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No. 1.

1893 A good and glad New Year to all the readers of the RECORD. This is a large wish but the Great Giver of all good is ready to fulfil it. May He do so in rich measure. May the "year of grace" 1893, be a year of grace indeed. Let it be a year of work, so that if spared to journey with it to its end, that end may find it well filled with good, and find in us more of good from having thus filled it. And if, O brother, thy peace is not yet made with God, remember that thy years of grace are getting fewer, and this one may be the last for thee.

The Record Thanks for the many kindly words that have come from so many quarters. I will do what I can to make the RECORD more worthy of them. It is pleasing to note that the plan of putting a copy into every family is being more widely adopted. Please send orders as early as possible. In case of any change of address, give the old as well as the new. Where a place has two names be sure and give both, or always give the same one, for using different names at different times leads to confusion.

Our Helpers. Who act as agents in distributing the RECORD, be not weary in well doing. You are doing congregational work just as when you are working in Sabbath school or prayer meeting. Without your aid the RECORD could not reach the people to the same extent, the design of the church in publishing it would in that measure fail of its fulfilment, and your congregation and the church at large would be more or less the losers. Will the people where the subscription plan is followed, make the work of the agent as light as possible by prompt subscription and payment. He is working for you, make his task a pleasant one.

The Outlook. Business men are forecasting trade prospects for the coming year. As members of the Presbyterian Church in Canada doing business for our Master it is natural and wise to do the same. What are the prospects? With regard to work, God is setting before us everywhere an open door. As a church, there are fields in our Home land, from the Island of Newfoundland to that of Vancouver, that are

our special charge, and that we must supply with the gospel if ours is to continue a christian country. There is the French work, never before so promising. The feeling of restlessness under the yoke of Rome is increasingly manifest. Missionaries and colporteurs are receiving encouragement. There is a growing willingness and desire to hear the Word of God. Then in the regions beyond we have the West Indies and the New Hebrides, and are at work in the very centres of the world's massed heathenism, Central India and Central China, with the Macedonian cry of our missionaries echoed from the millions of dull, dark, hopeless lives, around them. What a call to work; work that is sure of success for the mouth of the Lord hath spoken it.

Our work as Citizens. Render to Caesar the things that are Caesar's, and to God the things that are God's. We have a duty as Christian citizens to keep our country pure; to have justice and righteousness supreme, not only in Church but in state; to have our civil as well as our ecclesiastical laws moulded after the Divine. In a land where government is by the people, any man who allows self interest to influence him in making or supporting laws that are opposed to the public good, or who rests content while there is injustice or wrong in the land, is recreant to his duty towards his fellow man and his God.

OUTLOOKS FROM MODERN PISGAHS.

It is well, in these days, when faith and hope are often laughed to scorn, to listen to the great and good, not only of other days, but of our own times, as they speak to us from the border land, to them so calm and bright. The following are not the last words of these great men, but they are even better. They are the utterances of minds yet strong and clear with prospects of future work and fame still bright before them, but rising like a sunlit summit above the intervening foothills is the assurance of a blessed immortality.

Tennyson's lines of late are oft in print, Whittier's more seldom, while the prose poem of Sir William Dawson is new to nearly all. We

take the liberty of giving once more the two first, in connection with the last.

TENNYSON.

About three years ago, at the age of eighty years, Britain's sweet songist, so recently gone "Across the bar," sang of his hope:—

Sunset and evening star
And a clear call to me,
And may there be no moaning of the bar
When I put out to sea,—
But such a tide, as moving, seems to sleep,
Too full for sound or foam,
When that which draws from out the boundless deep
Turns again home.

"Twilight and evening bell
And after that the dark,
And may there be no sadness of farewell
When I embark.
For though from out the bourne of time and place
The flood may bear me far,
I hope to see the Pilot face to face
When I have crossed the bar."

WHITTIER.

A few months since, America's strong and gentle Quaker poet, whose four score and five has since been "lost in Heaven's immortal youth," wrote of the "Beulah land" which he was then crossing.

"I would not if I could, repeat
A life which still is good and sweet
I keep in age, as in my prime,
A not uncheerful step with time,
And, grateful for all blessings sent,
I go the common way, content
To make no new experiment.
On easy terms with law and fate
For what must be I calmly wait,
And trust the path I cannot see—
That God is good sufficient me.
And when at last upon life's play
The curtain falls, I only pray
That hope may lose itself in truth,
And age in Heaven's immortal youth,
And all our loves and longings prove,
The foretaste of diviner love!

SIR WILLIAM DAWSON.

Not a poem this time, but a loving, fatherly, letter, which, previous to his recent leaving for the Southland for his health, the Principal of McGill University, Montreal, addressed to the nearly one thousand students gathered there, and from which we quote, both for the sake of the good and beautiful which it contains, and for the outlook that it gives, from the standpoint of a world famed scientist, wise with the gathered learning of more than seventy successful and honored years.

DEAR YOUNG FRIENDS:—

I had hoped in the present session to be among you as usual, doing what I could officially and personally for your welfare, but was suddenly stricken down by a dangerous illness. In this I recognize the hand of my Heavenly Father doing all things for the best, and perhaps warn me that my years of active usefulness are

approaching their close and that it is time to put off my armor and assume the peaceful garb of age, in which perhaps I may yet be spared to be of some service in the world.

At the moment, I must be separated from the work that has always been to me a pleasure, and you will excuse me for addressing you a few words on topics which seem to me to be of highest moment to you as students. I may group these under the word "Loyalty" a word which we borrow with many others from the French, though we have the synonym "leal," which, if not indigenous, has at least been fully naturalized both in English and Scottish. These words are directly associated with the idea of law and obligation, and with the trite though true adage that he who would command must first learn to obey."

After speaking at some length of loyalty to Queen and country, to the University, and to the ideal of the student, with its self denial, and its high and noble aims, he continues:—

Be loyal to the memories of home. Most of you have those at home, who look upon your residence here with solicitude and longing, who will rejoice in your success and perhaps be heart broken should any evil befall you. It is customary to say that young people at college are removed from the restraints of home and its influence for good. But this need not be. To truly loyal hearts, absence should make these influences more powerful, and the thought of those who are watching you with loving hearts in distant homes should be a strong impelling motive in the students life.

Next to home is Heaven, and let me now add, loyalty to Him that reigns there, and to the Captain of our Salvation made perfect through suffering for us. Many of you I know are earnest Christians and growing in spiritual life as you advance in learning. To those who are not, let me say:—Read as a serious study the life of Jesus Christ as given in the gospels. Read it in the light of his own saying, that He "came not to be served but to serve, and to give His life a ransom for many, and that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." Read of His life as the Man of Sorrows, of His agony in Gethsemane, of His death on the Cross, crushed not merely by physical agony, but by the weight of our iniquities, and you may then judge if there is any obligation so great as that under which we lie to Him, any loyal service so blessed as that of the Saviour. The gate may be strait, and we may have to leave some things outside, but it is held open lovingly by the pierced hand of our Redeemer, and it leads through a happy and fruitful life to eternal joys, to that land which the Scottish poet, whose religious ideal was so much higher than his own life or the current theology of his time, calls the "land o' the leal." That happy country is near to me, but I hope separated from you by a long useful and happy life: but let us all alike look forward to meeting beyond the river of death, in that promised land where He reigns who said "Him that confesseth me before men, will I confess before My Father that is in Heaven."

In the meantime you remain here to pursue useful work. I go to seek restored health elsewhere, and can only remember you in my prayers. Let us hope that when the winter is past we may meet once more, and that I may be able to congratulate you on well merited success, not merely in regard to the prizes and honors which few can obtain, but in that abiding education of the mind and heart which McGill offers all her studious children without exception."

Our Home Work.

Collection for Augmentation In the case of congregations that have not otherwise provided for this collection, the Assembly has appointed the third Sabbath of January for that purpose. The importance of the Augmentation scheme cannot be overestimated.

Permit a few familiar reasons why it should be liberally sustained.

Our interest as a church ceases for it. Many congregations pass through a period of childhood, during which they cannot support themselves. If left without help they are liable to die like other starved children. And if these die out, what is to become of the church in days to come. Help them into self support, they in turn will help others, thus our church will grow.

Our principles demand it. We look upon our church as one; not a system of scattered independent congregations but one great family, with members weaker and stronger, the strong helping the weak, bearing one another's burdens and so fulfilling the law of Christ.

The care in expenditure warrants it. The men who compose the committees and manage the fund, east and west, are judicious, careful, and economical, in their disbursement of it. The rules by which help is given from it are very carefully prepared and strictly observed, and no congregation can get help from it without faithfully helping themselves. As a matter of fact, taking the average of giving over the whole church, the congregations receiving aid from this Fund give much more largely per family and per communicant for the support of ordinances among themselves, than do the self supporting congregations.

Results justify it. Year after year, congregations that have been helped through their time of weakness, become self supporting and in turn help others. In most cases, the aided congregations have been stimulated to a higher degree of liberality, and in nearly all, settled pastorates, which would otherwise have been impossible, enjoyed. To this beneficent scheme our church owes much of her success.

Far West A meeting of Presbytery in the **Presbyteries**. far North-West involves more of time and toil and travel than does a meeting of Synod, for most of its members, in the east. As a result they have long meetings and long gaps between them. The Presbytery of Calgary meets half yearly in September and March. At its last meeting, 26 Mission fields were reported as supplied during the summer, 7 of these will hereafter be in charge of the Presbytery of Kamloops, away on the other side of the Rocky mountains. At this meeting claims upon the Augmentation Fund for \$325; and upon the Home Mission Fund for \$2,325, were passed. Steady and sure is the upbuilding of the church going on in that great Home Mission field.

CHRISTIAN ENDEAVOR COLUMN.

Y.P.S.C.E. These characters will be understood by many, without explanation, as referring to the great Christian Endeavor Convention to be held in June 1893 in Montreal. About 30,000 delegates were present at the Convention in New York this year, and the local committee are making vigorous efforts to supply suitable entertainment for the thousands, the tens of thousands, that are expected in Montreal in June next.

Christian Endeavor. What does it mean? All over the Christian world, it is on multitudes of tongues. Is the thing itself realized?

1. One thing about it is that to be "Christian" the "Endeavor" must reach the whole *depth* of the heart and life. There can be no such thing as half hearted "Christian Endeavor." The young man who came to Christ "lacked one thing," and lacked all.

2. It must cover the whole *breadth* of the life. We cannot be "Christian Endeavorers" along one line of life, in any particular time, place, or circumstance, if we do not thus "Endeavor" along every line. Ye cannot serve God and mammon.

3. It must cover the whole *length* of the life. Human endeavor may be fitful, changing with the seasons, but Christian endeavor is like Christ, the same yesterday, to-day, and forever, in its steady effort for good; its face ever as though it would go to Jerusalem. He that putteth his hand to the plough and looketh back is not fit for the kingdom of heaven.

For Christ and the Church. Such is the beautiful motto of the society, and as true Christian Endeavorers must live up to their motto, the aim and effort of all who bear that name, must, if they are true, be to live for Christ and the Church. First, for Christ, then work for Him through that branch of His Church with which you may be connected. What are you, brother, sister, doing for the church, and for Christ through that church? Are you always in your place in the church on Sabbath, hearing what of truth you can, cheering the minister by your attendance, setting a good example to other young people? Are you at Sabbath school as you may be able and do you try to get other young people to attend? Are you regularly in your place at the church prayer meeting, cheering others who meet to pray, adding your prayers to theirs for a blessing upon the congregation? Do you give what you can to help on that church in its work of Home and Foreign Missions and all its other schemes? Do you seek so to live and work that not only the badge of your society but the aim of your heart is—For Christ and the Church.

*AMONG THE COLLEGES.

* This article was written for the December issue but was crowded out.

WHERE amid deserted halls, so recently silence reigned, all is now life and activity. Teachers with eager steps are pressing upward, leading higher, eager pupils, and pointing out to them as they climb, ever widening spheres of knowledge and of truth. May it all be truth, pure, scriptural, evangelical, inspiring the student aim with greater zeal for the glory of God, moulding the student life into greater likeness to Christ, filling the student heart with a broader, deeper love for his fellow men.

THE PRESBYTERIAN COLLEGE, HALIFAX.

The oldest college in our church, bearing with meek dignity, its chequered, but noble, history of three-quarters of a century, was opened November 2nd with a lecture by Dr. Pollock on "Church and College," in which he reviewed theological college education in the past and its character and requirements in the present. Terse, crisp, spicy, thoughtful, hopeful, "soun;" it was listened to with deep interest to the close.

The friends of the college were all in high spirits. They have "swapped" their old debt for a new professor, or lecturer, Rev. R. A. Falconer, M.A., B.D., and were jubilant over the bargain. Then, as if good things could not come singly, the attendance of students is the largest in the history of the college, there being *nineteen* of the first year, some taking part of the classes, while completing their studies in Dalhousie, *eight* of the second year, and *nine* of the third, in all *thirty-six*. (I remember attending one year when we had only *five*, all told).

Well may Dr. Currie write "We who have had so much discouragement during the years that are past, are greatly pleased, are thanking God and taking courage."

MORRIN COLLEGE, QUEBEC.

The Divinity classes opened November 2nd, with *four* students in the first year, *two* in the second and *three* in the third, *nine* in all.

The total number of students in the college in Arts and Divinity, is "thirty-nine, *twelve* having the ministry in view." Struggling bravely amid many difficulties, it is truly a "light shining in a dark place." A quarter of a century hence may it be able to look back from a proud eminence, in more senses than one, and recount its victories for truth.

PRESBYTERIAN COLLEGE, MONTREAL.

October 5th was the opening day, and like its Maritime sister, this goodly institution rejoiced in an addition to its teaching staff. The inaugural lecture was by Rev. James Ross, M.A., B.

D., of Perth, the newly inducted professor, on "The Preacher for the Age." (Is not the preacher for this as well as every other age, a man, a whole man, who knows God, knows his Bible, knows himself, knows men, and knows what they are thinking and talking about.")

The lecture was an excellent one. Everybody felt that the new professor was the right man in the right place, and not an ungratifying phase of his coming, is, to the college authorities at least, that the new chair is no burden to them, a generous friend in Montreal having provided the whole of its support for a term of five years, and longer, if not endowed by that time.

This college is just twenty-five years old, and, Principal MacVicar looking back to the day of small things said, "It is the twenty-fifth session since I began my work as its first and sole professor in the basement of Erskine Church. We had then little beyond our charter and faith in God and his people." What a grand change these years have wrought! There are in attendance *five* students taking a post graduate course, and *one* taking a special course, while in the regular theological classes there are *thirty-three*, *eight* in the third year, *sixteen* in the second year, and *nine* in the first, four of the latter taking part of the classes, while completing the arts course,

QUEEN'S COLLEGE, KINGSTON.

Midway, in time, between the college by the sea and that beneath the shadow of Mount Royal stands Queen's, with its fifty-one strong years behind it, and, like all the others, gathering, with age, not decay, but added strength, as it starts with fresh vigor on the "home stretch" of the century.

On November 2nd, the Divinity Hall was formally opened with a lecture by Prof. Mowat, on, the fifth General Presbyterian Council. The students of theology for the current term are as follows: first year, *ten*, second year *five*, third year *twelve*, in all *twenty-seven* in the regular classes, while *seven* others are taking a post graduate course

KNOX COLLEGE, TORONTO.

Knox, *clarum et venerabile nomen*, may it ever stand as bravely for the same truth, as he whose name it has borne since disruption times, near half a century ago.

On October 5th, it was opened with a lecture by the venerable Dr. Gregg, on "Dr. Thomas Chalmers," another Scotchman, who, like Knox, will live while "Scotland" lives.

"The number of students in theology is: In the first year *thirty-eight*, in the second year *eighteen*, and in the third *twenty-six*," in all *eighty-two*. "Some in the first year are taking only half of the classes, under the system of options in the University. The second and third years are exclusively in theology."

MANITOBA COLLEGE.

The youngest of the sisters, is waiting, so far as theology is concerned, for the summer, and then with its own good staff, ably assisted from some of the other colleges, it will seek to do more and better than ever before for its prairie home, and, let us hope, for Eastern fields as well.

There are two points in connection with our college work, on which a few words of explanation may not be amiss. (1) "Affiliation," (2) The training of men who do not take a complete University course.

(1.) "Affiliation."—The entire course of study for the ministry extends over seven years, comprising an arts course of four years and a three years course in theology. Latterly a system has been adopted by which the work may be overtaken, if so desired, in six years. Nearly all the theological colleges are near to some university, and the classes are so arranged that a student, during his third year in arts may also take half the classes of the first year in theology, and the remaining half during the fourth year in arts, thus completing at the end of his four years arts course, his first year in theology, and finishing his whole course in two years more. In addition to the above there are in some cases what are called "options," i.e. some class, such as Hebrew, which is required in theology, is accepted in lieu of some of some other subject in the arts course.

The system by which the two courses may thus be linked together, is called "affiliation;" thus, the Presbyterian College, Halifax, is "affiliated" with Dalhousie University; Morrin gives instruction in arts; the Presbyterian College, Montreal, is affiliated with McGill; Knox has a similar arrangement with the University of Toronto; Queen's theological faculty is a part of its University; while Manitoba College has its own arts department.

(2.) In connection with all the colleges there are some men, with the ministry in view, who do not take the regular undergraduate course in arts, and the methods of meeting such cases vary. In Morrin, Queens and Manitoba, where there is an arts course, there is prescribed such parts of this course, and such other preparatory training, as the individual case may seem to require. In Knox and Montreal there is a "preparatory" or "literary" course, supplemented by lectures in the universities with which they are affiliated. In Halifax, our college having no literary course, such students receive their preparatory training in Dalhousie.

Bearing these points in mind, we might note, in addition to the above statistics, that the arts department and preparatory classes of Manitoba College have this session a larger attendance than ever before.

Knox has about *thirty* taking its preparatory course, while a large number in the University

of Toronto, with which it is affiliated, are preparing for the ministry.

Queens University has in arts *forty-four* students for the ministry, some taking the complete and some the partial course.

The Presbyterian College, Montreal, has *eighteen* in its literary course, and there are *thirty* undergraduates in McGill, with which it is affiliated, looking forward to the ministry.

The total attendance at Morrin College is given above.

In Halifax, the students in Dalhousie University, with the ministry in view, give good promise to our college for future years.

Let the colleges have a larger place both in our givings and our prayers. They need the support, and must have it, if our church would prosper, for they lie very near the foundation of all permanent progress. They need our prayers, that they may be kept free from error and become ever brightening centres of spiritual light and truth.

CHURCH TEMPERANCE WORK.

BY THE CONVENER OF THE ASSEMBLY'S COMMITTEE ON TEMPERANCE.

Work in the Congregation.

^{Gen.} THE fact that the Assembly has provided a simple plan for temperance work in our congregations is sufficient reason for a fresh appeal to our ministers, office-bearers, and other Christian workers to be increasingly active, especially in training up the children and youth of our church in the principles of total abstinence from the use of intoxicating liquors as well as from all other evils.

If Sessions will act on the recommendation to them and take an active interest in the work, it will be of very great advantage.

But it is not necessary to wait for the Session to move in the matter. Any Sabbath school can act on the recommendation to Sabbath schools, and appoint a committee which can easily do the work asked of it. Any Christian Endeavor Society can do the same.

In any place where it is practicable, the women can take similar action.

In most congregations any one of these can overtake the work; but in some, especially in large towns and cities, all may find ample scope for their efforts, without coming into collision, by a mutual understanding as to what each will try to do.

All necessary information and supplies for carrying on the work can be obtained from the undersigned. Printed constitutions and a temperance exercise for Sabbath schools, will be sent free to any address. Pledge books, 5 cents each; stiff pledge cards, 40 cents per 100; pledge cards, gummed, suitable for putting in bible, 50 cents per 100.

Up to the present, action has been taken chiefly by Sabbath schools, also by a few Christian Endeavor Societies, and favorable reports of the work have come from several places.

There may be congregations in which the work appears to be fully overtaken by outside organizations, and as a consequence nothing is done within the church. It will be well, even in such cases, to go to work on the Assembly's plan. The results of an earnest effort will justify the attempt.

Let me state one case reported. Every member of the school was pledged to total abstinence in outside organizations, and it was at first thought needless to do anything more; but the attempt was made, and in a few weeks several persons who had never signed the pledge before—and they were not children either—were enrolled as total abstainers by the Sunday school committee.

There is no place so fully worked up that nothing more can be done; and in most places a Sunday school or S.C.E. Committee can find ample room for good effective work if the trial be heartily made. Will not many who read this letter make the attempt? Talk it up. Better still, work it up. It need not interfere with any society in your community, it will be found helpful to it, besides bringing the church into closer touch with temperance work. Try it? *Try it!* Send for supplies, and *Try it!* In time to come many may rise up and call you blessed.

The report to last Assembly has the following, which may encourage not only ministers, but others interested in this important work:—"The report from the Session of Dunbarton says: 'Mr. Kennedy began thirty-three years ago to preach and teach total abstinence and not one of those brought up under his teaching is known to use liquor in any way.'" The report from Bowmanville informs us that "the influence of the Rev. John Smith, for twenty-four years pastor of the church, and a most pronounced and vigorous temperance advocate, is still felt in the congregation and community, although he moved away from the town as long ago as 1875."

Such instances might be multiplied, but let these help to inspire the weary toiler, who, amidst tears, sows the good seed in apparently barren soil, to labor on in faith in Him who alone can give the increase. The fruit thereof will be gathered in, and will bless the memory, if not the life, of the sower."

SESSIONAL REPORTS.

At this season it is the duty of sessions to review the work of the past year, and prepare replies to the different sets of questions sent down by order of the Assembly. This part of the work should receive careful attention by every session.

Among the questions to be considered and answered are those on Temperance, copies of

which were distributed through Presbytery conveners in September. (If any session is now without a copy, I will be pleased to send it on application.) Last year, over six hundred sessions reported on temperance, a decided advance on any previous year. In the Presbyteries of Pictou, Saugeen, Lindsay, and Whitby, all the sessions reported. Only one was lacking in each of the Presbyteries of Guelph and Maitland, only two each in Winnipeg, Truro, and Toronto, three in several others. I trust that all of these, and many others will report this time. Why should any session neglect this part of its duty?

PRESBYTERY REPORTS.

Last year the Presbyteries did well. For the first time every Presbytery reported, many of them fully and carefully. (Rock Lake report came after the Assembly report was printed.) Let there be no going back on the record. Let every Presbytery report this year. Let it be done as the importance of the subject demands, and let it be done in good time.

The attention of Presbytery conveners on temperance is directed to the last part of resolution 8 of Assembly report, that they "be instructed to memorialize public school inspectors within their bounds to have a temperance manual systematically used in all the schools under their jurisdiction," and to the question they are expected to answer in their reports, whether these instructions have been carried out, and with what results. (See Assembly minutes, pages 40, 41.)

THE NOVA SCOTIA SCHOOL LAW.

For some years the teaching of temperance in the public schools of Nova Scotia has been recommended by the Council of Public Instruction, but left optional with the trustees and teachers. A good deal was done in many places, but the teaching was not at all general. At the last session of the Nova Scotia legislature an act was passed making such teaching compulsory after the beginning of 1893. The *Educational Review* says:—"If a teacher fails to teach hygiene, physiology, and the natural effects of alcohol on the human system, as thoroughly as any other subject, he may lose his Government grant on the complaint of any rate-payer. If the trustees fail to see that the law is enforced in their school they may be deprived of their county grant." Another important step in advance, for which we feel thankful.

D. STILES FRASER.

Upper Stewiacke, N.S.,

December 1st, 1892.

"A creed is a good thing, provided it be scriptural. With some persons the shorter it is the better, but its length ought not to hinder its acceptance, nor be any serious objection to it, if each statement in it is warranted by the Bible. We cannot believe too much of God's Word. The more truth we incorporate into our Christian life, the stronger our character, the richer our experience, and the more intelligent our activity."

GLIMPSES OF MISSION LIFE ON THE PRAIRIES.

ON the evening of October 27th, 1891, three young men left Knox College for the Mission fields of Manitoba and the North-West, myself among them. After an enjoyable trip we arrived in that Chicago of the West, Winnipeg. There we parted company, one going south, another going west to Calgary, and I to Brandon.

The field to which I was appointed lay a few miles northwest of that city and along the banks of the Assiniboine and Little Saskatchewan rivers, in one of the best wheat growing sections of Manitoba. Here to my glad surprise I found a number of old friends and was saved the trouble of becoming acquainted with strangers.

The first thing to do was to find out the lay of the field. There were three stations, in two of which were churches, while in the third the services were held in a school house.

The most easterly of these is called Saskatchewan Point, and is situated near the confluence of the Assiniboine and Saskatchewan, the church being built on a level space midway between the flats and the heights, from which it commands a fine view of the valley stretching away to the north and west, while to the south as far as the eye can reach are the beautiful Brandon plains backed up by a range of hills.

Here on a peaceful Sabbath afternoon nothing breaks the stillness but the murmuring of the water in the swift flowing Saskatchewan, or the chanting of God's praises by a congregation of His devout worshippers.

About twenty miles west lies the second church, Tarbolton, from which the whole Mission charge derives its name. It is a very neat structure and beautifully situated, and I have seldom seen a more pleasant country church yard than that by which it is surrounded.

Eight miles northeast from Tarbolton, and twelve miles northwest from Saskatchewan Point was my third station called Daly. Here the service was held in a school house.

Arriving late in the week and no service having been announced, no congregation gathered, which was somewhat discouraging at the first. Yet I found much to encourage me. The people were very kind and listened with the best of attention to my feeble attempts at delivering the gospel message.

The first thing necessary after I was settled was to procure some kind of conveyance, and for this purpose I invested in a broncho *i.e.* a pony, and saddle.

I had an opportunity of visiting most of the people before the winter set in, and by this means became acquainted with their circumstances and was the better able to sympathize with them in their difficulties.

During the months of November and Decem-

ber the weather was beautiful, the work went on very pleasantly and good congregations gathered every Sabbath. But the New Year brought a change; the weather grew stormy, the attendance smaller, and one Sabbath after tramping (my pony being ill) eight miles against a stiff breeze with the mercury about 20° below zero, I found a cauld kirk and nane in't. Fuel being available and a good supply of coal oil on hand, I soon had a roaring fire, and after warming myself proceeded to my boarding house nine miles farther, a little downcast but not discouraged, as I realized that summer was drawing near with its magnificent weather, and I felt satisfied that my duty was performed in keeping my appointment—whether the people came out in the cold or not.

As soon as warm weather arrived work took on a different aspect. A new station was opened between Saskatchewan Point and Daly, four Sabbath schools were started which were attended by nearly all the children, and in the new station I held a Bible class for young men attended by quite a number. The congregation increased until instead of twenty-five or thirty people, some sixty-five or seventy gathered every Sabbath to hear the Gospel.

The first Sabbath in June, Dr. Robertson visited the field, and I was directed to supply another station called Rugby, which made the fifth on my list. I was relieved of this on the first of August, and left the field for college on the ninth of October with many sincere regrets, and shall always look back with pleasure upon my first year in the Home Mission field.

A. E.

GLIMPSES OF MISSION LIFE IN THE ROCKIES.

A MISSIONARY in British Columbia writing to a friend about his field, says:—"My territory is eighty miles long. I pass by rail over thirty of it, the other fifty must be travelled by boat. This is a great difficulty. I cannot walk on water, and the steamer makes no regular trips to the camps which ought to be visited by the preacher. I want a light skiff or canoe in which I can take a life preserver and my Bible and some hymn books."

"The whole Christian status of this region may be described in very few words. The appalling destruction of the bodies, intellects, and souls of our brothers and sisters here, by giving free rein to every passion, cannot be written. This state of affairs could have been prevented, and can to a large extent be remedied by the Eastern church, by Canadian Christians becoming saviors, according to the Book, Obadiah, 21. It is neglect that makes men what they often are in the Kootenay valley."

A man and a bad woman were laughing and

drinking in the bar of a public house here. I went up to the man and told him I wanted a horse to ride ten miles up the mountain to preach. She snatched his handkerchief. He said to me, "certainly" and came with me to give me his saddled and bridled horse.

It might be interesting to you to know that my ten mile ride only took me a few miles away in a straight line, but that line takes me from the balmiest of summer days in the valley at Nelson, to a climate that had eight inches of snow and nearly froze the blood in my veins.

While going up an old miner gave me two very important facts. He said, "miners are just the same as other people. If they have churches to go to, they go same s'other people. But I've been in every mining camp between here and Mexico, and there's more drunkenness here than any other camp "in America."

One day I carried a young man, whose mother is a good Presbyterian, from the middle of the street where he had fallen, paralyzed with whiskey, from a stoop eight or ten feet high, to a bench, to sober up a little, only to drink more when he could stand up to take it.

It is neglect that does it. I have felt the iron in my own soul.

FRENCH COLPORTAGE WORK IN GLENGARRY.

REV. S. J. TAYLOR.

October 10, 1892.

DEAR SIR,—At your request I shall try to give a brief general report of our Mission work in Glengarry during the summer.

I arrived at Glen Robertson in April when I met Mr. Lamert, who was to be my companion in the work.

Having found out that colporteurs had visited this district since many years, we thought we would hold as many meetings as we could. As there was no church in the village we thought it was the right place to start. So we began our meetings in an old store which was granted to us by a good Christian lady of Vankleek Hill and held meetings every Sunday and Wednesday evening. The attendance was about fifty on an average, and of these twenty were Roman Catholics. The people were very attentive and behaved well. We kept them up until the beginning of September, when we thought it best to stop them in order to be able to finish visiting our large field, for I had not forgotten that you wished me to visit the whole county.

After having spent about two months in and around Glen Robertson I left Mr. L. to look after the work there and went from place to place, and house to house wherever I could find some French people, and, apart from a few exceptions, I may say I was well received everywhere and could talk or sing or read with the people, and in

many cases cordially invited to come back again. Moreover, I heard from different parties in many places where I had passed that the people were much pleased. So I think I can say to the praise of God, that wherever I have been I have left behind something of the sweet savour of the Gospel of the Lord Jesus Christ.

I have visited the whole county of Glengarry, part of Prescott and Stormont, and I have placed many Bibles, New Testaments, tracts and papers. Some of them have been like the seed by the roadside or on the stony ground, or among thorns, but I know also that some have fallen in good ground and will bring forth fruit for eternity.

Some ladies to whom I had given some tracts said to me on passing one evening afterwards, "O! sir, what good books were those you gave us!" Another one to whom I had sold a New Testament said, "It does one good to read such books."

In September I went to see a family to which I had sold a big Bible on credit in May. I met a lady there whom I had before met at a place twenty-five miles from there, and she began at once to tell of the good books that she and her people had got from me, and asked for some more. The people to whom I had sold the big Bible told me how good it was and how much they loved it, and expressed their sorrow because they had not money enough to pay for it. I left a few tracts and told them to read the big Bible until I came back again.

I may say that I was glad to see the Bible in so many houses and to know that the people were reading it. But alas! There are so many who don't know how to read and know nothing of the exceeding precious promises that God has given us in this book.

The French are scattered in little settlements here and there over the county. One day I sold a New Testament to a priest who was very pleasant with me and told me when I asked him for a few lines stating that my books were good, that everybody ought to know that they were good and that I might say he bought one. I went out and soon sold all the New Testaments I had. Perhaps I ought to say that he was an Irish priest who has a great many French parishioners.

At Lancaster I was well welcomed, for in several houses they told me, "O, sir, come and speak to us. It is so long since we had any preaching in our own language." One afternoon when I was done speaking a woman said, "Oh, sir, I'm sorry I can't give you something for your good preaching."

From here many places can easily be reached, and all the way to Cornwall, which is a manufacturing centre full of French people. It seems to me that I yet hear that voice from Lancaster ringing in my ears, "Come and speak the Gospel to us."

I found in the county of Glengarry twenty families of French Protestants numbering ninety nine persons. About forty Roman Catholic families are reading the Bible and willing to see the Missionary come to their homes and talk with them on religion.

A. BOYS.

FRENCH EVANGELIZATION.

MONTREAL, 13th December, 1892.

To the Friends of the Work :

DURING the current year thirty-six mission fields with ninety-six preaching stations have been supplied, twenty-four mission schools carried on, and twelve colporteurs employed.

A few incidents and extracts from missionaries' reports may best indicate some of the conditions and peculiar features of the work. For years, work in the town of Sorel was found to be most difficult, and apparently without success. Last spring a colporteur was sent there who six years before had left it completely discouraged. He had, however, placed a New Testament in a Roman Catholic family. On his return, this family and two others welcomed him and were glad to have him explain the Scriptures and pray with them. He opened a small hall in the town, which night after night for most of the summer was filled with people willing to listen to and learn the truth. This important place has to be left vacant during the winter for want of a suitable missionary.

A colporteur who spent several months in Glengarry last summer, was well received almost everywhere by the Roman Catholics, who frequently asked him to preach to them. He found about forty Roman Catholic families reading the Scriptures and willing to receive a missionary, and twenty French Protestant families connected with English congregations. A missionary is greatly needed to work in such places as Cornwall and Lancaster where there is a large French population.

An ever increasing number of children from Roman Catholic homes has been attending the mission schools. In some of these almost the total attendance is Roman Catholic. For example, in one school fourteen out of seventeen are Roman Catholic; in another, fifteen out of sixteen; in another, twenty-three out of twenty-eight. In fact, except in one or two schools, the Roman Catholic attendance is not less than one-third and often more than one-half. To the Pointe-aux-Trembles Schools this session, there have been admitted eighty-seven pupils from Roman Catholic homes, over sixty-four from the homes of converts, and five Protestants.

A few weeks ago one of our missionary-colporteurs was permitted to hold a service in the Roman Catholic chapel at St. Germain de Kamouraska. He had an audience of fifty Roman Catholics, two of whom were women, and all expressed themselves as greatly pleased with the service. There is a wonderful movement going on, and the priests and bishop are making strenuous efforts to control it. The missionary is still on the ground, and in the district has discovered six families who call themselves Protestant, and

were evangelized by former missionaries of our Board.

The following are from two reports just received from the Ottawa district: "In spite of cruel and bitter persecution, the Roman Catholics come to our meeting. Three different persons came to me during the month asking me to read the Bible to them and explain our belief on confession, &c. Six Roman Catholics were present one Sabbath. I spoke to them and wanted to know their reasons for attending our meetings. They answered, "We must understand more about salvation; we are all troubled about death and cannot get peace in our church. Yes, we must come to you when you come here, and we want you to come to our homes."

"I held revival meetings which were very successful. The young people are taking a great interest in religious matters. I am glad of this because there is so little hope of making perfect christians of the old people, especially of the old France people who will not give up their habits. I am trying to prepare an army of young people to help me on with my work. On the whole I am encouraged, although I meet with many a difficulty, for I feel the Lord is with us."

That a great movement is on the way is evident not only from the changed attitude on the part of the people towards our missionaries, but also on the part of men nominally Roman Catholic towards the highest authorities of their church. The two journals recently put under the ban have determined to continue their existence, the one it is claimed with a largely increased subscription list and the other under a new name.

Are these indications of awakening not a call to the church of God to bestir herself as she has never done to evangelize our French-Canadian Roman Catholic fellow-citizens while she may?

We have been greatly indebted in the past to the generous liberality of warm hearted friends, and confidently bespeak the cordial co-operation of all who desire the best interests of our French speaking fellow-countrymen.

The ordinary receipts are about four thousand dollars less than at this date last year.

Yours sincerely,

D. H. MACVICAR, D.D., LL.D.,
Chairman.

S. J. TAYLOR,
Secretary.

All contributions to be sent direct to the Treasurer and addressed,

REV. ROBT. I. WARDEN, D.D.,
Dominion Square, Montreal.

The Presbyterians of London had, in 1891, 87 congregations, and 63 of them have been organized since 1861.

HOME MISSIONS IN THE MARITIME PROVINCES.

DURING the past summer 48 students were employed in the Home Mission fields in the Maritime Provinces. Seven of the fields paid the catechists in full. The others were aided in sums ranging from \$12 to \$150.

The supply of the Home Mission field during the winter is 4 volunteers, 3 Sabbaths by the students during the holidays, and 22 ordained Missionaries.

The total amount required to meet the whole work of the Committee for the year will be about \$10,000, nearly \$500 more than last year. But last year the Synod raised barely \$8,000 for Home Missions. The balance was received from the Free Church of Scotland and from interest on the McLeod bequest. We have not these this year and the church will require to raise the whole amount or one fourth more than last year. A considerable part of this sum is raised in the Mission fields themselves. Many of them give very liberally, but in this, as in the Augmentation scheme, the church is one, and the strong bless themselves and others by sharing the burdens of the weak. It is blessed to get help especially when that help sends the gospel where it otherwise would not be. It is more blessed to give it, and thus, by the liberal support of this scheme, the whole church is blessed.

SYNOD OF MANITOBA AND THE NORTH-WEST.

MET in St. Andrew's Church, Winnipeg, Nov. 17th.

The opening sermon was preached from Matt. IV., 11, by Rev. J. Pringle of Port Arthur, retiring Moderator, and after roll-call, Rev. A. Campbell of Wolesley, Brandon Presbytery, was chosen Moderator. The Synod continued in session for six days, from Thursday until Wednesday of the following week:

The great matter before the Synod, as might be expected, was Home Missions, the vast work within its boundary. Dr. Robertson presented a report of the Home Mission work for the year from which a few facts may be given.

In the beginning of 1884, there was but one Presbytery west of Lake Superior, now there are two Synods and nine Presbyteries.

The erection of the Synod of British Columbia, has removed from this Synod 44 Missions and 5 Augmented congregations.

There are left in this Synod 99 Missions and 28 Augmented congregations.

During the year 10 Augmented congregations became self sustaining and 8 new Mission fields were organized.

During the winter of 1890-91, 25 Missions had but little supply. At present there are about 11 fields for which no supply is available.

The population of Manitoba and the North-West according to last census, shows 51,508

Presbyterians, 45,018 Anglicans, 26,417 Methodists, 33,579 Roman Catholics and 17,007 Baptists.

During the past year 35,000 immigrants are said to have settled between Lake Superior and the Pacific Coast, and there are prospects of a large immigration next year. The church must be prepared to do her duty by these.

The progress in the past has been most encouraging. The influence of the churches has told on the moral tone of the whole community.

Dr. Robertson also presented the report of the church and manse building fund, which showed that 42 churches and manses had been erected during the last year, ending 1st May. These were worth \$60,000, and had received from the Fund in grants or loans \$14,400. Since the Assembly, 13 more have been erected worth about \$18,800, and grants and loans to these have amounted to \$4,400. During the ten years the Fund has been in existence it has helped, by grant or loans without interest, to build 224 churches or manses. The value of these properties is between \$400,000 and \$500,000 exclusive of the land. The capital fund is now about \$55,000. It is impossible to meet all the claims without trenching upon the capital fund and this would be most unwise. Congregations that have loans are urged to pay up at once. The fund has been a great boon to many a weak congregation.

Manitoba College was able to present a goodly report, Dr. King stating that it has made "the most marked progress this year of any year since his connection with it, and when the students who are out teaching and in the Mission field have come in, it is expected the attendance will be larger than ever before. Concerning the theological department which is to hold its session next summer, the prospects are good.

The question of national schools, in the light of recent events, was one which no body of men having the interest of their country at heart could pass by, and it accordingly occupied a deeply interesting evening. The music of the whole sederunt was set to the key of "No interference from without with the public school system of Manitoba."

Strong ground was taken upon the temperance question, and the following resolution was adopted:—

"This Synod calls upon the members of our Church in the North-West Territories, to use every means to secure a plebiscite of the people on the liquor traffic, and would call upon the North-West Legislative Assembly to afford every facility for such an expression of public opinion on the liquor question, and that steps be taken to secure the co-operation of other churches."

"Behold I have set before thee an open door, meets our church from whatever point of view she looks at the great North-West, doors which must be entered now, if we would be faithful to our trust.

The Synod meets next year at Portage la Prairie on the third Thursday of November

Our Foreign Missions.

From Santo, New Hebrides. Mr. Annand writes: "It is now two days beyond five years since we settled on this Island. We propose taking a furlough to Australia, beginning probably with November. Mrs. Annand is needing a change fully more than I am. The wear and tear of island life, its worry and weariness, fall heavier on the women than on the men. The debilitating effects of fever and a constant heat, in a damp climate, combined with association with natives, tell after a time upon the strongest constitutions."

From Mr. Robertson. Rev. H. A. Robertson of Erromanga, New Hebrides, writes, "Our children are suffering from fever and ague, and Mrs. Robertson is in very poor health and suffers from great weakness. I had a sharp attack of fever myself in the end of April, the first attack in twenty years in Erromanga. Since then my health has been simply splendid for a man who has been in this humid and weakening climate for more than 23 years. Our children are to be sent up to Sydney. The Lord continues to bless our work in Erromanga."

Mr. Robertson refers above to 28 years in Erromanga. His first visit was not as a missionary, but what he then saw of the heathen, led him to come home and study for the ministry with a view to giving his life to rescue them from their degradation and misery and sin.

New Hebrides Mission Work. In a note to the Secretary Mr. Annand refers incidentally to a phase of New Hebrides life and work that is not familiar to many. Referring to some of the difficulties of the work and the necessity for a large number of native teachers, he says: "In all these islands the population is distributed in small encampments of from ten, to two hundred, inhabitants in each. Very rarely does what is designated a "village" contain more than a hundred people in it, while the average will not be above half that number. If ever the people are to get the Gospel, each one of these encampments must have its own teacher or leader. They will not unite, even after they are Christianized, excepting to a very limited degree, and a teacher is needed for each village."

"Teacher" here does not imply the qualifications associated with that title in most other parts of the world. Some of them can scarcely write their own names, and as for arithmetic, if they can tell the number of the chapters and verses in the Gospel when they see them, they will pass.

You at home cannot possibly realize the true conditions of these natives. The difficulties in the way of raising them to a very moderate de-

gree of civilization are, very great. We see and know what is desirable, and we are doing our utmost to accomplish what is possible."

Dr Paton and His Book. Many of our readers have been thrilled by that fascinating book, Dr. Paton's autobiography, and later, by his autobiography for the young, noticed in another column. We would like to give a practical turn to that thrill by reminding them that our own church has three missionaries and their wives who have been in the New Hebrides group nearly as long as Dr. Paton was, and whose experiences, if they were recorded with the same vivid picturing of imagination, and pen, and pencil, would, in many respects, furnish companion books. Dr. Paton was a missionary there for twenty-three years, from 1853 to 1881. Since that time, about eleven years, he has been away from the Islands, and is now employed in Australia as Mission agent of the Federal Assembly of the Presbyterian churches there. Mr. and Mrs. McKenzie, and Robertson, and Annand, have been there about twenty years; the McKenzies, now among christian people who once threatened his life if he dared to come among them; the Robertsons, on blood stained Erromanga, landing shortly after the two Gordon's had been in succession murdered by the heathen; and the Annands, the last five years, on a new field where only last year a trader was killed by the natives. These dangers are largely in the past, but lonely and trying is the toil.

The three stages. The Missionary spirit that is wanted to-day is the spirit of giving. Not many years since, the great want was an "open door," and the burden of Missionary prayers was, that the world might be opened to the Gospel. One by one the doors began to open, and to day, from every land echoes the cry, "come over and help us." The next want was, men and women to enter these doors. "Whom shall we send and who will go for us," became the cry, and the prayer to the "Lord of the harvest," for laborers was oftener heard. In recent years this prayer has been remarkably answered. It is answered in the student volunteer movement, which shows us to-day a noble band of some thousands of devoted young men and women pledged to foreign service if the Lord will open the way. It is answered in the many others that are offering themselves to this work.

The third great want, the one that now presses, is money to send them. This should now be the burden of Missionary prayers. And it too will be answered. Men cannot pray that prayer for long, without trying to do more to answer it. Get the church praying along this line, and the stream of Christian liberality will flow larger and deeper and stronger. The waiting messengers will be speeded on their way. The Spirit who is waiting to bless will work mightily. In the wilderness shall waters break forth and streams in the desert. The Lord shall make bare His holy arm in the eyes of all the nations, and all ends of the earth shall see the salvation of our God.

Our work in Grenada. Our Trinidad Mission is bearing fruit far beyond its own borders. Its reflex influence on India, as immigrants who have been Christianized during their stay in Trinidad, return to their homes in the far east, while not very noticeable, must have a leavening power wherever they go. But results are seen nearer home. Our readers are familiar with the work on St. Lucia, carried on by Mr. Cropper, a young man in Government employ, aided by catechists and teachers from Trinidad and an occasional visit of a Missionary. The cheering letters of Mr. Grant in this issue shows the results in Grenada, jointly with the ministers laboring there. Trinidad, as its own light grows brighter, is letting that light shine farther. All this is the bright side. Let us not forget the wearing waiting, the hindrances, the discouragement, that our Missionaries keep so well in the background, and pray for them as they do our hard work among the heathen.

To friends of the Missionaries. You receive from the Mission field quite a number of letters; just the kind that people love to read, familiar, free, chatty, letting you see them, and their surroundings in a very vivid way. Why keep these good things to yourselves. They are well fitted to deepen the Missionary interest in the church. "O but there are things in them that it would never do to print." Of course there is more or less in every private letter that should not be made public.

Listen to two proposals:—

(1) If you will entrust to me any such letter when you have read it, I will print no part of it that should not be made public, will not print your names if you object to it, though it gives definiteness to a letter to have the name, and will return it to you if you wish it.

(2) If there are parts of it which you do not wish me to see, keep them out and send the rest, and if you cannot do that, please copy any part that might be made public and forward it, though I would very much prefer to see the original letter, as I can often get matter for an item, from that which you might not think worth sending. A worthy minister of our church one day handed me a letter with the remark "Oh it is just on some business matters, nothing in it that you would care for." I looked over it and found it rich.

There are such letters by the dozen, among the families and friends of our Missionaries that would do much to deepen the Missionary interest throughout the church. No matter how short or how unsuitable for the public you may think it, I will be able to glean something from it, even though it be but a ten line item. Please do not keep such treasures laid up in a napkin, when they might be doing so much for Christ and His cause.

LETTER FROM REV. J. WILKIE.

INDORE, Nov. 9th, 1892.

Editor RECORD:—

MY DEAR SIR,—Over 300 people here have publicly renounced Hinduism and profess faith in Jesus Christ as their Saviour from sin. This happened several months ago, and though as yet we cannot speak as definitely of the movement as we could wish before reporting it, yet I believe the friends at home should know the facts that they may by their prayers at least, join us. It is most cheering to us all, but causes no little thought and prayer.

If we had followed the plan now followed by so many here, we should have baptized at once all who professed their faith in Jesus; and possibly we have followed a wrong method, and exposed these new people to special temptations from their heathen neighbors, as some so zealously maintain. As we saw them in large numbers at our church services, and the large congregations that always gathered and listened so patiently and earnestly to the simple Gospel story every Sabbath morning; and especially when the whole body rose up and asked for baptism we felt inclined to receive large numbers of them, though as yet we have only baptized four.

I do not believe in hasty baptism, nor in wholesale conversion. Being a Christian is a personal and individual relationship, not a community one. Serious harm has resulted from undue haste in the past and may do so again. If a person is truly converted a little delay can do no permanent harm, and on the other hand baptism before real conversion has taken place may seriously retard the very work we wish to hasten on. All large movements also carry with them such a great momentum and such tremendous possibilities for either good or evil that we feel especial need for the "watch and pray." We are, therefore, seeking to discover and to follow as rapidly as we can the work of the Holy Spirit. It is possible we may see many an ebb and flow before the large ingathering.

The enemy is busily at work. One of the men baptized was beaten with the shoe by some of his caste people, all manner of misrepresentations and untruths are being circulated, and angry threats held over the heads of the disciples; but the movement seems to thrive under it and is now spreading to other centres, though as yet almost wholly confined to the one caste.

The Catechist says there are not less than 300 others ready to publicly renounce their old faith in favor of Christianity, though I fear the number of those who really know Jesus as a living personal Saviour is comparatively small as yet. They all belong to the Mangs, one of the lowest castes in the city—the basket makers, the horn-blowers and drum-beaters at the marriages, births, and other heathen ceremonies, sometimes

care-takers of horses, etc. Work amongst them has been carried on almost from the very first.

Miss Ross, years ago gave much time and energy to them, and the first to come out was one of her own scholars. Butkhan Singh, over 70 years old, a convert of the Rev. Dr. Wilson of Bombay, has been the privileged human instrument to bring this movement to its present interesting condition.

In June last, I for the first time was brought face to face with it, when the whole congregation asked to be recognized as Christians. Khan Singh has a day school there and has imparted a very large amount of Christian truth to young and old whilst teaching them to read and write; and every Sabbath morning especially we have a regular service amongst them, and for over two hours seek to explain our faith to a large and attentive congregation. Whereunto it may grow no one can say. We may in a few weeks report hundreds of baptisms; and on the other hand, possibly may have to regret the apparent collapse of the movement for the time being at least. This will, I am sure, only lead those at home the more earnestly to pray for us and for these poor people.

In one sense they are so poor and so low that the offer of Christianity may seem like a bribe to them; but the lower in the scale the Hindoo is, the more tenaciously he clings to his caste peculiarities. Two weeks ago I baptized two Mangs and with them two Brahmins, but of these the Mangs really found it most difficult to cut free from their caste peculiarities, and last Sabbath I had to refuse to baptize three young men who pressed me to do so because, though apparently trusting in Jesus, they still held to some of their caste peculiarities.

Only a few of them can read or write and they are all very poor, being forced to eat the animals that die in the city when they cannot get their ordinary poor grain diet. They, too, owe their homes, and, to some extent, their position in the city, to the goodwill of the Maharajah, and in coming out Christians, and so forsaking some of the work they formerly did, they run the risk of being driven out of their poor homes; but all this they have very fully considered and as fully determined to face. They are generally intelligent, bright and contented class and the boys and girls apt scholars.

If this work is, as I believe, of the Lord, and but the first fruits of a yet greater ingathering, then we are brought face to face with the question of how to take care of the flock with such a small staff. Baptism is but the first stage of progress and must be followed by faithful teaching. These teachers we must train for ourselves. Our Girls' Boarding School and Women's Hospital are erected none too soon nor any too large. I regret that for the time being the college build-

ing must stop when it is half built, and especially that we cannot have the large college hall. Our present church is altogether too small for the crowds that come out to all our services and for whom, when the hall is filled, we now try to provide accommodation outside. We have turned two rooms of the new building into one and shall use it as our church for a while, but it, too, is altogether too small for the purpose. The work is, however, the Master's, and in His own time He will give us all we need and so we can wait till then. I could wish that we had a Home Building for the Christian boys, but in the meantime we can use the college building.

Feeling the importance of having some one more especially set apart for this, and the other evangelistic work carried on by the congregation, Mr. Jahory was chosen as the assistant to the pastor three months ago. He is the son of a Mohamedan convert and preacher of the C.M.S. Bengal, an M.A. of Calutta University, for over two years has been a professor in the college, was a year ago recognized as a student of Theology by our Presbytery, and from the first has been a very earnest worker here. Till the end of the college year it will be impossible to free him from the teaching as we hope to do, but even now he has taken up much of the oversight of the congregation and other work carried on by its workers. No one can understand the people like one from amongst themselves, and so I shall be glad when the time comes that the Presbytery can ordain and settle him over the flock here.

The work is spreading so rapidly here that we are forced to use every possible agency within our reach, and I am glad to say that our people as a whole are doing splendid service according to their opportunity. Every Sabbath morning they divide up amongst the ten Sabbath schools, each one of which affords a large congregation of young and old. These could be multiplied by the hundred if we had but the men and the time. Your earnest cries in Canada for open doors for your Missionaries are being answered. Is not the cry for help a Macedonian one. Will you not then cry as earnestly for workers as before for the open doors?

Yours faithfully,

J. WILKIE.

The College in Trinidad. Mr. Thompson our missionary in Couva, writes, "The Catechists are developing very rapidly under the systematic and thorough drill of the College. The men from all the fields are on the same footing and get a share of the best that's going. This is a boon to the younger missionaries who have neither the time nor experience for teaching. The College gives promise of great results.

LETTER FROM REV. DR. MORTON.

TUNAPUNA, Trinidad,

Nov. 22, 1892.

For the RECORD:—

MISSIONARIES are but men, and like others, need a reminder, a reason, a starting point. And such came this afternoon in the shape of a circular from the office of the RECORD.

I have just returned from our local hospital, where I found one of our Christian women from a station ten miles away who was delighted to see me. I promised to send the Bible woman or some of the "Home" girls to read to her.

One man whom I sent in as a pauper a few days ago was much improved and listened attentively to the word spoken.

In a separate room lay a man ill with dropsy, who asked to be baptized. He has been instructed in the truth and answered willingly as to the true God, the Saviour, and the way of Salvation. It was cheering to get such answers from a man whose opportunities in early life had been so few, and whose days are to all appearance numbered. John Buddhu, the Catechist, who was with me, has been the chief agent in his instruction, and he will have chief care of his case till he is baptized.

Yesterday afternoon, with John Buddhu, I went over to a district near this, to visit from house to house and hold services at the places where he usually gets a gathering. This may be called "checking" the Catechists' work. I found that everybody knew him and were friendly, and that in several thatched sheds the people are accustomed to gather and be instructed. In such places we held meetings.

One man had received an injury to one of his eyes which, in time affected the other, so that he considered himself almost blind. He has some very nice looking children whose faces he can only see dimly. I persuaded him to try my glasses, and he was amazed and delighted to find that he could see them so clearly "even to the pupils of their eyes." He is to get glasses at once.

Another man, the Indian of the Settlement, owns 16 acres of land and a small shop, and is besides an overlooker on a sugar estate. His shed is always at our service and he called all the neighbors who rent land from him to come and hear the word. He knows and acknowledges much of the truth. But Hindusim, like many other issues, has so largely divorced theoretical belief from practical life, that many either stand still, or look now one way and now another. Some of our so called Christians even, of course not our members, have not yet learned that "no lie is of the truth" and that truth only can save. But this is a "general statement," and your circular advises against the general.

To be particular then. We wanted a room fit to hold a small school in and fixed upon one that was a discarded rum-shop. To turn a rum shop into a school room is a special pleasure. But the shop had been converted into a family bed room and could not be got. The mule pen, however, was available and the only place to be had, so we propose to open a school in a discarded mule pen, till we see what our prospects are and can get a more suitable place.

Fifty yards away we met with one of our stumbling blocks—a rum shop, opened by a Christian East Indian—not one of our own men, I am happy to say, but one whom we have taught, and who knows, I am sure, too much to be happy in his present course. Greed of gain, want of faith in God, and love and righteousness, led him first to Sabbath selling, then to rum selling, till he has lost both self respect and regard of his Christian and heathen neighbors. You say "give the dark side as well as the bright. Well, rum and rum sellers are the dark side. We walked four miles in doing our afternoon's work.

Last Sabbath I spent at out-stations. I began at Cunupia, 10 miles from this at 9 a.m. The children at this station are well taught, and their acquaintance with the Catechism and "the Story of Jesus" is remarkable. But the attendance of adult non-Christians was small. They were absent reaping rice. This was a drawback; but better rice-reaping than cock-fighting and betting as I have known West Indian Christians to indulge in on Sabbath.

I next rode to Warrenville, where we had a larger meeting with a fair proportion of Christians.

Two miles walk along the railway line brought us to Caroni where there was a good gathering, good attendance and one baptism.

Visited for the last time Rachel Akajee, who was baptized three months ago. I found her patiently awaiting amid weakness and pain, her call, which came two days later. Andrew Gajadar is the Catechist in all this district and the work is advancing favorably under his care.

While I was thus absent none of the stations along this line of railway were neglected. There were excellent meetings at Tunapuna, Tacarigua, St. Joseph, Arouca, Red Hill, and Arima, conducted by the four local Catechists, assisted by Mrs. Morton, Miss Blackadder and Miss Morton.

I referred above to "The story of Jesus." This is the name of a book, published by Maclure, Macdonald & Co., Glasgow, price one shilling. It contains 105 illustrations, with the story told in the words of Scripture. I have imported 85 dozen of this work and it is used in all my schools with excellent results. I can confidently recommend it to parents and Sunday school teachers as a very great help in teaching children.

J. MORTON.

LETTER FROM REV. K. J. GRANT.

SAN FERNANDO, Trinidad,

Nov. 11th, 1892.

To the Editor of the RECORD :—

YOUR circular asking for Mission news is just to hand, and as I returned to-day from visiting the Indian Mission stations in Grenada I will give you a few facts.

Grenada is nearly 100 miles north of Trinidad; formerly the staple production was sugar; for 20 years the sugar cane has been gradually superseded by cocoa, nutmegs, and fruits of various kinds. The present cultivation does not require so many laborers. There are about 2,000 East Indians in the island, settled chiefly in four or five districts.

The Rev. James Muir, Minister of the Established Church in St. George's, was desirous of doing something for the Indian population and applied to me for teachers about eight years ago. A start was at once made and all concerned felt much encouraged.

Four years ago Mr. Muir's successor, the Rev. Mr. Rae, took up with youthful zeal, not only the work of the English-speaking congregation, but also the superintendence and extension of the Indian work. More teachers were called for and now a vigorous and most encouraging work, teaching and evangelizing, is in progress there at independent stations.

As I had but nine days for the visit, and knowing the ground, and the fatigue attending long journeys in the saddle, I took one of our students of the first class, Ujagarsingh, who rendered me excellent service.

(1.) *Tuileries*—the most distant and the least important, was visited by my assistant alone.

The school and Sabbath service are held in the basement of a dilapidated building where donkeys, goats, and other quadrupeds claim a part of the accommodation allotted to the school. As at home, an inviting room is a drawing power, and not until a better building is provided can we hope for success, and yet 20 children and as many adults under instruction afford encouragement.

(2.) *Belair*—is an important station. Here the Mission has a suitable house for instruction and worship, and also a small dwelling for the Catechist.

St. Andrew's Church, Pictou, N.S., has given the work here a great push. Scores in the district are living proofs of the good done by the generous gifts of Pictou friends.

At 2 p.m. Thursday, 50 left their fields to hear the word of God.

Then followed an enquiry into a certain charge against the catechist for being found, as alleged, in the plaintiff's house at a late hour at night for unlawful purposes. Some ten witnesses appeared to substantiate the charge, yet in view of all

the circumstances, the improbabilities, and the conflict in testimony in essential features, I concluded that that the whole thing was a pure fabrication, and I afterwards found that others who were intimately acquainted with the whole case, were of the same opinion.

Our Lord sent the preachers forth two and two, and this case suggested certain reasons to justify the wisdom of the course adopted.

The Catechist was evidently seized outside and gagged by the plaintiff, and then dragged into the house and then a cry was raised which brought the neighbors together who could only testify to the fact that they saw the catechist in the plaintiff's house, and in his custody.

(3.) *Samaritan*—is the first station in time and in importance. The vine that is now filling the land was here first planted.

We had service on Saturday, and again on Sabbath, from 9 to 12 noon. 150 were present. 54 adults sat reverently at the Communion table. When in the Colony before the arrival of the present pastor, the deed of land, as a gift, was executed. Mr. Rae, when he came, put up the present spacious building. Our audience filled the room. The sustained attention given, with the reverent mien, recalled an Earltown Communion that I attended in 1855, the memories of which are distinctly before me.

In Trinidad I have seen much to cheer, but the whole bearing of my audience on the 20th was something to be treasured up. An elder of fine physique and mature years moved round with great gravity, seating communicants orderly to prevent any disturbance later.

After the fifty children, not all East Indians, met in Sabbath school. I spent a half hour with them. Their answers to questions proposed were good, and the singing most creditable. The teacher here is a West Indian and was in my service in Trinidad. The school is a valuable aid to the Mission.

(4.) *Gourgave*—ten miles from Samaritan, was next visited, and at 4 p.m. I dispensed the Sacrament there. Here the mixed audience numbered 70, about 40 East Indians of whom 22 received the communion.

It is quite impossible for Mr. Rae, whose special work is in St. George's, to give the Mission the necessary attention. He wishes an ordained native agent to superintend the whole work, and his mind and some of his people, also are directed to Mr. Chas. Ragbir of our Mission, now in the United States. To secure his service, the people will give £50 sterling and Mr. Rae will apply to the Colonial Committee of his own church for £100, the Missionary to provide his own house and horse.

I sincerely trust that Mr. Rae may not be disappointed in his appeal to his church, and I would bespeak for him the continued support of old friends, that school work may be carried on with sustained efficiency. Like St. Lucia Mission, the Grenada Mission finds its parent in Trinidad. All praise to the ministers who have so nobly taken up the work, and yet without our agents their efforts would have been unavailing.

Yours faithfully, K. J. GRANT.

ANEITYUM.

ANEITYUM and Goddie are the two names that stand most prominently forward in the van of our mission history. The one was our first missionary, the other was the scene of his toils and triumphs. Though full of such tender memories and associations, particularly to the eastern section of our church, Mr. and Mrs. Annand, our Missionaries there, in view of the fact that the population had decreased from the four thousand of forty years ago, to about nine hundred, and that one Missionary could do the work of the whole island, nobly volunteered to leave this old and comparatively comfortable and Christian field of labor, to Mr. Laurie, the Missionary of the Free Church of Scotland who was settled on the other side of the island, and to go north to open up a new Mission on Santo, the largest and most northerly island of the group. Since that time the interest of our church in Aneityum and its Missionaries has been indirect, but by no means small, and we regret to state that Mr. Laurie is now compelled to resign. Under the strain of anxiety and care, and the exclusion from society, which bears so heavily upon the wives of the missionaries in the South Seas, and which some are less able than others to bear, Mrs. Laurie's mind gave way more than a year ago, and Mr. Laurie, taking her to a place of care in Australia, has since then labored on alone. He is to resign, and Aneityum will be placed in charge of Rev. Dr. Gunn, a Medical missionary on the neighboring island of Futuna, who will work both the islands, making his head quarters at Aneityum.

LETTER FROM REV. J. W. MACKENZIE.

SYDNEY, Australia,

Aug. 4th, 1892.

MY DEAR MR. MORRISON:—Possibly you may have heard that we have come to Sydney. We came up sooner than we intended. This was partly on account of our health and partly on our children's account. We felt that a change was necessary, but we hoped to be able to remain at our station until towards the end of the year.

Hearing, however, that three of our children were ill, and that we would require to get a new home for our boys, that they might attend a mere advanced school, we felt it to be our duty to come up at once. At their age, five years is too long a time to be separated from them, especially as they are living among strangers.

My throat, which has been troubling me for some time, and with which I was laid aside from work for a month or more before leaving Erakor, is, owing to the complete rest I am taking, much better, and the cold bracing weather here, is restoring Mrs. MacKenzie to much of her wanted vigor.

It is our intention to remain here till about the end of the year, and we trust that by that time we shall be able to make satisfactory arrangements for our children, and that our health will be fully re-established.

We hear every month from our poor natives. It is very touching to hear how they long for our return. I wish you could have seen the chief of Fila as he bade us "good bye" when we were leaving. He wept like a child. It was quite a contrast to his behaviour towards me some years ago, when he came down to the beach to prevent our landing, telling me if I went ashore I would be murdered.

I am not by any means idle, however, as I have a good deal of translating on hand, which I am anxious to get printed before our return. I am preparing a Scripture history, a hymn book, and probably a catechism.

The Scripture history will be a book of considerable size. At one time I thought of making a translation of the "Line upon Line," and my training class translated about two-thirds of it. But as the population of Efate is not large, it is not at all likely that we shall attempt a translation of the whole Bible, so I wish to have a book much fuller than the Line upon Line. Our hymn book will contain between 70 and 80 hymns.

I have now before me a receipt from the B. and F. B. Society for the balance of our share of the expense of printing our Efatese New Testament. The whole cost was £500. If we only could get a market for our arrowroot, we would have no difficulty in meeting most of our expenditure.

The deputation from the church here in Australia, which has been visiting the New Hebrides, has just returned. I have seen them for a little and they seem much pleased with the reception they met with at our station, Erakor, even though we were not there. They said the natives made a feast for them. The bell was rung and when the people gathered the members of the deputation addressed them.

Of course we are pleased in our absence to hear from eye witnesses about our poor people and of the progress of the work.

Yours sincerely,

J. W. MACKENZIE

Mission College Indore.

The report of the Government Inspector of schools for the Central Provinces and Central India, is now before us, telling of his visit to the Canadian Mission College at Indore and of its work during the past year. In the College department he reports 8 students as against 15 last year, while the school department shows a grand total enrolled of 178 as against 157 last year. The increase is chiefly in the high school classes, where such increase is most desirable. The average attendance was 75 per cent. in the school department, and 81 per cent in the college.

THE WORK ON SANTO, NEW HEBRIDES.

By REV. JOSEPH ANNAND.

To the Mission Synod at Aneityum in June last.

WHAT have we been doing during the past year; and what are the results of our labors? In answering these questions, I must, to be brief, summarize largely.

Our manual labors for the improvement of the station have been comparatively small. Perhaps the most note-worthy fact is, that we did not erect a building of any description on Tangoa during the year, nor did we even renew a roof. There being no fresh water on the islet beyond the rain supply, we dug a well some twenty feet in depth in the ravine, and thereby secured a large and permanent supply of good water. I mention this, as possibly some day said well may become historic, if not famous.

Of labors more directly connected with the evangelization of the people, I may give those of the printing room a prominent place. By these, the Gospel according to Matthew, and another small book, were placed in the hands of our readers. The second book is composed of a translation of "Intas ahodaig Uhu" (Aneityum catechism); the creed of the Island church; the Ten Commandments and eighteen hymns, making thirty-six pages in all.

The mechanical-work of "Mathiu" would have been somewhat better had my supply of type been larger. Both English and pica were required to complete four pages, and "k" came from four different fonts. I tried to enlarge my stock of type, but none of the kinds required could be obtained nearer than Britain, and my order is not yet filled.

Our school work has not been entirely satisfactory. The usual morning class has been conducted almost without intermission throughout the year, but only nine pupils availed themselves of this opportunity to learn to read. Lately three young boys have joined the class, and Mrs. Annand has two women under instruction. Thus we have fourteen in all learning to read. Seven of these can now read the Gospel without assistance. During the greater part of the year we had also an evening class for singing and prayer.

On Sundays regular service has been conducted twice daily at Tangoa, and once daily each at Naone and Abunaus, with a total average attendance of fifty-two; thirty-nine at Tangoa and thirteen at the other two combined. Two meetings for singing and prayer are also conducted by the teachers every Sabbath immediately after the church service is dismissed. The highest number at church any one day was 85 and the lowest 27.

In June last, I organized a class of candidates for school membership of nine Tangoans, and we also started a Wednesday afternoon prayer meet-

ing at which three Tangoa lads took a public part. However, after a few months the tempter proved too strong for them. Two fell, through listening to Balaamite advice given to them by enemies of the truth at the village. Finally the excitement and warlike spirit arising from the murder of Mr. Sawers and his servant and subsequent events, led to the dismissal of the candidates' class and the closing of the prayer meeting. Then towards the end of the year, the six lads who were residing with us having completed their term of service returned to the village, and thus came more under the influence of the heathen party. However, five out of the six refused lately to take any part in a sing-sing at the village.

In justice to the Tangoans, I may here state that they all remained true to us through all the exciting times following the murder of Mr. Sawers. By their aid we recovered the body of our friend, and saved all the goods from plunder. Also from information gained by them and given to me, a plot to murder the Powell's and Barlow's, planters who have come to Santo, and to plunder their goods, was defeated. At no time were any of them "up in arms against the Missionary," as published in Sydney.

The action of the naval authorities also helped to unsettle the people. No less than six times have we been visited by men of war since the murder, yet nothing was done beyond talk. White men also excited the people by telling them that the men of war were coming to make war against the whole south side of Santo. In addition to this, threats were brought over from Malekula that two hundred men were coming from Rans to take vengeance on the murderers of Sam, or upon whomever they could find on Santo, so for weeks they were daily expected. Up to the present no avenger, neither white or black, has arrived.

As in former years, our operations have been limited greatly from want of teachers. At present we have two with us, both from Erakor. Simon is now in his third year, and being dissatisfied, he leaves us at the end of his term in August. Matur lost his wife shortly after our return from Synod last year. In October he returned to Erakor with his motherless babe. However, in December he came back alone to resume his work. Owing to circumstances, I have not been able to settle either of these men at out-stations.

I should like very much to get about five more teachers this year if possible to occupy out-villages. Last year failing to get teachers from our own group I wrote to Fiji, making enquiries there as to the prospects of getting a few from that field. None can be spared thence for our group.

Thus brethren you can understand some of the reasons for the slow progress of the Gospel on South Santo during the past year.

LETTER FROM REV. DR. MACKAY.

TAMSUI, Formosa,
Sept. 13, 1892.

MY DEAR MR. CASSELS:—Note the destruction of chapels and mission property here by a terrible storm and terrific typhoon. The former raged in July and the latter the 7th inst., with the thermometer 78° and my aneroid 29.3. The typhoon was beyond all comparison the most devastating that has swept its course here since 1874.

When repairs have to be made our usual way is to execute them, then report as finished. Even at this time I cannot give details although it is high time the church in Canada should know very thoroughly this phase of mission labor here.

We just closed Oxford College and girls' school 31st ult., and were preparing for a tour southwards when the messenger arrived with our usual monthly mail of eighty or more letters, containing accounts of extensive damages to mission buildings. Beginning at this port we have:

1. Doors, windows, shutters, and tiles, of college and school smashed.

2. Whilst the typhoon was raging we were nearly flooded out of the bungalow. Roofs, walls, and floors have to be repaired.

3. The bamboo fence on three sides of college grounds is lying flat. There is this satisfaction, however, it may be the last time that a fence will require to be erected. For several years I have been growing a hedge inclosing college and school park-like grounds. One row of a Formosan thorn bush is in the middle and a row of evergreen privet on each side. When fully grown this thicket of shrubs and trees will be five feet across, and on account of wind and weather will be superior to any ordinary wall, not to mention its lovely appearance and aesthetic effect when unfolding its purple blossoms for the purpose designed by the creator.

I might say in passing that the public road running in front of the Imperial customs, mission houses and British Consulate, has been named "College Road" by the foreign community out of respect for Oxford College. We appreciate that for the work's sake.

5. The hospital, a thatched house and stone wall, suffered greatly from the fierce tempest.

6. The following buildings were razed to the ground, Bang-Kah school room and no less than six chapels. Several of these were levelled the second time this year, and still the people themselves persevere in rebuilding. It is well though to remember such trials to these poor aborigines struggling for an existence.

7. Several other chapels were more or less damaged.

8. At three places where converts were preparing to build, the storm reduced thousands of their sun dried brick to mud.

9. But the solid stone churches which we have at five of the stations have stood so far, unscathed from rumbling earthquakes and howling tornadoes in our fire shaken isle.

However the above statement may effect others, to us it is a sufficient cause for thought, anxiety, and action, to restore the disordered stations to their wonted order, stability and usefulness. We cannot look on with apathy and expect people who were yesterday in the black depths of heathenism to arise like giants in faith and zeal and accomplish all the work themselves.

Sept. 17th.

MARCH 17th I wrote about the opening of a Chapel at Lam-khain, which was constructed by the natives there, and had a thatched roof. For its site the owner demanded six dollars (\$6) per annum. We consulted and decided to pursue another course. A Hoa (Rev. Giam) went down, and during the first week visited forty-six families: the second week he bought a new site: the third he raised subscriptions, the fourth he began to build, and, at the end of the eighth week, finished the edifice.

I was there on the 21st ult., and addressed nearly three hundred people assembled, on Col. 1, 18. "That in all things He might have the preeminence." It was animating to see such a substantial, artistic and comfortable hall, roofed with tiles and completed at a cost of \$150 (Mexican) \$126 of which were given by the poor peasants, who cultivate soil not remarkable for its fertility.

Two destitute women, one having bound and the other natural feet, one a wife, the other a widow, walked every Sabbath four miles to attend services. When asked for a subscription they went home, caught two fowls, and brought them as an offering to the Lord. These were sold for fifty cents, and five hundred tiles purchased with the money. It was inspiring to see these daughters of Ham sit near the platform and listen eagerly to some thoughts on the pre-eminence of our Lord and Redeemer.

Note also, I-khat-a, about midway between here and the above place, will have a preaching hall ere long. A man who heard the Gospel at Pat-li-hun is taking the lead in that work. The typhoon destroyed recently made bricks, but he is active as ever. More about this anon.

Then at He-io-a, north of Tamsui, and near the sea, from fifty to a hundred are exerting themselves to have the Gospel preached amongst them. Four months ago they bought one hundred hymn books for use, secured a spacious site and wit supply all the labor apart from the mechanics.

And again at Pak tan instead of renting another year, I am giving the rent money to assist the Pi-po-hoan in building a chapel. All rentals should be done away with as soon as possible.

Let any man weigh the above facts carefully and tell me if the Gospel is not spreading in these parts? I state, declare, and insist, that the glorious Gospel of Jesus is living, spreading and conquering, in North Formosa.

"Rise gracious God and shine
In all thy saving might;
And prosper each design,
To spread thy glorious light.

Yours sincerely,

G. L. MACKAY.

Church Notes and Notices.

CALLS.

From Fort Massy, Hx., to Mr. R. E. Knowles, of Ottawa, declined.

From Perth, Ont., to Mr. Clay of Moose Jaw.

From Collingwood, Ont., to Mr. D. L. Macrae, agent for Montreal College.

From Penetanguishene and Wyebridge, Ont., to Mr. J. R. Craigie.

From Hanover and North Normandy to Mr. J. R. Craigie.

From Burnside, Man., to Mr. H. Ross of Wheatland. Accepted.

From Morden to Mr. M. O. Rumball.

From Henry's Church, Lachute, to Mr. N. Waddell of Russelltown.

From Parkdale, Tor., to Rev. R. Johnson of Lindsay.

From Fordwich and Gorrie, to Mr. James Cameron.

From Leaskdale and Zephyr, Ont., to Mr. Hugh Currie.

From Mimico to Mr. C. McMillan. Accepted. Induction, Dec. 20.

INDUCTIONS.

Mr. K. MacLennan to Levis, Que., Nov. 22.

Mr. D. D. McDonald, ordained and inducted at Manse Grove, Eldon, Nov. 1.

Mr. A. Hudson, into Osprey, Ont., Nov. 22.

Mr. J. E. Monroe, into Gladstone, Man.

Mr. Wm. McKinley, into Kildonan.

RESIGNATIONS.

Mr. James Wilson of Lanark, to take effect, Dec. 31.

Mr. McColl of St. Andrews and Proton.

Mr. Carruthers of Waterloo, Ont.

Mr. A. W. Lewis, of Schreiber, to labor as missionary so the Indians at Mistowan in reserve.

Mr. James Douglas, of Starbuck and Headingly, Nov. 21.

OBITUARIES.

November 8, Mr. James Allan, aged 76 years, for 47 years an elder in Seymour and Rylestone congregations.

October 31, Mr. David Gray, aged 85 years, for 35 years an elder of St. Andrew's Church, Sarnia.

PRESBYTERY MEETINGS.

Barrie—Barrie, last Tuesday of Jan.

Brandon—Port. la Pra., March 14, 3 p.m.

Guelph—Guelph, Knox, Jan. 17, 10.30 a.m.

Huron—Goderich, Jan. 17, 11 a.m.

Lindsay—Lindsay, Feb. 28th, 11 a.m.

Lanark & Ren—Arnprior, 4th Monday in Feb.

Montreal—Pres. Col., Jan. 10th, 10 a.m.

Peterboro—Pet. St. Paul, Jan. 10th, 9.30 a.m.

Quebec, Mor. Coll., Que., Feb. 22, 4 p.m.

Regina—Wolseley, 2nd Wed. Mar., 9.30 a.m.

Stratford, M. Thell, Knox, Jan. 17th, 2 p.m.

Truro—Truro, Feb. 7th, 11 a.m.

Toronto—2nd Tues. of Jan.

Winnipeg—Win. Knox, Mar. 7th, 3.30 p.m.

Literary Notices.

PUBLIC WORSHIP OF PRESBYTERIAN SCOTLAND by Charles Greig McCrie, minister at Ayr. A handsome octavo vol. of 450 pages, is the fourteenth series of the Cunningham Lectures. It is a unique and interesting book, a complete history of Presbyterianism in Scotland along the one special line of public worship, psalmody, etc., giving much that would be passed by in ordinary church history, and throwing in many cases interesting side lights across that history. It is a book of value to Presbyterians, just published by William Blackwood & Sons, Edinburgh and London.

STIRRING THE EAGLES NEST, and other practical discussions, is the title of a neat volume before us, of which it is sufficient to say, as of anything that comes from his pen, that it is by Dr. Theodore L. Cuyler. Published by the Baker, Taylor Co., 740-742 Broadway, New York.

MADAGASCAR, ITS MISSIONARIES AND MARTYRS, by Wm. J. Townsend, D.D., published by Partridge & Co., London, illustrated, is a brief well written story, of the entrance of the Gospel into Madagascar, the noble heroism of its Christians amid cruel persecutions, and the final establishment of a Christian kingdom. Price 50 cents, Williard Tract Dep., Toronto.

THE FOUR MEN, and other chapters, such as, Temptation, Conscience, the Religion for to-day, Christ and the wants of humanity, Public Spirit, The evidences of Religion, Truth and Age, is a book by Dr. James Stalker, whose name is the best guarantee for his writings. Price 75 cents, Williard Tract Depository, Toronto.

THE STORY OF JOHN G. PATON, told for young folks, is a recast, with 45 illustrations, of his Autobiography, and consists, for the most part, of the same matter. Of this book we have two things to say, (1) That it is one of the most fascinating, thrilling stories of missionary life that we have ever read; once begun, it is hard to lay it aside until it is finished. (2) That to those who are familiar with the story of the South Sea Mission, the charm of the book would have been no less, had the imagination of the writer been slightly less vivid. Price \$1.50, Williard Tract Depository, Toronto.

PELOUBETS SELECT NOTES on the International Sunday School Lessons for 1893. As full of good things as ever, comes this annual visitor. Gleaned from many sources and compacted into small compass, are history, explanation, comment, bringing light from every quarter to a focus upon the lesson. Write for it or call and get it, Drysdale & Co., Montreal. Price \$1.50.

THE WESTMINSTER QUESTION BOOK on the Sunday School Lessons for 1893, and

PELOUBETS INTERNATIONAL QUESTION BOOK on the same, are both after the same model, the latter a little larger, and containing a little more than the former. Both give much good matter in little space at small price, the former 12 cents, the latter 20 cents. Drysdale & Co., Montreal.

THE HOMILETIC REVIEW completes its twenty-fourth volume with the December issue. Its prospectus promises well for the coming year. Funk & Wagnall's, 18 and 20 Astor Place, New York.

THE CANADIAN ALMANAC for 1893, published by the Copp, Clark Co. of Toronto. The 46th annual issue, is out, revised and enlarged, giving a great quantity of valuable information. Price 20 cents.

Family Circle.

HE UNDERSTANDS US SO!

When tempted, sore, and puzzled,
With mysteries within;
My heart disturbed and darkened,
Beneath the mists of sin:
I always go to Jesus
With what I do not know,
For he is full of wisdom,
And understands me so.

And when the world around me
Perplexes and involves,
When doubts and dangers thicken,
In vain earth's wisdom solves.
I cannot comprehend it,
The wherefore o' my woe;
But Jesus knows the darkness,
He understands me so!

Each sigh that others censure,
And griefs that cannot sigh:
Each sparkling little pleasure,
Each thought aspiring high:
Infirmities of feeling
That bend my spirit low—
For these his hand has healing,
He understands me so!

No other hand so comforts,
Though tenderly they try:
No other heart can ever
In pity thus draw nigh.
So then, in joy and sorrow,
Let us to Jesus go:
Whatever be our story
He understands us so!

—Sel.

A WARM HANDSHAKE.

A Pittsburg pastor writes us: "It was at the close of the evening service last Sunday that, according to my wont, I stepped down from the pulpit and moved toward the door to greet old friends and welcome strangers. Presently there stood before me a shy, intelligent looking lad, who grasped my hand with so much cordiality that looking him in the face, I said: 'What is your name? Do you live somewhere near by?' 'My name,' said he, with a charming accent, 'is John Silas. I do not live here; I work at the K—hotel.' 'How did you find your way here?' 'I look for you many days,' responded the boy; 'I come from Germany one year ago—no father, no mother. I meet you one night you preached at W— [one of our suburbs], you shook hands with me, and I've been looking for your church ever since.' The incident deeply touched several who were standing by, and hospitality to strangers will seem to us all more valuable than before."—*Phil. Pres.*

They tell us that in the great Mohammedan mosque of Damascus, on the lintel beam of an ancient portal, in dimmed letters of Greek, is the inscription, Thy kingdom, O Christ, is the kingdom of the ages, and Thy dominion is throughout all generations." For more than a thousand years the followers of the false prophets have passed beneath that word, carved there when the mosque was a Christian Church. The while they have dreamed of a world wide conquest. Their dream shall be forever vain. The lines of that trustful inscription shall not wholly fade, until Crescent yields to Cross, and Christ is all in all.—*L. T. Chamberlain, D.D.*

A ROMANIST OUTRAGE.

^{CON.} THE *Patriotic American* of Detroit, Michigan, publishes the following letter from Elroy, Wis.;

"There are thousands of people in the East who will be loath to believe the high-handed manner in which the representatives of Rome conduct themselves where they get the opportunity; but the case which has been decided in the Circuit Court here, and which has been appealed to the Supreme Court will give them authentic information and open their eyes.

"This town has a very large Roman Catholic population. It is not a large place, having a population of about 1,600, and is located on the C. and N. W. Railway in Juneau county, about seventy miles west of Madison. They have one public school with four rooms, in charge of four teachers. There are three School Commissioners elected by the voters, and last fall two of those elected were Roman Catholics and one a Protestant. They met, and elected one of the Romanists president and the other secretary.

"At the regular meeting the two Romanists would not attend, so there would be no quorum; therefore they would call a special meeting and not notify the Protestant. They appointed three Roman Catholic teachers, and retained one lady who had long been teaching there, and who was a Protestant, though there was a clamour among the Romanists of the town for her removal also—but they seemed satisfied with 75 per cent. of the teachers.

"Then came the priest of the Roman Catholic Church and ordered the Bible out of the schools. This was done. Then he ordered that the Roman Catholic catechism should be taught in the schools; the Protestant teacher objected, but she had to submit or resign. Then came the crowning outrage of all. One morning the priest came into the school and ordered the three Roman Catholic teachers to take all of their scholars over to the church at once.

"He then went into the other room and notified the lady to take all her pupils over to his church, as some interesting proceedings were to take place. She protested; but he marched every one of the scholars off, and, taking every child over to his church, he publicly 'consecrated' or baptized them into the Roman Catholic faith, Protestants and all, and many of the little folks did not know what was being done to them.

"This last indignity was too much for some of the Protestant parents, and with the Protestant School Commissioner they applied to the Circuit Court for an injunction to restrain the priest from further interfering with the public school. The court has granted the injunction, and the priest and his backers have appealed the case to the Supreme Court. This is the Supreme Court that last year decided that the Holy Bible was a sectarian book, and must not be read in the public schools.

"The Supreme Court decides such appeals on the briefs submitted, and the Roman Catholics have plenty of money to retain the best attorneys to fight their case, while the Americans have no such powerful organization.

"In case the Supreme Court decides in favor of the priest, what will he do next? And what will every priest in Wisconsin do if the people submit? This is in America in 1892.

"The records of the Juneau county, Wis., court will verify every particular as given above.

Let Canada beware. Give equal rights as citizens, to all, but special privileges, on account of race or religion, to none.

AN OPIUM EXPERIENCE.

THE following letter, which appeared in the *Spectator* of 14th October, vividly describes some of the characteristic features of the opium habit.

"SIR,—When working for my graduate's degree in medicine, at Aberdeen, in 1868, I contracted the habit of taking opium. I began by small doses of laudanum as a remedy for tic-dental in its origin, and which was quite cured by the dentist in due course. I continued the laudanum because it made my brain clear, kept me warm in the cold weather of that winter, and because I liked it. I began it on my birthday, January 3rd, and by the middle of April I was taking thirteen grains of opium a day. I said quite airily to a friend who lived with me that I should break it off in one night, and should select the night when I travelled home to London. I believed I could do so; I little knew the hold the drug had on me!

By the time we reached Perth, I was very nearly raving mad. I broke my journey there, and managed, by some sort of falsification of facts, to get enough laudanum to carry me on to Edinburgh. There I told fresh lies, and replenished my stock of laudanum. Again, at York, I got some more, and, arrived in London, I went in for a perfect opium debauch. I went home, and for a month I was happy, but had sadly increased my dosage—happy, till one day I realized that my word was no longer a symbol of truth, and the moral nature I had not quite drowned leapt up in the dark and called me "liar!" to my face.

Then I awoke, and for the first time in many a day I prayed: Then also came the resolve, the determined resolve, come what may, to be done with this damnable tyranny.

At six o'clock that evening I took a hearty meal of meat (principally) and a little (very little) red wine. It was June 10th, 1868. I had determined to walk into the summer night, walk till I died if necessary, and walk till I won my battle, if I lived through the ordeal.

I left my watch at home that I might not pawn it for opium; I took no money with me; even as I left home and struck across the downs I felt the craving coming on (the hour for my penultimate day-dose was at hand), and I knew my temptation was with me, and realized how long and bitter the struggle was to be. The craving seemed to me to be a palpable shape that walked beside me—a presence that outran me and lost me and came back to me like a faithful dog, that would not lose or leave me that I could not leave or lose! Sometimes I sang, sometimes I raved and swore, sometimes I prayed and wept, but never once, thank God, did my resolution falter.

Much of that night I cannot remember. Dim things came back to me at times—such as a fall I had once, hurting my knee. I think I frightened some one who asked me some question, and I believe I can recollect that I myself grew at one time full of fear—fear of hurting myself, not others; and then I suffered thirst—such thirst, such awful thirst—but I must have slaked it somewhere, for in the morning my clothes and necktie were all wet, and so was my hair. At seven in the morning of the next day I found myself leaning on a gate and looking out on the landscape before me with a sort of curious wonder as to how I came there; my head dropped on my hands, I slept for (I think) only a few minutes, and awoke quite well.

Since that day I have never touched it, and have never been tempted to touch it. Of course, I am well aware that the doses to which I became accustomed were not very large; but I am

sure that they were on the increase, and having told my experience lately to a distinguished English physician, he begged me, for the sake of others, to put on record these plain and simple facts. This I now do, and if I do so anonymously it is only because I believe that no further good could follow the knowledge of my identity or name.—I am, sir, etc.—*Medical Missions*.

WHICH WILL YOU CHOOSE?

THE youngest among us are preparing an Indian summer of peace or laying the foundation of an unhappy old age. It is a long time ahead, but it is sure.

Unless we mellow and soften and ripen with years, unless we exercise a noble self control, and live for pure, high, generous aims, there can be no Indian Summer for the soul.

The aftermath is gathered from all that has gone before.

The peevish, repining, discontented, perverse old man and woman of fiction and real life are often those whom fortune has hardened by lavish benefits. Only the deep, inner life, the tender, homely virtues of modesty and self-forgetfulness, can give this beautiful time of gleaning in God's latest harvest, when the stubble and the reaped uplands wear a golden light. Let us strive to be worthy of that time of rest that makes the little sheaf of old age as precious as the full barns of middle life.

There are characters we can predict early will have a loveless, lonely, wretched time when the burden of years is laid upon them, because of inward obstructions and unbridled passions and appetites. There are others whose faces, while still young, show what they will be when years put on the white crown. We say, "How beautiful she must have been!" discerning in the shipwreck of old age the remains of a vanished loveliness. There are others, plain in youth, who grow more beautiful as age advances. A new face has formed in the soul, and in time there it is, shaped and painted from the indestructible forms and colors that are subtly made out of ideals.

We think less often than we should of the old men and women we are to be if it is God's purpose to let us go down the slope of life. Day by day we should seek to live a little mellow sunshine for our Indian Summer, hiding it in the heart, out of that blessed way of living that thinks not of self-indulgence, but gives all it is, and all it hopes to be, to God and his suffering world.—*Christian Register*.

A TERRIBLY TRUE MOTTO.

That the pleasures of sin are purchased at great cost, even those who indulge in them confess. The price they pay is power to enjoy freedom of thought, all consciousness of rectitude, and of deserving the respect of their fellowmen, courage to face the truth concerning the present or the future, and a frank recognition of the facts of life as they are. All this surrender of manhood was very tersely expressed by the manager of a ball for abandoned men and women in New York City a few weeks ago. He furnished the motto to be hung over the ball room stage. It was this: "Don't think." Pleasure that stifles though is gained at the cost of life. "What does it profit a man to gain the whole world and forfeit his life?"

Tell your friends your thankful feelings towards them; they like it. Tell God that you are thankful to him: and God likes it, for he says so.

SOME REFLECTIONS.

BY A MEDICAL MISSIONARY IN CHINA.

In "Medical Missions."

WE have two rules which refer to patients who enter our hospital. One is that we will not take any case that is hopeless, another that the patient should pay 2d. a day for his food.

As almost everyone in China carries his bedding when travelling, it is expected that each incoming patient should also bring his own bedding.

A reason for the first rule is that if a patient should die in a Missionary hospital, particularly if it be after a surgical operation, there would be a disposition on the part of his relatives to say that the foreign doctor had killed him, and perhaps go so far as to claim damages, or, by way of retaliation, to make damages. A good reason for the second rule is, that if we opened our hospital to all comers, and fed them without charge, we should have numbers come for the board and lodging rather than for treatment.

But a Chinaman is an awkward person to apply rules to. They don't seem to fit him—he doesn't seem made for them. He will evade them, get past, over, or through them somehow. There is scarcely such a thing as rule in China, at least, I have not seen much. Perhaps it requires deeper, keener powers of observation than I possess. In spite of all the golden words of the classics, reiterated and applied in all schools, it is open to question where real rule—control, discipline, obedience—is to be found.

Does the Emperor rule? Do any mandarins anywhere rule? These receive monies from the provinces and people, issue proclamations and mete out punishments, but that does not constitute rule. Cheating, bribery, tyranny, pretence are observed everywhere—but rule, where's that?

Nor is it in the family. A Chinaman does not bring up his children, he leave them to come up. They do as they like, especially when they are little. "The child cries and gets it," is the universal experience in China. Talk of obedience to parents. There's vastly more obedience to little children on the part of the parents.

Frequently mothers bring their children of say three or four years of age suffering from some trouble which has been prescribed for, medicine and directions being given with no perceptible benefit. "Let you give the child the medicine?" I ask. "No, he cried and wouldn't have it." "Well, we must give him some now;" but upon any reference to the subject, the obstreperous patient cries, and kicks, and twists about so that the mother gives in.

It is not so easy for the doctor to coax a powder or a draught down a young Chinese throat as it is in the case of a small English child, and so I resort to higher measures! I take the little one into my own hands and compel him to open his mouth, and then down goes the worm powder or the castor oil as may be indicated, with sometimes a good deal of splutter and kick I admit, but the thing is done, and the youth is often better next day. Now, I have not met with that kind of father and mother who would use that kind of effectual control over their children, and make them do it when the children themselves are bent upon resistance.

Chinese servants, even in foreign employ, do very much as they like, and to expect the same "attention to orders" as an European servant at home would give, would simply be to meet with disappointment. In every relation of life the Chinese have a mysterious way of getting and

having their own way, and it is only the firmest and wisest control that can approximate the subjugation of a Chinaman.

A month or so ago, a man came to our front door and lay down on the steps. I asked about his welfare, he tells me he has walked from Wei Haiwei—fifty miles—and has been ill several days. I find he has high fever, temperature 105°, and symptoms of typhus. He is prostrate, hungry, poor, and friendless. He is seriously ill, and the prognosis is grave; naturally I would rather not take him in. Having no special ward for typhus, and knowing that it would be dangerous and unjust to the other patients to put him with them, or even where he could get to them, I find a second reason why I would rather not take him in.

I say to him, "You are very ill, I can't admit you in my hospital. I'll give you some dinner and a bottle of medicine, and you had better go home." He says, "My home is 250 miles away, I have no friends and no money." If I refused to treat him he would die on my doorstep.

So he gets past our rules. We fit up a bed for him in an open shed which fortunately is empty. We give him some milk and a raw egg, some fever pills and a laxative, and he tells us he is satisfied. He is in a yard by himself; I urge him to lie still, and tell him we will come to see him, give him food, medicine, tea, etc., as may seem good, and so we shut him in. Several things are sent to him, and my assistant visits him two or three times. At 9 p.m. I find him sitting at the yard gate. He doesn't see the same necessity for being still and quiet as I do; moreover, he doesn't like to be alone, and so crawls out, opens the gate and sits there looking around.

I point out to him the folly of wandering about, and urge him to rest and just trust us in what we tell him. He is, however, reasonable, and goes back to his bed. One day a little delirium showed itself, his temperature was 105° 6', and he spoke of committing suicide. After several days nursing he was convalescent, and improved rapidly. When he left us we gave him a little money to help him on his way. We couldn't do otherwise. Had we left him alone, I had no hesitation in saying that he certainly would have perished. Surely such a man cannot have a hard opinion of foreigners after that.

Another patient, who had stayed three weeks in hospital for the treatment of ulcerated and swollen legs, found it so comfortable that a week after he was discharged he returned saying he would like to come in again; he could only make a penny a day outside, while his appetite alone was well worth threepence a day, and consequently he couldn't get along. He said, "I will sweep and wash and clean windows if you will only let me sleep here, and eat the hospital rice. Well, we yielded to the poor fellow, and so he is sweeping and cleaning, and sleeping and eating. I find he is willing, but thoroughly unskilled.

We have many cases like this, how to be kind to them to their real profit is a question. How to be wise and benevolent at the same time is often a puzzle. These experiences must be common to most medical missionaries in China, if not in Asia. Oh! for more wisdom, patience, gentleness, and skill.

HORACE A. RANDLE.

Tungshin Hospital, Chefoo.

Certainly if this pilgrimage were all the way a way of ease, then we should not much desire to hasten on it, or to come to the end of it, or to see God in Heaven; too much satisfied with the sweetness of the streams, we should stay away from the fountain.—*Dr. Cheever.*

Sabbath School Lessons.

Jan. 1. RETURNING FROM EXILE. B.C. 536.
Lesson Ezra 1 : 1-11. Golden Text, Deut. 30 : 3.
Memory vs. 5-6. Catechism, Q. 1, 2.

There are a few outstanding dates in the history of Israel, that all should remember.

1492 B.C. *The Exodus*—A great nation was born 1492 years before Christ; like as a great country, America, was discovered 1492 A.D.

1095 B.C. *The first King*—Judges had ruled the people for 400 years. Then they want a king, and Saul, David, and Solomon, reign 40 years each, in all 120 years, over a united Kingdom.

975 B.C. *The Kingdom divided*—At Solomon's death the ten Northern tribes, tired of heavy taxation, rebelled against Rehoboam his son, and formed a separate kingdom.

720 B.C. *The captivity of Israel*—The ten tribes continued after their separation, for about 2½ centuries, having in all 19 kings. Then wearied out with their persistent idolatry and sin, God gave them over to their enemies, and 720 B.C., they were carried captive by Shalmaneser, King of Assyria, never to return.

605 B.C. *The captivity of Judah*—After the division of the kingdom at Solomon's death, Judah continued for nearly 3½ centuries, more than a century after Israel's captivity, having in all 19 kings and one queen, until 605 B.C., when they too, failing to take warning by Israel's doom, were, for their sin, given into the hands of their enemies, and in three successive sieges by the army of Nebuchednezzar, in 606, 598, and 588 B.C., they too were carried captive, and in the last siege the temple was utterly destroyed.

536 B.C. *The return of Judah from exile*—Seventy years after the first siege, according to prophecy, Jer. 25 : 12, Cyrus gave order to rebuild Jerusalem, and allowed the exiles to return.

From the first return, 536 B.C., to the close of Old Testament prophecy with Malachi, about 400 B.C., nearly 140 years, is the period covered by the lessons of this quarter. Ezra and Nehemiah give us something of the history of this period, and Haggai, Zechariah, and Malachi, the prophets, give an idea of the state of religion.

I. The King's glad proclamation, vs. 1-4.

II. The people preparing to leave, vs. 5-6.

IV. The vessels of the temple restored, vs. 7-11

I. Vs. 1-4. *First year*—Cyrus had been a king for 20 years, gradually extending his sway, conquering Media and Persia, and then Babylon. Two years before this, Darius had taken Babylon for Cyrus, on that awful night, and ruled it for him. But now Cyrus himself reigned there. *Lord Stirred up*—God moved holy prophets to write; He moved heathen kings to fulfil. God reigns. *Given me*—Even a heathen king confesses that his blessings came from God; much more should we. *Charged me*—Perhaps Daniel, now a very aged man, had shewn him the prophecy in Isaiah, 45 : 28; 45 : 1-3, and he, though a heathen, is moved to obey. *Help him*—Like the Egyptians loading them with gifts nearly one thousand years before.

II. Vs. 5, 6. Preparing to leave.

III. Vs. 7-11. *Vessels*—What changes these vessels had seen in their long history.

1. What God hath spoken He will fulfil.
2. When He needs men He raises them up.
3. When the purposes of affliction are completed He gives deliverance.

REBUILDING THE TEMPLE.

Jan. 8.

536-555 B.C.

Lesson Ezra 3 : 1-13. Golden Text, Ezra 3 : 11.
Memory vs. 10, 11. Catechism, Q. 3.

The first chapter of Ezra tells of the decree of Cyrus and the preparation for the return.

The second gives a list of the families that returned, and shows the great care with which they kept their family records, even in captivity, and it closes with telling how they came back and settled in the land of their fathers. More than two hundred thousand had been carried away captive, scarce fifty thousand returned.

The third chapter, the lesson for to-day, tells of the rebuilding of the temple. The exiles were probably two or three months on the return journey, and when they came back the first thing was to get "settled." A few of the older ones, who, 70, or 62, or 52 years before had been carried into captivity, would now search out their old homes that had long lain waste, others would seek the homes of their fathers, and then, as soon as settled, they gathered "as one man" to rebuild the temple.

1. Setting up the old worship, vs. 1-6.
2. Preparing for the temple, vs. 7-9.
3. Laying the corner stone, vs. 10-13.

I. Vs. 1-6. "As one man." Like the disciples in the early chapters of the Acts "of one accord;" the right spirit for all Christian work. *Built the Altar*—This was the first step. For idolatry they had been exiled. The first thing when they return is to set up the worship of God. For a list of the offerings see the first chapters of Lev. *Fear*—The people who had strayed into the land in their absence were not willing to have Israel return and rebuild, *Tabernacles*—See *Neh.* viii, 14-17; *Lev.* 23 : 34; *Deut.* 16 : 13.

II. Vs. 7-9. Verse 7 is like the description of the preparation for the first temple, getting timber from Lebanon, etc., nearly five centuries before. See *1 Ki.* 5. The money granted by Cyrus, paid for the material. *Second year*—More than a year was spent in getting material, and now, with Levites for foremen, the work begins.

III. Vs. 10-13. "Laying the foundation stone" of churches, etc., with appropriate ceremonies, now so common, has here its origin.

Singing by course. Probably Ps. 106, 107, 136, 137, and perhaps others, were sung.

Shouting. "Three times three" cheers would be given with a will. With what heart they would shout! How much it meant to them; freedom; God's favor restored; their own loved temple restored; their bright future once more in view.

Weeping! What made the old men weep? They thought of the former temple with its long history, its golden glory, its brighter glory of the bright cloud over the mercy seat. They thought of the sins that had wrought such ruin.

1. Where God's spirit guides all, congregations will come together, and, such united action is necessary to the highest success.

2. They put the altar before the temple. It is more important to have a family altar than a fine house; more important to have true worship in your church than fine architecture; goodness is more important than "show" in the pulpit.

3. Where the right spirit is, there will be joy in the progress of God's cause, and in helping to upbuild it.

ENCOURAGING THE PEOPLE.

Jan. 15.

B. C. 520.

Lesson Haggai 2 : 1-9. Golden Text, Ps. 127 : 1.
Memory vs. 8, 9. Catechism, Q. 4, 5.

Remember the lessons for this quarter are, God's people after the exile. The time is from the return, 536 B.C. to about 400 B.C., a little more than a century. The governors of Jerusalem are Zerubbabel, Ezra, Nehemiah. The prophets are Haggai, Zechariah, Malachi.

The history of this lesson is found in Ezra 4 ; read it carefully.

The building of the temple, as we saw in last lesson, made jealous the strangers who had come into the land, and they wanted to join in the work. No, you are not Jews, was the reply. This annoyed them and they worried the Jews and misrepresented them at the Persian court, see Ezra 4, until a successor of Cyrus ordered the work to be stopped. Fifteen years passed. The people are poor and discouraged. The prophets, Haggai and Zechariah, are sent urging them to begin anew. Permission is obtained from the king, Darius Hystaspes, and the work again begins. The present lesson is Haggai's word of cheer.

1. The departed glory of the old temple, vs. 1-3.
2. The Lord's presence still with them vs. 4, 5.
3. The coming glory of the new temple, vs. 6-9.

I. Vs. 1-3. Just 16 years after rebuilding the altar and restoring the sacrifice. *Residue*—His message was to the rulers, priests, and all the people. *See it now*—What a change! How full of discouragement. They were not allowed to go on with even the poor mean building that they had started. All seems dark. The prophet's opening words are full of sympathy.

II. Vs. 4, 5. *Be strong*—O ruler, O priest, O people, and work. Fear not all that can be against you, for *I am with you*. This is the strength of God's people in every age. In trouble, trial, temptation, danger want bereavement, sickness, death, I am with you. *Covenanted*—Nearly a thousand years before, when he brought them out of Egypt, He had made them promises. They had forsaken Him, and He had allowed their enemies to chasten them sore, but He had not forsaken them. His covenants and agreements stand fast. *Fear ye not*.

III. Vs. 6-9. *Smith the Lora*—This is the authority for the teaching of the Scripture. *Will shake*—Nations were to be overturned, but it would all be but preparatory to the bringing in of His own kingdom. *Desire*—Christ, the Savior. *All nations*—Not merely the Jews. *Fill this house*—This temple that seemed so poor was to know a glory of which they did not dream. *Silver*—The Lord did not need gold and silver to give His home glory. *He had abundance of that* ; all is His. *Greater*—Though so poor in their eyes, this house would have a glory greater than the old for it should see the Christ. *Give peace*—When Christ came the angels sang their song of peace on earth. Nought else can give peace to the troubled heart.

1. Satan will always stir up some kind of opposition to those who are trying to do God's work.
2. God is always with those who are doing His work.
3. We need never fear when God is with us. We are strong in Him.
4. The chief glory of a man, or home, or church, is not its wealth, but its having Christ.

JOSHUA THE HIGH PRIEST.

Jan. 22.

B. C. 519.

Lesson Zech 3 : 1-10. Golden Text, Heb. 4 : 14.
Memory vs. 7, 8. Catechism, Q. 6.

There are twelve men by the name of Zechariah in Jewish history. This one, the greatest of them, was probably born in Babylon, and came to Jerusalem with the first band of returning exiles. He began to prophesy about fifteen years after the return, and continued for two years, acting in concert with the prophet Haggai.

He sees a series of eight visions, picturing Israel's past, present, and future. This lesson is the fourth of the series, and shews Israel sinning, Israel cleansed, Israel receiving her Messiah.

1. The filthy garments, vs 1-3.
2. The clean garments, vs. 4-7.
3. The coming Messiah, vs. 8-10.

I. Vs. 1-3. *He*—i.e. the angel that talked with the prophet, who was doubtless the angel of the Covenant, Jehovah God. *Joshua*—The high priest (See Ezra 2 : 2 ; 4 : 3 ; Haggai 2 : 2.) As high priest he represents in this vision the whole people. *Satan*—Representing the people who were opposing Israel in their temple building, as well as picturing him, who at all times is the great accuser of God's people. See Gen. 3 : 1 ; Job 1 : 8 ; Matt. 4 : 1 ; 1 Pet. 5 : 8, 9 ; Rev. 12 : 9, 10. *Filthy garments*—Representing sin and, in this case, Israel's sin, which Satan is industriously pointing out as a reason why Joshua (Israel) should not receive mercy. How like is the picture in Job, of Satan appearing as the accuser of that good man. *Rebuke thee*—God's thoughts are not those of accusation, but of mercy and love.

II. Vs. 4-7. *Take away*—How like to the story of the Prodigal Son, full of comfort to those discouraged people. *Fair Mitre*—Like the ring of the prodigal. Thus by this vivid picture of Joshua their high priest cleansed and forgiven and honored, God teaches through Zechariah, what he will do for Israel.

III. Vs. 8-10. *O Joshua*—Still personifying Israel. *Not only* will He cleanse and receive them once more as God's people, but He will bring to them their long looked for Messiah *The Branch*—See Is. 11 : 1. Amid all their present distress and trouble they were to hold fast the hope of that coming deliverer and king of whom their psalmists and prophets had often sung.

This is a picture of what is continually going on.

1. Satan still the accuser of the Christian, pointing out his inconsistencies.
2. Christ rebukes the accuser and forgives the penitent. How often He did that when on earth. Give instances.
3. *Art thou discouraged* on account of thy weakness and sin? Christ looks kindly on the penitent.
4. He takes away the guilt of sin by His pardoning mercy.
"He takes away the uncleanness of sin by His renewing grace."

"Come unto me all ye that are heavily laden and I will give you rest."

"Him that cometh unto I will in no wise cast out."

THE SPIRIT OF THE LORD.

Jan. 29.

N. C. 519.

Lesson, Zech. 4: 1-10. Golden Text, Zech. 4: 6.
Memory vs. 5-7. Catechism, Q. 7.

This lesson is Zechariah's fifth vision for the encouragement of God's people.

1. The golden candlestick, vs. 1-3.
2. The effectual power, vs. 4-7.
3. The promised completion of the temple, vs. 8-10.

Waked me—The prophetic state was so different from his natural ordinary condition, that he likens it to waking out of sleep. *Candle stick*—A seven branched candelabra, or lamp, with a fountain at the top, supplying, through pipes, the lamp with oil. The lamp represents the church; God's light-bearer in a dark world.

If we wish to follow out the figure we might say that the material, pure gold, represents the preciousness of the church to Christ, and the seven lamps its completeness. *Olive trees*—The source of the olive oil that was burned in the lamps. The lamps could not fail so long as there were living trees, one on either hand, to supply the oil. The church cannot fail so long as she draws her life from the living Christ who is ever near her. I am the vine, etc., see John 15. *What are these*—He asks for explanations. *Knowest not?*—The angel does not answer directly but goes on to speak of Zerubbabel, the prince of Judah, and his work, thus explaining the figure of the candlestick and shewing that the church of God as it then was, though weak, could not be destroyed.

II. Vs. 4, 7. *Word of the Lord*—The angel speaks to Zechariah the message of cheer which the Lord has for the Jews. *Not by might*—The Jews were weak, but a mightier power was theirs. *My Spirit*—The almighty power. See 1 Thess. 1: 5; Rom. 1: 16; 1 Cor. 1: 18; 2 Cor. 3: 5. Then in view of such a power, the angel turns to the hindrances in the way of the Jews, and cries, "Who art thou O great mountain." Before *Zerubbabel*—the governor of Judah, thou shalt become a *Plain*—All the hindrances shall be as nothing.

III. Vs. 8-10. *Shall finish*—A very definite cheering promise. The man who had begun should complete. *Small things*—Their enemies said "What do these feeble Jews." But in God's hand, small beginnings produce great results. Thus was it with Christ and his little band of disciples. *Eyes of the Lord*—All seeing Providence of God.

1. The Church, the Christian, is God's light-bearer in the world; Ye are the light of the world.
2. The source of light is Christ. We must keep in living touch with Him or there will be no light.
3. No matter how weak we are, God's Spirit can make our work effectual.
4. Never be discouraged though strength be small and hindrances great.
5. Never despise the day of small things, nor the work of small means.
6. What a lesson of comfort for the Church of God in every age, for her beginnings in new lands are ever small, the hindrances great, but the same power is pledged to crown her work with success.

Feb. 5. DEDICATING THE TEMPLE. B. C. 515.

Lesson, Ezra 6: 14-22 Golden Text, Ps. 122: 1.
Memory vs. 21, 22. Catechism, Q. 8.

When the exiles first returned and got settled, they gathered at Jerusalem to take steps for the rebuilding of the temple. Nearly two years were spent in preparations. Timber was brought from Lebanon, as of old in Solomon's time, They gathered to build. The corner stone was laid amid great enthusiasm. The work was pushed. But other dwellers in the land who had come in, objected, hindered, and at length got a decree from the king stopping the work. For 15 years nothing was done. The people were weak and discouraged.

Then Haggai and Zechariah, began to prophecy or preach to the people, urging them to go on. Haggai shamed them, Zechariah encouraged them. The work was resumed. Their enemies again made complaint to Darius. The Jews claimed that Cyrus had given permission to build. Search was made, and the old decree of Cyrus was found. Darius told them to go on, and gave them gifts. In four years the temple was finished, and in this lesson we have the dedication, B. C. 515, lacking 10 years of five centuries since Solomon had dedicated the first one, 1 Ki. 8.

1. The temple finished, vs. 14, 15
2. The temple dedicated, vs. 16-18.
3. The passover kept, vs. 19-22.

I. Vs. 14, 15. *Building*—The temple. *Prophecy*—or preaching. These preachers, Haggai and Zechariah, kept before them God's commands, and "they prospered" through this preaching. The old motto over the gate of Glasgow was "Let Glasgow flourish by the preaching of the word." Preaching has more to do with the prosperity of a country than most people are aware of. *According to commandment*—How wondrously God uses all kinds of instruments to do His work. Sixth year, B. C. 515, twenty years after the foundations were laid.

II. Vs 16-18. *Joy*—What joy 20 years before, with hope so bright! What joy now, with hope realized! *Offered*—1,200 animals in all. See what Solomon offered at the dedication of the first temple 1 Ki 8: 63 These offerings would for the most part be used to feed the multitude gathered at the ceremony. *Sin offering*—All they had suffered in loss of their country and temple, had been for their sin, and now they kept that sin before them. *Courses*—The old order of service was so far as possible restored.

III. Vs 19-22. *Passover*—The present dedication was the season of the passover, and it was a fitting time to renew this feast. On six great occasions is the Passover mentioned, and each time in connection with some great national event or revival. (1) In Egypt, Ex. xii. (2) In the wilderness, Num. ix. (3) On their entry into Canaan, Josh. v. (4) In the reign of Hezekiah, 2 Chron. xxx. (5) In the reign of good Josiah, 2 Ki. xxiii 21, and (6) At the present time. How this time would remind them of Egypt and deliverance from it. *Separated*—When the people were carried captives, some of the poorer were left in the land, and had fallen in with the heathenism around them. Many of these now returned to the true God and joined in the passover. *Turned*—Darius, King of Persia, which included Assyria.

1. The Church of God will triumph at last.
2. God uses all means to further His Kingdom.
3. God's service is a glad service.
4. Taking part in His service means to quit sin.

Acknowledgments.

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AMERICAN FATHERS.

So much has been said about the frivolity, incompetence, or fussiness of American mothers that it will not be amiss to inquire into the characteristics of our fathers of families. With the best intentions in the world the time that a city man can spend with his family is usually very limited, and he is not always in the mood to exert a helpful influence, when he returns at night worn out with business cares, and often prefers the club, lodge, or neighboring corner to his family circle; his wife may see little of him and his children less.

It is not a matter of indifference, however, even in regard to health, whether the children enjoy a due proportion of their father's companionship, for that is or should be a vital factor in the children's growth and education, and whenever they are deprived of it, certain elements of character and mind are almost always absent. Look around among your friends where the children have grown up without a father, and see if your observation does not show that there is some quality of mind or heart, some check or balance wanting, that no one else could supply.

I observe that American fathers, whether from the exactions of business or other reasons, do not ordinarily come to my office with their ailing children. The whole matter is often left in the hands of the wife or some relative. Germans are more apt to come than Americans, and Hebrews most of all; and indeed I cannot refrain from expressing my admiration of the domestic life of the better class of Jews in New York, which, so far as I have observed it, is in many respects more nearly what it should be than that of any class in our community.—Henry L. Taylor, M.D., in The Popular Science Monthly for October.

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Rev. DR. WARDEN, Dominion Square, Montreal.

FAMILY PRAYER.

THE late Canon Liddon laid great stress upon the habit of family prayer. Not long before he died he wrote: "Depend upon it the worth of a practice of that kind can only be measured by its effect during a long period of time; and family prayers, though only occupying a few minutes, do make a great difference to any household at the end of the year."

A comparison between any two families, one which observes and the other neglects this custom, will verify the truth of his remark. There are occasional jars and clashing, fretful dispositions and hateful tempers, spirits of envy and petty spite in even the best of homes. But for even the time being, at least, these unholy feelings are allayed, as all bend together in humility and penitence before Him in whose sight all have sinned. The children go off to school in happier mood, the father faces his daily toil with brave heart, and mother takes up her duties with renewed cheerfulness, for this little tarrying in the presence of the Eternal.—Church World.

Learn all you can as a Christian, but put all your knowledge as much as possible into practice. You can neither know too much in religion nor practise it too much. The angels have perfect knowledge, but an equally perfect obedience. The divine command is, "Grow in grace," but in intimate connection stands the direction, "Grow in knowledge." The moral development must keep pace with the intellectual

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