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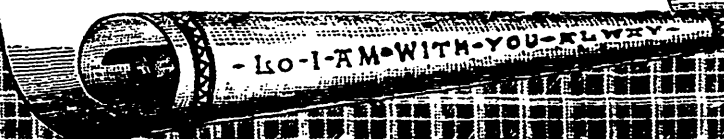
The

PRESBYTERIAN

RECORD.

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SABBATH SCHOOL LESSONS:	



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

International S. S. Lessons.

Adapted from the Westminster Question Book.
Sept. 9.

Jesus and Nicodemus.

Les. John 3: 1-16.
Mem. vs. 1-3.

Col. Text 3: 16.
Catechism Q. 92, 93.

Jesus had been baptized at the Jordan, probably in January; had been tempted in the wilderness; had returned to the Jordan and called his first disciples; had gone with them North to Galilee and wrought his first miracle at Cana; had paid a brief visit to Capernaum and then returned to Jerusalem, to the Passover, where the event of this lesson took place, in April.

His first act at Jerusalem, at this His first Passover after beginning his ministry, was to cleanse the temple, as told in last lesson. This was followed by many other miracles, and the young teacher from Nazareth was the talk of the town and of the visiting strangers.

Nicodemus, a member of the Sanhedrim, the civil and religious supreme court of the Jews, heard of Him and His miracles, and was anxious to learn more of Him. Being very busy during Passover time, and knowing that Jesus was also busy, and wishing to have a quiet talk with Him, Nicodemus called upon Him one evening after tea. Jesus would perhaps be alone in the guest chamber, on the house top, resting after the day's work; and going up an outside stair, Nicodemus would find Him there.

The visitor gives the customary greeting, introduces himself, and addressing Jesus by the honorable title of Rabbi, he says;—"We know by your miracles that you are a teacher sent from God."

"Do you wonder at miracles such as these Nicodemus?" I have to tell you of a miracle more wonderful than any you have seen, viz., that a man must be born anew before he can enter into the kingdom which I have come to establish. Unless a man be born anew he cannot enter into that kingdom.

Nicodemus could believe the miracles, but how was such a miracle as this possible. How can a man be born when he is old?

Jesus then explains his meaning, viz., that as a man is once born as to his bodily nature, so he must be born again as to his spiritual nature, must have a new spirit, a new heart, a new character, begotten by the Spirit of God, before he can be in the kingdom of God. He mentions water in connection with Spirit, because as an agent of outward cleansing it is a type of the Spirit which works the inward cleansing from sin.

Nicodemus exclaims in wonder, "How can these things be," and Jesus goes on to tell him of the atonement and the way of life through faith in the Son of God.

The Jewish ruler was already familiar with the story of the brazen serpent, and Christ now shows him that it was but a type of the death that was to save men from sin and its terrible consequences, and speaks to him that wonderful sixteenth verse, the golden text of the whole Bible.

Nicodemus had called upon the young Nazarene Rabbi to learn of Him and His teaching, but He heard far more than he had dreamed. He went home full of wonder and conviction that finally led him to accept Christ as the Messiah, for about a year after this, John 7: 50, he advocated in the Sanhedrim, fair play for Christ, and at the Crucifixion, John 19, 39, he showed himself a true disciple.

Sept. 16.

Jesus at Jacob's Well.

Les. John 4: 9-26.
Mem. vs. 11-44.

Col. Text, John 4: 14
Catechism Q. 94.

Eight months have passed since the events of last lesson. Jesus has spent that time in teaching in various parts of Judea. Many of John's followers now left him for Jesus. Some of John's disciples jealous for their master, told him of it. John was not jealous, but bore his last testimony for Christ. "He must increase but I must decrease."

At length Jesus decides to go again into Galilee, and December finds him journeying northward, towards the Province of Galilee, and Nazareth, His village home, about a year after he had first left it to go to the Jordan for baptism.

The little Province of Samaria lies between and He must pass through it. After a long forenoon's travel, He and His disciples, in passing along a narrow valley, came to the mouth of another narrow valley running west at right angles to it. Turning into this, with Mt. Ebal rising rugged on their right and Mt. Gerizim on the left, they soon reach a deep and ancient well, which Jacob had dug nigh two thousand years before. Jesus, wearied, sat down to rest. His disciples went to buy some bread.

Soon a woman came to get some water, not for common use, for she could have got it much nearer and more easily at some of the numerous springs in the valley; but probably for some act of ceremonial cleansing or worship. Knowing Him, either from His dress or language, to be a Jew, and knowing how the Jews despise the Samaritans, she is surprised when He asks her for a drink.

He tells her, as he did Nicodemus, that there is something more wonderful than His asking a drink of her, that if she knew who he is, she would ask and receive from Him living water.

As did Nicodemus, she wonders how this can be, as the well is deep. Then He explains, as in last lesson, that His meaning is a spiritual one, that the thirst which He satisfies is the unrest of soul caused by the guilt of sin, the longing for peace and rest, which can come only through reconciliation with God, and that He, Christ, alone, can give that reconciliation.

1. Find out the sayings of Christ at the well.
2. As did Christ, we should improve opportunities, no matter how small they may seem.
3. True Christlikeness breaks down all prejudice between race, class, caste, and sees in others but brethren.
4. Christ, and He only, can give rest. "Our souls were made for Thee, and they cannot rest until they rest in Thee."
5. The living water, the pardon which gives peace, is ever at hand for the thirsty. Have you yet taken it? Delay not.

"A ship, after long tossing in the storm and making no port, was without water; and its crew, fainting from thirst, hailed a passing vessel with the cry, "Water, water!" "Let down your buckets, you are surrounded with fresh water," was the reply. They were off the coast of Brazil in the outflow of the Amazon, which pushes its tide of living waters away out into the Atlantic a hundred miles." "So we, surrounded on all hands by God and upheld by Him, and living in Him, yet do not know it, and refrain from dipping our buckets and drawing out of His life-giving fulness."

The Presbyterian Record.

Vol. XIX. SEPTEMBER, 1894. No. 9.

Estimates The following are the estimated for 1894-95. amounts required for the work of the Western section of our Church for the current year. In submitting these estimates the agents of the Church urge that presbyteries should at an early meeting give attention to the matter, carefully consider the amount they should equitably assume, and then apportion this amount among the several congregations :

Home Missions proper.....	\$ 73,000
Stipend Augmentation.....	31,000
Foreign Missions, collections, etc.....	76,000
Estimate for W. F. M. S.	42,000
Total for foreign work.....	118,000
Jewish Missions.....	3,500
French Evangelization, including Pointe- aux-Trembles.....	47,500
Coligny College, Ottawa, special, to re- move debt.....	25,000
Colleges, viz., Knox.....	\$6,500
Queen's.....	4,500
Montreal.....	5,000

Ministers' Widows' and Orphans' Fund..	18,000
Aged and Infirm Ministers' Fund, for or- dinary revenue.....	7,500
Manitoba College (besides amount from the Synod of Manitoba, which should be at least \$3,500).....	19,000
Assembly Fund.....	5,000
	5,000

Note.—For *French Evangelization, Manitoba College and Assembly Funds*, both Eastern and Western sections should contribute.

Note.—The *Home Mission and Stipend Augmentation Funds* are separate, and it is particularly requested that when money is remitted for either object, or for both, it be distinctly stated for what object it is intended, or how it is to be divided. It is earnestly hoped that the Stipend Augmentation scheme will be liberally sustained.

Note.—The amounts for the *Assembly Fund* should be collected and remitted early in the financial year, as the printing of the minutes and other expenses have to be met.

Note.—It is particularly requested that congregations should see that contributions are sent in promptly, and not left till the close of the year. Payments have to be made for missions and other objects, and, were the moneys to be sent

in promptly, much might be saved in the way of interest.

Note.—All congregations and mission stations, large and small, are enjoined to contribute to the schemes of the Church.

EASTERN SECTION.

Definite estimates have not been received, but for Home and Foreign Missions especially a slight increase over last year will be required, and this there is no doubt a willing and liberal people will contribute.

Sabbath Breaking. 'Last year Chicago defied the law of God and of the United States in the matter of Sabbath observance. This year the Mayor of Chicago vetoed an ordinance to close business places and saloons on Sundays. As is well known, the whole railway system has been for years most defiant in its treatment of Sunday laws." Whatever direct connection there may be between these facts and the recent lawlessness and crime in that city, we do not undertake to say. This much, however, may be affirmed, that where the Sabbath is observed, riots do not come; a Sabbath-keeping community is a law-abiding community. On the other hand, in proportion as the fourth commandment is set at naught, the safeguards which civilized people seek to throw around life and property, are disregarded. One great bulwark, not only against irreligion, but against anarchy, is the Day of Rest.

War in the East. The war between China and Japan will interest the mercantile world in its effects upon commerce. It will affect earnest Christians, in its bearing upon missions. There seems to be no ground for immediate anxiety regarding the safety of the missionaries in the field. Even the Korean missionaries of the Presbyterian Church, U.S.A., have cabled home, in reply to inquiries,—“Safe.” Mr. Goforth is of opinion that unless some internal rebellion arises in China, our own missionaries are in no danger. Yea, whatever may happen, they are safe, for God reigns and they are in His keeping. Further, whatever may be the result with regard to the kingdoms immediately at strife, one Kingdom, the Kingdom of God, will be advanced. He maketh the wrath of man to praise Him.

Records Please send addresses for parcels of **Free** RECORD or *Children's Record* for free distribution.

Italy and the Waldenses. For ages Italy cruelly persecute the Waldenses. Thirty-three bloody persecutions these have survived. She could not crush them out. Now they are likely to have their revenge. They have been given the full rights of Italian citizens. The king of Italy visiting their valleys in September last year (1893) said, "I loved this people, but now shall I love them more." They have in Florence a first class Theological Seminary, and they are pushing the work of Evangelization with great zeal. They have 44 missionary congregations and 53 stations in different places from North to South of Italy, and engaged in this Evangelizing work they have 42 ordained pastors, and 96 Evangelists, teachers, colporteurs, Bible men and Bible women. This little church, one of the world's wonders, whose whole country in their narrow valleys is not larger than some of the ranches in the West, is bravely pushing this great work, returning good, for the centuries, almost millenniums, of persecution and wrong.

Words vs. Deeds. On the Steamship, Empress of India, on the Pacific, a Japanese became very sick. Rev. Saku Soyen, the Buddhist priest, who took part in the Parliament of Religions, was one of the passengers. The ship's surgeon seeing the man about to die, thought he might wish the comforts of his own religion, and asked the priest to come and see him. The priest began asking about the man, "Do you think he belongs to the laboring class, &c." "Yes," was the reply. The priest said he did not think it was worth while to go; he did not go, and the man died. Such is Buddhism in practice.

Turning now to his address in the Parliament of Religions, we find these words:—"Not only Buddha alone, but Jesus Christ, as well as Confucius, taught about universal love and fraternity. We acknowledge the glory of universal brotherhood. Then let us the true followers of Jesus Christ, the true followers of Confucius and the followers of truth, unite ourselves for the sake of helping the helpless and living glorious lives of brotherhood under the control of truth;" and much more in the same strain. The one is the theory presented to applauding crowds in a Christian land. The other is the practical fruit of the religion toward the helpless. It may be said that there are those who preach Christianity, and do not practice it. True, but such things are the exception with those who preach Christianity, and Christian lands are studded with monuments of human brotherhood, providing help for the helpless; while in Buddhist lands, the whole fruitage of the system, with scarce an exception, is in the opposite direction. There is no beneficent provision for human helplessness. The weak go under. Might makes right. The poor, suffer and die uncared for and unhelped. Place side by side the countries of the world and judge of their religion by their fruits.

CHRISTIAN ENDEAVOR COLUMN.

Reviving the C. E. Soc. "A well known Congregational minister of Australia, became discouraged about his society," says the *Golden Rule*, "and one night he said, 'Now we are going to pray.' They knelt down, and fifteen prayed right away, whose voices had never been heard before. That was the Pentecost of that society."

Practical work. If the leaders of the United Society of Christian Endeavor are anything, they are intensely practical. Four ways in which they are seeking to direct the energies of the young Christians of the C. E. Societies are, 1. Work in the formation of other Societies. 2. War against corrupt literature and supplanting it by that which is good. 3. Systematic and proportionate giving by the members of each Society to the mission work of its own Church. 4. The promotion of good citizenship, good, honest, pure Christian government.

Aiding in Prayer Meeting. As to how the anxious pastor may get aid from his C. E. Society in the weekly prayer meeting, or, how the C. E. Society may give that aid, Mr. J. Willis Baer, general Secretary of the Society, suggests that Societies find out from the pastor about how many from the ranks of the young people he would like to have at each mid-week prayer meeting. Let the prayer meeting committee quietly make the number of appointments each week, but not make the names known either to the Society or the Prayer meeting, so that they may not prevent any others who may feel disposed from taking part." Many of these younger Christians will take part simply by repeating a verse of Scripture or of religious poetry, others by a word of testimony, comment, or prayer. Their taking part will be very brief and in no way crowd out the work of the older Christians. Or, if the Pastor would ask the C. E. Society to provide five, ten, or more, each week, whose duty it shall be to take hold of the "cold end" of the meeting, to fill up excruciating pauses with verses of Scripture, quotations from religious authors, or brief prayers or remarks, a certain number whose duty it shall be to take part in some way before the prayer meeting hour has closed, good would come to the young people themselves, and help and relief to the wearied pastor when the prayer meeting wheels drag heavily. The minister may ask them generally, to take part, and may receive little response; or the matter may be left to any or all of the C. E. Society who may be present; no one will feel under obligation to take part, and each will wait for the other, but if this definite specific request, mentioned above, be made of the Society, it will rarely fail of a hearty and loving response.

C. E. in Church and State. There should be a vital connection between Church and State. The Church should see to it that this connection is not allowed to be broken. The true connection between Church and State is not that of the State supporting a Church that professes some particular creed; but that of every Christian citizen endeavoring, in all right ways, to make his influence tell for righteousness upon the State. The Christian who piously talks of politics as too dirty a thing to touch, and who leaves the ballot and its results to others, is simply shirking an important part of the Christian citizen's duty. Civil government is Divine. "The powers that be are ordained of God." In a land like ours that government is the choice of the people and to every citizen is entrusted by God a share in it.

The United Society of Christian Endeavor is doing a grand service, for both Church and State, in turning the minds of the young to their duty as Christian citizens, in making a pure ballot and righteous government one of the things for which as Christians they are to work. And when two millions of ardent, earnest young people take hold of the idea that the Christian has duties toward the State that are just as binding as his duties toward the individual, and that all these come equally under his duty to his God, how far reaching must be the result.

CHURCH UNION.

What is meant by it? Is it Christian Unity, or Ecclesiastical and Doctrinal Uniformity. If by "Church" we mean the true Church of Christ, made up of all true believers; and if by "Union" is meant the true Spiritual Union of these believers into the one body of Christ, then Church union is already accomplished. All true Christians are members of Christ and therefore "members one of another."

If by "Church" be meant an outward visible organization, and if by "Union" it be demanded that all Christians shall have a uniform standard of doctrinal belief, a uniform type of Church government, and a uniform mode of religious worship; then manifestly that end is not yet attained, nor is it likely to be so long as any part of the Church visible is upon earth.

There are in this connection *two* things, and but two, that all Christians should earnestly seek.

One of these things is, Christian Unity. In order to this it is not necessary to bring about uniformity. Preference for a different form, either of government or worship, need be no hindrance to the most intimate spiritual fellowship and love between believers. One soldier may prefer the arms and uniform of the Guards, another, those of the Black Watch, yet each may be equally and supremely devoted to Queen and Country.

Different denominations, whatever their preferences regarding doctrine, government, or ritual, should keep "the Unity of the Spirit in the bond of peace." It was for this, for Spiritual "Unity," for real "oneness," and not for merely outward uniformity, that Christ asked when He prayed that "they all might be one." He Himself explains it when He continues, "as Thou Father art in Me and I in Thee, that they also may be one in Us." The unity between God the Father and God the Son is not in any outward seeming, but a real Spiritual oneness. Such a unity is the great want to-day. Division into "sects," so called, is not injuring the Church, but the fact that sometimes these divisions do not recognize as they should, in each other, their brethren in Christ.

A second thing in this connection for which a Christian should strive, is to seek, in doctrine, and government, and worship, to have, not what is uniform with others, but to have what seems to him the best and most scriptural. Far more earnest than the striving for the *uniform*, should be the seeking for the *true*, and if one man in his search finds what seems the truth along one line of doctrine or polity, and another along a different line, let each be fully persuaded in his own mind.

Men are so constituted that they are appealed to by different cults. It is probable that the Gospel commends itself to more people in the world to day than if all Evangelical systems were made uniform with any one of them. There is unity in nature but not uniformity. So long as God permits honest spiritual seekers after truth to arrive at different conclusions regarding the form of sacrament, or government, or worship, in which that truth should express itself, we need not concern ourselves with trying to bring about outward uniformity.

In proportion as this true Spirituality prevails, two results will follow:

1. Churches that are alike in doctrine and practice, that are only separated by historic lines, Churches such as the different branches of Presbyterianism in our own country before the union, and the Free and U. P. Churches in Scotland at the present time, will come together into one. This has been the case in our own country, and will probably soon follow in the Motherland.

2. Evangelical Churches that differ more or less in doctrine or practice, and who do not wish to change; while they cannot see their way to outward conformity, will keep the outward in its proper place, and will not allow it in any measure to bar true Christian fellowship with their brethren of other Evangelical Churches.

Unity is practicable. It lies to our hand. It can be cultivated by all. Let us earnestly seek it, pray for it, work for it, practice it, and by degrees, in God's good time, the uniformity, so far as it is desirable, will come.

Where A very important recommendation to **Give**, made by the F. M. Committee of the Presbyterian Church, U.S.A., in its last Report, and adopted by the General Assembly of that Great Church was the following :

"That the members of our churches be advised to send their gifts for missions through the Board rather than through independent channels, Especially at the present crisis does the Board claim the loyal support of all Presbyterians who would contribute to the world's evangelization."

The *Church at Home and Abroad*, the organ of that Assembly, speaks of the above, as follows: "The significance of this advice is becoming more and more manifest as the number of applications by wandering Orientals increases throughout the land. *Nothing is more attractive* to these visitors from foreign lands than to raise money under the plea of independent native missionary work among their own countrymen.

It is a grave question whether it is wise or safe to place funds in irresponsible native hands for missionary purposes. The temptation to misappropriation of such funds is almost irresistible, and experience testifies that there is an elasticity of conscience about these matters which should lead all who truly desire a sound and sober use of mission funds to be very cautious how they encourage individual applications on the part of Orientals, no matter how plausible the application may appear.

Even if the applicant is perfectly sincere in purpose, the difficulties in carrying into effective operation irresponsible native missionary operations are almost prohibitory, and money which is given with the best of motives, and perhaps received with the purpose of devoting it to mission work, will be very likely to be wasted through the irresistible force of untoward circumstances. All level-headed givers to mission work should give through the regular authorized and responsible channels.

One of the great complaints which are made by natives in their own countries against missionaries is that they hold the purse-strings too tightly, which simply means that they are honest and rigidly conscientious in the discharge of their financial trusts."

An Old Man's Recollections. From an old man of four score and five years, living in Douglass, Ont., come the following memories of other days.

I see a short piece in last RECORD about the Presbyterian Church in Jamaica, almost wholly negroes, whose parents once were slaves, and which has now more than 10,000 communicants. I am so thankful.

When a lad I left my father's croft in Peter-

head, Aberdeenshire, and went to sea in a West India trader, and have often witnessed the cruelties inflicted on the slaves, and it delights me to hear of such a church among them now.

Once when discharging gravel ballast at a wharf in Jamaica, there were twelve blacks chained together drawing the cart or waggon to carry the ballast where it was wanted in the town. An old man with a Scotch accent came on the wharf and asked one of the negroes whom he called praying Jamanie, if he had quit praying yet. "No massa, me pray for you ebery day, and night too." "I will keep you here chained while you live if you don't quit," said the owner.

On the plantation I have seen a hundred or more in a field, with hoes, planting or hoeing the sugar cane, men and women, naked except a breech cloth on them, a white driver, riding on an ass or mule, and a black, on foot with a long whip to keep up the rear. Young negroes would leap and squeal when the lash was laid on, but the old ones seemed to have lost feeling.

Most inhuman of all it seemed to me, was the manner in which their women were treated. To see them hoeing their row or cutting cane in the awful heat, with a child tied on their back all day, having to nurse it or give it food of some kind, and should they fall behind, the only assistance given was generally the whip. The cruel punishments given have often brought tears to my eyes. How I thank God for their liberty.

Then when slavery was abolished in the West Indies, missionaries were sent to instruct them and fit them for freedom, and when the poor creatures learned that they were to be considered and treated as human beings, they gathered courage.

I see in the same RECORD that there have been changes of an opposite character in Scotland. I am astonished and pained to learn that the fishing population of Banffshire and Aberdeen have in a measure fallen away from the ordinances of the Church. How different in my early days. My father lived near a large fishing town called Boddour, since named Buchanness, and the people walked three and a half miles every Sunday. Across the Bay to Peterhead by boat would have been much easier, but the custom of the country was for all who were able, to walk to the kirk. Wealthy farmers were to be seen regularly walking their three miles, leaving their chaise at home. Col. Hutchinson, a wealthy ship owner, lived near a mile from town, and himself, his lady, and twenty-one children were to be seen every Sabbath walking in regular procession to church, on other days carriages were always used. I trust that the efforts of the Church may result in winning back these fisher folk to the piety of their fathers in the days when I was young.

TITHING, ITS ORIGIN AND WARRANT.

BY MISS EMILY JESSUP,

Late Associate Principal of Mt. Holyoke.

AS you have asked for my understanding of the Bible standard of Benevolent Giving, I shall try, as briefly as I can, to present it.

First concerning Tithes. In holy Scripture the tenth of one's income is declared to be the Lord's. Lev. 27 : 30-32. It is recognized as the portion which He, the possessor of heaven and earth, reserves to Himself in giving us the nine parts remaining for our own use. He reserves it in token of His ownership of all things, and as a constant expression by His creatures of their faith and gratitude towards Him. His tithe, then, does not belong to man. Belonging already to God, it cannot be presented to Him as a free-will offering. Such offerings man should make out of his own nine parts. He who fails in free-will offerings is deficient in charity, but he who fails in tithes is guilty of robbery, not of man, but of God.

In searching for the origin of tithes we are led back to the very early days of the human race. St. Paul says in Heb. 11 : 4 (quoting literally from the original), "By faith Abel offered God a fuller sacrifice than Cain, by which he was testified that he was righteous, God testifying of his gifts." Abel's righteousness, not his piety or his zeal, is referred to, in that he had brought to God a certain portion of his increase, already belonging to God, which Cain had failed on his part to do. St. James makes the same distinction between Cain and Abel, the one evil, the other righteous. I John 3 : 12. The Septuagint translation of Gen. 4 : 7 represents the Lord as expostulating with Cain in these words: "If thou hast rightly offered, but hast not rightly divided, hast thou not sinned?" The text is thus quoted by the early Christian fathers, Clement of Rome, Ireneus, Tertullian, and others.

Again, Abraham, called by God his friend (God's friends are those who do whatsoever He commands them), paid tithes. Returning from war laden with spoil, he meets Melchisedec, Priest of the Most High God. The priest blesses him in these significant words: "Blessed be Abraham of the Most High God, possessor of heaven and earth," and Abraham at once separated God's portion, and, in the language of holy Scripture, gave Melchisedec tithes of all. Gen. 14 : 20. Two generations later the Lord renews to Jacob the covenant which He made with Abraham, that the land in which he was a sojourner should yet be his, and that in his seed all the families of the earth should be blessed. Jacob heartily acknowledged the tenure by which he held the promised inheritance, and this is his vow in answer, "Of all that thou shalt give me I will surely give the tenth to thee." As if he had said, "Surely as a matter of course will I do this, for the tenth is thine." Gen. 28-22.

Now, without unduly pressing the instance of Abel, how came the priest of God and the friend of God mutually to agree, the one to receive, the other to offer, a tenth and no other proportion? And how came Jacob, one hundred and fifty years afterward, to promise a tenth? This uniform practice can only be referred to a common principle that a tenth was God's portion, a principle forming an element in the earliest religion of man, and handed down from father to son. The idea that the tithe is a purely legal institution, originating in the Mosaic economy, is swept away. For here the patriarch Abraham pays tithes 430, and Jacob promises to do so 230, years before the law is given. The law confirmed the principles and practices of good men from the earliest days. This supposition can alone account for the traces of the observance of tithes among the ancient heathen, though perverted from its due appropriation, some rendering it to their gods and others to their kings. The tithe is the Lord's portion of the increase of the earth; for "the earth is the Lord's and the fullness thereof." He hath given possession of it, but not ownership, to the children of men. Therefore all men in deriving their nourishment from the earth, lie under the common obligation.

That we may have no doubt of the application of this rule to Christian people, let us follow the argument of the Apostles in the Hebrews, the seventh chapter, which may be briefly stated as follows. Abraham paid tithes to Melchisedec, priest of the Most High God. What it is right for Abraham to give, it is right for his children to give. What it was right for Melchisedec to receive, it is right for "a priest after the order of Melchisedec" to receive. We by faith are children of Abraham. Christ is a priest after the order of Melchisedec, therefore it is right for us to pay tithes to Christ.

Again, in Matt. 23 : 23 we have Christ referring to the scrupulous payment of tithes by the Scribes and Pharisees, who yet neglected "judgment, mercy and faith," and He said, "These ought ye to have done, and not to leave the other undone."

In the early days of the Church it was not a tithe only that men considered themselves bound to offer to the Lord. They gladly devoted when necessary their whole substance. And after what is called the Apostolic Period, Origen, Jerome, Augustine and other Christian fathers testified, as their writings show, that the tithe is the Lord's. Our Great High Priest, to whom the tithe belongs, has bidden men to "go into all the world and preach the Gospel to every creature."

Why may we not all learn to deal directly with the Lord Himself. The increase is from Him, the tithe belongs to Him, and the free-will and thank-offerings should we gladly lay at His feet. Let us hear Him speak out of His own Word on this subject, by His prophets. Hag. 1 : 14-11; Mal. 3 : 7-12.—*Mission Studies.*

SABBATH SCHOOL TEACHING.

HINTS BY REV. WILBUR F. CRAFTS.

THE hardest of Sabbath school problems to solve, and one of the most important, *How to get scholars to study the lessons at home*, may be at least partly solved, as some teachers have proved, by giving out in advance specific ASSIGNMENTS of points to be looked up.

For instance, at the close of the lesson, or by mail on Monday or Tuesday following, or by calls at the homes of scholars, let the teacher give written assignments of some work on the next lesson to each member of the class, such as the following, some or all of them being given in duplicate to several if the class is large:

1. Draw a map showing the scene of the lesson, and the geography of Christ's life thus far; Bethlehem, Egypt, Nazareth and the Jordan, and not much else. Show by a journey line supposed route taken by Jesus from each of these places to the next.

2. Write out briefly all we know of previous life of Christ. See opening chapters of Matthew, Mark, Luke and John.

3. Find prophecies fulfilled in this lesson. See marginal references.

4. Find relationship of Jesus and John and their ages. (Cousins, John 6 months the older).

5. Find passages which show that John the Baptist was very brave in saying what he felt it his duty to say both to crowds and to crowned heads. (Matt. 3:7-10; 14:4).

6. Find a story in the Gospel of John showing the humility and unselfishness of John the Baptist. (John 3. 26-30).

7. Find the words in which he foretold that Jesus was to be sacrificed for us. (John 1:29).

8. Write a definition of repentance. (Regretting, confessing and forsaking our sins, with restitution when possible).

9. How is the Holy Spirit like water? (In that both afford gladness, power and cleansing. To Jesus, the Holy Spirit brought only gladness and power, but to us it brings cleansing, first of us)

10. Write the two best reasons for being baptized. (The example and command of Jesus).

The words in parenthesis are, of course, for teachers only. If blank books are provided in which to write up assignments week after week, it will increase the interest, especially if pastors and parents and the superintendent are to see them when filled.

Such advance assignments will not only help scholars to study definitely—many of them do not know how to study otherwise—but will also make the teacher's mind like a loadstone, filled with the lesson all the preceding week and so attracting illustrations and applications every day. We know a teacher who by this method secured regular home study of the lesson from

the hardest class of unruly boys in the school. Try it. If it seems to fail "try, try again," as she did, and like her you will succeed.—*Ex.*

THE BIBLE IN THE HOME.

BY REV. T. NOBLE, CHICAGO.

THE home is one of the earliest and divinest institutions of earth. The spot of earth stands upon is precious. Its unity, its individuality, its whole distinctive economy is hallowed. The love and self-sacrificing devotion of parents, the reverend and obedient affection of children—these are hints of something above the earth. The heart of a child turns instinctively to the home, and knows no other place so attractive. There is the father, provident and wise, and known familiarly and loved tenderly as he is nowhere else on earth. There is the mother, patient, industrious, careful, and she loves, and still loves, with a swelling tide right on unto the end. There are the brothers and sisters, grouped in one fond circle of courteous and mutual helpers. There is the old hearthstone, around which all gather, and where the long evenings are spent in reading and social delight. There is the table, unlike all other tables, from which God's bounty is daily partaken. There is the home room, where all constraint is removed, and where the joy and freedom of familiar intercourse reign undisputed. There is, or there ought to be, the family altar, whence ascends the incense of devout gratitude to the heavenly Father for His Infinite goodness day by day. There is the sick-room. There is the chamber of birth and the chamber of death. There are the tokens scattered up and down, and radiant with the memories of those who have gone before. There are the birthday festivals. There are the unions and reunions of severed ones—types suggestive of those higher and holier meetings. Christian households shall experience beyond the valley of the shadow. There life-plans are talked over and formed. There griefs are softly whispered and hopes announced. There confidential disclosures are made. There sympathies deep and precious and true are shared. To the home does the body in its feebleness, and the heart in its weariness, and the brain under pressure of throbbing excitement, turn for refuge. God pity those who have no home! For the sun, in all his journeyings around the globe looks down upon nothing which has gathered into itself so much that is comforting and inspiring as the love-sanctified home. It lies right along on the borders of the better land. No appeal comes nearer the heart than the thought of the heavenly home. The emotions which the home awakens lift the heart easily and naturally into the contemplation of divine promises and divine verities.

All this, therefore makes of the home a golden

opportunity for impressing the Word of God upon the minds of children. The home atmosphere, so transfigured and fraught with love, may become an easy means for the transmission of Scripture facts and truths. These home sentiments and affections can be used as wings on which to bear the soul to loftier and serenest heights. The joys and delights of the home may be woven into a garment of beauty with which to dress up the doctrines of divine grace. The sweet love-light of the home may be thrown upon the Bible to lend to it the attractiveness of sacred association. The baptism of twilight moments and Sabbath hours may be made to rest upon the words of revelation in such a way that they shall stand out and apart in the mind ever after.

The opportunity of the home has only to be used in order to sanctify it to sure and precious results. Both parents ought to use it, the father as well as the mother. I know of no teaching in the Word of God, nor in what seems to be the common sense and the common equities of the case, which exempts the father from the fair share of loving endeavor in this direction.

At the same time it is the mother who is the natural priestess of the home. She it is, who, with her child upon her knee, can preach with an effectiveness which no pulpit can command. To her child she has surely been called of God to preach. Her ordination has not been by the laying on of the hands of Presbytery, but by decree of the Most High. She, with her fine instinct of love, she as the natural centre of home confidences, she with her inexhaustible ingenuity of love, she in the mellow hush of the holy hour when lisping prayers are guided and confessional is opened for little burdened souls, she when griefs cry to her for soothing, and fancied wrongs demand maternal arbitration and redress, and little weary feet turn toward her for rest, and little aching heads bend over on her bosom for repose, she with all that is sacred and pure and ennobling in the thought of home, and a mother's love to enforce her teaching—she can take this Word of life in her hand, and make its stories and lessons so beautiful and winning that the eyes shall never weary of gazing on them, nor the heart grow impatient of the burden of their memory. How many mothers are there working in this way with their children?

Sunday-schools, private schools, public schools, churches, no matter how good they may be, cannot take the place of wise and patient and loving instruction in the Word of God in the home.

The Bible used habitually and reverently in the home, used as a text-book from which to impart and receive instruction in the things pertaining to God and a right life, tends to exert an influence on the home which is above estimate. This kind of instruction reacts upon the home,

and aids in making each home where this policy of Bible teaching is pursued an ideal home.

Not all homes are ideal. On the contrary, there are few ideal homes. There are few homes where all the arrangements, and all the relations, and all the intercourse, and all the influences exerted and felt, fill out the lines of the picture just drawn of a home in which there is nothing but sweetness and light. Taking the world as it is, there are many hearthstones around which no heavenly influences hover. Instead of being pervaded with an atmosphere in which the thoughts of the young are easily lifted Godward, what multitudes of homes there are which must needs be changed in all their inner economy before they can be made to suggest anything really divine. The parents are not disciples of the Lord Jesus Christ. There is no family altar. The children never hear the father's voice invoking the divine blessing at table. When the little ones go to rest there is no hushed moment in which the mother bends tenderly over them, and with sweet guidance fore-utters for their lisping tongues the precious petition:

Now I lay me down to sleep,
I pray the Lord my soul to keep.

No in-dweller and no passer-by is ever saluted with the melody of old, time-sanctified, psalms and hymns, which have so much power to cheer the heart and chasten the spirit. Standing in the midst of them, one is not made to feel that the light of heaven has ever broken through, and touched them with supernal illuminations and glories. They may be homes of wealth or poverty, but they are alike in suggesting the absence of a loving and loyal recognition of God. There is the lack in them of the beauty of holiness, and one misses the perfume of the unseen world, whose fragrant atmosphere it is possible to breathe here and now.

It would not be right to say that there is no love in these homes, for in many of them there is love, tender and true. It would not be right to say there is no elevated sentiment, and no interest in good morals, and no joy in many of these homes; for this, again, would not be true. But there is no sweet sense of God, and no effort to organize the home life around the central thought of Christ and His will.

The Bible, if it can only be fairly installed in the home, is adapted in all its teachings and tendencies to accomplish the transformation and sanctification of the home, and take it far on towards the ideal.—*The Treasury*.

We hear a good deal about personal consecration in these days. One has put it practically at least when he says that it should be spelled in this way, *purse-and-all consecration*.—*Pres. Journal*.

"Whenever you go to God to pray for the salvation of the world, take along *the key* to your safe."

Our Home Work.

College Collection. The General Assembly asks congregations that have not made other arrangements for the collection for colleges, to take it on the third Sabbath of September. There is little romance in connection with this work. It does not appeal to sentiment as do some of the other schemes, such as Foreign Missions, or even Home Missions, or French work; and yet, in its place it is as necessary as any of them. It is foundation work, hidden largely from view, but none the less necessary to the progress of our Church and her work both at Home and Abroad.

A dark picture. A Western missionary writes "Sabbath baths and saloons need to be handled here with discretion, for people are very sensitive. If..... were like the Nova Scotians and New Brunswickers who bring the Sabbath and Sabbath reverence with them, what a blessing it would prove to the country; but the....., who form a considerable part of the population, are neither Church-goers nor Sabbath-keepers, and, sad to say, in considerable numbers, do a good deal of drinking. And this influence on others is bad. As for Christian fellowship we have none, and a longing comes frequently over us for a community of true Christian folk. This want is our sorest trial. But, as in foreign lands, men find occasional intercourse with kindred spirits so may we. Were I able to attend meetings of the Presbytery it would not be so bad, but time, distance, and purse, forbid this—Pray for us." This is from a private letter, but it gives a glimpse of real life that the Church should see. Long neglect is responsible for the dark picture.

W. H. M. S. St. John, is prominently the **St. John Pres. Home Mission Presbytery** of the Maritime Synod. A number of years ago the women, chiefly of St. John City, organized a society for the purpose of supporting a travelling missionary who could keep an eye on the whole field, organize stations, get the people to work, preach and visit everywhere. For a number of years the position has been vacant, and the society has generously given its funds from year to year to aid weak congregations. Last winter Rev. James Ross, minister of St. Paul's, Woodstock, N. B., was appointed to this work, and the Society is now engaged in that for which it was originally formed. The Home Mission Committee express the hope that soon the Society will be able to assume Mr. Ross' full support. This field has not the popular interest and eclat that attaches to newer parts of the country with rapidly filling settlements, but it is none the less needy, and the good women like the skilful spinners at the tabernacle of old, have a mind to work: they are seeking to make their land God's dwelling place, a better land for their sons and daughters to live in.

AN EVENING WITH REV. DR. ROBERTSON

INTENSELY interesting it was, not listening to a lecture, but in a quiet sitting-room. He is an enthusiast, full of Home Missions in the North-West, and one cannot be with him without catching more or less of his interest. From the rich store house of his own experience in dealing with all kinds of people, places, and circumstances, in a wide range of frontier life, he draws anecdote and illustration, varied, interesting, and, I had almost said, endless.

If the evening could only be transferred to paper—but that is impossible. There is missing the intense personality, and besides, most of what was said is forgotten.

We have not asked his consent to publish anything. If asked he might refuse, but the substance, in outline, of a few incidents that remain in memory, are given, as illustrating some phases of frontier life, showing the need of sending missionaries, the necessity for churches and manses that the missionaries may have some place to preach and live, and the energy of the people in doing their part when they get a little help and encouragement.

Dr. Robertson was visiting a small community west of the Rockies. About \$300 was needed to complete a little church that had been started. What could they do? He preached to them and then told them that he would furnish one fourth of the amount from the Church and Manse Fund, if they would provide the remainder. A woman was present who in the surroundings of border life had almost lost the church going habit, but not her good will and energy. After the service she said, "I don't believe in allowing a man to stump us after that fashion without taking up his offer. Let us show him that we can do a thing or two." She sent to Vancouver, two hundred miles away, got strawberries and other delicacies; advertised an entertainment; men gathered from near and far; and she netted fifty-seven dollars, which was at once handed to the managers. The infection spread. The sum of \$225 was raised, the grant of \$75 secured, the church completed. The woman continues an active helper. The work has prospered.

We say nothing here of the method of raising money for the Lord by entertainments, either at home or among the exigencies of new western life, but mention the incident to show the energy that lies latent in so many places in that new land, and which when called forth in religious work is so fruitful of good.

In his visitations Dr. Robertson preached one Sabbath at an older station. On Monday forenoon a man called on him and said, "I heard you were here. I was bound if possible to see you before you leave. I live a number of miles distant in a new settlement. There are now twenty-four families. It is a hard community.

More than half of them are avowed infidels. We have no religious service of any kind. It is a terrible place to bring up a family amid such influences and with such Sabbaths as we have. Can you not send us a preacher for at least an occasional service. We are poor and cannot do much, but if you can promise us an occasional service, I will go right home and we will get out logs and timber and put up a place for worship at once. If you cannot give us any help I fear some of us will have to sell out and move away, for we cannot bring up our families there."

"You shall have some service" said Dr. Robertson. The man departed full of thankfulness and joy. A missionary was sent. It is indeed a hard place, but it is for just such places that the gospel was given.

In this connection we feel like mentioning an incident that we had first heard, not from Dr. Robertson, but from another, and which on inquiring of the doctor, was said to be true. It is given to show that the missionary requires the wisdom of the serpent as well as the harmlessness of the dove, and that it is sometimes wisdom to answer a fool according to his folly.

When visiting a new mining town in the mountains, he met in a tavern a man, who, without addressing him directly, tried to terrify or shock him by his profanity. Without any provocation the demon that was in the poor fellow seemed to get excited by the presence of a minister, as did the demon of old at the presence of Christ, and he poured out in a steady stream the most horrible combinations of blasphemy.

Knowing that reason or remonstrance would be but casting pearls before swine, would gratify the swearer and make him, if such were possible, the more profane, Dr. Robertson kept silent until there was a lull in the storm, and then said quietly, "Why man, if I couldn't swear better than that I wouldn't attempt it."

The ludicrous situation, a minister taking him on that tack, surprised the man into silence, turned against him the ready laugh of the rough bystanders, and he slunk quietly away, and afterwards acknowledged to the Doctor that he had done it to annoy him, said that he had been better trained, expressed his shame and regret, and went to hear him preach.

An incident of a few years past, of which we risk the telling, shows that in some places the missionary required good physical, as well as mental and spiritual, qualifications. In one place both good and evil elements were strongly accentuated. A missionary was sent. He held no compromise with the many forms of evil that were rampant. Light made darkness writhe.

One evening as he was nearing home, he was met on the outskirts of the town by five men who stopped him and told him that he must leave the place within twenty-four hours or suffer an alternative which was too disgusting to

be mentioned here. He tried to reason with them but in vain. They were gradually closing around him and growing more threatening. At length one exclaimed, "No more talk. Leave or take your medicine."

Meantime, while reasoning with them, he had been gradually shifting his position until he had got his back to a wall, and to this final demand, he said, "No I shall not leave. You may do your worst. But before you begin I give you warning that I am going to defend myself."

One of the roughs made a rush, but before he realized it, lay stunned and prostrate. Two others sprang forward, but fell as quickly as they sprang. The other two not daring to come within reach of those powerful arms and fists, made off.

But their noise had attracted others. A crowd gathered, and learning the facts, were indignant beyond measure, and the following day the miscreants were sentenced to the heaviest penalty allowed by the law.

Next Sabbath the Church was thronged. Every tough who was free was there. The minister had suddenly acquired a new dignity in their eyes. They realized that they had a man as well as a minister. He had no more trouble of that kind. There is now a large and flourishing congregation.

As showing the benefit of the Manse Fund, he gave an incident, which he said might be many times multiplied in the experience of North West missionaries and their wives.

The house is still. The thermometer forty below. Sabbath morning comes. The missionary drives eight miles, and preaches; several miles further and preaches again, and a third service farther on. He is pretty well exhausted, vitality is low and he cannot well withstand the cold. He reaches home half benumbed. The wife has managed to keep herself from freezing, but not from the cold. She has as good a fire as possible and tea is ready. He gets thawed out a little, and stables his horse. The evening meal is eaten, but there is no comfortable evening rest for the house cannot be made comfortable. They retire. The fire goes out, and ail that is not living freezes solid before morning.

There are instances in the case of both men and women where health has been sacrificed and life shortened from such insufficient protection from the North-West winters.

Thanks to the Manse Fund the missionary can now go to many a place where formerly he could not for want of a place to live, and at many a station where he and his wife bravely held the fort, the pepper box shell in which the unequal struggle with king frost was carried on, is replaced by a small but comfortable house, and they can carry on in safety, and in some measure of comfort, the all important work of cementing the foundations of society in this new land.

NOTES OF FRENCH WORK.

Why? Why do we seek to press the work of French Evangelization? Two of the many reasons that might be given are the following:

1. The more we love a friend the more anxious are we that he should share the best that we enjoy; and loving our French Canadian fellow countrymen, we seek to give them that which they have not, and which is so precious to us, an open Bible, God's message of life and hope to men.

2. The more we love a friend, the more anxious are we to do what he wishes or commands. Our Best Friend has bidden us go "unto all the world and preach the Gospel to every creature."

Father Chiniquy. Four score and five years have passed over him, and on his recent birthday some friends met at his home and presented him with a valuable purse and a cordial address, to which he fittingly replied. Two facts stand prominent in a review of this long, long life, (1). His marvellous power, especially in his prime, among his French compatriots; and (2). His wonderful success in the days of his greatest strength in leading them to the Gospel. In giving visibility, and volume, and impulse, to the work of French Evangelization, he stands by far without a peer.

The Contrast. "A shoemaker who has attended our Church but once," writes a worker, "says he can no longer believe in Romanism. He has the Bible and the R. C. Catechism in his shop and calls the attention of all those who go in to the discrepancies between them. The work is going on encouragingly here."

A young convert. "The most important event in this field during June," writes a missionary, "is the conversion of a young R. C. woman of twenty. She has sent her abjuration to the Bishop. She was persecuted by her parents: others, instigated by the priest, had joined her parents to persecute her, so that she had to leave her service in this place and go to a neighboring town, where with letters of recommendation, she found employment. May God bless and strengthen her in the hour of need."

St. Mark's. Mr. Seylaz, reports progress. In Ottawa our weekly prayer meeting a number of young men take part. We have organized a C. E. Society. A number of good families are coming back, and some of the good English families show their sympathy by occasional attendance. We meet with encouragement also in our aggressive work. A few Roman Catholics attend our services, and one or two men are about to sever their connection with Romanism to join the Gospel cause."

Eager for truth. "This month has been very encouraging for me," says one. I have had many opportunities to speak publicly to many

people. The curé denounced me and called upon his parishioners to persecute me if I should ever offer them the Gospel. Strange to say they have done me no harm and appear even better disposed to listen to me. At St. A., near here, I had a meeting in a house near the R. C. Church, with a large number of R. C.'s who listened to me with great attention. I went to St. C., where found again our old friends. We had two meetings and 25 R. C.'s were present both times. They asked many questions about our church, and made me promise to come again soon. I gave many copies of the Gospel.

Chambly. From this field Mr. Boy, the missionary, writes:—I closed my school for the holidays on the 27th of June. After the examination and the distribution of prizes we had a nice little party with the children and their parents, given by Mrs. Boy. All enjoyed it. It made a good impression on the people and I think will be the means to bring me several new scholars when school re-opens. Our Sunday School and meetings are going on as usual. Last Sunday we had a very interesting meeting. Two or three Roman Catholics were present for the first time. They seemed to be much pleased. They were craving to come since long ago, but did not dare to. Now the ice is broken and we expect them to attend regularly. Next Sunday I expect five new scholars to our Sunday School.

Throws away his Bible. In his report for June, a missionary writes,—“One young man was so impressed by the reading of the New Testament and my answers to his questions that he went and spoke frankly to his cousins, three families, trying to convince them with the New Testament that the R. C. religion was not the true religion. They told him if he had nothing else to say to never come again to their house. They informed the priest and asked him to speak to the young man. He said ‘tell him I want to see him.’ The young man, who thought himself as strong as an oak, did not wish anything better, and was glad indeed to meet the priest, and he went with some of his relatives.

The priest argued with him for half a day. The strongest argument he used was this one, “The New Testament you have is a Protestant one and full of additions. Throw it away as soon as possible. The priest confessed him. He threw the New Testament away.

I met the young man a few days afterward and he told me everything. He said he was not satisfied; that the priest did not give him any good reasons, but that he could not do anything but submit; his parents were crying, the priest was at him all the time, his friends would stop him on the street and ask him if he was a Protestant. Since that his father has come and taken him home, but I think he will be back soon.

The priest was very angry after his meeting with the young man, and he said many times aloud on his way home that if he knew any family having a Bible they would be excommunicated. The same missionary writes,—“Many families have the Bible or the New Testament and read it in spite of the priests. Many I know would not throw it away to please them.”

THE COMMITTEES OF ASSEMBLY FOR

1894-95.

Appointed by the last General Assembly.

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Mr. D. M. Gordon, Chairman; Principal Pollok, Dr. McCulloch, Dr. Currie, Dr. Forrest, Dr. Sedgwick; Messrs. A. Simpson, E. D. Millar, L. G. McNeil, J. McMillan, Jas. McLean, T. Stewart, R. A. Falconer, A. B. Dickie, N. McKay, H. H. McPherson, J. R. Coffin, D. McDougall, A. McLean Sinclair, and G. A. Leck, Ministers; and Dr. McGillivray, Dr. Stewart, Hon. D. C. Fraser, Hon. B. Rodgers, Judge Stevens, Dr. James Walker, R. Murray, R. Baxter and Hugh McKenzie.

2. Senate.

Principal Pollok, Chairman; the Professors of the College, Dr. Forrest, Dr. McRae, Messrs. D. M. Gordon, T. Cumming, A. Simpson, H. H. McPherson, R. A. Falconer, G. Bruce, T. Fowler, R. Laing, Jas. Carruthers and W. P. Archibald, Ministers; Prof. McDonald, Prof. Murray, Dr. A. H. McKay and R. Murray.

II. Presbyterian College, Montreal.

1. Board of Management.

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2. Senate.

Principal McVicar, Chairman; the Professors and Lecturers of the College; Dr. A. B. McKay, Dr. Warden, Dr. D. Paterson, Dr. Barclay, Dr. McRae; Messrs. A. J. Mowatt, J. A. G. Calder, W. R. Cruikshank, F. M. Dewey, J. R. McLeod, G. D. Bayne, C. B. Ross, J. W. McGillivray, S. J. Taylor, John McLeod; and T. Bennet, C. E. Amaran, J. L. Morin, (representing the Alumni), Ministers; and Sir J. W. Dawson, Prof. Murray, Dr. Kelly, D. Morrice and A. W. McGoun.

III. Queen's College.

Bursary and Scholarship Committee.

Mr. John Mackie, Convener; Principal Grant, Dr. Williamson, D. J. McLean, M. McGillivray, J. D. Boyd, D. Ministers; and Prof. Dyde, George Gillies, and D. B. McFavish.

IV. Knox College.

1. Board of Management.

Mr. Mortimer Clark, Chairman; Principal Caven, Dr. McLaren, Dr. Reid, Dr. Fletcher, Dr. Parsons, Dr. A. D. McDonald, Dr. R. N. Grant, Messrs. H. Gracey, S. Young, John Hay, J. Abraham, R. J. Beattie, A. Gilray, A. Stewart, J. C. Tibb, R. Pettigrew, S. Lyle, J. Neil, Donald Currie, Wm. Burns, W. J. Clark, A. McNabb, L. H. Jordan, and H. R. Horne, Ministers; and Messrs. J. K. McDonald, Jas. A. Mather, D. Ormiston, D. D. Wilson, A. J. McKenzie, R. Kilgour, G. Rutherford, J. R. Miller, Dr. McDonald, and G. C. Robb.

2. Senate.

Principal Caven, Chairman, the Professors and Lecturers of the College, Dr. Reid, Dr. Laing, Dr. Torrance, Dr. Gray, Dr. Wardrope, Dr. McCurdy, Dr. Parsons, Dr. Thompson, Dr. James Carmichael, Dr. D. C. MacIntyre, Messrs. M. McGregor, P. Straith, R. D. Fraser, J. A. Turnbull, W. G. Wallace, D. M. Ramsay, G. M. Milligan, R. P. McKay, J. McD. Duncan, H. McQuarrie, J. R. S. Burnett, R. M. Craig, Jas. Ballantyne, R. Haddow, H. E. A. Reid, and W. A. J. Martin, J. Somerville, and S. A. Eastman, representing the Alumni, Ministers; and Messrs. T. Kirkland, A. MacMurchy, W. Mortimer Clark, Geo. Dickson, J. A. Paterson, and Hon. G. W. Ross.

V. Manitoba College.

Board of Management.

Hon. Chief Justice Taylor, Chairman; Principal King, Prof. Hart, Dr. Bryce, Dr. Dural, Dr. Robertson, Prof. Baird, Joseph Hogg, P. Wright, J. Farquharson, A. Urquhart, E. D. McLaren, John Hogg, R. G. MacBeth, Ministers; and Sir Donald A. Smith, Duncan McArthur, J. Sutherland, A. Dawson, James Fisher, W. B. Scarth, Alex. McDonald, C. H. Campbell, K. McKenzie, (Winnipeg), W. D. Russell, J. B. McLaren.

VI. Home Missions.

1. Western Section.

Dr. Cochran, Convener; Dr. Warden, Dr. W. D. Armstrong, Messrs. James Stuart, A. Givan, A. T. Love, M. W. McLean, W. G. Hanna, R. Moodie, A. Findlay, A. Gilray, J. H. Ratcliffe, Dr. McRobbie, Dr. Torrance, J. M. Aull, Hector Currie, W. M. Martin, Dr. J. R. Battisby, J. L. Murray, A. Tolmie, A. Henderson, J. Rennie, Dr. Robertson (Supt.) E. D. McLaren, Jas. Farquharson, Dr. McTavish, J. F. McLaren, A. A. Scott, E. F. Torrance, J. Neil, L. H. Jordan, C. W. Gordon, Ministers; and Messrs. W. B. McMurrich, James J. Anderson, R. Kilgour, W. E. Roxborough, D. Blackley, Warden King, John Penman, Nathanael Steen, A. Heron, and Hon. E. H. Bronson.

2. Eastern Section.

Mr. J. McMillan, Convener; Dr. Macrae, P. M. Morrison, G. S. Carson, W. P. Archibald, J. R. Munro, D. McDonald, A. Simpson, J. A. Forbes, W. Hamilton, John Robbins, J. M. Robinson, T. Stewart, J. W. Crawford, Jas. Ross, T. F. Fullerton, D. Henderson, David Wright, A. D. Gann, J. A. Greenlees, Ministers; John Willet, H. Dunlop, J. K. Munnis, R. Baxter, James Forrest, J. S. Smith, J. G. Forbes, F. B. Robb and P. Campbell.

VII. Augmentation.

1. Western Section.

Mr. D. J. Macdonald, Convener; Dr. Warden, Dr. R. Campbell (Renfrew), Dr. Robertson, Dr. Laing, Dr. Laidlaw, Messrs. J. Somerville, E. Cockburn, Jas. Ballantyne, A. Findlay, W. G. Wallace, R. D. Fraser, M. MacGillivray, John Hay, Peter Wright, J. A. McDonald, J. C. Herdman, W. J. Clark, D. B. McDonald, Ministers; and W. Mortimer Clark, J. A. Paterson, Joseph Gibson, Joseph Hende son, George T. Fergusson, Alex. Jardine, W. Hamilton, James Tasker, George Rutherford, D. D. Wilson (Seaforth), William Thomson (Hamilton), J. S. Stewart (Woodstock), and Robert McClure (Brampton).

2. Eastern Section.

Mr. E. Smith, Convener; J. F. Forbes, Daniel McGregor, Dr. T. Sedgwick, James Sinclair, Geo.

McMillan, J. M. Robinson, J. H. Chase, George Bruce, E. D. Millar, W. Grant, T. C. Jack, D. McMillan, W. Aitken, E. S. Bayne, Willard McDonald, D. McGillivray, J. A. Cairns, R. Cumming, Ministers; J. D. McGregor, T. C. James, W. H. Cameron, J. D. McKay, L. W. Johnson, J. F. Stairs, M. P.

VIII. Foreign Missions.

Messrs. Hamilton Cassels and A. Falconer, Joint Conveners.

1. Western Section.

Mr. Hamilton Cassels, Convener; Dr. Wardrope, Dr. McLaren, Principal Grant, Dr. Moore, Principal McVicar, Dr. A. D. McDonald, Dr. J. Thompson, Dr. J. B. Fraser, Dr. MacCrae, Dr. A. B. McKay, Messrs. George Burson, James A. McDonald, Dugald Currie, G. M. Milligan, R. Johnston and R. P. McKay, Ministers; and Dr. McDonald, Andrew Jeffrey, John Cameron and R. S. Gourlay.

2. Eastern Division.

Mr. A. Falconer, Convener; A. McLean, E. Smith, L. G. McNeil, A. B. Dickie, D. M. Gordon, David Sutherland, P. M. Morrison, Alfred Gandier, Ministers; and J. K. Blair and D. McDonald.

IX. French Evangelization.

Principal McVicar, Chairman; Dr. Warden, Dr. Scrimger, Dr. R. Campbell (Montreal), Prof. Coussirat, Dr. Smyth, Prof. Campbell, Messrs. R. Gamble, R. P. Duclos, J. R. McLeod, James Patterson, Jas. Fleck, R. D. Fraser, T. Cumming, N. McKay, G. C. Heine, W. R. Cruikshank, F. M. Dewey, J. K. Fraser, A. J. Larkin, E. Scott, D. Tait, A. J. Mowatt, Jas. Ross, S. Lyle, C. E. Tanner, G. D. Bayne, Jas. A. McFarlane, W. M. Tufts, A. A. Scott, D. James, J. L. Morin, J. Hastie, A. T. Love, James Ross (St. John), Dr. McTavish, S. J. Taylor, Prof. Ross, W. M. Rochester, John McGillivray, Ministers; and Hon. E. H. Bronson, J. Murray Smith, Warden King, D. Morrice, Walter Paul, R. McQueen, Geo. Hay, M. Hutchison, John Herdt, Peter Johnson, Paul Payan, J. A. Allan, Jas. Ramsey, and Dr. Thornburn.

X. Aged and Infirm Ministers' Fund

1. Western Section.

Mr. J. K. Macdonald, Convener; Dr. Parsons, Dr. W. D. Armstrong, H. McQuarrie, W. Burns, Dr. Fletcher, J. Becket, J. R. Gilchrist, R. J. Craig, A. Leslie, F. McQuaig, Dr. Barclay, J. A. F. Sutherland, Ministers; Dr. McDonald, Sir Donald A. Smith, W. B. McMurrich, Alex. Nairn, Robert Lawrie, W. Adamson, A. M. Smith, H. J. Johnson, John A. Patterson, Joseph Gibson, John Cameron, W. E. Roxborough, John Brown, M. L. A.

2. Eastern Section.

Anderson Rogers, Convener; H. H. McPherson, H. B. McKay, T. G. Johnstone, J. D. McGillivray, A. McLean Sinclair, Dr. Isaac Murray, J. H. Chase, Edward Grant, W. Dawson, Dr. A. W. McLeod, G. Leck, James Sinclair, E. S. Bayne, Dr. Pollock, Ministers; D. McDonald, J. G. Forbes, S. Waddell.

XI. Ministers' Widows and Orphans Fund.

(LATE CANADA PRESBYTERIAN CHURCH).

T. Kirkland, Convener; Dr. Reid, Dr. McTavish, J. L. Blaikie, W. Amos, R. H. Abraham, W. A. Hunter, J. Mutch, Ministers; and J. Harvie,

W. Gordon, Jas. Brown, Andrew Jeffrey, W. Galbraith, G. F. Burns, and J. A. Patterson.

2. Eastern Section.

Mr. R. Laing, Convener; Dr. Patterson, Dr. T. Sedgewick, A. McLean, A. McLean Sinclair, J. J. McLean, Jas. Carruthers, J. A. Greenlee, Ministers; R. Baxter, G. Mitchell, Dr. A. H. McKay, J. D. McGregor.

XII. Sabbath Schools.

Mr. T. F. Fotheringham, Convener. The Conveners of the Sabbath School Committees in the several Synods and Presbyteries; Dr. M. Fraser, J. G. Stewart, J. Neil, J. McP. Scott, J. McEwen, R. H. Abraham, J. A. Jaffary, D. Fiske, J. A. Cairns, W. R. Cruikshank, W. Farquharson, C. B. Pitblado, H. K. McLean, R. Fowle, D. G. McQueen, W. Smearer, Peter McNabb, G. R. Maxwell, D. D. McLeod, J. W. Rae, R. D. Fraser, J. W. Bell and John Ross, Ministers; and Geo. Rutherford, R. S. Gourlay, W. G. Craig, (Kingston), J. Clarke (Port Hope), James Gibson, W. N. Hossie, S. Waddell, G. Haddow, J. M. Clarke (Smith's Falls), Dr. Kelly, D. Fotheringham, Jas. McNab, D. T. Fraser (Montreal), J. McKeen, R. J. McGregor (Inglewood), D. Drysdale, Joseph Turnbull (Toronto), J. Stewart, J. Samuelson, Jas. Gordon, C. M. Dawson, W. W. Miller, John Joss, Robert Martin, M. Irwin, J. A. McRae (Guelph), J. J. Fergusson, T. W. Nesbit, and W. T. Huggan.

XIII. Church and Manse Building Fund.

Hon. Chief Justice Taylor, Chairman; Dr. Robertson, D. McCrae, Dr. Duval, Joseph Hogg, J. C. Herdman, James Farquharson, Alexander Urquhart, J. A. Carmichael, Prof. Baird and C. W. Gordon, Ministers; and C. H. Campbell, W. J. Ptolmey and James Fisher.

XIV. Sabbath Observance.

Dr. W. D. Armstrong, Convener; the Conveners of the Committees on Sabbath Observance in the several Synods; Messrs. S. Houston, C. McKillop, Paul Langille, Alex. Manson, T. Nixon, J. M. Robinson, D. J. McLean, J. C. Herdman, John Nicholls, Joseph Hogg, Alex. Urquhart, J. L. Murray, G. Burson, E. F. Torrance, W. T. Herridge, C. Stephen, A. Lee, J. W. Mitchell, J. A. McDonald, J. M. McLeod, F. McQuaig (Wetland), Dr. McMullen, Dr. I. Murray, Dr. Parsons, Dr. Jackson, D. A. McRae (Nanaimo), W. L. H. Rowand, K. McLennan, Dr. Waits, J. Eadie, S. A. Fraser, J. J. Elliot, W. R. McIntosh, A. H. Cameron, W. A. Duncan, Ministers; and Senator Primrose, J. Chilton, M. P., Thos. Bain, M. P., D. C. Fraser, M. P., Jos. McMullan, M. P., D. McKeen, M. P., Dr. McDonald, M. P. (Huron), Senator Vidal, Senator McKay, Senator Wark, Hon. D. Laird, Hon. E. H. Bronson, Dr. Christie, M. P., Messrs. J. C. Thomson, R. Fairbairn S. Bartlett, D. B. McTavish, J. Bryson, J. Duff, Geo. Hay, R. Murray, J. Willett, J. McArthur, G. Brown (Point Edward), W. G. Armstrong, Dr. Milne, Dr. Thornburn.

XV. State of Religion.

Mr. D. M. Ramsay, Convener. The Conveners on the State of Religion in the several Synods and Presbyteries; Dr. J. A. R. Dickson, Dr. McNish, Dr. I. Campbell, Dr. A. B. McKay, Messrs. D. B. McLeod, J. F. Dustan, Alex. Hamilton, T. Scouler, G. Fisher, John Little, A. E. Mitchell, H. McKellar, J. Mackie, A. J. Mowatt, J. A. Carmichael, Jas. Pritchard, W. H. Ness, J. M. McLeod, John Johnson, W. L. Clay, Stewart

Acheson, Ministers; and Jas. Paterson, D. Miller (Toronto), W. D. Russell (Winnipeg), Jas. A. Mather, Jas. Thompson, John Ross (Pictou), R. McQueen, W. V. Brown, W. P. Telford and J. M. Browning, Elders.

XVI. Temperance.

Mr. D. Stiles Fraser, Convener; the Conveners of the Committees on Temperance of the several Synods and Presbyteries; Dr. W. A. Mackay, Messrs. James Murray (Hamilton), H. R. Grant E. W. Panton, A. L. Geggie, D. W. Morrison, Joseph, McCoy, C. S. Lord, R. J. Beattie, W. W. Rainnie, J. A. McDonald (St. Thomas), R. M. Hamilton, A. Campbell, J. F. McLaren, John Leishman and W. A. Hunter, Ministers; and Senator Vidal, Hon. G. W. Ross, W. Paul, C. M. Copeland (Winnipeg), F. Frost (Smith's Falls), J. A. Lawson, T. Gordon (Strathroy), John Keene (Ottawa), Andrew Denholm (Chatham), W. Stevely (London), A. Gowanlock, S. Sylvester, Dr. Arnott (London), and Dr. Alguire.

XVII. Distribution of Probationers.

Dr. Laidlaw, Convener; Dr. Torrance, J. G. Murray, Dr. Cochrane, Jas. A. Grant, Ministers; and George Rutherford.

XVIII. Finance.

1. Toronto Section.

Andrew Jeffrey, Convener; Dr. Reid, A. Jardine, J. Y. Reid, R. J. Hunter, R. Kilgour, A. McMurchy, J. I. Davidson, Joseph Gibson, John A. Patterson, G. Ferguson and J. L. Blaikie.

2. Montreal Section.

Dr. Warden, Convener; D. Morrice, W. D. McLaren, W. Yuile, J. Murray Smith, J. Stirling, C. McArthur, Kenneth Campbell, Alex. McPherson, James Tasker.

3. Halifax Section.

J. C. McIntosh, Convener; P. M. Morrison, J. W. Carmichael, Jas. Forrest, J. F. Stairs, George Cunningham, D. Walker, E. Jack, John Stewart.

XIX. Statistics.

Dr. Torrance, Convener; Dr. Gray, Dr. Bryce, J. C. Smith, Jacob Layton, Jas. A. Murray, J. McInnis, George Carson, A. W. Mahon, D. MacCrae (Victoria), J. S. Hardie, W. T. Wilkins, R. J. Glassford, Ministers; John Hawley, D. Blackwood (Halifax), Jas. Forrest, T. C. James, D. V. McWatt, Robert Cruikshank, R. McQueen.

XX. Protection of Church Property.

Hon. Justice Macleannan, Convener; Dr. Bell, Dr. Reid, Dr. R. Campbell (Montreal), Dr. Pollok, Dr. Torrance, Prof. Hart, Ministers; J. L. Morris, Q.C., G. M. Macdonnell, Q.C., J. McIntyre, Q.C., Hon. Chief Justice Taylor, Hamilton Cassels, Hon. D. C. Fraser, J. G. Forbes, Q.C., Thornton Fell, F. H. Chrysler, Q.C., W. B. Ross, A. W. Thompson, Judge Stephens, Judge McKenzie, Jr., A. Patterson, Major Walker, Judge Cressor, W. M. Clark, Q.C., Hon. Justice Sedgwick, Z. A. Lash, Q.C., A. I. Trueman, Dr. John Campbell (Victoria), Dr. Robertson.

XXI. Hymnal Committee.

Dr. Gregg, Convener; Dr. McRae, Dr. Duval, Dr. W. D. Armstrong, Dr. J. B. Fraser; Messrs. P. McF. McLeod, D. J. Macdonell, J. Thompson, (Ayr), D. M. Gordon, W. T. Herridge, G. C. Heine, James Anderson, J. B. Mullan, Alex. Henderson,

Dr. McLaren, Dr. D. L. McCrae, J. Somerville, Dr. Scrimger, R. S. G. Anderson, M. McGillivray, A. McMillan, Dr. Jenkins, J. G. Stuart, Dr. James. Ministers; and Messrs. W. B. McMurrich, R. A. Becket, John H. Thom, Joseph Henderson, R. Murray, Jas. Gibson, James Johnson (Hamilton), and Prof. S. W. Dyde; the members in Toronto to be an Executive Committee.

XXII. Systematic Beneficence.

Dr. Caven, E. D. Millar, Joint Conveners; and Conveners of Synod and Presbytery Committees, Dr. J. K. Smith, E. H. Sawers, Ministers; Sheriff Archibald, George Leys, J. W. Kilgour, H. T. Burton, Prof. Panton, W. Beattie, Major Walker, J. M. Browning.

XXIII. Presbyterian Record.

Dr. Warden, Convener; Editor of Record, Dr. R. Campbell (Montreal), Prof. Scrimger, W. R. Cruikshank, Jas. Fleck, C. B. Ross, J. MacGillivray, Prof. Jas. Ross.

Appointment of Committees. The following, numbered not in order of importance but for convenience, are some of the considerations which guide the Assembly in the appointment of its committees from year to year: 1. That so far as possible all parts of the Church shall be fairly represented. 2. That men who in their respective congregations or spheres of work have shown special interest in any work, should, when new members are desired, be added to the committee having charge of that work. 3. That where members, by long service, have become intimately acquainted with the details of any work, they should, if convenient, be retained, so that the benefit of their experience may not be lost. 4. That while continuity is thus preserved, it is desirable to have a measure of change, in order to new and improved methods of working. 5. That this change should be effected not only by dropping names that naturally fall out on account of death, sickness, age or infirmity, but where members are not able to attend meetings of the committee or take an active share in its work, or where it may be thought desirable to transfer their names to some other committee. 6. That regard should be had to the qualification of members for a particular line of work; e.g., the special knowledge required in a member of the committee on the protection of Church property is different from that which is most largely needed in the Home Missions Committee. 7. That, as far as is consistent with other interests, a considerable portion of each committee should be chosen from the part of the Church near the usual meeting place of that committee, to save time and travel in attendance. 8. Not so much an additional principle as that which includes all other principles is to get upon the committees men who will render most faithful and effective service to the Church.

Duties of Committees. The duties of a member of committee when appointed are threefold: 1. To master the subject with which the committee has to deal, and to keep himself in fullest touch with its work. This can only be done by regular attendance, where possible, at its meetings, and a careful study of its literature and reports. 2. To discharge whatever part of the work of that committee he may undertake. 3. To consider himself a representative of that committee in his own presbytery, and do what he can in that presbytery in furtherance of its interests.

Our Foreign Missions.

Heat in India. We complain at 80, wilt at 90, and read of the thermometer at 100° to 105° and deaths from sunstroke. It may help us to sympathize with our missionaries, to remember that they have not even the comparatively bracing atmosphere of 100° in which to carry on their taxing, wearing work of overcoming the awful inertia of heathenism. Dr. Margaret O'Hara, writing in April from the Woman's Hospital, Indore, says: "The thermometer stood yesterday at 164° in the sun at four o'clock in the afternoon, so you can understand how necessary it is to get the work done before the heat of the day. One of the men is making a 'tattie' for my door, which when placed and kept wet, will cool and moisten the air of the house somewhat."

Sickness at Indore. The lady medical missionary writes, "There is a great deal of sickness amongst all classes at present. There have been a number of deaths from cholera this week in Indore, but nothing epidemical. I do trust it may not become so. In Ujjain and some of the other native cities the mortality is high. Our hospital wards are all occupied at present, but the workers and myself are quite well and do not feel the work a burden."

An Indore Scene. A number of the new Christians "writes Dr. Margaret O'Hara in the *Leaflet*, "have built grass huts on the college compound, and it is a pleasure to see them in the early morning. Some of them may not be awake, and lie on the ground in front of their huts. Babies are lying in hammocks which are made by tying two ropes to the branches of a tree, and over these ropes some old cloth is fastened, which acts both as a support and covering."

The grown people are employed in various ways. One woman is cleaning her cooking utensils. This is done by rubbing earth on the vessel with the hand until the metal becomes bright, then rinsing with cold water until all the sand is gone, and turning the dishes, mouth down, to dry in the sun. A second prepares spices for the curries. A flat stone lies on the ground, on this the spices are placed, and with a second stone in the hand of the operator a crushing or rolling process is carried on until the desired result is obtained. Some of the others are making baskets, and others again are preparing the material. They have no implements but of the rudest sort. A woman takes a bamboo pole in her hand and with an iron instrument resembling the broken blade of a scythe she begins to split the wood. As soon as the end is free she grasps it with her toes and drawing the rod up with her hand she completes the separation, placing each piece thus taken off in a basin of water to render it flexible. A number of children are playing about, some in scanty garments and some without any."

Illness of Dr. Smith. "On April 29th Rev. Dr. Smith was prostrated with typhus fever; after a hard pull of fifteen days he began to recover, and we thought he was getting on nicely, when he took pneumonia. This found him very weak after the typhus, and it was very plain that he would not be able to remain in Honan this summer. So a boat was hired, and thirty-one days after he was first confined to bed we had eight men carry him on a bed down to the boat, and he, with Dr. and Mrs. Malcolm and Miss McIntosh, left at daylight for the coast."

"The seriousness of his illness may be better appreciated when you know that six die out of seven who take typhus in North China."

Mention was made in last RECORD of Dr. Smith's illness. The above particulars are kindly given by Rev. R. P. Mackay, from a letter recently received. Mr. Mackay also gives the following from the same source.

Mrs. Malcolm's illness. "Mrs. Dr. Malcolm of Honan, too, was very low. She took small-pox. It was a very bad case, and at one time it seemed as if there was almost no hope of her recovery, but she is now able to go about, although quite weak."

"These two diseases, typhus and small-pox, are amongst the most contagious known, and we have much to be thankful for that the rest of us have escaped, though exposed to both while nursing."

As will be seen from Mr. McLennan's letter, both Dr. Smith and Mrs. Malcolm are well recovered, and by the time these lines are read will be returning to the field.

Thanks and Prayers. Rev. R. P. Mackay writes: "In all this, mentioned above, there is cause for devout thankfulness. God has been gracious to our missionaries and to the Church, in preserving their lives and in giving indications of blessing on their labors. Ought it not also to stimulate to more constant prayerfulness in their behalf? This serious illness was in the mission, and we knew not of it until the crisis had passed. That may occur at any time, and it should cause us to bear them in our spirits to the Throne of Grace without ceasing. When this letter, which is dated 31st May, was written, the war cloud had not appeared. Let the whole Church commend these loved brethren to the keeping of Him who neither slumbers nor sleeps."

The Outlook. The same letter states that "every thing is very quiet. The people are all busy with the wheat harvest. The reports brought in by the helpers are very encouraging, indicating a gradual, steady and healthy growth of the spirit of true enquiry among the people, who are brought into more immediate contact with the preached Gospel."

Leaving for Christ. "One man walks twenty miles on Sunday morning in time for our service at nine o'clock, quite frequently," writes Mrs. McKenzie, from Honan. "He has suffered a good deal of petty persecution, but it does not seem to have shaken his faith in the least. He is a coffin maker by trade, and was doing fairly well; but as soon as it became known that he was interested in the "foreign doctrine" people would not buy his coffins, as they said he bewitched them, and whoever bought one would die before the year was out. This made it very difficult for him to get along this winter. He asked for a small loan, (but it would never do to begin that) and it was feared that the refusal of it might offend him, but it does not seem to have made any difference in him, and we feel that there is every reason to hope that he is earnest and sincere in his profession."

Rev. Mr. & Mrs. McLennan. An interesting letter from Rev. K. McLennan, our latest missionary to Honan, is given on this page. He and his wife are stopping for a few weeks, studying the language and methods of work, at Pan Chuang, a station of the American Board, part way inland towards our own field. His statement as to the acquisition of property for a third station in Honan is very cheering, as it was feared they might have to give up the purchase for a time, owing to prejudice and opposition, and the progress made in the mission station where he now is, should be to us all a stimulus to press the work more earnestly in our different Foreign Fields.

LETTER FROM HONAN.

BY REV. K. McLENNAN.

Pang Chuang, China,
June 25, 1894.

DEAR RECORD.—We have been here over a month, with the good brethren of the A.B.C.F.M. There is no physician at present at Chu Wang, and all the ladies are away for a little, and Mr. Grant writes that it was well we did not go in for the heat of the summer, as had been my purpose. Besides we have an excellent opportunity of observation and learning of the solid work going on here; how the sight of it strengthens one's faith and gives courage to labor on in patience, knowing that what God has done here, He will do in our own field in Honan. Our time is occupied in the study of the language. It is an arduous and tedious task, but so directly does it bear on our work that one does not find it irksome or in any way grudge it.

We thoroughly enjoy the change from Tientsin (where they landed) to this quiet country village. We were most kindly treated at the former city, and enjoyed meeting so many missionaries, especially those from Honan, who

cheered us by their encouraging reports about the work at our two stations, Hsin Chen and Chu Wang; yet in such a large place as Tientsin, one is brought at once face to face with sin and misery in every disgusting and sickening form, so that the effect is most depressing, and one verily needs to strengthen his heart in God. Our trip inland by the grand canal was pleasant and uneventful, except that as we passed along by a village, a number of people were fishing out a woman who had attempted suicide to spite her mother-in-law. This is a favorite mode of revenge in China.

About a week after our arrival here, Dr. Smith, Dr. and Mrs. Malcolm, and Miss Mac-Intosh, passed down on their way to the coast, but we did not see them. Mrs. Malcolm has quite recovered, and the last letters stated that Dr. Smith is steadily improving, for which we are all thankful.

Messrs. McGillivray and Grant are in good health and spirits, and are very mindful of us, sending letters by every carrier.

They have been negotiating for some time about the purchase of a property at Chang te Fu, and the transaction is now practically complete, as the deed has been officially stamped, and two thirds of the money paid. Possession will be taken of this place shortly, and we trust without much ado or trouble. The securing of this property is a matter of great importance, and will be more so as the years go by, and the work extends.

To-day, in the Church here, there must have been fully five hundred people, and such an attentive, intelligent, and attractive congregation I did not expect in China. Eighteen were baptized, and as many more received in probation. They have members in over one hundred villages, and a total of nearly four hundred. Dr. Porter remarked to me at the close of the service that it was a subject of quiet thought for me, and truly it was. One wonders after such a sight at the shallow carping of 'globe trotters' who either avoid seeing such, or are blind, and fail to appreciate the profound significance thereof.

The more I look at the Chinese, think of their needs, and see what the Gospel is doing for them, and from afar what it will do for them in an increasing ratio for the future, the more am I glad, and thankful to have turned aside from prospects more pleasant, in a more congenial clime and country, and to have come here in response to what was to me for years, a voice more than human. May God spare us all in Honan to see his work established, and spreading far and wide, striking deeper and deeper roots into the soil of heathenism; we ask no greater privilege and blessing here below.

In September the brethren now at the coast will return, and we purpose to go in with them.

A Unique Unique in many respects is the New Synod Hebrides Mission Synod. It has no Presbyteries under it. Its roll is made up wholly of ministers, not an elder is found in it. Though it numbers but eighteen if all were present, they are scattered over a distance of four hundred miles. They have the honor, an honor shared by no other synod, of having a steamer call for each one, beginning at the northern end of the group, at Santo, and calling at all the stations, taking on board missionaries until she reaches the southmost island, Aneityum, where the Synod is held, and then when it is over, starting north again, leaving each missionary at his own station until all are once more at home. It has jurisdiction over no inferior courts, for there are none, nor is it subject to review and control by any superior court. The courts of the Home churches may exercise control over their respective missionaries, but not over the Synod as a whole. It has perhaps more to do with the life of the field it represents than has any other synod with its own constituencies. Its minutes are models of business-like arrangement, and are worthy of being copied by other church courts that have greater advantages in such work.

The Synod met April 20th, in Aneityum, and remained in session several days. Our three missionaries were all present, and there were eleven others, fourteen in all. The retiring Moderator, Mr. J. Gillen, of Malekula, preached the opening sermon from Titus, I, 1: "A servant of God," and spoke of the duties and responsibilities, the privileges, and the reward of a servant. Mr. J. D. Landels, of Malo, was chosen Moderator, and Wm. Watt clerk. Synod met daily from 9 a. m. to 12.45 p. m., and from 3 p. m. to 5 p. m.; and Sabbath divine service was held at 11 a. m. and the Lord's Supper dispensed at 7.40 p. m. Much of the detail of work was done in committee, and afterward submitted to Synod. The closing address was Eccl. 11: 6: "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not which shall prosper, this or that, or whether both shall be alike good." The Synod adjourned to meet at Aneityum next May.

The Dayspring Board. The business connected with the maritime service for the New Hebrides mission is managed by a Board in Sydney, New South Wales, called the "Dayspring" Board, appointed by the New Hebrides Mission Synod. It consists of seven, four ministers and three laymen, Rev. Dr. Cosh, of Sydney being chairman.

There was a letter before the recent meeting of the N. H. Mission Synod at Aneityum, from the F. M. Committee of the Presbyterian Church of Victoria, another of the Australian colonies, asking the Synod to appoint three representa-

tives from the Victorian church as members of the "Dayspring" Board. After careful consideration the Synod agreed "That the Conveners of the Foreign Missions Committees of the various churches interested in this mission have each a seat on the "Dayspring" Board, and that Victoria appoint a second representative, and that all may act either personally or by deputy."

N. H. Steam Service. As already stated, the Dayspring Board has made arrangements for a steam service every ten weeks for the New Hebrides. Steamers between Australia and the Fiji Islands, call on the way, at Aneityum, the most Southerly Island of the New Hebrides, while another smaller steamer, the Croydon, meets the line steamer there, transfers passengers, goods, mail, &c., for the Islands, and goes North, calling at every station, until she reaches Santo, the largest and most northerly Island of the group. She then turns and calls again at all the stations on her way South, meeting again a line steamer at Aneityum, transferring cargo, and preparing for another voyage north. The Croydon makes the round of the group, calling twice at each station, every ten weeks.

The Synod at its recent meeting passed a hearty resolution of thanks to the Dayspring Board for its efforts in securing a Maritime service.

New Hebrides College. In addition to what was mentioned in last RECORD about the "institution" which the New Hebrides Mission has decided to establish for the training of native teachers and pastors, which is to be located in Tangoa, or the adjacent mainland of Santo, with Mr. Annand as principal, the following facts may be stated: 1. The assistant whom he was empowered to employ is to be a married artisan, a carpenter preferred. 2. The institution is to be entirely under the management of the Principal, who shall report annually to the Mission Synod and receive instructions from it. 3. The assistants shall be entirely under the control of the principal, who may dismiss them if he think it necessary, but he is responsible to the Synod for such dismissal. 4. The men who come as students should be church members, and if their wives are not church members their own missionary should be satisfied with their conduct. 5. No couple must have more than one child with them on entering the institution. 6. All candidates must be able to read well their own language, and, if possible, a first book in English. 7. The instruction in the institution is to be given in English. 8. Students, if found suitable, are to remain not less than four years. 9. The principal shall have power to send back any student whom he may find unsuitable, or if his conduct shall warrant such a course. 10. A young man who has passed through the institu-

tion satisfactorily, shall, if sent out as a teacher, receive a salary of £6 (\$30) a year, if under his own missionary, and £10 (\$50) a year, if placed under another missionary. 11. No teacher shall be sent out without the approval of his own missionary. 12. The Principal shall be entitled to receive mission boxes for the use of the institution. 13. The Synod instructed the Principal to begin work as soon as convenient, especially to erect suitable buildings for the immediate needs of the institution. 14. The Synod applies to churches, societies and individuals for help in erecting buildings and paying the salary of the assistant and other expenses. Payments to be made to the Principal, he to render an account to the Synod. All the missionaries engage to do their best to provide students.

A hoped for result is that not only will a better class of teachers be provided, but that it will tend to the diffusion of the English language, thus facilitating missionary work and commerce, and also binding the islands more closely to the Australian colonies, and perhaps leading to a larger immigration of English-speaking settlers as the future occupants of the New Hebrides.

False In a blue book prepared some months **Charges.** ago in Australia for the Imperial Parliament, grave charges were made, based upon statements of a Mr. Douglas Rannie, against some New Hebrides missionaries, (not our own) accusing them, among other things, of trafficking with the natives for gain, and especially of keeping and selling to them liquor and firearms contrary to law. The charges made quite a sensation in South Sea circles.

The Synod on examining into the matter found the charges entirely false. Furthermore they were highly gratified by the attitude taken on the subject by His Excellency, The High Commissioner for Pacific affairs, as expressed in the following extract of his letter to the clerk of Synod:—"Mr. Rannie's report is, in some respects, contradictory of the High Commissioner's own knowledge of matters in the New Hebrides. In some others his statements are contradicted by persons in positions to know, and of whom His Excellency has made enquiry. This being so, and in view of the evident animus against the Presbyterian mission, the High Commissioner has officially informed the Secretary of State, that, in his opinion, Mr. Rannie's statements are not worthy of credence. This expression of the High Commissioner's opinion will doubtless be included in the next Blue book published on Western Pacific affairs and presented to Imperial Parliament, and in the meantime you are at liberty to make any use of this communication you may think fit."

It is merely one of Satan's ways of trying to hinder and injure the work, but like all his other

efforts will but bring confusion and shame upon those who lend themselves as his agents.

Obituaries. The N. Hebrides Synod had the sad duty of placing on its minutes an obituary notice of three of its tried, true workers, Mrs. Michelson who for twelve years had labored with her husband in Tongoa; Mrs. Mackenzie, who had with her partner borne the burden and heat of the day for twenty-one years in Efate; and Mrs. Watt, who for twenty-five years had toiled side by side with Mr. Watt on dark Tanna. All were admirably fitted for the work and were most successful in it, and in the case of all, the messenger came in haste to summon them to their eternal reward. Noble lives, nobly lived.

SURVEY OF WORK IN NEW HEBRIDES.

BY A COMMITTEE OF THE N. H. MISSION SYNOD.

IN THE reports before us (from the different islands of the group) there is a good deal to sadden, for death has been removing honored workers and loved children, while hurricane and fire have wrought destruction on mission premises; yet there is much to cheer us, and we have enough before us to show that the work of evangelization makes steady progress throughout the group, and the reports from some stations more especially gladden our hearts and fill us with thankfulness to God for the evident tokens of His Gracious working.

Apart from the considerable numbers who on some some islands have professed themselves followers of Jesus, we would note the following signs of progress:

At South Santo (Mr. Annand's station) the Gospel of John has been translated and printed, and women are now freely allowed to attend church.

At Malo we note a handsome new church erected, and an increased number of teachers.

At Uripio, on the island of Malekula, mercy drops have fallen, one baptism, two women in or near the kingdom, and a dying cripple praying.

At Pangkumu, Malekula, we find the number of teachers increased, and, notwithstanding great opposition, and losses by the labor traffic, the number who attend the preaching of the Gospel gradually increases and some are breaking caste.

At Aulua, Malekula, there is indeed a stirring among the dry bones, evidenced by large attendances at the services, some of the young men preaching in villages around, new villages being formed by worshipping people and the Gospel of Matthew translated and printed in their dialect.

On the island of Ambrim, notwithstanding disastrous losses by hurricane and fire, there is to cheer us the rapid establishment of seven schools and preaching stations, and the earnestness displayed by a few Christianized natives in bringing the Gospel to their fellow islanders.

On the island of Epi we note under the Nikaura station the peace which prevails, the opening of new schools, the increased attendance at school and Sabbath services, the eagerness of some of the people to possess books, and also the formation of a class for candidates for baptism, and some young men confessing that Jesus has won their hearts.

At Burumba station, on the island of Epi, we hear the same cry as at Nikaura for more teachers, and note an increased number of schools, the beginning of work among new tribes, the publication of the Gospel of Matthew in Bakian, and a fair number of natives under training as teachers.

On Nguna and the islands attached to that station the forward movement is shown by the establishment of schools in hitherto dark and heathen villages, and the number of teachers sent out to help in the evangelization of other islands.

From Havannah Harbor, island of Efate, we hear of continued accessions from heathenism, a dictionary of Efatese and other books printed.

At Eraker, Efate, (Mr. McKenzie's station) we observe with gratification the publication of new books paid for by the natives themselves, and the certain triumph of the Gospel is vindicated by the now wide open door on long closed Mele, and the earnest of further blessing is seen in the 52 persons who have renounced heathenism.

From the "martyr isle" of Erromanga we hear of the consolidation of the work among the natives, the publication of new books for their use, and payment being made by them to refund outlay by the Bible Society, and also to support teachers.

Then far away in the south of the group in "dark Tanna," as it is frequently called, in connection with Port Resolution station, not only do we learn of increased attendance at school and of new churches built, but we hear also the now familiar cry for teachers and rejoice over some added to the church.

At Aneityum, the first field taken by the mission, the services have been regularly held by the natives themselves during the absence of their missionary.

For these things we thank God and take courage.

One Change in Fifty Years. One contrast between now and fifty years ago, when our church decided to undertake mission work, is the decrease in the population of our first field, the New Hebrides. When the Geddies landed on Aneityum in 1848, the population of the island was about four thousand, and Rev. John Inglis, who was for many years a co-worker with Mr. Geddie, estimated that it must have been at one time ten or twelve thousand. In 1880 it was reduced to twelve hundred, and in 1893 to seven hundred and ten.

On Futuna, a small island, lying partly between Aneityum and Tanna, within sight of both, and occupied by the Free Church of Scotland, the population as late as 1873 had been reduced to about 800. Twenty years later, 1893, it was nearly 500, and then an epidemic of dysentery swept away one-fourth of the population, leaving it, according to last report, at 347. In Aniwa, where Dr. Paton labored from 1866 to 1881, the population in 1878 was 194, and last year 151.

With regard to the larger islands towards the north there is no means of comparison. The present population can be fairly estimated, but the past is unknown. The same causes, however, smallpox, measles, and other diseases introduced by traders, the labor traffic, etc., that have decimated the older mission fields, have been in some measure operative all over the group, and Prof. Drummond, who has himself visited the islands, has been so impressed by the decrease that in a missionary address in Edinburgh a few months since he made a statement to the effect that fifty years hence there will scarce be a native New Hebridean living upon the group. His prophecy is no doubt too strongly put, but the fact remains that these peoples are dying out, and their islands are destined to be the homes of some more enduring race.

The "Santo" Fund. The "Santo" Fund has done good service for the New Hebrides.

It was raised by the Women's Foreign Missionary Society, East, for the purpose of helping to send a fourth missionary to the South Seas, and when the Church decided not to send another missionary in the meantime to that field, the Fund was kept "in retentus." Part of it was since used to erect a church for Mr. Annand, of which he writes, "It is a small building 18 x 26 feet, with a small porch, and is very comfortable and pretty. The frame and flooring are of good Australian hardwood, the roof of galvanized iron, the inside limed over wattle between the posts. The seats are the handiwork of your humble servant."

The remainder of the "Fund" has just been heartily voted, at Mr. Annand's request, for the Institution which is being established at Santo for the training of native teachers and pastors in the New Hebrides.

From Efate. "We dispensed the sacrament of the Lord's Supper twice during the past year," says Rev. J. W. Mackenzie, and on the two occasions I admitted thirty-three members. Among the remaining heathen on our side of the Island hostility has entirely ceased, and there is much friendliness. A teacher's house was lately built in their village, in the erection of which many of them assisted the Christian party. They gave the ground gratis. Their superstitious dread of sacred spirits and sacred places is gradually disappearing.

Lost His Hand. But perhaps it was the means of bringing him to Christ, who is better to him than any hand. One of the heathen on the island of Efate, New Hebrides, where Rev. J. W. Mackenzie labors, went out in his canoe along the coast some distance with a charge of dynamite, which he intended exploding in the water to kill fish. When lighting the fuse it exploded and blew off his hand. He could not paddle his canoe home, so he left it on the shore and started to walk home. After a time he came to a sacred spot, over which they dare not pass, and, leaving the land, he took to the water and swam until he got past the sacred spot, using the well hand to swim and holding the bleeding stump out of the water. Of course he had to go to the missionary for help, and he has since joined the worshipping party, and is now astonished at his former superstition. Formerly at his village every fifth day was sacred, and no one would dare to go to his garden on that day. Now that sacred day is disregarded and few of them leave their village and go to work on the Lord's Day.

A Sauto Chief. I have just come in from visiting one of our old chiefs at the village," writes Rev. J. Annand in the *Message*. "Coming out of church this morning a young man told me that the chief, who has been ill for more than a year, wished to see me. I went over and found him really wishing to see me and hear about the way of salvation. He, to whom I had spoken so often, and from whom I had got so little grounds for hope, had apparently at last been constrained to yield so far at least as to wish to hear more about life eternal and the way whereby it can be obtained. With joyful heart I pointed out the way to him. When I prayed he repeated my words with energy. This may seem a small thing, but my dear friends it is worth coming all the way to the New Hebrides for, even to see one poor sinner crying to God for mercy.

For some days past I had been feeling depressed and sad at the hardness of heart manifested all around us, and to-day God has lifted us up, and filled our mouths with praise. We shall yet see greater cause to praise Him, for doubtless His spirit is working. Prayers ascending to heaven from His own people in Nova Scotia must bring down the blessings even here.

The Women Approved. Of Dr. Morton's first 25 converts at Tunapuna 22 were adults before they ever heard of the Gospel; half of them were women, and at their communion season Dr. Morton reminded them that, though Hinduism and Mohammedism considered women of no account, Christianity said that women were of account as well as men. At this statement nearly every woman at the communion table nodded satisfaction, and when he further stated that in love to Christ and readiness to help His cause, he felt sure the women would never be behind the men, the upturned faces seemed to express approval and resolution.

RAMKISSUN.

A STORY FROM TRINIDAD.

The following story is by a minister from the United States who recently visited our mission field in Trinidad, and it shows a phase of the missionary's work which often severely taxes patience and strength.

RAMKISSUN was an East Indian, born in Trinidad. His father was a laborer on Waterloo sugar estate. He was employed by the Presbyterian mission as a school helper, his duty being to collect children every morning and bring them to school in a donkey cart. He was a handsome, straight, bright-eyed young Indian of about 25 years of age; and an active, capable worker in the mission.

Every day in collecting the children, he passed the house of Ganga, a Christian coolie and his wife Lily, also a Christian. Lily was a pretty woman, and looked most picturesque in her becoming Indian dress, and very probably she knew it. She wore the orhni or veil, and much silver jewellery. Ramkissun began to pay her little attentions and she reciprocated them till it rapidly created a scandal. Naturally the people began to talk, particularly the heathen Indians.

No clear evidence however, was found against Ramkissun; but he was promptly removed to another district—Waterloo—where he lived with his father and had similar duties to perform.

The missionary, Mr. Thomson, on paying a surprise visit to this estate found Lily there, not living with Ramkissun, but near him. He, Ramkissun, declared he did not know what had brought her there, and she only gave evasive answers. She was sent home under the charge of the catechist—not home to her husband however, for it was feared that he, in his anger, might "chop her up," but to a friend.

There was still no direct evidence against Ramkissun; so he was left in his position.

Late that night, Mr. Thomson received a visit from Ramkissun. He came in haste to say that that night he had been robbed by Ganga and his brother-in-law, that they had threatened his life and that he had to flee to him for safety, and that he and his father were in terror of their lives.

Next morning very early Ramkissun's father came into the office, and bursting into tears, said Ganga and his brother-in-law had broken into his house, ill-treated him shamefully, and had taken away all the money in the house. At the same time he gave the name of witnesses, mentioning among them a Brahmin.

Mr. Thomson took down the statements of the father and son, and as soon as possible went to visit the scene of the robbery at the estate. There was considerable excitement there, the heathen coolies were jubilant, particularly the Brahmin, who had been named as a witness. There he was strutting in front of an audience

gesticulating excitedly: "All Christian lie, heathen man speak the truth."

On being questioned, the Brahmin corroborated the story of Ramkissun and his father, and named another man as a corroborating witness. His statement was taken down. Mr. Thomson went immediately to see the witness named and was not a little astonished when the man said:

"It's all a lie, sir, all a lie. I don't know anything at all about it."

"Suppose," said Mr. Thomson, "anyone said you did know about it, what would you say?"

"I would say he lied," was his ready reply.

"Would you say that to his face?"

"Yes to his face—to anybody's face."

"Very well," said Mr. Thomson, "come with me here," and he took him to the Brahmin. He being low caste, was rather embarrassed before the high caste Brahmin, but he still maintained that he knew nothing at all of the matter.

Needless to say the Brahmin was convicted of deliberate falsehood, and had no answer at all to Mr. Thomson's question:—"Who tells lies, heathen or Christian?"

Mr. Thomson was now more than suspicious that the whole thing was a trumped up story—a wily scheme of revenge. You may be sure he resolved to clear the whole thing up.

While this was going on at the estate, Ramkissun and his father were at the magistrate taking out a warrant against Ganga and his brother-in-law for housebreaking and assault. They were arrested and thrown into prison, but were released on bail secured by the mission—so sure was Mr. Thomson of their innocence.

Mr. Thomson cited all parties, a court to be held at the church on Friday, at 10 a.m. (this is a very common thing, and very many disputes have been settled in this way). Mr. Thomson was judge. A great crowd of heathen and Christian coolies had gathered, each anxious for the victory of their party. Ramkissun had the sympathy of the heathen, Ganga of the Christians. The court was opened by Mr. Thomson explaining that God sees and knows all. He said he believed God would guide them to the truth. He was now going to ask God to do this before them all. Thereupon he prayed briefly that God would lead them unto truth and there-
after proceeded with the trial.

Two cases were before the court, Ganga's accusation against Ramkissun of improper dealings with his wife and of having his wife's jewellery, and Ramkissun's counter charge of robbery and housebreaking.

Unexpectedly and clearly the missionary's prayer was answered. First, the woman admitted the charge, on evidence, saying she had given her jewellery to Ramkissun. The guilt was likewise brought home to Ramkissun.

Amid the silence of all, Mr. Thomson pronounced sentence. Lily was suspended from

church membership; and Ramkissun was admonished and discharged from his place as helper.

When Ramkissun had got this decision, he lost all courage and came forward and confessed all. He said he had received the jewels, and that the robbery and assault was a trumped up charge to hide his guilt, and asked Mr. Thomson to intercede for him both with the magistrate and with Ganga. It actually turned out that the jewellery was concealed under the church where the court was being held.

At 5 p.m. the court was dismissed, having occupied seven hours without cessation.

After the court a heathen woman was seen walking up and down before the church laughing most heartily and saying:—

"Christian God found it out. Ha! ha! ha! Heathen God no find it out. Ha! ha! ha! Christian God find it out. Ha! ha! ha!"

After a little light refreshments the people were sent home, profoundly impressed.

What of the case before the magistrate? It was of course withdrawn, and what of the much injured Ganga? Prosecute the villain Ramkissun and his father? So most advised; so all the heathen advised. Mr. Thomson pointed out the Christian duty to forgive. This Ganga agreed to do if the jewellery were restored.

Picture the scene next day! A crowded church of Indians—men and women—most of them in their strange yet striking Indian dress, men with their bare legs and rather scanty apparel; women in their picturesque orni, long dress and richly jewelled arms, feet, ears and nose (occasionally). Mr. Thomson presiding. Ganga and his restored and penitent wife on the one side, Ramkissun and his father on the other. Look on and see! There Ramkissun hands to Ganga the stolen jewellery and shamefacedly and in public expresses his sorrow for what has happened; then look at Ganga, he receives the jewellery and slowly and firmly says he forgives all as he hopes to be forgiven.

They have rarely heard a more powerful sermon than this incident, and many, even of the heathen, come to the conclusion that after all there was something grand in being a follower of Jesus of Nazareth.

Tunapuna. When Dr. and Mrs. Morton, in 1881, went from Princetown, where he had previously labored, to the district of Tunapuna, he had a parish of 7,000 E. Indians. He had no building, either for residence or work, had but one teacher and two young converts. There are now in this district two churches, one manse, ten school-houses, also used as chapels, and eight houses for teachers. There are thirteen day schools, in which about 500 children are daily receiving instruction, nine Sabbath schools with an average attendance of 300. There have been 421 baptisms, and the communion roll is 69.

THE OPIUM MISERY IN CHINA.

OUR Missionary in Honan, Rev. J. Frazer Smith, M. D., writes in *Medical Missions*, of the opium curse, as follows:—

"I have been much surprised at the evidence given by some medical men who profess to have had a large experience with opium users, and who, nevertheless maintain that its use is beneficial to health.

My experience of five years as medical missionary in the province of Honan, China, has been the very reverse, and all that I have seen would almost lead me to question the veracity of the men who have given such evidence, or, at least, to say that their experience must have been limited, and, therefore, that they do not really know what they are talking about.

I have seen some tens of thousands of opium users, and have treated a few thousand, who have been addicted to opium in some form or other, and to a greater or less extent.

A couple of hundred of all grades have passed through my hands who wished to be cured of the opium habit, and I know whereof I speak when I say that I have not yet met with a single person whose health has been in any way benefited by the continuous use of opium. On the contrary, even in the case of apparently healthy men living in good circumstances, and therefore able to provide themselves with every necessary, I have almost invariably found, on close examination, that they had some trouble which they themselves admitted was caused by their indulgence in opium. It is difficult to find an opium smoker with what might be called good average health.

Nearly all Chinamen who are slaves to the drug will use the strongest terms in denouncing opium as a curse to their nation, and almost without exception they say they would like to break off, but they have not courage enough to fight the terrible craving even for a few days. Much has been made of the fact that it is only the poorer classes who suffer so dreadfully from the continued use of opium.

The poverty of the people of China as a whole is almost proverbial, and only a very, very small minority of its 400,000,000 are even in fairly comfortable circumstances. Add the opium curse to the pinching poverty which already exists throughout the whole empire, and, even according to the evidence of the gentlemen already referred to, we are perpetrating a terrible wrong.

Time would fail me to tell of the individual cases that have come directly under my notice where property has been squandered, position lost, and body and soul ruined by this fascinating demon of opium.

Not very long ago I was called to attend an official of some fifty years of age, a man above the average intelligence, and who had had every

possible advantage, and whose father had left him in possession of considerable property. He began at twenty years of age to smoke opium, because it was fashionable to do so. For a few years all went well with him, and he advanced step by step in his official career. But, alas! the opium demon had set his eyes upon him and already had him in his clutches. Gradually the grim monster began to tighten his grasp upon his victim. By degrees his property was all used up, and no longer able to hold a high position, he was forced to take one a few grades lower. He felt his disgrace very keenly, but this only made him use a little more of the subtle poison. About this time he contracted dysentery, and I was called to help, but it was too late, he had no strength left to fight with any disease, and he died without a shilling left in the house to support his wife and family, and nothing to bury him, which to a Chinaman is a terrible disgrace.

This is no isolated case. Even among the official classes such cases are far too common. The opium user dreads diarrhoea and dysentery as a terrible plague, and no wonder, for very few who have taken opium for a length of time can ward off an attack of either. Many cases that might be helped are given up as hopeless at the very first, because they say, "An opium smoker was never known to get over diarrhoea like this."

DESOLATION IN HONAN.

I have travelled through the greater part of Northern Honan and know something of the havoc wrought by the opium curse in depopulating the country and bringing it to ruin. Whole towns in a tumble-down state and almost in ruins, which thirty years ago were flourishing and prosperous. You ask the reason why and you get for answer, "Opium using and famine." It is estimated that in the towns and cities in parts of Honan, about seven out of every ten male adults are addicted to opium, and four out of these seven are injuring themselves and ruining their families by using it, and are what the Chinese say, "beyond remedy."

What will the next thirty years do for this fair garden of China at the present rate of ruin? What can we as Christians do to prevent the misery, the suffering, the degradation, and the death which is caused directly from this monster vice? God help us to do all in our power to bring the traffic to an end.

Isin Chen, Honan, March 30th, 1894.

"Along the west coast of Africa there are now about 225 churches, 40,000 converts, 100,000 adherents, 300 schools, 40,000 pupils. Thirty-five languages or dialects have been mastered, and parts of the Bible and other books have been printed in these languages, while it is estimated that 8,000,000 of the natives have more or less knowledge of the gospel of Christ."

Church Notes and Notices.

INDUCTIONS.

Mr. Clarence McKinnon into Middle Stewiacke, Truro Pres., 30 July.
Mr. N. A. McLeod, ordained and inducted into Woodlands, Glengarry Pres., 9 Aug.
Mr. M. McLeod into Cape North, C.B., Sydney Pres.
Mr. R. M. Hamilton, into 1st Ch., Brantford, 31 July.

RESIGNATIONS.

Mr. J. A. Calder of Lancaster, Glengarry Pres.
Mr. Morrison of Dawn, Chatham Pres.
Mr. J. D. McGillivray of Clifton, Truro Pres.
Mr. Galloway of Hillsdale and Craighurst.

OBITUARY.

Rev. George Blair was born in Perth, Scotland, 9 Dec., 1818, studied at St. Andrews and afterwards graduated with honors at Glasgow. In 1841 he was licensed by the Presbytery of Dunfermline. In 1861 he came to Pennsylvania and labored for two years among the coal workers in the Alleghenies. In 1863 he came to Canada, was for a time principal of high schools, first at Bowmanville and after-ward at Prescott, and for twenty years inspector of public schools. In Feb. last he passed to his rest.

PRESBYTERY MEETINGS.

Algoma, Little Current, 18 Sept., 7 p.m.
Barrie, Barrie, 25 Sept., 10.30 a.m.
Bruce, Port Elgin, 11 Sept., 4.30 p.m.
Brockville, Winchester, 10 Sept., 2 p.m.
Calgary, Mackeod, 5 Sept., 8 p.m.
Chatham, Chatham, 1st Ch., 11 Sept., 10 a.m.
Guelph, Guelph, Chal., 18 Sept., 10.30 a.m.
Glengarry, Lancaster, 11 Sept., 11 a.m.
Huron, Clinton, 11 Sept., 10.30 a.m.
Inverness, Whyccomagh, 25 Sept.
Kamloops, Enderby, 11 Sept.
Kingston, Kingston, Chal., 17 Sept., 3 p.m.
Lanark & Ren., Arnprior, 4 Sept.
London, Lond., 1st Ch., 11 Sept., 1 p.m.
Montreal, Pres. Col., 2 Oct., 10 a.m.
Maitland, Wing., 18 Sept., 11.30 a.m.
Orangeville, Oran., 4 Sept., 10.30 a.m.
Owen Sound, O. Sd., conf. 17 Sept., 2 p.m.;
bus. 18 Sept., 10 a.m.
Paris, Oct. 16, 10.30 a.m.
Pictou, N. Glas., Jas., 4 Sept., 2.30 p.m.
Peterboro, Pt. Hope, 18 Sept.
Quebec, Sherbrooke, 28 Aug.
Regina, Whitewood, 12 Sept.
Rocklake, Pilot Md., 12 Sept., 2 p.m.
Saugeen, Mt. Forest, 11 Sept., 10 a.m.
Sarnia, Strathroy, St. And., 18 Sept., 11 a.m.
Toronto, Tor., St. And., 1st Tues. of every mo.
Victoria, Nanaimo, 4 Sept., 2 p.m.

Gaelic Gillian MacLaine Gaelic Bursaries.
Bursaries.—One in Arts and one in Divinity, tenable for Three Sessions, open to Gaelic-speaking Students from Canada, studying at any Scotch University for the Ministry of the Church of Scotland—annual value of each £95 to £100—will be awarded after Competitive Examination to be held before the opening of Session 1894-95. For particulars apply to Rev. P. N. Mackichan, Inveraray, Scotland.

Literary Notices.

THE PRESBYTERIAN AND REFORMED REVIEW for July contains "The Moses of the Critics," by Wm. Henry Green; Montanism; Separation of Lutheran and Reformed; Ezekiel and Priest's Code; The Prologue of the Fourth Gospel; The Kantian System, by Dr. Wistar Hodge; The One Lawgiver, by Talbot W. Chambers. Presby. Review Assoc. Address McCalla & Co., 27 Dock St., Phila.

LARGER OUTLOOKS ON MISSIONARY LANDS—by Rev. A. B. Simpson, of New York, is a handsome volume of about 600 pages, beautifully printed on excellent paper, and profusely illustrated. It consists of a series of letters written on a six months tour around the world, visiting mission fields, chiefly in India and China. Mr. Simpson is the organizer and head of the Christian Alliance of New York, which has already about 100 missionaries in the foreign field. The tone and style of the book may be in some measure judged when it is stated that Dr. Simpson is a strong premillennialist, is a believer in "faith healing," and regards the China Inland Mission, as, in its spirit and methods, about the ideal missionary society of the world, and has made it in large measure his model. None of these features however are obtruded in any great measure. The book is very interesting, intensely missionary, graphic in its pictures, wide in its grasp, broad and catholic in its sympathies with all missionary work, vivid in its presentation of the awful needs of the heathen world, and solemn and earnest in its appeals on behalf of that need. Christian Alliance Publishing Co., 692 Eighth Ave., New York.

HONEY OUT OF THE ROCK—Single Copy, 5c; Per Dozen, \$3.60; Per Hundred, \$30.00.

SERMONS IN SONG.—Single Copy, 15c; Per Dozen, \$1.80; Per Hundred, \$10.00.

LITTLE BRANCHES.—Single Copy, 15c; Per Dozen, \$1.35; Per Hundred, \$10.00.

Are three new Song books, published by Myer & Bro., 103 Washington Street, Chicago. The two former are for use in Gospel Meetings and religious services, the last for children.

THAT TERRIBLE TONGUE.

In many a congregation the good done by the preacher is fully neutralized by the mischief that a few ever-wagging tongues accomplish. Why will they do it? Chiefly, perhaps, from lack of thought. A little thing apparently. But to it are due what heart-burnings and heart-breakings, friendships destroyed, whole communities embroiled!

"Speak not evil one of another, brethren," is a text that should be framed in very large letters on the wall of every church. To say anything that will be likely to work to the harm of another, or prejudice his fellow against him, or create a bad impression concerning him when there is no absolute need and duty of so speaking, is a sin. It should thus be treated. Far better be silent than be a retailer of idle stories and unkind remarks. Indeed, if the right eye is to be plucked out and the right hand cut off because of their causing to stumble, with even greater fitness might this severe sentence issue against the terrible tongue which slays its millions. But if all tongues were plucked out which have grievously offended, society would come to a standstill.—*Zion Herald*.

The Family Circle.

THE EVERLASTING ARMS.

One of the sweetest passages in the Bible is this one: "Underneath are the everlasting arms." It is not often preached from, because it is felt to be so much richer and more touching than any thing we ministers can say about it. But what a vivid idea it gives of the divine support! The first idea of infancy is of resting in arms which maternal love never allows to become weary. Sick room experiences confirm the impression, when we have seen a feeble mother or sister lifted from the bed of pain by the stronger ones of the household. In the case of our heavenly Father, the arms are felt, but not seen. The invisible secret support comes to the soul in its hours of weakness or trouble; for God knoweth our feebleness; he remembers that we are but dust.—*Dr. T. L. Cuyler.*

THE POWER OF HUMAN SYMPATHY.

An elder suddenly lost his loved companion. She was a general favorite in the church and much respected in the community. Her departure stirred every heart. The tear flowed freely. Husband and wife spoke more kindly to one another, and secretly asked, "How would it have been had we been the separated ones? How would it have been if our little ones had been left without a mother?" Associates of many years standing were saddened and dismayed at the broken circle. On every side came tokens of love and esteem for the departed, and of sympathy for the smitten friend and brother. A more tenderly moved, or more responsive, community could hardly be found.

What power there is in affliction to stir the human heart! When God takes away the loved, the useful and the honored, what sadness and grief are felt, and what testimonials to the influence of goodness and worth are shown! One of the many uses of bereavement is to show that we are akin, and to evoke latent appreciation and interest. Said a sorely-trying Christian, "What comfort there is in the sympathy of friends!" There are constant occasions for its display, and he of a Christ-like spirit will be ever ready to give it full and hearty expression.—*Phil. Pres.*

THE LONELINESS OF AGE.

The loneliness of age! How few think of this, and treat with tenderness and consideration those who have outlived their generation, and whose early companions and friends have been taken from them? Unable to engage in the activities of life, they are no longer brought into contact and sympathy with those around them, and no tie of common interest and mutual dependence binds them together.

They necessarily, to a great extent, live in a world of their own, with which those around them are not familiar. The communings of their hearts are with the scenes of the past and the companions of other years who have long ago passed away. Lover and friends have been taken from them, and their acquaintances laid in darkness. The forms they admired and loved are gone, the eyes that looked into theirs with the tenderest affection are sightless, and the voices that cheered and stirred their souls have long been silent. Their early world of hope and joy has become a desolation, and they sit in silence contemplating the ruin that has been wrought. They are

"Only waiting till the shadows
Are a little longer grown."

to pass on to the reunion that awaits them, and the glad greetings of those they love.

Who would not do what he can to cheer the loneliness of the aged, to smooth their pathway, and comfort them in their declining years!—*The Churchman.*

THE BIBLE'S PROMISES.

The Bible nowhere promises us exemption from trials. It does not assure us that we shall not go into the furnace, nor into the deep waters, but it does promise that the fire shall not consume us and the waters shall not overflow us. In the midst of the trial it shall still be well with us. By our side in the furnace there shall be One who is like the Son of God, and we shall come out without even the smell of fire on our garments.

It is not said that Christians shall not have extraordinary trials. Christianity develops manhood; it vastly enlarges the sphere of life. It gives a broader surface across which the winds of adversity may sweep. It gives greater possibilities of enjoyment; and these make greater trials certain. A Christian man is higher, and deeper, and broader than other men are. He is more fully developed in all his capacities both for joy and sorrow.

Christ suffered unspeakably more than any other man who ever lived could suffer. He had in himself all the nobleness of man and all the gentleness of woman; he had vaster capacities of suffering than other men possess. Stoical indifference to pain is an evidence of a coarse and brutal nature. To feel, and yet to do and dare, is to be truly noble.—*ScL.*

DRAW ON ME FOR WHAT YOU NEED.

This was the message a father sent to his son, who had fallen into financial difficulties, and knew not what to do or how to extricate himself. His father in some way learned of the perplexity of his son, and at once telegraphed him: "Draw on me for what you need," and the words brought peace to his heart. He knew his father meant what he said, and he set out for the bank and drew upon his father for all that he required.

And does not our heavenly Father look upon us in our need? Has he not given us an invitation to come to him? Has he not revealed himself as a present help in every time of trouble? And has not the apostle said to his brethren, "My God shall supply all your need?" Why, then, do we go moaning and anxious, distressed and disturbed? Why do we turn to this one and that one, only to be baffled and buffeted and refused? Why do we not look to God who shall supply all our need according to his riches in glory by Jesus Christ?

He is able to fill our hearts with peace and our hands with blessings. He is able to turn aside the arrows of our foes. He has given us a shield by which we may quench every fiery dart of Satan; and he has promised to hide us in the secret of his pavilion from the strife of tongues, and beneath the shadow of his wing from all the assaults of our enemies. Why not draw on him? He is able and He is willing. Every promise he has made is an invitation, every providence is an encouragement. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

HOW TO SPOIL THE BOY.

If you want your gray hairs dishonored by a spoiled and ruined son, adopt the following :

1. Let him have plenty of spending money.
2. Permit him to choose his own companions without restraint or direction.
3. Give him a latch key, and allow him to return home late in the evenings.
4. Make no inquiries as to where and with whom he spends his leisure moments.
5. Give him to understand that manners make a good substitute for morality.
6. Teach him to expect pay for every act of helpfulness to others.
7. Allow him to occupy a seat in church with the boys rather than a pew with his parents.
8. Permit him to regard the Sunday School' unsuitable for a boy nearing young manhood.

THE GENTEEL DOOR TO HELL.

By REV. DR. CUTLER.

The great majority of those who are enslaved by strong drink did not begin their career of self-destruction in the dram shop. While the lower classes of drunkards are victims of saloons, the more respectable sort began with the social glass. It was at the social party, or in the billiard room, or the club, or at the wedding, that the fatal habit was formed.

Not many begin to drink alone, or from sheer appetite for stimulants. The glass was offered to them by somebody, and from want of moral courage or from a desire to appear "gentlemanly," they consented to drink. I was once at a wedding in a "genteel" circle of society where the popping of champagne corks was like the rattle of musketry.

Within a few years I met the oldest son in that family a confirmed drunkard. His parents had tempted other people's sons and had ruined their own!

The man who sets a decanter on his table sets a trap for his boys that may land them into perdition. The young lady who offers an intoxicant to her young gentleman friends deserves to become that wretched object, a drunkard's wife. The drinking usages are sadly on the increase in this country—in social life, at restaurants, at clubs, and even in the fashionable shopping resorts for ladies!

While the chief discussion is about prohibiting saloons, Satan is stealing a march on us by tempting young men to be tipplers.

The only safeguard for any young man—even though he be a professing Christian—is entire abstinence. He never knows what latent appetite he may have within until the spark touches the gunpowder.

A young man of my acquaintance—a church member—found, before he was aware, that he was becoming a slave to the bottle. He said to me—"My young associates invite me to drink with them and they are ruining me. After this when they ask me to drink I shall knock them down!" He was terribly in earnest, and no wonder; he had been playing with vipers at the mouth of hell!

For two reasons every conscientious young man ought to pledge himself to total abstinence. First, for his own sake, for he doesn't know how soon he may become a tippler. Secondly, for the sake of others whom he may tempt to ruin by his example.

Let Dr. Keeley or any other man who is making money by "cures of drunkenness" say what they will, the reform of inebriates is difficult and rare. The one time to stop drinking treacherous intoxicants is to stop before you begin.

SUNDAY WORK DOES NOT PAY.

SOME STRIKING INSTANCES.

THE distinguished Dr. Wilson who was Pastor of the first Presbyterian Church in Philadelphia, for a number of years before he became a preacher of the gospel, was an eminent lawyer in the State of Delaware. He was accustomed when pressed with business, to make out his briefs and prepare for his Monday's pleading on Sunday.

But he so *uniformly failed*, during the week, in carrying out his Sunday plans, that it arrested his attention. As a philosopher, he inquired into the cause of his uniform failure, and came to the conclusion that it might be, and probably was, on account of his violation of the Sabbath by employing it in secular business. He therefore, from that time, abandoned the practice of doing any thing for his clients on that day. The difficulty ceased. His efforts on Monday were as successful as on other days. Such were the facts in his case, and many others have testified to similar facts in their experience.

A distinguished financier, charged with an immense amount of property during the great pecuniary pressure of 1836 and 1837, said, "I should have been a dead man, had it not been for the Sabbath. Obligated to work from morning till night, through the whole week, I felt on Saturday especially Saturday *afternoon*, as if I *must have rest*. It was like going into a dense fog. Everything looked dark and gloomy, as if nothing could be saved. I dismissed *all*, and kept the Sabbath in the good, old way. On Monday, it was a bright sunshine. I could see through, and I got through, but had it not been for the Sabbath, I have no doubt I should have been in the grave."

Nor is it true that men who labor six days in a week, and rest on one, are more healthy merely, and live longer than those who labor seven; but *they do more work, and in a better manner*. The experiment was tried in England upon the two thousand men. They were employed for years, seven days in a week. To render them contented in giving up their right to the Sabbath, as a day of rest, *that birthright of the human family*, they paid them double wages on that day, eight days' wages for seven days' work. But they *could not keep them healthy*, nor make them moral. Nor can men ever be made moral, or kept most healthy in that way.

Things went badly, and they changed their course—employed the workmen only six days in a week, and allowed them to rest on the Sabbath. The consequence was, that they did more work than ever before. This, the superintendent said, was owing to two causes, viz.: *demoralization of the people* under the first system, and *exhaustion of bodily strength*, which was visible to the most casual observer. Such a course will always demoralize men, and diminish their strength.—*Sch.*

The good man is not selfish. He scatters blessings all along his pathway. He is "no lumberer of the ground." There is no demand to cut him down as useless. He is spared year after year on account of his productiveness. The savor of his goodness abounds. By his prayers, instructions and example, by his spirit, words and deeds, by his fidelity, cheerfulness, peacefulness and hopefulness, and by his gentleness, forbearance and nobleness, he improves and benefits all classes who come within his reach.—*Phil. Pres.*

SCENES IN KOREA. CRUELITIES OF HEATHENISM.

WITNESSED, writes a missionary, what gave me an insight into the utter heartlessness of heathenism.

I stopped for the Lord's day in a small village. Soon after breakfast my boy came in saying that there was a poor fellow dying out on the roadside.

Going out, I found a man somewhat past sixty years of age lying on a rough litter. He was covered with frost, having lain there all night, and was very weak, though able to talk. Upon inquiry I learned that he had been taken sick on the road five days before, and that, according to the custom which now prevails, he had been placed upon this litter by the men of the nearest village, and by them carried to the next village, where he was dropped at the side of the road. The people of this village, in turn fearing lest he should die on their hands and his spirit remain to haunt them and work them mischief, hurried him on.

Thus the poor man had been carried from village to village, left to lie all night in the rain or frost without covering, without food, or medicine, or any attention beyond that of being roughly carried on and dropped again. For five days he had been so treated, and his strength was almost gone.

I suggested that some one give him food; but no, not one was so minded; so, buying a table of food I fed him with some rice-water. After eating a little the old man looked up gratefully, saying, "Now I shall live," and then he pleaded to be taken care of for two or three days, until he should have strength to go on.

I urged the people to give me a room where he might be made comfortable, promising to pay for his food and fuel. They flatly refused, and were preparing to carry him on.

Turning from them I spoke to him of Christ, of forgiveness of sin, and relief from pain. He seemed to understand, and brightened up a little. After praying with him I turned again to the people and said some pretty plain things about their murdering the man. This seemed to arouse their consciences a little, and the spokesman of the village began to talk of finding a room. Asking me about his food, he named an exorbitant sum as necessary in order to keep him a few days. I agreed to furnish the amount, and told them to prepare the room while I went to get the money.

Entering my room at the inn several followed, saying that it was very kind in me to thus care for the man, but that the people did not want to take him in.

Again I urged and offered more money, but while talking others came in to say that they had already carried the man off. They had gone but a few miles when the poor fellow died, and there they buried him.

Not long after this I passed along the main street of this city of Pyeng Yang and witnessed another incident revealing the degradation of this people. Before me were a lot of boys tugging away at ropes attached to a straw mat, in which was the body of a man who had just died on the street. The boys were shouting and laughing and making gay sport as they dragged this corpse along. This took place on the main street of the capital of the province, the boys being the errand boys of the merchants, who sat among their wares laughing at the frolic the boys were having.

Upon returning to my rooms I spoke of what I had seen, and was told by my boy that the night before he had seen an old man lying in

front of one of the main public buildings on this street. The old man had just been thrust out of an inn and left to die on the streets on that bitterly cold night.

Is this practical Confucianism which professes to pay the greatest respect to the aged and to the dead? This is not an exceptional case, such as might occur in the slums of a large city, but it took place in the sight of all on the main street in the city, where dwells the governor, who in his zeal for Confucianism has recently established anew a Confucian school.

Christianity has not as yet very many adherents in Korea, but already these few show a greatly different spirit from the above.

Last January, in this probably the most wicked city in Korea, it was my privilege to baptize eight men, giving us a church of ten members. They had been instructed in the Gospel for several months, had endured abuse and insult with courage and with a truly Christ-like spirit, and they soon showed that they had been imbued with the practical spirit of Christianity. Before they had been in the Church a month they came to me with the proposition that the first use of the little money they had contributed should be for the care of a little orphan, child dying of starvation. I gladly accepted the proposition, eager to encourage them in their Christ-like spirit.

Thus practical Christianity is manifesting itself in Korea. Theoretical Confucianism contrasted with Christianity in a Parliament of Religions at Chicago is one thing; practical Confucianism illustrated in Korea is quite another.—Sel.

CHURCH TRAMPS.

A CHURCH tramp differs in many respects from the idle worthless fellow whose face and form is as familiar on the streets and at our door, but after all there are some striking resemblances. Let us note a few:

1. A church tramp thinks little of his home. He may not have one. His church letter may be in his pocket or with the society he belonged to before changing his residence. So he feels under no obligation to attend any particular church, but is free to go about to hear the noted divines of the city.

2. A church tramp is usually whining and fault finding. He goes about bearing a bad report of his place, but does nothing to make it what he believes it ought to be.

3. A church tramp dislikes steady work. His strength has gone to whistle and to wheels.

4. A church tramp is poor pay. He thinks collections ought not to be taken, that the Gospel should be free to all, and those who do not wish to pay be saved the embarrassment of declining.

5. A church tramp is not respected. So soon as he begins will his brethren discount him.

6. Finally, he will be altogether homeless and die as he lived. A religious tramp he lived, a spiritual pauper—useless, homeless, frequently Christless, unmourned—he dies.

The one thing for every Christian to do is to find out the church he likes the best, where he can labor to the best advantage, remembering that no church is perfect. Then stand by it through thick and thin, in storm and sunshine.—Frank L. Wilson in *Christian at Work*.

In that great day how insignificant shall appear the offices of honor, the wealth and comforts of earthly life, compared with the crown which shall be given to those who have conquered souls for Christ.—Bishop Simpson.

GLEANINGS.

Have you decided yet what you are going to do with Christ?

"God chastens his people when they sin and comforts them when they suffer."

A preacher's grip on the people depends upon his grip on heaven.—*J. H. Johnson.*

No man ever finds out much about himself until he finds out a great deal about God.

If you can't do the work you like to do, pray that you may like the work you have to do.

As we must render account for every idle word so must we likewise for our idle silence.—*St. Ambrose.*

"There are no promises in the Bible for those who hunger and thirst after the ball-room and theatre."

A heathen priest once said to one of our missionaries, "The reason your religion makes such progress is because your Lord loves little children."

"Ours is a lost world. The Gospel is a trust. No Pilate-like washing of our hands can rid us of our responsibility for its promulgation."—*C. H. Strickland, D.D.*

At a prayer meeting in England not long ago a good old man in humble life prayed—"O Lord, may we not only be justified and sanctified, but may we be missionaryed as well!"

During the first six months of the present year, more persons of foreign birth sailed from New York to Europe than arrived there from the other side of the Atlantic.—*Phil. Pres.*

It is said that during this century over 160,000,000 copies of the Word of God have been printed in over 360 languages and dialects. No very important tongue of the earth is now unrepresented.

Paul tells us that if we live in Christ we are changed into his image. All that a man has to do, then, to be like Christ, is simply to live in friendship with Christ, and the character follows.—*Phil. Pres.*

"The water will not hurt me but the rum will," said a native Christian in the South Sea Islands when an American captain threatened to throw him overboard if he would not take a glass of strong drink.

Japan consists of 3850 islands, with an area of 147,600 sq. miles, and a population of over forty millions. It is said that a larger proportion of the population can read than in any other country in the world.

In Switzerland the State gives protection to the railway workers. It has intervened and forced the companies to give employees fifty-two rest days in the year, of which seventeen must be Sundays. They are now striving to increase the number of Sundays.—*Phil. Pres.*

The population of the Fiji Islands is estimated at 123,000, of these 103,775 attend the services of the Wesleyan Churches, and about 10,000 are Catholics. There are 40,000 children in the schools under the care of 1095 teachers; and there are 10 European missionaries, 72 native ministers, 40 catechists, 1838 local preachers.

There is no more pitiful story, writes S. J. Humphrey, D.D., than that of the Hindu mother who has lost her child, walking in the fields and peering wistfully into the eyes of dumb beasts, of loathsome reptiles and of odious, creeping things, in the dim hope that through the windows of their eyes she may catch some glimpse of the soul of her lost babe.

"The Church Missionary Society (England), the largest in the world and having an income of \$1,300,000, published an appeal as its fiscal year was closing, in April. A debt of \$60,000 was impending. In thirteen days that debt was wiped out and a balance of \$20,000 left in hand. Of the amount thus raised, at least two ladies gave \$5,000 each, and a third, \$1,500.

"There are in India," says Dr. Pentecost, "no more missionaries than there are ordained Christian clergymen in New York City. Were New York treated as India is treated, the city would have about seven clergymen for its two millions of people. As it is, those two millions enjoy a Christian leadership equal to that given to three hundred millions in India.

"When the first missionary society was started in Tahiti a rule was made that a subscriber was one who gave every year one bamboo full of coconut oil, or three balls of arrow-rod, or a hog, or four baskets of cotton. At Griquatown, South Africa, the first contributions were thirty pounds of elephants' teeth, one ox, nine bulls, twenty three sheep, four heifers and five goats."

"We ought to have some good or kind thing to say of every one. Of course, there is nothing new in this remark. The originality consists rather in its practice. Men talk about it as a beautiful saying, but its freshness and power lie in its exemplification. He who turns it into a living reality, makes himself conspicuous by his singularity; but it would be for the glory of religion and the welfare of society, if there were less of the singular, and more of the common in this respect."

It is very easy for men to talk about the Fatherhood of God and the Brotherhood of man and then settle back in the easy chair of selfishness saying that "other brother" is a long way off; I do not know much about him. Let him take care of himself. But he who does this is himself the sufferer. Not until men put legs under their liberal words and send them to find that "other brother" do they fulfil their manhood, not to say Christian manhood.—*Miss Studies.*

In Bombay, in "Midnight Mission" work, a worker was rudely attacked, and sought protection from the law. The judge had not the slightest doubt that the accused had committed assault of the most violent nature, and yet excused him on the ground that he had good reason for being provoked on account of the warning he had received, that if he continued in his vicious course he would go to hell. The *Indian Standard* says that warning men of the evil consequences of their sins seems to be, according to this new interpretation of the law, a penal offence, and those who do such things must be bound over to keep the peace!

Mr. Moncreu D. Conway, an ardent admirer of Hindooism, and an assiduous student of Hindoo literature, says, after a visit to India, "Among all those teeming myriads of worshippers not one man, not even one woman, seemed to entertain the shade of a conception of anything ideal, or spiritual, or religious, or even mythological, in their ancient creed. Not one glimmer of the great thoughts of their poets and sages lightened their darkened temples. To all of them the great false god which they worshipped, a hulk of roughly carved wood or stone, appeared to be the authentic presentment of some terrible demon or invisible power, who would treat them cruelly if they did not give him some melted butter." Of religion in a spiritual sense, there is none.—*St.*

Acknowledgments.

Received by the Rev. W. Reid, D.D., Agent of the Church at Toronto, Office, Confederation Life Buildings, Rooms, 62-65.

ASSEMBLY FUND.

Table with 2 columns: Description and Amount. Includes items like 'Prev. ackld', 'Arvbank', 'Motherwell', 'Wroeter', 'Woodbridge', 'Brightside &c.', 'Aberarder', 'Percy', 'Ripley, Knox', 'Charlottet'n, St. Jas.', 'Richmond Bay', 'Stellarton, Sharon', 'Lucknow'.

HOME MISSION FUND.

Table with 2 columns: Description and Amount. Includes items like 'Prev. ackld', 'Eramosa, Ist.', 'Brant'd, Farrington', 'Ingersoll', 'Harrington', 'Beechwood', 'Prospect', 'High Bluff', 'McDonald's Cor', 'Elphin', 'Snow Road', 'Mr McKean, Win', 'Friend', 'Beg Eliz McCarthy', 'Cedar Grove', 'Calgary', 'A Friend', 'Galt, Knox', 'Marthaville, mem', 'Metcalfe', 'Caledon, Mel', 'W Williams, e', 'Esquing, Union', 'P. Hope, Mill st', 'Oshawa', 'Guelph, St. And', 'Sylvan c e', 'Hyndman', 'Beg Margaret Sergant', 'Hibbert', 'Guelph, Knox', 'David Yule, Mont', 'Binescarth c e', 'Camden & Newburgh', 'D Sutherland, senr', 'Dr McClure, Honan', 'Dalhousie Mills c e', 'Tor, Central', 'Komoka', 'Bethel', 'Lucknow', 'Chippawa'.

STIPENDIUM AUGMENTATION FUND.

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FOREIGN MISSION FUND.

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KNOX COLLEGE FUND.

Table with 2 columns: Description and Amount. Includes 'Harrington', 'Woodbridge', 'Paisley, Knox', 'Lucknow'.

QUEEN'S COLLEGE FUND.

Table with 2 columns: Description and Amount. Includes 'Woodbridge'.

MONTREAL COLLEGE FUND.

Table with 2 columns: Description and Amount. Includes 'Woodbridge'.

MANITOBA COLLEGE FUND.

Table with 2 columns: Description and Amount. Includes 'Prev. Rep'd', 'Woodbridge', 'Guelph, St. And', 'Brightside &c', 'Binescarth &c', 'Lucknow'.

WIDOWS & ORPHANS FUND.

Table with 2 columns: Description and Amount. Includes 'Prev Rep'd', 'Ingersoll', 'Harrington', 'Wroeter', 'Cedar Grove', 'Galt, Knox', 'Moncton', 'Woodbridge', 'Beg Marg't Sargant', 'Brightside &c', 'Teeswater', 'Percy', 'Hensall', 'Komoka', 'Lucknow'.

W. & O. FUND.

Ministers Rates.

Table with 2 columns: Description and Amount. Includes 'Prev. ackld', 'Rev C Cameron', 'J Douglass', 'Dr Smellie'.

A. & I. MINISTERS FUND.

Table with 2 columns: Description and Amount. Includes 'Prev. ackld', 'Ingersoll', 'Harrington', 'Greenbank', 'Galt, Knox', 'Woodbridge', 'Madoc, St Paul & St Collo', 'Brightside &c', 'Percy', 'Komoka', 'Espalin, s helpers', 'Lucknow'.

A. & I. MINISTERS FUND.

Ministers Rates.

Table with 2 columns: Description and Amount. Includes 'Prev. ackld', 'T F Fotheringham', 'A Blair', 'W T Wilkins'.

A. & L. M. END'MENT FUND.

Table with 2 columns: Description and Amount. Includes 'Toronto', 'Hamilton', 'Est Geo Barron', 'Lynedoch', 'W W Cunningham Hunt', 'Brampton', 'Rev M McKenzie, Honan', 'W Chaplin', 'Rev A Blair'.

Received during July, by Rev. P. M. Morris, Agent at Halifax, Office 39 Duke St.

FOREIGN MISSION FUND.

Table with 2 columns: Description and Amount. Includes 'Prev. ackld', 'Maitland, Selma', 'South', 'St. Dav. s s', 'W River & Green Hill', 'Brookfield, N.S.', 'Fisher's Grant', 'St. Matt. Union mtg', 'Millsville s s', 'N. W. Arm s s', 'Bedford', 'Truro Union mtg', 'Acadia Mines', 'Maitland, St. Davids', 'South adl.', 'Urbania c o', 'Dartm'th, Woodside s s', 'Dartmouth', 'Lower Wentworth w m s', 'Chatnam', 'Westville, Carnel', 'Int. J. C. Mackintosh', 'Fraderton', 'Warerley', 'Yarmouth', 'Chebogue, Union mtg', 'New Glasgow', 'Knox, Pictou', 'Pictou, Knox y m db', 'Lower Wentworth w m s', 'Charlottetown, Un. mtg', 'Fatamagouche', 'West Cape, P. E. I', 'Park St. Union mtg', 'Richmond Bay E', 'Dartmouth s s', 'Moncton', 'Baddeck', 'Escuminac', 'Rev W. J. Fowler', 'Fairlock Kirk', 'McLennan's Mt. Kirk', 'Barney's River Kirk', 'Up Musq. c e', 'Miss A. Campbell', 'A. Croudis', 'Wm. MacIntosh', 'Coll MacIntosh', 'Hector B. McLeod', 'New Campbellton', 'River John Union mtg'.

HOME MISSION FUND.

Table with 2 columns: Description and Amount. Includes 'Prev. ackld', 'Meripounish, w f m s', 'Brookfield, N.S.', 'Up. Musqdbt', 'Acadia Mines', 'New Richmond', 'Canard', 'Int. J. C. Mackintosh', 'West Cape, P. E. I', 'Richmond Bay, lot 16', 'Up. Musq. Woodside l s c', 'Harvey and Acton'.

For N. W.

Table with 2 columns: Description and Amount. Includes 'Maitland, St. Davids'.

COLLEGE FUND.

Table with 2 columns: Description and Amount. Includes 'Prev. ackld', 'Musq'dbt Har', 'Div. Union B. of Nfld', 'Coupon Annapolis', 'Bridgetown', 'Spring Hill', 'Canso', 'Hastings', 'Amherst', 'Int. A. Durkee', 'Coupons Hx Deb', 'Pictou Knox', 'River Herbert', 'Shediac', 'Stellarton, Sharon', 'Int. Wm. Jones', 'Jas. Morrell', 'W. & M. Rodgers', 'Truro, St. And', 'Int. Dr. Forrest'.

BURSARY FUND.

Table with 2 columns: Description and Amount. Includes 'Prev. ackld', 'Int. D. Blackwood', 'Charlottet'n St. Jas'.

MANITOBA COLLEGE.

Table with 2 columns: Description and Amount. Includes 'Charlottetown, St. Jas'.

AGED MINISTERS' FUND.

Table with 2 columns: Description and Amount. Includes 'Prev. ackld', 'Coupons Hx Water', 'Int. Truro, St. And', 'Jos. Burrell', 'J. N. Gardner', 'Rev. J. D. Murray', 'Canard', 'Charlottet'n St. Jas', 'Stellarton Sharon', 'Rev. W. J. Fowler', 'J. D. McGillivray', 'Mrs. Russell', 'Int. Murk Campbell'.

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

FRENCH EVANGELIZATION.

Table with 2 columns: Description and Amount. Includes 'Already ackld', 'Kingsbury, St And s s', 'McDonald's Corners', 'Elphin', 'Snow Road', 'St Lambert, St. Cuthmbd', 'Bristol', 'Brightside', 'Hopetown', 'Spencerville', 'Gordon, Halifax', 'Kirkfield', 'Mrs M Mackie, Tor.', 'A Friend'.

Guelph, St And.....	20 00	Charlottetown, St Ja.....	20 00
Apple & Gravel Hill.....	8 00	West Cape, P E L.....	2 00
Rorkland.....	3 00	Richmond Bay E.....	4 00
Nunur & Grand Lac.....	5 00	Amherst, St Steph.....	41 95
Markdale, Cook's.....	8 00	Stuarton, Sharon.....	15 58
Priceville, St Col.....	5 00	<i>Per Rev. Dr. Reid, Toronto.</i>	
Hills, Groen.....	5 00	Ethel.....	4 00
Avrilo.....	1 40	Erasmosa, Ist.....	10 00
Strongfield.....	2 00	Woxeter.....	15 65
Goldsmith.....	2 90	Cagary.....	6 00
Blytheswood.....	3 60	Halt, Knox.....	40 78
Eden Mills.....	8 00	Caledon, Mel.....	3 06
Fort Coulongo, St And.....	7 00	Cross Hill.....	5 00
Collins Inlet.....	2 00	Aberarder.....	5 00
Maynooth.....	2 00	Dr McClure, Honan.....	33 00
Mrs Margt Gibson.....	5 00	Caywood & Johnson c o.....	1 50
Desert River.....	2 21	Malton.....	2 00
Portneuf.....	3 00	Dixie.....	3 75
Avoca.....	8 00	Lucknow.....	2 00
N Glasgow, Que.....	6 50	Palmerston, Knox.....	15 00
Copper Cliff.....	3 27	McMaster, Palm.....	5 00
Portland.....	4 00		
Kinmount.....	5 00		
Percy.....	22 80		\$3,378 93
Lochaber Bay.....	8 30	POINTE AUX TREMBLES	
Madock, P E I.....	2 00	SCHOOLS.	
Calabogie.....	9 12	Already ask'd.....	\$458 25
H Mackenzie.....	5 00	McDonald's Cor's s s.....	4 00
Carling.....	7 89	A Friend.....	5 00
Kippen, St And.....	11 82	Dartmouth, St Jass s s.....	25 00
Hills Green.....	50	Pontypool.....	1 50
Millbank, Knox.....	7 00	Wm Arthur, Trout Riv.....	5 00
Bridge End &c.....	20 00		\$498 75
Oseola.....	12 20	COLIGNY COLLEGE, OTTAWA.	
Ballyduff.....	1 50	Already ask'd.....	\$78 00
Lansdowne &c.....	9 00	St James.....	4 50
Glenera, Man.....	2 35	Watsons Cor's.....	3 80
South Canselman.....	5 35	J J Hinghly, Vic.....	2 00
Janerville.....	1 60	Geo Boulter, Mont.....	10 00
A Friend, Dromore.....	5 01	Thos Dougall, Wapaka.....	4 00
Osgoode.....	13 00	John Samson, W Mills.....	1 00
Two friends, Vernon.....	10 09		\$101 30
Ayr, Knox.....	55 00	PRESBYTERIAN COLLEGE,	
Aylmer, Que.....	3 00	MONTREAL.	
H J McC, Halifax.....	10 06	Endowment Fund.	
Woodville.....	20 00	Already ask'd.....	\$708 75
Amos.....	30 00	Schute.....	34 00
Oro, Willis.....	2 41	McLennan, Dundee.....	5 00
Georgetown, P E L.....	10 00	Rev Prof Ross, Mont.....	\$100 00
Petite Cote c e.....	12 80	Rev J L Morin.....	25 00
Grand Frenure, &c.....	16 87		\$872 71
<i>Per Rev. P. M. Morrison, Halifax.</i>			
Milford e.....	4 02		
Milford & Gays Riv.....	53 71		
New Richmond c e.....	4 50		
Pictou, Knox.....	33 85		

Received by Other Treasurers.	
INDORE MISSIONARY COLLEGE.	
<i>Rec'd by Mrs. Anna Ross.</i>	
Rep't'd to June 7th.....	\$562 92
Friends, Oshawa.....	2 00
W F M S, Chatham.....	3 25
C E, Brucefield.....	5 00
Brantford, Zion W f m s.....	4 00
Chat T'nship.....	9 00
Mr Deadman, Brus.....	25 00
	\$609 17
ASSEMBLY'S TEMPERANCE WORK.	
<i>Rec'd by Rev. D. S. Fraser.</i>	
Chalmers, Woodstock.....	\$2 00
Innerkip.....	2 00
Ratho.....	1 00
	\$5 00
MANITOBA COLLEGE.	
<i>Building Fund.</i>	
Treasurer, Rev. Dr. King.	
To meet advance by a member of the Board.	
H H Smith, Moos'min.....	\$25 00
Dr Harris.....	5 00
G Donald.....	5 00
John Burns, Tor.....	50 00
Rev P Greig, Scott'd.....	\$20,97 33
A D Ferguson, Reg.....	15 00
Walter Ross, Rat P'tage.....	5 00
C McKenzie, Sar.....	100 00
Rev J Ball'ntrn, Otta.....	5 00
J McDougal, Win.....	20 00
Dun McDonald.....	100 00
P Fisher, M.P.P.....	203 30
	last payt
H Crowe & Co, Win.....	500 00
Geo Murray.....	50 00
Dr A H Ferguson.....	100 00
	1st payt
Belleville, John st.....	20 00
John McRae, Nias Falls.....	100 00
P Riddell, Linnrath.....	25 00
David Ross, Whitm'th.....	50 00
D C Cam'rn, Rat P'tage.....	100 00
Rev F C Nichol, Sar, 1 p't.....	5 00
MINISTERS, WIDOWS AND ORPHANS FUND—MARITIME PROVINCES.	
Rev. Geo. Patterson, Sec'y.	
Receipts from 30th June to 31st July.	

Ministers Rates.	
H M D Scott, D. D.....	\$14 00
John Currie, D. D.....	14 00
E McNab.....	21 00
Maclean Harvey.....	14 00
James McLean.....	14 00
Angus McMillan.....	7 00
Malcolm Campbell.....	10 50
Robert McCunn.....	14 00
A I Love.....	14 00
James A McLean.....	14 00
Geo M Grant.....	14 00
William Grant.....	14 00
A C Gunn.....	14 00
Donald McNeill.....	10 50
A S Stewart.....	7 00
David Drummond.....	14 00
Adam Gunn.....	14 00
James Fitzpatrick.....	14 00
Thomas Stewart.....	27 30
D M D Clarke.....	14 00
Gas D Murray.....	14 00
E S Bayne.....	14 00
Neil Brodie.....	10 50
C S Lord.....	14 00
Jan Bennett, D. D.....	14 00
A B McLeod.....	14 00
Alex Ross.....	11 00
I Nicholson.....	7 00
Alex Grant.....	10 50
Robt A Falconer.....	14 00
J S George.....	14 00
Geo M Clarke.....	14 00
Moses Harvey.....	14 00
Wm McLeod.....	14 00
J F Duxan.....	14 00
Alex Campbell.....	14 00
A Rogers.....	14 00
A F Thomson.....	14 00
E Scott.....	17 50
A C Quinn.....	17 50
A M Sinclair.....	17 00
W P Begg.....	17 50
J Fowlio.....	10 00
John Rose.....	18 00
Alex McRae.....	7 00
Thomas Sedgwick, D. D.....	14 00
George Patterson, D. D.....	14 00
Total \$632 80, of which \$3.80 for fines and interest on arrears.	
<i>Note.—The \$14 credited in the acknowledgments of last month to Rev. J. C. Herdman, should have been credited to Rev. A. W. Herdman.</i>	

"Africa, with an area of 12,000,000 square miles, contains the most prodigious mass of savage humanity, of degradation bordering on the bestial, to be found upon the face of the earth. Senagambian, Kaffir, Bushman, Hottentot are synonymous with Fijian and New Zealander before they were transformed by the Gospel, and with cannibal of New Hebrides or New Guinea, Patagonians and Australian aborigines of today. But while the islanders number at the most only a few hundred thousand, Africa contains 160,000,000, a host nearly three times as great as the population of the United States. It is true there is a great difference in Africans, intellectually, socially and politically. Not a few rise to an estate approaching civilization; the great majority are, however, exceedingly low in the scale of humanity."

Three heathen temples are now in the possession of the Methodist missionaries in Peking, China, and they are expecting to take possession of the fourth as soon as the funds are forthcoming from America.—Pres.

The man who rejects Christ loves the devil whether he knows it or not.—Ex.

"It don't tak much talk from a theatre-going professor to take the life out of a prayer meeting."

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Sept. 23.

Daniel's Abstinence.

Les. Daniel 1: 8-20
Mem. vs. 8, 9.

Gol. Text, Dan. 1: 8.
Catechism Q. 95.

Last lesson, at Jacob's well, contrasted natural water with "living water"; "thirsting again" with "never thirst." This lesson in the palace at Babylon looks in the opposite direction and contrasts natural water, Daniel's drink, with "death water"; for as certainly as he who drinketh of the water that Christ gives shall never thirst, so surely "no drunkard shall inherit the kingdom of God."

Babylon's soldiers had invaded Israel. The boy Daniel and many others, saw their homes rudely broken up. The weak and aged, unable to travel, were either killed or left behind with none to care for them, while the strong and well were driven off in bands by the conquerors. What cruel partings!

Then who can tell the hardships of that march as with poor food and little of it, tired and hungry, the captives marched wearily on, day after day, until they reached Babylon.

Then there would be a great slave auction, people would gather from far and near to bid for them, and there would be further cruel partings.

The king wanted some of the brightest and best boys for his own service, and Daniel, a lad of about fifteen or sixteen, and three others, were chosen. Feed them well said the king, that they may look fat and well, just as if he were talking of fancy cattle or sheep.

Daniel knew that plain living and high thinking go together, that dainties and strong drinks do not make strong bodies or clear heads, but muddle both; and he asked for plainer fare, and after a trial of a few days, he and his friends got it.

The dainty food and rich wine would be a great temptation to them, because all boys like to eat that which tastes good, but Daniel looked beyond the mere pleasure of eating. Some of the meats would be forbidden by Jewish law, and he would not deny the customs of his fathers. Some of it too would be offered in sacrifice to idols to get a blessing upon the remainder, and he did not wish to share, even to that extent, in idolatry. Then as to the wine, he knew the danger of touching it, how the appetite grows till it masters, and he determined to avoid all temptation. He would be laughed at and called a crank and a fanatic, and he would feel such things, but he preferred to do what he thought right and pleasing to God, no matter what men might say.

1. Yielding to appetite in eating enslaves the soul.

2. Sixty thousand every year, or nearly two millions from each generation, die a drunkard's death. Sixty thousand boys every year, or nearly two millions of boys from each generation are required to supply their places.

2. Are you doing what you can to stop this awful procession of captives, driven, not to Babylon, but to death.

30th Sept.

Review.

A wonderful picture is the review of the quarter's twelve lessons on the life of Christ, beginning with Angel song and shepherd wonder among the hills of Bethlehem, and ending with a lonely, weary traveller, sitting on the curb stone of Jacob's well, telling a poor, sinful, heart-weary woman, of rest and peace, while the intervening ten lessons are the outstanding points, on which, as on so many piers, rests this part of His life story.

The first four lessons have to do with His infancy, one with his boyhood and youth, and the last seven with the seven chief recorded events of the first year of His public ministry, viz., His baptism, temptation, calling His first disciples, first miracle at Cana, cleansing the temple, interview with Nicodemus, and with the woman of Samaria.

7th Oct.

Jesus at Nazareth.

Les. Luke 4: 16-30.
Mem. vs. 16-19.

Gol. Text, Heb. 12: 25.
Catechism Q. 96.

The last seven lessons of last quarter dealt with the first year of Christ's public ministry, the "year of beginnings." Eleven lessons of this quarter are in the second year of His ministry, the "year of developments."

Except a short visit to Jerusalem to the Passover, the second year of His ministry was spent in the Province of Galilee, just as a large part of the previous year had been given to Judea. The narrative of this second year is found chiefly in the first three Gospels.

There are nearly four months between last lesson and this one. We left Him at Jacob's well, in December, on His way north. After this He visited Capernaum, and says one, "the disciples depart to their homes, and He lives in retirement till March, when he goes to the feast of the Passover," where also He works some miracles.

He then returns to Galilee and begins the public work of this second year, by preaching in His own home village, Nazareth, as told in this lesson.

Living among them and working for them until about a year previous to this it was hard for them to see in Him the Messiah, and so after working the miracle at Cana in their neighbourhood, He had remained away for about a year to allow them to get used to the idea of His great claim.

The synagogue was partly an open service. Any who wished could take part. When Jesus began to speak and to tell them who He was, He said "you will want miracles here, as a proof of my claim. But the great prophets, Elijah and Elisha, did no miracles among their own people but only among strangers, and so I am but following them when I do no miracles here."

When they heard this they were furious. Would He compare them to Gentiles and lepers, or speak of them in the same breath, and they rushed upon Him, hustled Him out of the synagogue, and up to a steep rock to throw Him over.

But look! They fall back! He calmly walks through them and away. He gave them an opportunity. They rejected it. Once again, some month's later, He visited them, received the same treatment, and returned to them no more.

1. Note how prophecy is fulfilled in Christ.
2. What glad tidings the Gospel is for the poor, how it brightens dark, sad lives.
3. How foolish to be angry with the preacher because we do not like the message.

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