Memory vs. 5-8. Catechism Q. 92, 93.

Last lesson marked an era in the progress of the church. For about seven years the church at Jerusalem had grown, without being a missionary church. In the persecution after Stephen's death, the Christians were scattered abroad, and the gospel was carried to the Gentiles. What had seemed a calamity was God's way of extending His church the more rapidly. One of the first stages in that outward progress is given in this lesson.

I. The Gospel accepted, vs. 5-8.

II. Simon the Sorcerer, vs. 9-13.

III. The Holy Spirit given, vs. 14-18.

IV. Simon's sin, vs. 19-25.

I. Vs. 5-8. *Philip*.—Not the Apostle, but one of the seven deacons, chap. 6 : 5. See also chap. 21 : 9. *Preached Christ*.—This was his one message. He did not argue with Simon but preached Christ. *Miracles*.—This miracle power accompanied the word and proved it true. There are just as great miracles to-day, casting out evil spirits &c.; making good the bad. *Great joy*.—How many a heart and home has the gospel made glad.

II. Vs. 9-13. *Sorcery*.—Impostors in great plenty abounded, who practiced sleight of hand tricks, pretending that they had supernatural powers. *Some great one*.—Some early writers claim that he called himself the Messiah, others that he claimed to be an archangel &c. *Be witched*.—They were so deceived by his doings that they believed what he claimed. *When they believed Philip*.—In the true light the false was lost to view. There was not only wonder, but something that satisfied their longings. *Simon himself believed*.—i.e., He believed that Philip had really the power which he had claimed to have, believed with the same kind of wonder, with which the people had believed himself, but he did not trust in Christ for salvation. He believed as "the devils believe" and tremble.

III. *Apostles*.—These were not scattered in the persecution, chap. 8 : 1. *Heard*.—No doubt it surprised them to hear that the Samaritans, who hated the Jews and were hated by them, had embraced the gospel. *Peter and John*.—Their two best men. *Prayed for them*.—See how the Apostles prayed for them, Luke 9 : 54. *Received*.—Not the ordinary work of the Spirit but His special power for miracle. *Offered them money*. Simon has given a name "Simony" for all time, to that which seeks to use sacred things to promote its own private ends. *Perish with thee*.—May it perish as thou wilt if thy present state be continued in. *Hast thought*.—His sin was in his thought of God truth. *Heart is not right*.—It is not money, but the right attitude of the heart towards God that can give a part in this great salvation. *Repent*.—There is still room. *Thought of thine heart*. The thought needs forgiveness. *Pray ye*. He thought that Peter would have influence with God. *Come upon me*.—He did not ask prayer that the thought might be forgiven, but no evil might come. He loved sin but feared the penalty. *Many villages*.—How love to Christ broke down the wall between Jews and Samaritans.

1. If the church does not spread the Gospel, God may drive her to it by persecution.

2. Where the Holy Spirit comes he breaks down all barriers between the bitterest enemies.

3. The dread of penalty is not the repentance which saves.

## Acknowledgements.

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### HOME MISSION FUND.

Received to 5th June, \$2,487.10. Winniepeg subscription, special, 1,350. Leith, 1,43. Grand Valley, 8. Alex. McDonald, Brookdale, 3. Botany 15. Proof Line, 31. 75. Rounthwaite, 3.60. Mistawassiss Reserve, 15. Friend, Bervie, 10. Minnewawa, 5. Friend, Carluke, 50. Mem St John's ch, Richmond, 5. I.—Bracebridge, 10. Ham, St Pauls Y P M S, 349.69. Mem Mel, Brussels, 1.50. Shelburne, 77. Beachburg, 27.50. Doon ss, 2. Parkdale, 12.5. Beq Mrs Begg, Parkhill, 2.0. Scarborough, St. A, ss, 26.75. Sarnia, 40. Kintyre, 25. Kenmore, 50. Kenmore, 5. Per Rev. P. M. Morrison, 21.61. N. Bruce & Saugeen, 28. Petrolia, 10. Jas Glassford, 500. Total \$4,581.93.

### STIPEND AUGMENTATION FUND.

Rec to 5th June, \$566.17. Quo, Pres, rets, 4. Kingsbury, 13. Botany, 11.60. Rounthwaite, 3.50. Flodden, 4. Metcalfe, 9. Shelburne, 7. Beachburg, 25. Sarnia, 40. Kintyre, 25. Kenmore, 3.50. Sarnia, Pres, def, 1.75. N. Bruce & Saugeen, 14. Petrolia, 5. Rev H. Hamilton, 5. Total, \$734.52.

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Rec to 5th June \$5,069.05. Scotch Sett, ss, 25. Leith, 442. Alex McDonald, 2. Friend, 4. Turin, 7. Mistawassiss Reserve, 20. M. McFavish, S. Mt, 10. Friend, Bervie, 35. I.—Bracebridge, 10. Winniepeg, Knox Y P S C E, 20. Woodland, 11. Tor. Mrs Nichols class, 5. 40. Friend, Hullett, 10. W. F. M. Society, Bal. Hospital at Indore, 4,161.50. W. F. M. Society, B. S. B. Indore, 2,502.35. W. F. M. Society, Purchase of property at Alberti, 2000. Mem, Mel, Brussels, 1.50. Shelburne, 35. Carleton Pla, Zion, 75. Beq Mrs Begg, Parkhill, 200. Mont, Crescent, 100. Ham, St Paul's Y P S C E, 40. Sarnia, 20. N. Luther, 10.84. Lachine, St A, 46. Chatham Pt. For, Gren, 15.16. Kenmore, 4.37. Goderich, Union ss, 5. N. Bruce & Saugeen, 45. Chil in Petrolia, 0.60. James Glassford, 500. Total, \$14,995.19

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Grand Valley, \$5. Peabody, 8.70. Shelburne, 5. Exeter, 10. Sarnia, 70. N. Bruce & Saugeen, 12.

### QUEEN'S COLLEGE FUND.

Madoc, St Paul & St Columbia, \$9.50.

### MANITOBA COLLEGE FUND.

Sarnia, \$25.

### KNOX COLLEGE ENDOWMENT FUND.

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### WIDOWS & ORPHANS FUND.

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### AGED & INFIRM MINISTERS FUND.

Rec to 4th June, \$1,321.56. Grand Valley, 5. Angus, 2. Manchester, 5. Peabody, 1.55. Hyde Park, 1. Wick, 20. Shelburne, 7. Greenbank, 0.89. Carleton Pla, Zion, 15. Sarnia, 10. Kintyre, 25. N. Bruce & Saugeen, 7.35. Petrolia, 10. Total 1,463.32.

### A. & I. MINISTERS FUND.

#### Ministers Rates.

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Dr W R Kennedy, Guo, 25. Hyde Park & Komoka, 37.50. W Munro, Tor, 8.

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Previously ackld, 30. City St John, Coupons, 30. Louisburg School Coup, 60. Rev Jas Walker, ret'd, 20. Total 146.

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### FRENCH EVANGELIZATION.

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#### New Hebrides.

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## BIBLE TRIUMPHS IN MEXICO.

**A** STIRRING story of Bible conflict is given in the Bible Society Reporter from a colporteur in Mexico, which illustrates the difficulties that lie in the way of our work of French Evangelization. As is well known, one of the great obstacles in this work, is the prejudice that exists with regard to Protestants, their life, their religion, and their Bible, and when once this prejudice is broken down, and their false ideas of Protestantism dispelled, the Bible, satisfying as it does the longings of the hungry human heart, will surely win its own way. The colporteur was in a town on the border of Guatemala. He says:

In the week devoted to the worship of the *Virgen Dolores*, the clergy of Tuxtla Chico had announced my coming in the usual way: "A Protestant bishop is coming with a book called the Holy Bible, which is false and evil, as it speaks against the Pope, the Virgin, the saints, Christ, the *curas*, and our religion. This book must not be bought; you must 'run' that man out of the town or the penalty is 'excommunication.'" As usual, the man with whom I lodged, asked me to "go," for fear of an attack on his house.

It was not long before a group of sixty people gathered about the house, threatening to beat me and cast me out of the town. I was quite lame and could not escape. While I was praying for help, they held council, and then eight men entered the courtyard and ordered my immediate departure.

But noticing among the eight, one of venerable aspect, of sixty years, at least, the leader, I addressed him: "I am sorry my good friend, that you have been deceived in regard to the character of the book that I bring. This book contains the truth of God in its purity. If there is one here who can read, let him examine it; if it is as bad as you are told it is, we will burn it and I will go." This seemed fair to the old man, and he called to Richard, his nephew, saying, "It is only just that we should read the book first." A young man of eighteen came forward, took the book, and read correctly and with clear voice from the first chapter of Luke.

The crowd without, hearing him, pressed into the courtyard, a hundred people or more, all giving respectful attention when they saw one of their number reading. When he reached the forty-second verse, a voice cried, "But that is not the book of which the *cura* spoke." I answered that it was the only book that I came to offer them, the various sizes being due to the size of the letter, and that they had been misinformed regarding the book, doubtless, to keep them in ignorance of the real simplicity of the Christian gospel. They seemed to be drawn towards the book, and when the young man stopped reading again, I began to read and recommend the Bible, and continued for an hour.

Richard bought the first Bible, the one he had read from, and I sold ten large Bibles and a number of small ones, then and there, and we talked of the Bible till ten o'clock at night. Some of the more enthusiastic proposed that I should hold a public discussion with the *cura*, on Sunday, the 3d of April. I prepared and waited; but before the hour arrived, I learned that the *cura* had gone suddenly to Zapachula. The gospel triumphed again!

The Christian's life, in business, pleasure, &c., should preach the gospel.

At the Synod of the Presbyterian Church of England in Birmingham, April 29th, the reports of the year shewed solid and steady progress. The expenditure of the year for Foreign Missions was about \$105,000, leaving a balance Dr. of about \$5,000.

Says a London religious paper, "But, socially and religiously, London, is poor and needy.

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