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The Presbyterian Record.

VOL. XVII.

NOVEMBER, 1892.

No. 11.

The Record for 1893. The RECORD is published *by the Church for the Church*. It is not for the profit of any but for the good of all. Every member of the Church has an interest in it. It is your paper. One month more and the PRESBYTERIAN RECORD for 1892 will be complete. What is to be done for 1893. It should be in every family. How far shall that be realized?

There are two ways of circulating it, by subscription, and by the session or managers ordering it for each family and paying for it from the Church Funds.

The former method involves a great deal of tedious work from year to year. Many forget to subscribe. Some subscribe and many do not pay, with the result that they are themselves morally injured, by failure to keep their promises, and either the agent or the RECORD has to bear the loss. There is difficulty too in getting at the exact number wanted, and sometimes months pass before the order for the year is finally settled, only to be disturbed again with another year. Often not more than half the people take it, and those who do not are the ones that need it most, and in this way it fails in some measure of its mission.

By the latter method, there is scarce any additional demand upon the giving of the congregation. Instead of subscribing for it, members give a little more to the church funds, and pay for it in that way. There is no trouble or work in canvassing for it. Careless families get it that otherwise would not. It is a missionary agency to do them good, and the congregation, and the Church at large will profit by their added interest. From a merely financial standpoint, it would pay many a congregation to put the RECORD into every family. But the great benefit that would result would be the good that it would help to do among the "unattached half." Here is a field of work from which the subscription plan practically excludes it, while if taken by the congregation for every family, it has an open door to a large field of usefulness.

Many congregations have adopted this method. More are doing so. Will not you, brethren, who have not done so, try it next year and see how it works.

The Children's Record.

Home is lonely without children, and the old RECORD needs the younger one to complete it. The *Children's Record* expects to have next year a new title page like that of the PRESBYTERIAN RECORD, only smaller, so that there may be more of a family likeness.

There are many parts of our Church where the *Children's Record* is not yet taken and is scarcely known. To these places we would like to send some samples. The price is but fifteen cents per year in parcels of five and upwards to one address. Sample parcels of any size will be sent free. Send for some and see what it is like, or, better still, try it for a year.

Four Hundred Years.

How great to us! How small to Him with whom a thousand years is as one day. The old world and the new have been resounding with the celebrations of the discovery of America and the wondrous changes which these centuries have wrought. We turn and ask, what of the centuries to come? Nor do we ask in vain. We know that whatever changes there may be in social, industrial, political, ecclesiastical life, all will be but so many stages in the working out of that eternal plan which has for its complete fulfilment a redeemed world.

Winter Supply.

A great change has quietly taken place all over our Church during these few days. Over two hundred young men that have preaching all summer have returned to college. Many churches are now vacant, and now comes the vexed question of winter supply. What shall it be? Whence shall it come? There is one direction in which vacancies looking for winter supply will never look in vain, and that is—Upward. The "winter supply" of God's Spirit never fails. Get all the preaching you can, but whether you have it or not, forsake not the assembling of yourselves together, as the manner of some is when there is no preacher. Meet every Sabbath in your place of worship. Do something, sing, read Scripture, read a sermon, above all, pray, even if it has to be united silent prayer, and the "winter supply" will come richly down laden with blessing.

THE WORLD'S PRESBYTERIAN COUNCIL,
OR, TO USE ITS EXACT DEFINITION,
THE FIFTH GENERAL COUNCIL
OF
THE ALLIANCE
OF
THE REFORMED CHURCHES
HOLDING
THE PRESBYTERIAN SYSTEM.

HOW shall I describe that brainy, hearty gathering of learned, thoughtful men from all parts of the world, beginning with the grand opening on the morning of September 21st and ending with the grander closing on the evening of the 29th? It was indeed a feast of fat things; a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

If the human brain is as strong and keen, the human heart as big and tender, and the human soul as lofty in its spiritual aspirations as in any age; if the Presbyterian Church has among its teachers men in brain and heart and soul the equals of any men; and if their training has been behind none in any profession, then it is certainly not too much to say of this Council, strong though the statement may seem, that on the whole the world never saw concentrated in one gathering more of power. It was a sample of the world's ablest thought, animated by high and holy purpose, grappling with great themes. While we have attended many gatherings that for pure and lofty aim could not be behind it, and others, such as revival gatherings, where the Spirit's power, as was fitting, was manifested in a different way, we have never before enjoyed so keen, so high an intellectual treat.

WHAT THE ALLIANCE REPRESENTS.

Ninety-one of the world's religious organizations hold the Presbyterian system, and of these there are eighty in connection with this Alliance. At first sight one might ask, "Why all this multitude of Presbyterian Churches?" Let it be borne in mind that they are in large measure the result, not of either Protestant or Presbyterian tendency to split into sections, but of historical, national and geographical lines, and drawn by a common brotherhood, they here reach beyond the bounds of nation and kindred and history, and show to each other and to the world that they are one.

These churches are in all lands, and of all sizes, from the Evangelical Church in Greece, with its 3 pastoral charges, 3 ministers, 4 elders, 1 licentiate, 1 theological student, 40 communicants and 2 Sabbath schools; or the Free Evangelical Church of Geneva, the home of Calvin, with 3 pastoral charges, 5 ministers, 12 elders, 523 com-

municants and 4 Sabbath schools, on through those of a larger growth, such as the Scottish churches or the Presbyterian Church in Canada, with its 6 Synods, 40 Presbyteries, 950 pastoral charges, 914 ministers, 5,739 elders, 75 licentiates, 232 theological students, 100,102 members, and 1890 S. Schools, with 17,000 teachers, and 143,000 scholars; up to the largest of all, the Presbyterian Church in the United States of America, with its 30 Synods, 217 Presbyteries, 7,070 pastoral charges, 6,223 ministers, 24,475 elders, 374 licentiates, 1,317 theological students, 806,796 communicants, and 6,870 S. Schools, with 27,415 teachers and 808,644 scholars.

Of many of these churches the majority of our readers have perhaps seldom heard, but some of the comparatively small ones among the thousands of Judah, as well as some of the larger and better known have a long and honorable history.

There are the Reformed Churches in Austria, in Bohemia, in Galicia, and in Moravia, numbering among them 96 ministers, 1,179 elders, and 72,622 communicants. There is the Missionary Christian Church of Belgium, and the Reformed Churches of the Netherlands; the Reformed Church of France with 650 ministers and 86,000 communicants; the Waldensian Evangelical Church with 79 ministers and 18,361 members. There are the churches in Russia, Switzerland, Italy and Spain; in England, Scotland, and Wales; and in North and South America; in Japan, in China, in India and Africa; in Australia and New Zealand; the grand total of churches holding the Presbyterian systems, being reported as 91, containing 236 Synods, 1,249 Presbyteries, 23,437 pastoral charges, 23,951 ministers, 120,933 elders, 2,594 licentiates, 4,169 theological students, 4,092,965, communicants, and 25,7088 S. schools with 405,985 teachers and 3,020,765 scholars, and representing a population about of twenty millions.

WHEN AND WHY THE ALLIANCE WAS ORGANIZED.

Twenty years ago the desire that had long been felt by many for a visible bond of union among the scattered members of the Presbyterian family, found a happy expression in the first meeting of the Alliance held in Edinburgh in 1876. Among the active promoters of the movement were Drs. Blaikie, Cairns, McCosh, and Schaff, and other great and good men, both in the United States and Britain, and on the Continent of Europe, most of whom now rest from their labors.

It was felt by these men that such a bond would do much to encourage and strengthen and aid the smaller and weaker churches, more especially those laboring under special disadvantages on the Continent of Europe, that it would broaden and deepen the sympathy of the stronger churches, would aid in some measure in bringing about unions among the different bodies of Presbyterians among the same peoples, would give

greater visibility to Presbyterian principles, which lie at the foundation of all freedom, and would enable the Presbyterian Church throughout the world, to take concerted action upon great moral questions, and thus exercise more of an influence for good among the nations of the earth.

HISTORY AND WORK OF THE ALLIANCE.

Five meetings have been held, the first in 1876, in Edinburgh, the second in 1880, in Philadelphia, the third in 1884, in Belfast, the fourth in 1888, in London, and the fifth in 1892, in Toronto, while the sixth is appointed for 1896, in Glasgow.

Four years ago the Alliance took a step forward, and appointed a permanent secretary, Rev. Dr. Matthews, a minister of our own Church. He has since resided in London, and devoted himself with untiring energy to his work, carrying on an extensive correspondence, visiting and encouraging the continental churches, many of them maintaining a brave struggle for the truth amid great difficulties and deep poverty, and bringing their needs more permanently before the larger and wealthier churches, and in every way possible, strengthening and forwarding the interests of the Alliance.

Since the London Council there has been for the first time, in the religious history of the European Continent, an ecclesiastical union between the two independent Churches, viz., "The Christian Reformed Church in Holland" and "The Reformed Churches" in the same country. These united in June 17th of the present year, taking the name of the Reformed Church in the Netherlands. A union is under consideration between "The (Dutch) Reformed Church in America" and "The (German) Reformed Church in the United States," and promises happy fulfilment.

The spirit of the Alliance and the benefits resulting therefrom are manifest also in foreign fields, both in the union of bodies which had been organized by different Presbyterian churches, and in the better distribution of the missionary forces in new fields. The Presbyterian Church in Brazil, formed Aug. 28, 1888, and "The United Church of Christ in Japan," formed Dec. 3rd, 1890, are the results of such unions.

At the recent council further recommendations were adopted with regard to Foreign Mission Work, such as uniformity in salaries of native agents in the same fields, and in the passing of members and workers from one mission to another, &c., which will no doubt prove helpful.

All these steps will tend to the formation of a strong united Presbyterianism out of the missions carried on by the different churches in new lands.

While there can't be, for a time, unity in Psalmody, as some of the churches will not sing hymns, yet it is probable that a result of the Alliance, will be a hymnal common to a large

part of English speaking Presbyterianism. At the last Council a meeting was held, composed of delegates from England, Scotland, the United States and Canada, to consult as to a common hymnal, and committees were appointed to see what can be done in that direction.

From the great size of its constituency, world wide, its infrequent meetings, four years apart, the outward manifestations of the spirit of unity which is within must be of slow growth, but they are sure, and there can be no doubt but that the influence of the Alliance is in coming days to be no mean factor among the human forces that shall help to banish sin and wrong from our world.

THE PRESENT MEETING.

Toronto, as was befitting a great Protestant, Presbyterian, Sabbath-keeping, Church-going city, put on her brightest smile, and gave her heartiest welcome to the representatives of the Presbyterian world who had gathered from all quarters and continents, and then shewed her hearty appreciation by a thronged attendance and eager attention. And well she might, for when keen strong minds had pondered long and deeply upon subjects of widest interest and had compressed the result of their thinking into papers twenty minutes long, and when, in the discussions, speeches were limited to five minutes, the bell mercilessly calling down all alike when their time was up, there could be no lack of interest.

Cooke's Church, where the business meetings were held, is large, new, and beautiful, its beauty consisting in chaste and elegant design rather than in costly material or elaborate ornament.

The first half hour of each session was spent in devotional exercises, which were sometimes very tender and touching. Hymns were excluded more rigidly than are the Chinese from America, for they were not admitted either on duty or in bond. Some few of the Alliance family do not like them, and in deference to their wishes the Psalms alone are sung. A selection from the parts more commonly used had been prepared for the meetings, and the hearty singing of them by the large and enthusiastic audiences showed well their richness and beauty, and the barrenness of the song service in which they have no place.

THE OPENING DAY.

On Wednesday, September 21st, Principal Cavan of Knox College, Toronto, preached in Knox Church the opening sermon from John 16: 13, "Howbeit when He the Spirit of truth is come He will guide you into all truth," etc. It is enough to say of the sermon that in ability and in spirit it was eminently befitting the occasion.

At its close the President, Rev. Dr. Blakie of Edinburgh, constituted the Council with prayer, after which came the roll call and the President's

opening address, in which touching reference was made to the loved and honored dead, who had taken so active an interest in the Alliance, and since its last meeting have fallen asleep.

The afternoon proved that neither theology nor Presbyterianism glooms or clouds life's outlook, for it took the form of a grand social reception in the grounds of Hon. Mr. Cosby, with welcome speeches by the Lieutenant-Governor, Premier of Ontario, and others, and responses by members of the Alliance. Old hearts were young again, and all went happy, if not merry, as a marriage bell.

Thursday, September 22nd.

After the opening services and the report on statistics by Dr. Matthews, the first paper of the Council was read by Rev. Prof. Lindsay of Glasgow, on "The Protestant Reformation; its spiritual character and its fruits in the individual life." The Reformation was characterized as a great spiritual revival, due, not so much to the immediate actors in the Reformation scenes and times, but to Reformers before the Reformation, the godly men and women of whom the world knew not, who in different sections of Central Europe, where the Reformation afterwards took deepest hold, met in quiet worship and prayer for Pentecostal blessing.

In the afternoon there were three papers upon a wider phase of the same subject, viz., the influence of the Protestant Reformation upon communities and nations; first, upon their moral and religious condition; second upon their intellectual state and progress; third, upon their political and civil institutions. The summing up of the papers and discussion may be given as follows. With regard to the first, the Calvinistic element in the Reformation, basing all, not on mere human will, but upon the sovereign will of a sovereign God, developed, wherever that feature prevailed the grandest national character; with regard to the second, it is sufficient to compare the intellectual progress of the countries that accepted the Reformation, England, Scotland, Germany, with those that rejected it, such as Italy and Spain; and as to the third, a glance at the freedom and stability of the civil and political institutions of Reformation lands as contrasted with those remaining subject to Rome, *e. g.*, the United States on the one hand and the Republics of South America on the other, not to speak of the old world, suffice to show the beneficent effect of the Reformation upon such institutions.

In the evening the subject was narrowed down, from the Reformation in general, to "Our Reformed and Presbyterian Churches." Three able and interesting papers looked at these churches along three different lines, first, their characteristics and mission; second, their strength and weakness; third, their unsolved problems and unemployed resources. With re-

gard to the first, the characteristics of these churches were given as maintaining the supremacy of Scripture, simplicity of worship, the rights of conscience, Scriptural church government, Christ the only mediator, and the Holy Spirit the renewing agency and power, while their mission is to maintain and teach these characteristics until the end come.

The second theme was treated along three lines, viz., the strength and weakness of the Church; 1, in relation to Christ; 2, in relation to herself; 3, in relation to the world, and vividly pictured to the large and deeply interested audience.

The third phase of the evening's discussion was that of the "unsolved problems and unemployed resources" of our churches. Some of the problems mentioned were, caste, as between rich and poor, the relations of capital and labor, the scepticism of the day, and the drink problem, while the unemployed resources were the large number of consecrated young men, the great number of unmarried women, the eldership, the unconsecrated wealth of the Church, and its social power.

If we might be allowed to interject a thought, it would be, that if these unemployed resources were used to their utmost the problems would soon solve themselves. The great cause of these unsolved problems is these unemployed resources.

Such is the bill of fare to which the eager throngs were treated on the opening day of the Council, but the partaking of that fare, tastefully served as it was, must be left to the memory of those who were present and the imagination of those who were not.

Friday, Sept. 23.

This was missionary day. Christ's last prayer for His people was "that they all may be one"; His last command was, "Go ye into all the world and preach the Gospel to every creature." In proportion as the prayer has been realized the command has been obeyed, and, as was fitting, the spirit of unity in the Alliance gave an early and prominent place to Foreign Missions. In the forenoon there was the presentation and consideration of Reports from the Eastern and Western Sections, which means, from the old world and the new. The former report being by Dr. Swanson of London, the latter by Dr. Ellinwood of New York.

The afternoon and evening were devoted to papers and addresses. The scope of the discussion may be seen from the following subjects "Native agents and their training" by Dr. Dennis of Beyrut, Syria; "Native Churches and self-support," by Rev. C. M. Grant of Dundee, Scotland; "The Relation of Native Churches to the Home Church" by Rev. Griffith Ellis of North Wales; "Cultivation of a Missionary Spirit at Home," by Dr. Moses Hoge, Virginia; while in

the evening, in two crowded churches, Dr. McKichan, Vice Chancellor of Bombay University spoke on, "A century of Missions"; Dr. Laws of Livingstonia, on, "The Gospel in the Dark Continent"; Dr. Paton of Australia, on, Mission work in the South Seas; Dr. Wilson of Neemuch, India, on "Among the Hindus" and Dr. Mateer of Shantung on "The Celestial Empire."

All day long and far into the night did eager throngs listen with deepening interest, to the latest additions to the Acts of the Apostles, and what God hath wrought among the Gentiles; and not least among the benefits of the Council will be the impetus given to Foreign Mission work.

Saturday, Sept. 24th.

Saturday is the school boys holiday, and the good people of Toronto had generously prepared a treat for the delegates in the shape of a free trip to Niagara, which others were permitted to share at a trifling cost. The day, like many a Saturday was all too short, the journey to and fro delightful with the renewal of old friendships and the making of new ones, while the many wonders there, the hurrying, rushing, rapids, above and below, the former hastening to the scene of strife, the latter, full of bitter experience of the terrible struggle, making eager escape, and the "Fall" with its everlasting pour and roar, unchanging in its ceaseless change, solemn, sublime, eternal, all intensify rather than satisfy our longing and send us away echoing "yes" to their "come again."

Sabbath, September 25th.

If Saturday's inflow to the soul through one avenue was a plenteous one, that of Sabbath was richer still. Nearly all the Protestant pulpits of the city were filled by delegates. Toronto is a church going city and in most cases gets something worth going for, but probably never in its history was the church attendance so good and so well rewarded as on this Sabbath day. To particularize might seem invidious, but it is no disparagement to others to mention one whom we heard, Dr. John Hall of New York. Gigantic in stature, the great body seems as if made for the great intellect and heart. To hear him is to love him and to thank God that such a man occupies the metropolitan pulpit of the metropolitan city of the new world.

Monday, September 26th.

This morning the hearty invitation of Glasgow, Scotland, to meet there four years hence was as heartily accepted. Who will be the actors there? What will be the burning questions of the day? What the social, civil, political, religious problems? God knows and God reigns.

The papers for to-day were upon "The American Churches and their work among the Negro races, Indian aborigines, European and Asiatic immigrants," and on Church life and work in

the British colonies. Rev. Dr. Saunders, a Negro, President of Biddle University, gave the first paper and was himself a good illustration of the capacities of the race. He showed what had been done, the great progress made among the Negroes of the South, and said that education, combined of course with the Gospel, was their hope. Rev. Hugh McKay, our own missionary, told of the work among the Indians of the North-West. The discussion on the various tides of immigration that flow from Europe to these Western shores called forth some pleasant repartee, Britons remarking upon the duty of America in view of some of her hoodlum scenes, the latter retorting that these scenes were owing to the fact that Europe fails to look after her masses at home and sends them unevangelized to American shores.

The Chinese question called forth a good deal of sentiment and some practical sense.

In the evening Dr. Robertson brought before the Council the great North-West, and Prof. Rentoul of Australia, the greater Empire to be, under the Southern Cross, and the work that is being done in supplying these lands with the Gospel.

Tuesday, September 27th.

The subjects to-day took a wide range, covering varied fields of thought. Those for the forenoon were, "Work on the European Continent." This work has more than a foreign interest to us. The new world is being peopled from the old, and the character of the immigrants depend, upon what is done for the lands from which they come. A still further interest has Britain and America in the Continent. Thousands of their people go thither for study and tens of thousands for travel and recreation, and must be influenced more or less by the moral atmosphere they breathe.

The work in different places, Germany, Austria, Switzerland, Italy, and the martyr vales of Piedmont, was spoken to by delegates from these different countries, after which Dr. Hall spoke strongly of our duty to the Continental churches, and a resolution recommending our Christian people, resident for a longer or shorter time on the Continent, to identify themselves with the work of these churches, brought this interesting subject to a close.

The theme for the afternoon was "The work of the Holy Spirit," so vital to the life of any church. Speaker after speaker emphasized the absolute necessity of the Spirit in every line of Christian life, the complete dependence of the individual and of the Church upon this Divine Agent for enlightenment, for guidance, for help, and the utter uselessness of all human power, agency, or knowledge, without His life-giving presence.

Next came "Personal and family religion," great emphasis being laid upon family training, family life, and family worship.

"Revival" followed and was described as the most pressing need of the Church and world to-day. Aged men spoke tenderly as treading on holy ground, as mention was made of the uplifting power of Christ and of prayer as a means of access to Him.

"The duty of the Church towards outside societies doing Christian work" filled up a long and inspiring evening. The sum of all that was said was on this wise: "Thanks be to God for every way in which His people seek to do His work." If the negligence of the Church has necessitated the rise of other societies to do the work which she should have done, let her thank God for the reminder and for the work, and let her arise, taking hold of her duty, and as the one divinely appointed organization, seek, as far as possible, to carry on, through her own agency, the work of the world's redemption, and to lay under tribute all else that she can make auxiliary to this end.

Wednesday September 28th.

The reception of delegates from the Methodist Ecumenical Council, held last year at Washington, formed a pleasant interlude to business routine of this morning. An address by Dr. Carmen the spokesman of the delegation contained much of kindly greeting and was as heartily received by the Council and as kindly responded to by the President.

The subject for the day was "The Ministry." Principal MacVicar gave the first paper on "The Biblical Idea of the Ministry" showing very clearly and simply from Scripture what that idea is. Of Divine authority; but no hierarchy. Not a priesthood for sacrifice, but in common with all God's people, one of service, their work not to mediate between God and man, but to declare God's truth to men.

Revs. Dr. Oliver and Dr. Ross Taylor, both of Glasgow, followed with papers on "The Minister as a Teacher" and "The Minister as an Organizer" both replete with words of wisdom; the central point of the former being that preaching should be instructive, with Christ as the centre and all knowledge converging in Him; and that of the latter, that one main point of a successful ministry is to develop and direct the working of others. Were the ministry of our day to start out with Dr. MacVicar's idea of their office and carry on their work along the two lines laid down by Dr. Oliver and Dr. Taylor, the church would enter upon a new and longed for era.

The "Training of the Ministry" was the afternoon theme. Three papers were read, one by Rev. Prof. Moore of Hampton, Sydney, Va., one by Rev. Principal Hutton of Paisley, and one by President Black of Marshall, Mo., all replete with the rich and matured thought of men who knew whereof they spoke.

In the evening was the "Report on Sabbath Schools," by Dr. Cochrane of Brantford, shewing their progress, condition, and requirements. The total S.S. attendance in the Churches represented by this Alliance is over three millions. Dr. Drummond of Glasgow followed with a paper on "The home or inner work of the Church," and Rev. Dr. Wilson of Wooster, Ohio, on "The aggressive movements of our churches." The latter made a striking point, when, stating that all the giving of the Christian Church for missions amounted to one cent per year for the unevangelized millions of the world, he turned to the

Chairman and exclaimed, "Is not that aggressive movement with a vengeance?"

Thursday, September 29th.

The subject for the day's session was a vast one "Christianity in Relation to Social Problems" such as, the wage question—the land question—the opium question in India—the drink question in Great Britain—the church-going question, and the recreation question.

The first paper was by Principal Grant of Kingston. His fundamental idea had as its woof, profit sharing as well as wage earning on the part of the employee, and as its warp, the Golden Rule. "Aye, there's the rub!" If men would only do justly and love mercy there would be no wage question. The case was very clearly and forcibly stated, and drew forth a number of brief, bright addresses.

One by one the other questions were taken up, and though the time allowed for each was all too brief, one thing shone through all, viz., that the Presbyterian Church the world over lives not in a musty past or a ghostly present, but among the living men of to-day, and is one with them in their struggles with sin and wrong, and their yearning and striving for a purer, better life.

"Aspects of Romanism" was the evening subject. Romanism on the Continent of Europe, in Great Britain, in Canada, in North and South America, and in the foreign field, was discussed in papers by speakers from different lands, who told of the difficulties with which they had to contend. Rev. Dr. Laing of Dundas gave a very full and complete review of Romanism in Canada, what it has done and is doing, and what has been done and is doing for it. That of which all complain is not Romanism as a religious system, for every man has a right, so far as his fellow-men are concerned, to his own faith, but Romanism as a political organization, always and everywhere seeking with untiring zeal to undermine free institutions and bring all things secular and sacred, Church and State, into obedience to the Pope, as king of kings and nations, and God's vice-regent on earth.

Friday, September 30.

A last day must come. To-morrow the Council will be in the past, and to-day was in some measure devoted to setting its house in order. There was a report from the committee on the "Desiderata of Presbyterian History," and a paper on "The Doctrinal Agreement of the Reformed and Presbyterian Churches."

The Council did not meet in the afternoon, and in the evening, but to farewell. Delegates from different lands said their say. They had come among strangers, they left behind them friends. They had expected a welcome, they had received, if possible, more.

Mr. Mortimer Clark, on behalf of the citizens of Toronto, returned thanks for the acknowledgments of the delegates.

Dr. Cavan replied on behalf of the Church in Toronto and Canada. He was glad the invitation to hold here the Fifth Council had been accepted. It has been the greatest ecclesiastical and religious event in the history of Toronto and of Canada. Its influence would be felt far and its meetings would never be forgotten.

The newly elected President, Dr. Chambers, of New York, adjourned the Council to meet in Glasgow in 1896.

Rev. Dr. Saunders, the only Negro delegate, pronounced the benediction, and the work of the fifth gathering of the Alliance was done.

A skeleton cannot show the beauty or grace that were there when it lived and moved. You have here but a skeleton of the Council, and even the bones are incomplete.

Our Home Work

THE MARITIME SYNOD

Met in St. Andrew's Church, St. John, on the evening of October 6. Rev. H. B. Mackay of Wallace, retiring Moderator, preached the opening sermon from 2 Tim., 4: 2, "Preach the Word."

The roll was called. A statement was made of changes during the year, and among them, that two of our ministers, Rev. A. L. Wylie, Great Village, and Rev. A. Ross, Truro, had since last Synod passed away.

Rev. Isaac Murray, D.D., of Sydney, C. B., was chosen Moderator.

Friday, October 7.

Besides smaller items of business, the chief subjects for to-day were: The Ladies' College, Aged Ministers' Fund, Presbyterian College, Halifax; Systematic Giving, Next Meeting of Synod, and in the evening, Foreign Missions.

The Ladies' College gave a good report for the year. A number of members spoke heartily in its favor. The excellence of its sanitary condition and of its teaching staff in every department all strongly support the invitation which it offers to the young women of the Maritime Provinces who wish a first-class education.

The Aged Ministers' Fund reported adverse balance on year as \$42. Fifty-five congregations out of 201 gave nothing; 113 minister pay rates, of whom 23 are in arrears. It is a grand fund. Most of the 19 ministers now receiving aid had small incomes and could save but little. They gave their lives in large measure for the Church. Now, when unable to take charge of a congregation, they get at the utmost some \$200 per year from this fund. All congregations should do something for it, however little.

The College report was most cheering. The effort to pay off the debt has been successful. Mr. R. A. Falconer, son of Rev. A. Falconer of Pictou, a young man who has just completed his preparatory studies with high honor, was appointed lecturer in New Testament Exegetics for three years. The College has taken another step forward and is better equipped than ever for its work. What it now wants, fathers and mothers, is your boys, your best ones. The field is waiting for them. The laborers are still too few.

Systematic giving is one foundation of true church prosperity. Where it is wanting, true spiritual life is in large degree rarely present. While a slight increase of arrears was reported, and a great irregularity in the giving of congregations from the lack of system, yet the average is steadily increasing, many doing that which should be done by all, giving one-tenth to the Lord.

Next meeting was appointed to be held in St. Paul's Church Truro, on the second Tuesday of October, 1893, the Synod, after considerable discussion, going back to the former method of meeting earlier in the week and not remaining over Sabbath.

Foreign Mission night was good. Synod asked Presbyteries to see that the matter of

the debt is brought before every congregation, and if it is not this way paid before March, the Board is instructed to make a special appeal. It is hoped, however, that an early response will make this unnecessary.

Saturday, October 8.

Augmentation was the chief business this morning. As usual the scheme has been successful during the past year; \$9,000 was asked and \$8,738 received, which enabled the Committee to give to weak congregations all that was promised. The same is asked for this year. This scheme is one of the ways of all helping the weak, bearing one another's burdens, and so fulfilling the law of Christ. One thing deplored by every speaker was the weakening of our congregations by the exodus which is so draining the strength of these Maritime Provinces.

The flagrant overriding of the public school law in parts of New Brunswick in favor of Roman Catholic religious orders, was discussed and a committee appointed to prepare a deliverance. The Presbyterian Church has ever been one of guardians of freedom and fair play, and it is to be hoped that they will not let this matter rest till wrong is made right.

Monday, October 10.

Sabbath observance, the State of Religion, Temperance, and Hunter Church Building Fund, some unfinished business, with Home Missions for the evening, filled well the day.

The report on Sabbath observance indicated improvement as far as railway traffic is concerned. A lengthy discussion was followed by strong resolutions directing Presbyteries to watch specially against the particular forms of Sabbath-breaking within their bounds.

Two things mentioned in the report on the State of Religion were, the decline of family religion, and increasing activity in church life. While the latter is welcome, let it not be purchased at the cost of the former. The church in the family lies at the foundation of all true religion in the the-church and nation.

The Temperance cause found, as it always does, a strong advocate in the Synod. The testimony given was that the Scott Act did good work wherever in force, and in proportion to the diligence with which it was carried out, while increased drunkenness always followed its repeal.

A resolution was adopted, to be sent to the Government of New Brunswick, asking redress of the alleged mal-administration of the school law in favor of religious orders of the Roman Catholic Church.

Some new regulations were adopted for the Aged and Infirm Ministers' Fund. Those joining it in future will pay according to age, not salary, while those now paying rates, can retain the old plan or adopt the new.

Home Missions this evening. There are in the Synod 188 congregations, 31 of them vacant. There are 34 groups of mission stations in eight Presbyteries supplied by students. These will be left vacant in the winter. Presbyteries are urged to provide fortnightly supply, and the people to conduct services themselves on alternate Sabbaths. Home work is all important. The life of the Church depends upon it.

Last year this fund was aided by bequests. This year more will be needed from the congregations. Let those who did well aim at higher things, and let the 37 congregations that did nothing for this work last year arise to their duty and privilege.

Late at night, in the good old way, tender and touching it is, came to a close one of the best meetings the Synod has ever held.

HOME MISSION NOTES

BY. REV. DR. ROBERTSON.

THE Home Mission Committee of the Synod of Manitoba and the North-West held its semi-annual meeting at Winnipeg about the middle of September, and reports from Presbyteries for the half year were received and considered. These reports were all of a favorable character.

In Manitoba, especially in the Presbytery of Brandon, missions and augmented congregations are moving rapidly towards self-support. Were a sufficient number of acceptable ordained missionaries available, Brandon and Rock Lake Presbyteries would soon require no help from any fund. The newer districts of the Presbyteries of Minnedosa and Winnipeg are coming up, but from the nature of the districts the progress must be slower. Minnedosa Presbytery occupies largely the highlands of Manitoba, and Winnipeg stretches into the mining and lumbering districts of Lake Superior and the Lake of the Woods. The Presbytery of Regina occupies a wide area with sparse settlement, but the outlook is quite hopeful. The Presbytery, however, is weakened by the removal of two efficient missionaries this autumn. Of augmented congregations Treherne and Moosomin have become self-sustaining and Holland follows them in December. Franklin, Birtle, Killarney, Missions have become congregations with excellent prospects.

The summer session is giving us great help this winter, twenty-five men, supplying as many fields. About thirty other fields need supply and we do not know how these are to be cared for. Continuous supply prevents loss, hastens growth and ushers in the day of self-support.

The work in the Synod of British Columbia is also progressing satisfactorily. A missionary was sent into the Upper Kootenay and Columbia Valley, and although the field was hard the work done was satisfactory. The field must be abandoned for the winter. In the Lower Kootenay district there was a good deal of activity owing to the discovery of silver over wide areas. The country is mountainous and useless for farming or ranching, but rich in silver. The principal town, Nelson, has a population of about 800 and does the most of the business for the district. Balfour, Pilot Bay, Kaslo, Ainsworth, Nakusp and New Denver are other villages. At Nelson a neat, commodious church has been built and a much less pretentious structure at Kaslo. The two missionaries in charge of these stations are doing faithful and efficient service. Captain M. Morris, Messrs. Hamilton, McLeod, McCallum, Garland and others give valuable aid at Nelson and other gentlemen at other points. Dr. Hendrix and the company owning Pilot Bay

allow no liquor to be sold there, and when a company of dissolute women sought to get established at Kaslo the town rose up and drove them out. At the close of a service at Pilot Bay seven Nova Scotians came up one after another to thank the Church for sending a missionary. A missionary is urgently needed to labor between New Denver and Nakusp, but no one is willing to go.

The Spallumcheen and Okanagan Valley is the next to the west and one of the most beautiful in Canada. The scenery is charming, the soil fertile and the climate delightful. We have a mission at Enderby, Landsdowne, etc. Here the settlers raise hard wheat of superior quality and get it ground at the roller mills at Enderby. The settlement is growing and soon our mission will become a good congregation.

Farther south about 22 or 23 miles is the town of Vernon, built where a number of valleys meet. Here the rainfall is not sufficient, generally speaking, for successful farming, and people have recourse to irrigation. Fine orchards are laid out and all the fruit tasted was of a superior quality. This valley can meet the demand east of the Rocky Mountains for apples, plums, pears, currants, etc. The Earl of Aberdeen has two fine fruit farms in the district. At Vernon we have a good church and a growing congregation. The minister holds services at one point 25 miles further south and then drives to the mission 10 miles further. Here at Benavoulin a neat church was in course of erection during my visit. The Earl of Aberdeen has 480 acres of a fruit farm here. He gave \$400 towards the erection of the church and donated a bell. This district is filling up, and owing to its distance from Vernon should be formed into a new mission. Farther south, towards the international boundary, are other settlements, Fairview, Osoyoos, Similkameen, etc., to which a missionary should be sent next season.

Further west is the Nicola Valley. Ranching is the principal industry here, and the Douglass Lake Company occupies the heart of the grazing district. They bought out and squeezed out a number of small ranchers and now control the valley. The drive between Kamloops and the foot of Nicola Lake is most delightful. The view from the top of the mountain is worth the nine mile climb. The valley is narrow and settlers few, but since coal has been found about eight miles below the foot of the lake the people are hopeful. Our missionary conducts services at four different points regularly and at other points as circumstances allow. It was pleasing to meet good congregations at all points visited and to hear missionaries appreciated. Mr. E. A. Hannahson is missionary in the Upper Kootenay, Rev. Mr. Rodgers at Nelson, Mr. Martin at Kaslo, etc., Rev. J. K. Wright at Enderby, Rev. Mr. Langill at Vernon and Rev. Mr. Murray at Nicola.

Our Foreign Missions.

Maritime Work.

Will the good people of the Maritime Provinces bear in mind two or three facts?

1. That the Foreign Mission Fund, Eastern section, needs about \$7,000 to make it square with the world.
2. That this debt is not owing to any failure of interest or falling off in giving on their part.
3. That for the most part it is not due to permanent extension of the work, which will make an extra permanent burden.
4. That the special expenditure was necessary if we were to reap from all the sowing we had done. If we would put up good school houses the Government would pay for teaching the Hindoos three-fourths of all the cost, both of teacher and rental, leaving us with the building for Sabbath service as well, otherwise we would have to support all our schools, which would be far less efficient and more expensive.
5. The demands of our enlarging work require all the ordinary income, so that this will have to be paid by special gift.
6. The sooner it is done the better to save paying interest.

Let the poorer share the privilege as they are able. Let the rich give larger sums. One of our missionaries and his family have sent more than \$240 towards it. How many there are who could invest a hundred dollars here and not feel it.

Thanksgiving Day is coming. While not neglecting other things it would be a good thank-offering, for the way in which God has blessed our missionary efforts, to wipe out that debt on Thanksgiving Day.

Missionary Letters.

"Miss Sinclair, of Indore, in a private note accompanying a letter for the *Children's Record*, says, "After a few years in India we are apt to forget that the home friends do not see with our eyes, and under the pressure of work on every side, that waits the doing, we neglect those who are not less interested than ourselves in the work, nor less earnest in their desire to have the gospel preached to every creature." While Miss Sinclair is perhaps over generous in regard to the home interest in missions, yet the fact remains that the only way to create and deepen that interest is for those who are face to face with heathenism to keep it constantly before us. True, there is on every side the pressure of work that "waits the doing." But no work, will in the long run, tell so effectively upon the heathen world as the work of writing to the church at home. It will still up ministers to preach more of the great command. It will lead men and women to give more for the spread of the gospel. It will lead more of the young to say, "Here am I, send me." No tidings of modern Pentecosts do we need, but the daily life of the missionary, with its lights and shadows, its discouragement and success, so that standing in his place, we may hear more loud and clear, and be led more heartily to respond to the cry of a dying world, "Come over and help us."

LETTER FROM MISS FISHER.

COUVA, Trinidad, Sept. 10, 1892.

DEAR RECORD:—Couva has a flourishing Blue Ribbon Band of eighty-two members, small members, to be sure, but *True Blues* for all that.

We held our first meeting on the 31st of July, 1891, when forty-two young people pledged themselves. Our next meeting was held on the 18th of December, 1891, and thirteen more vowed never to touch, taste, nor handle.

But our most successful meeting was held just before the midsummer holidays on the 29th of July, 1892. Our boys and girls never did so well before, never entered so well into the spirit of their pieces. Near the close one little fellow stood up and asked most pointedly, in a short but spicy recitation,

"You think it's good for me to sign,
Why don't you do the same?"

And when the invitation was given, a little later, for anyone to come forward and sign the pledge, one or two came up who are no longer boys but whom we have been trying to get inside the Band for their own and their families sakes.

Miss Morton always gives her most valuable assistance at our meetings. Miss Archibald also, when she can leave her work in Princetown.

Thus, you see, the Temperance work is growing even in Trinidad; and where is it more needed? I have never counted the rum shops in Couva, but, sitting here in my room, I can count from memory nearly twenty, and all on the one main street, a distance of one mile.

One cannot wonder at the children drinking as they grow up, for they see their parents do it from the time that they are old enough to take notice of anything, and are often even taught to drink by their parents.

Not long ago, I saw one of my boys passing the school house, carrying an infant not more than a month old. I went out and asked him (he is only eight years old) where he was going with the infant. He answered: "School missus, my mother's got drunk, and she make one big, big row, so the police come and lock her up in the station, and tell me carry the child to the hospital." The child was taken to the hospital and kept there till the mother was in a fit state to take care of it.

Three of our Blue Ribbon boys are, I think, deserving of mention. Two of them are brothers aged 8 and 9 years respectively. They have their mother, an old woman, to support. In order to do this, they go to work in the cane field every morning at six o'clock. They finish their task at eleven, sit down and eat their rice and then run to school, thus getting the benefit of the afternoon session every day.

The other little fellow is situated in the same way, but he works three days and comes to school the other three, carrying a little brother of a year and a half on his back, and leading a little sister by the hand.

I am sorry to say that these are very, very exceptional cases, in my school at any rate, but it is well to have even a few of such exceptions

LUCY A. FISHER.

LETTER FROM REV. NORMAN H. RUSSELL.

THE GREATEST POWER IN INDIA.

Mhow, Central India, Aug., 1892.

For the Record.

INDIA cannot be said to have been Christianized, but undoubtedly the moving force in the great Empire is Christianity. The whole development of India, her present and future history, revolve about the name of Christ. This seems an extravagant statement to make concerning a heathen land, and probably would be admitted by few people, even Europeans in India, outside of the missionaries and their friends. But I believe it can be borne out by the ample testimony of those who live nearest to India—people who can feel the pulse of her national movements and who know every feeblest attempt within her that makes for righteousness.

First, the name of Christ is probably one of the best known in all India. To friend and foe alike "Yishu Masih" (Jesus Christ) seldom needs introduction. I have watched crowds again and again, when the Word was being preached, listen attentively to a presentation of God's righteousness and sin's sinfulness until the name of Jesus was mentioned, when with a look of disgust some would turn away, while others would brighten into deeper attention. Entering a village not long ago, I began by asking the people "Do you know Jesus?" "Yes, sahib." "Do you believe on Him?" "Yes; why shouldn't we, seeing what He has done for us?" Some time ago I went down to speak to the native regiment. They were new men and didn't know me, nor could my dress distinguish me from any civilian. They were all gathered round me, not knowing what I was going to speak about, but I had hardly uttered a few sentences before I heard a whisper behind me: "Oh, yes, it's about Yishu Masih."

Not only is the name of Christ known, however, but the incidents of his life, either wholly or in part, are perhaps better known, at least in the centres of missionary influence, than any other individual. There are heathen boys in our schools who would shame any ordinary Sunday school boy at home with his wonderful knowledge of the minutest details of the life of Christ. The reason is, they learn it daily and take an interest in it. But outside of the schools also, among every class, whether in town or village, we find many familiar with the details of the life of Jesus of Nazareth. They have probably heard them from some passing preacher, or they have visited the preaching centres in some bazaar; or, it may be, they have sought to know about this Jesus, that they might refute Him. For, as Paul said, we have to rejoice that by Mohammedan and Hindu alike, "in every way,

whether in pretence or in truth, Christ is preached."

No name is held up so conspicuously before the people of India as the name of Christ. It is preached to them; it is sung to them; it is shown to them in pictures and magic lantern views. I have entered a village and been greeted by the children with the first verse of a well known hymn, "Yishu Masih prava sachaiya." I have opened up my picture rolls and immediately the figure and face of Jesus were chosen out by the crowd.

Moreover, the literature of India is largely Christian. No one but must regret that the English novel, and too often the worst of them, have crept into India. Nor is the country without a number of aspirants to novel fame on their own account, though I can't speak of their productions. But among the masses the Bible and books on and about Christianity are most frequently found with those who can read. This must be so when we hear that the North India Bible Society, whose work extends only over a limited portion of India, and in one language, printed last year 122,558 copies of the Bible and its portions, to say nothing of 270,206 tracts by the Tract Society.

In few ways is money better invested than in these Bible and tract societies. A beautiful edition of the Gospels is published at the remarkably low price of one pice, or about one-half cent. In Mhow and its vicinity alone during the past few months we have sold nearly 400 portions of the Bible, besides hundreds of tracts, and much has been given in free distribution.

With Christ preached, sung and read into the hearts and minds of the people of India, we need say nothing as to the power he must exert on their hearts. Perhaps those most deeply affected would be the last to admit it, however. The prevailing sin of India to-day is pride; it stands out more prominent than her Himalayan mountain chain. It has swollen her cheeks till her very eyesight is obstructed and she cannot see herself. India acknowledges the beauty, the grace, the sovereignty of Christ, but she will not bow to Him because He was not born a Brahman nor inaugurated his religion in India.

But bend or not she cannot but give way to an overwhelming force, and so she has compromised with her pride and adopted a religion, that is half way. Christianity has acted on India as the law did on Israel—it has been her schoolmaster; it has revealed to her sin. A confession such as the following from a recent Hindu writer is not uncommon. He says: "Have we got in Hindu society that blunt honesty, truthfulness, independence of spirit, evidenced in impatience with injustice and indignation at tyranny, that profound sense of individual responsibility in the collective which characterizes the English? I say we have not."

* * * We have a convenient theory of predestination to account for all that we are and everything that we do. We may do any wrong, but our conceit, slavish conceit, is such that we are ready to find consolation in the excuse that Fate has so decreed. * * * We may recognize the evil influences at work, eating into the very vitals of our society, but we are too cowardly to lift our hands to stay them, much less to remove them. * * * Such are confessedly the feelings of many Hindus upon the subject.

The whole Somaj movement, however unwilling they may be to confess it, has been born of contact with Christianity and *not* due to any innate goodness in the Hindu religion or its followers. Even the orthodox Hindus, who scorn being held as in any way indebted to Christianity, have been forced to forsake all the coarser forms of religious worship and deny all the coarser religious books, and pin their allegiance to the Vedas they have never read, but only know of by hearsay.

Speaking the other day with a young Hindu, I asked him "Do you still believe in idolatry?" "No." "Do you still believe in the religious character of the Hindu Pantheon—such, for instance, as Krishna?" He replied: "I don't believe in the licentious Krishna of the *Premasagar*, but in the pure Krishna of the *Bhagavad-gita*." This is certainly one of the best of Hindu sacred books, but the young man confessed he had never read it. What does all this mean? The sons of those men who held the licentious Krishna as a god and worshipped him, now abjure the god of their fathers for a mythical but purer character in the Vedas. It seems that the force of Christianity has been so strong in giving India higher ideals and purer ambitions that its people are gradually being driven from the morass of licentiousness and idolatry to the purer heights of the "Hill of Righteousness." The silent effect of Christianity has already demanded many reforms—the salvation of widows, the doing away with child-marriage, etc. Caste will go next, as it already has with the Somaj people.

Moreover, India cannot remain long in its present condition. The orthodox young Hindus talk of believing in and following the Vedas, but though I have talked with many of them I have never found one of them who had read even one book of the Vedas. They cannot rest satisfied thus. They will be forced to read, and to read will mean to be unsatisfied, for only Christ and His religion will satisfy the people of India. The course of true righteousness in India is slow, but it is sure. It may mean much persecution, even bloodshed, but before this century closes in on us the universal verdict will be "The Nazarene has conquered."

"Man is immortal till his work is done."

LETTER FROM REV. D. MCGILLIVRAY.
TO REV. J. M'GILLIVRAY.
CHU WANG, March 21, 1892.

DEAR BROTHER— I will now write you some account of my recent trip, and for a change will keep the dates. I spent this forenoon in getting together necessaries for the trip. In one trunk I put the clothes necessary. By way of stores, tins of food were stored away in the very convenient cupboard, which the new mission cart owes to the carpentry of Mr. McDougall when he was with us. The cupboard is placed within the cart, and the occupant's back leans against the door, a very comfortable seat being thus provided. Besides this there is a well, *i. e.*, the bottom of the cart is not flat as in the ordinary carts, but has a small box let in below the level of the ordinary bottom, very much as in a buggy at home. All these variations are not visible to the bystander, a most necessary thing in curious China.

After dinner we were off for Hui Ling. This is the town 25 li northwest, which I visited for the first time in a dog cart drawn by the donkey and cow to which you refer in your "Trip to Honan" in *The Children's Record*.

We soon arrived at the town and found helper Li, whom we had sent ahead. We will take him with us on this tour, so he gathers up his bed and removes to the wretched inn we have secured.

Lu, a Bible Society colporteur, is with us. The Presbytery consented to have charge of him for a year. He will not go with us on the tour, but remain here until the three days' fair is over and then return to Chu Wang for further orders. It is too late in the evening to go on the streets, so we settle ourselves at the inn and do a little reading.

A man from Shansi province comes in. He is from a town occupied by a mission of the American Board. His first question is excessively common: "What's the advantage of your preaching this doctrine?" Our answer is, "Every Chinaman is first drawn to listen by a latent hope that he will secure some earthly benefit. Many afterwards learn to know that the Gospel has benefits far higher than wealth, etc., to bestow."

Then comes a B. A. "Have you seen our books?" "Yes, I bought some and gave them to my young nephew, because his heart was much disturbed, but I have not read them myself." An absurd falsehood.

The room in the inn, which is opposite the gate and usually called "the best room" for guests, was here occupied by a teacher and his scholars, who could be heard incessantly howling or singing their lessons, with short intervals for meals. The noise was kept up even by lamp light in the evening, and they were at it again next morning before we were out of our beds.

Lu, the colporteur above mentioned, is a Methodist from Laoling, N. E. of Pang Chuang. I believe all his family are Christians. He told me a rather curious thing about his conversion, which was when he was quite young. He used to be whipped a good deal, and he heard that Jesus loves and protects those who trust Him, and, as he himself said, this was the starting point in his mind. We had much discussion of doctrine in the evening before retiring; among other things prayer and fasting, the latter of which the Methodists do not practice and which the Presbyterians in Shantung do.

Tuesday, March 22.

This morning we secured table and bench and planted them at a corner by which most of the people going between the two theatre stages must pass. One stage was in one quarter of the town and the other in another, and these performances for re-dedication of the temple were to continue several days. We had not intended staying, but afterwards stayed two days.

The entertainment included a species of dumb figure show. Gorgeously dressed figures had little boys inside, whose arms wagged to and fro inside the figure's arms, the whole being borne aloft by a man.

We constantly hear, as we did to-day, "God is dumb, how can He speak with men?" (referring to our constant assertion that we have His word in the Scriptures). This seems to show that they have no conception of a supernatural revelation.

One old man with a well-preserved face listened and expressed his belief that if a man did good he would receive pardon of his sins. I showed him that all men's hearts had a root of evil. Could we ourselves cure it? "No," he said, "we cannot cure the evil root." We pointed out that God could do so.

In the evening a B. A. came who was the proprietor of the inn, though not the landlord. He has been a B. A. 13 years, and all the candidates for that degree from this region must be guaranteed by him to the examiner now from Peking at Chang Te conducting the final examination for B. A. All the other preliminary examinations are conducted, not by the Imperial examiner, but by the local officials. This B. A., when he called on us, was fulsome in flattery, and during the conversation told a great many lies, the object of all which was the getting of more money from us for our room. The landlord had brought him in for the express purpose. I did not fail to point out the lies to the helpers after he had gone, and to preach the moral that there is not a Confucianist who would not lie most extravagantly to gain an advantage. He took up a New Testament and read the first chapter of Matthew right down to the miraculous conception, which is a great stumbling block to them; but the helper pointed out sev-

eral instances of similar things in the Confucianist literature.

In the evening of this day considerable snow fell. Unless the rains come soon the wheat will be a failure here; the snowfall has been quite insufficient.

Wednesday, 23rd.

About 10 a. m. the weather cleared and we had a good day's preaching. At noon I went to a mat shed erected by an itinerant caterer in the eating house business for my dinner. Beggars come in and beg a morsel. A child was eating at one table and a beggar child held out his bowl for a bit, which was given. The pallid face of the beggar child, receiving a pittance from one of about his own age, but in happier circumstances, was a touching sight.

Thursday, 24th.

Left at dawn for Ling Chang, a *hsien* city. We reached here in time for a market of grain, but owing to high winds and lateness of the day, most of the villagers having by this time gone home, we could not get the people to stand any length of time and listen.

During this trip high winds, bearing clouds of dust, frequently prevailed, and of course rendered open-air work, such as ours is, comparatively futile. Were glad to see that some tracts which we had posted up on a previous visit to this town had not yet succumbed to the weather nor the violent hands of wicked men.

Friday, 25th.

Noticed at the city gate a long yellow slip of paper announcing that such and such a temple was being repaired and subscriptions were being solicited. Hence we had not proceeded far before we saw a priest kneeling and prostrating himself at every door. As he chanted some of his unintelligible canons he smote at regular intervals a large wooden redfish, the meaning of which I do not understand, unless it be a Chinese indirect way of hinting that without loaves and fishes the priests cannot live, and therefore those who wish to get the benefit of his masses must give him support.

When we got opposite the Confucian temple he made his prostration to the sage. See how Buddhism cannot afford to pass Confucianism by, neither can Taoism. Everybody is Confucianist and uses Buddhist or Taoist priests just as it appears convenient or most customary in the locality. This being was on the street, opposite a high monumental wall which stands facing the temple. On this wall are examination lists, with the names in circular, round-robin fashion.

Recently the government of the province has had posted on the wall the tax rolls of all the counties of the province. By reference to it you can see how much taxes are required this year, any arrears, any exemptions, etc., granted, owing to floods or famine, also how much grain is required in addition to the silver.

Right in the face of this proclamation is posted a small red card. The characters are as follows:

"O sovereign Heaven! O sovereign earth! In my house there is a night-crying weasel. Let the virtuous passer-by but read these words thrice and it will sleep till day dawning." It is believed that a crying baby is possessed by a weasel, and that the reading of this charm will cause it to sleep.

Thus right at one spot we see Buddhism, Confucianism, Governor's edict with dragon border, and absurdest superstitions due to Taoism, and they all flourish together. Had a good day. Saw some Catholic natives. There is a two days' fair here and we are in good time for it.

At noon took dinner at a food shop in the city. The shrine of the shop gods had no images, only their names on a sheet of red paper, before which incense is burned. There was some fancy Chinese writing on the wall, the different parts of each character assuming the shape of birds.

Saturday, 26th.

At morning worship we were disturbed by somebody (?) tearing our window paper, probably to get a peep at the foreigners' worship. But, no, it was only a mule who was taking this way to while away the time before his straw was given him. By the way, when we arrived here this window was practically paperless, and with the winds at this season we should have too much ventilation. Accordingly, I threatened the landlord with diminution of room rent unless he papered it up, which threat was immediately effectual.

We tried here in vain to get something done for our lame mule. The following were the medical opinions expressed: "He has got cold in the joint," and "He is simply tired walking."

This evening I went into a barber shop to get a shave. The chief artist was lying on a bed in a state of intoxication. He had just had his smoke. A woman who appeared to be his wife was seated near by. She had also had her smoke. It was a sad scene.

Sabbath, 27th.

I hear that a beggar has died on the street and the body now lies there covered with a mat. At Hsun Hsien we could see the shallow graves of these poor wretches, whose bodies dogs had devoured. No one but the magistrate would dare to have anything to do with such a corpse. If he had he would surely be blamed for the death of the man. Such is inhuman Chinese law.

To-day at the fair heard the following objection: "If Christ is God and came to earth there would be no God left in Heaven." Of course the objection comes from not understanding Trinity.

Monday, 28th.

Leave for Tzu Chow. This city has three hsien under it, and it is in that corner of Chih li province which runs down into Honan. We cross Chih li here to reach the northern projec-

tion of Honan. We find that there is soon to be a fair here and we are very glad.

Near here we passed two stone statues, sphinx like, half buried in the earth, one is on each side of the road. As we pass we notice that the headless trunk of the one and the face of the other is copiously streaming with black cart-wheel oil. This is put on by passing carters in the belief that spirits dwell in the stone which have power to transfix the cart of the unbeliever on the spot. Hence an offering is necessary. What so convenient as cart oil, and as there is no vessel in front of the image to receive the offering it is put directly on his mouth.

This Tzu Chow is directly north of Chang Te fu and therefore on the great road. A small river runs across the road south of the city. In ancient times a fine stone bridge spanned it, but it has fallen long since and left a yawning gulf. The ends remain to show that once there was a decent bridge. The river sometime at high flood has worn a very deep and wide gully. The natives built a culvert, reached by a deflected road, and the king's great highway, year after year, is satisfied with the culvert. The whole is a melancholy though instructive example of the entire absence of public spirit in China.

Our supply of ready cash being all spent, our Chinese took ten ounces of silver, perhaps about eleven dollars, and went into the city to change it for cash. Of course the bank scales here are not the same as at Chu Wang. There is absolutely no standard for any weight and measure in China. This confusion is all to the advantage of the seller and to the sure loss of the buyer. In this we were buying the cash. In any case the foreigner loses. The process took all the afternoon, and my three men could not, without risking a strain, carry the proceeds of the eleven dollars to the inn. The white mule is duly led to the bank by the carter. Thirty-three strings of cash are put in bags, half on one side and half on the other, and so placed on the mule's back. In this way the spoil is borne off in triumph to the inn.

As I write these words my Chu Wang barber has come in, and while I continue writing he stands behind my chair, like the boy in the picture, combing my queue. Time is thus saved.

Tuesday, 29th.

Went to the fair held in the open fields south of the city, where is a temple to the god of fire. In the afternoon we went and opened fire. Sellers were only getting tents and booths erected to day, hence few listeners.

CHU WANG, Saturday, April 2.

I intended writing you an account of my later experiences, but time does not allow. Am off again on Monday, this time I hope for a long time. During the dog days when we are confined to the house I may write you of them.

Yours lovingly,

DONALD

LETTER FROM REV. MURDOCH MCKENZIE.

HSIN CHEN, HONAN, 15th July 1892.

MY DEAR MR. YUILE:—After the meeting of Presbytery at Chu Wang in January, Mr. MacVicar and I came to Hsin Chen to join Mr. Smith in carrying on the work at this station.

The Chinese were then in the midst of their New Year festivities. During that season business of all kinds is suspended, debts are supposed to be paid, family reunions are held all over the Empire, and the people generally hope the sun of prosperity will shine on them all through the year. Nor are the Chinese unmindful of their deities at that season, as the annual ceremonies in connection with *Tao Chün*, the kitchen god, abundantly testify. This is purely a household god, almost every family having an altar on the stove dedicated to him. He cares for all the family and reports concerning them to *Yu Huang*, the great Emperor. He is supposed to ascend to heaven on the 24th day of the twelfth month in a paper chair to make his report. If faithful he is to report on those who have been guilty of evil deeds during the year. Trust the Chinese to devise plans whereby their conduct will be put in a favorable light. On the day of his ascent offerings of rice, flour, puddings, fruits and sugar are made. In the estimation of those guilty of misconduct the last named article is quite indispensable, and it will cause his mouth to stick so that he will not be able to report any bad actions of the family to the great Emperor.

The festivities over, medical and evangelistic work were commenced at once, the former in the compound, the latter for a time in towns and villages around. When circumstances made it necessary that two of our number should attend to the work in Hsin Chen, Mr. MacVicar remained with Dr. Smith while I visited many of the villages in the neighborhood. Some account of that work may be of interest to you.

This was the first time that I was left alone face to face with the Chinese. On former occasions it was my privilege to accompany some of the brethren who arrived in China earlier than I and see how the work was done by them. Though the presence of a brother missionary gives courage to the heart, it does not give freedom to the tongue in early efforts at speaking. On that account I was glad for a time to be thrown on my own resources more than before. Freedom in speaking comes only by practice in Chinese as in other languages.

I carried in my hand on each occasion a supply of tracts and pamphlets for sale.

Wending my way along daily from Hsin Chen to the outlying villages there was one name given me with which I became very familiar. It was freely used, too, by parties of all ages ranging from six years to sixteen. On no occasion

am I aware of going and returning without hearing it. It is the name most frequently applied to Christ's ambassadors in North China during the earlier years of their work. It is *Yang-Kieli tzu*, meaning "foreign devil." The average Chinese, with the greatest complacency, thus designate Christian workers. Often when hearing this epithet thrown at me by boys and girls I paid no attention whatever to it. When used by older people it proved a good way of replying, to ask, "What is a devil? Have you Chinese devils, when you speak of us as foreign devils? What kind of work does the devil delight in? Have you seen me guilty of such work?"

In the great majority of cases men hesitate for a time before calling it again after speaking to them. I have met with a few who insisted, notwithstanding appearances to the contrary, in the presence of a large number of their fellow-villagers, that I certainly was a devil. Reasoning serves little purpose with such men. Their aim is to incite disturbance. To the credit of the Chinese let it be said, however, that in no case did the majority support the individuals of this class met with.

Having reached a village, my aim always was to sell a few books if possible and get the people quieted. There is no escaping their curiosity. All flock round the strange being so suddenly landed in their midst. Questions as to name, age, country, etc., follow in quick succession. On various occasions I followed their own example. It then caused surprise that a foreigner was actually able to ask a few simple questions so as to be understood by them.

If not a careful observer of Chinese manners the foreigner may be apt to conclude from the observations heard that he speaks their language with some fluency. Let him be patient. By the time this stage is reached a majority of the villagers stand scanning the missionary carefully, the curiosity of some is about satisfied and gradually these and others move away.

An enquiry as to who in the audience can read elicits statements that sadden the heart. In some cases not more than two or three adults in a village can do so. So far as I can judge from actual contact with the people it would be safe to estimate that over ninety per cent. of them do not recognize a written character. It struck them as surprising that in some western lands about the same percentage did know characters and could read and write.

It was my invariable practice to try and find standing ground near an idol temple, so as to obtain as much information as possible from the people regarding their mud images. In every village visited such temples were to be found. Many had no schools, but all had temples. As a rule the people were quite candid in avowing their belief in idols as their gods, but

when questioned as to who the images represented the answers given were far from satisfactory. It was not their custom, they said, to inquire into such matters. Besides, they were not able to read, and could not be expected to know.

Getting them to give what items of information they could regarding the idols it was an easy transition from that to speak of the true God, and incidentally, by way of contrast with Him, show how unworthy such images were of the worship of rational beings. To this a number would readily express assent, but a glance at their faces sufficed to show how little that meant. If I spoke depreciatingly of the idols and appreciatingly of the true God, it was easy to secure hearty approval. If the reverse process were followed I am quite satisfied the approval would be equally hearty, and as sincere otherwise, in one case as in the other.

In some cases my aim was by question and answer to impart some of the most elementary Gospel truths. The catechetical method is well adapted for this purpose when we meet with those who are ready to answer our queries. Not often is such the case, but every occasion on which I met with such persons resort was had to that plan.

You may possibly want to know whether I met with persons who possessed any spiritual conceptions of God or seemed to understand readily such ideas when presented. Thus far it has not been my privilege to meet with one such case. Every day persons were met with who professed to believe in a certain *Las-Tien-yeh*, the old Lord of Heaven, or the Supreme Being.

Being pressed to give more information regarding this personage the answer frequently given was, "All Chinese worship him. Who would not worship the old Lord of Heaven?" "Well, why should you worship him?" "Why," they say, "is it not he who causes the rain to descend and the wind to blow?" "How, then, do you worship him?" "By burning incense and bowing, of course." "Whose will is it that you should thus worship him?" "That we do not know." The next question in order is, "What kind of being is this Lord of Heaven?" To this various answers have been given, but in no case could I infer that the person referred to had any resemblance to the Christian's God.

A favorable opportunity was often obtained for presenting some Biblical truth after such a colloquy. It occasioned me surprise that in no case did the people ascribe the creation of the world to the old Lord of Heaven. This honor, they say, belongs to a certain *Pau Ku*. He is to them as shadowy as all their other deities, and is said to have been only a man. There is no coherence in the traditions afloat concerning him, or in the account given of his creating process.

It may not be out of place to mention here

that the sun was frequently pressed into service as an illustration. One sun illuminated the world, not two. One Emperor ruled in China, not two. Why, then, should it be imagined that such a number of gods were necessary to control the world? If one sun gave light to all the world, why might not one god direct all this world's affairs? Further, that sun, whence came it? Man could make many useful articles; could he make a sun? Must not the Being who could create that sun possess great power? Could the images in their temple create one? What was it in their power to create? Should they not trust this great God? His greatness was shown in His works of creation. His goodness in the bountiful provision he had made for men's wants, and His love in giving His Son to die for sinners.

Just there, however, a different point is reached. Of sin as we understand it the Chinese have no conception. This need cause no surprise, as they know nothing regarding the true God. No advance is made by speaking to them of a Saviour from sin when they do not believe that sin is a very serious matter. They of course believe in doing good, in laying up merits for themselves. How? By burning incense, kneeling before the idols, reverencing parents, and worshipping Heaven and earth. In contrast to this we explain the Christian way of doing good as simply as possible.

In questioning them regarding the future the answer most frequently given was, "Who knows anything about the future?" In other cases it was, "There is no future." When a man dies there is an end of him. Their aim was to enjoy life in the world they know about. A few remarks on the Bible revelation of the future life always came in appropriately in such connections.

It always tended to increase the interest if I succeeded in getting one or two persons to answer queries, and through these endeavored to speak to the little company that was willing to remain and listen.

Only he who meets the Chinese face to face can understand the varied emotions which their sad, hopeless condition awakens. Such experiences enable one to realize more forcibly what the feelings of Christ's heart must have been as He met multitudes ignorant of the greatest realities in time or eternity. Yet it is doubtless true that we meet in China with human beings in a sadder condition even than many Jesus met in Palestine.

While visiting those villages my attention was drawn from time to time to certain typical individuals met with in almost every district visited.

One of the most characteristic of these was the would-be wise man. He professed to understand all that was said, and often undertook to

explain it to others. He had not visited other lands, yet he talked of them in such a way as to lead one to imagine that his stores of information were vast indeed. On all kinds of topics he volunteered to advance information not possessed by the others. This kind of person amused me, but never gave me much that could be reproduced.

The next may be termed the would-be-superior man. He is usually a better dressed man than the above, and can be readily singled out by the lordly airs he assumes. He seldom listens to what is said and usually moves about so as to prevent others receiving anything inferior to his own noble ideas! It often happened that he attempted, and succeeded, too, to annoy the speaker a little and draw away the audience with him. It was possible to respect the former person. It is very difficult avoiding a feeling of contempt for the latter.

Another person met with occasionally was the would-be friendly man. He favors both Chinese and foreigners, makes a show of assisting while he encourages in hindering, all the foreigner does. He will urge his fellow-villagers to give the foreign teacher a hearing, while those near him are advised to call out "foreign devil." If fairly tackled he will throw off the guise and appear in his true colors. The Chinese understand him and so does the foreigner. The veneer is too transparent in his case. This class of person usually awakened a feeling of pity.

It is to be hoped that there are truly wise men and really superior men among these people. It might tend to raise them in my estimation did they assume less and give evidence of being that to which they laid claim. To the credit of the Chinese I must say that in almost every village there were those who acted as true friends.

It cannot be said that there is very much to encourage the heart in the attitude of the people towards the Gospel in the parts visited. Not one in a hundred thinks it worth while to put a single question to the speaker that would indicate a real desire to know more regarding God or His truth. This Gospel is a foreign importation with which they have no concern. Why should they interest themselves in it? They have three religions in China already. This is not one of the three. To them that is sufficient. They do not desire the Gospel and fail to see what advantages it can give them. If it gave more money, food and tobacco it might be more deserving of attention.

It helps one to know that in doing such work we are engaged much the same as our Saviour himself was. He went about the towns and villages of Palestine preaching the Kingdom of God. The form in which He presented the truth was often decided for Him by the state of mind of His hearers. He turned to account the common pursuits of men in illustrating His own

glorious mission. He filled natural objects, so to say, with spiritual meaning. The Missionary in China tries the work but a short time when he realizes that a few months with such a preacher would be an inestimable privilege. He is still with us according to His promise, and His example as a preacher is very precious. My brief experience in village work has taught me that it is seldom wise to take much for granted in dealing with the Chinese. The speaker hears the remark made that all he says is clearly understood. He feels flattered. Let him ask a very few questions on his own address and he may feel disposed to give up his work for that day. He may have spent half an hour endeavoring to lead them to understand some elementary truths regarding God and Jesus and thinks he has succeeded fairly well. If he pauses most likely he will hear the remark, "His religion and ours are the same. He has been exhorting us to worship *Heaven and earth.*" Precisely what he did not say is what they hold he did.

Experience emphasizes, too, what I have heard from various parties, viz, that it is unwise introducing more than one or two points in a single address to the Chinese. If at one time it is made clear that there is one true God and but one, that is a great point gained. If at another it is clearly shown that death does not end all, that is a great advance on anything they now have. If at another, that Jesus is not a British sage, had no particular connection with that country, is a greater teacher even than Confucius and is as indispensable to the world as the sun is, that might be regarded as a successful day's work. So with many points that might be mentioned. One great truth, if it is made clear and if we got the Chinese to take hold of it, or let it take hold of them, is often as much as we can hope for in a forenoon's work.

This work has taught me, too, the unwisdom of thinking that the Gospel can be *fully* proclaimed on first visits. The Missionary does well in some cases if he can get a hearing for a few minutes. In others he has made a considerable advance if he has convinced the Chinese that it is possible for a foreigner to speak their language. In certain villages he may only have been able to show that idols are unworthy of being trusted or served. It is not always possible for a Missionary to decide what form his remarks may take, his audience does that for him. One day it may be preaching truth, another uprooting error. He must turn to what use he can every opportunity given him. I have been taught, too, to look for varied experiences and to guard against concluding in advance how any particular village may receive us. Some people will listen for a time gladly, others absolutely refuse to do so. The arrival of a few "scholars" has on some occasions taken away about a hundred persons in a few minutes.

In one town the people received me with extraordinary kindness. Tracts were bought, questions were asked, the doctrine was listened to, cake and tea brought and the Missionary given to feel that he was a most welcome visitor. On the day following that on which the town so treating me was visited I attended another in which a mob hissed and jeered me, threw mud in abundance, made several attempts at dragging me to the ground, and rushed together from different sides in the hope that thus they would make it impossible for me to say a word there. A man may expect very varied receptions among the Chinese, and after a time gets used to all kinds of treatment.

Several attempts at disturbing, evidently with the hope of ultimately ejecting us, were made here during the spring. Charges of various kinds were circulated in the town. Beggars came to demand money on three occasions. Workmen were interfered with in coming to work in our compound. The weather being very dry for a time we were of course responsible and must be dealt with accordingly. In order to obtain concerted action, and the approval of the gods as well, a meeting was held in a temple close by. There an oath was taken that no food would be given to any person in our service; we were to be debarred drawing water from the river, workmen prohibited from carrying on repairs and assistance in any and every form refused to us.

Notwithstanding these threats the sick were treated and the Gospel preached as usual. A howling mob came daily and threw pieces of brick at the back door of our compound, and when remonstrated with grew very indignant. The situation continuing thus for a few days, we were compelled at last to appeal to the Mandarin to issue a proclamation forbidding disturbances and in the interests of peace, and since that time we have not had very much trouble.

Sabbath, the 26th of June, was a day to be long remembered by all of us. On that day we were privileged to see two Chinese receive Christian baptism and afterwards partake with them of the Lord's Supper. The name of the senior man is Chow Chang Ching and of the junior (he is a son of the former), Chow Te Wen. The former was blind for several years. About three years ago Dr. Smith performed an operation on his eyes which restored his sight after a short time. Being informed by him at the same time of the great Physician, who could illuminate the darkened mind and set the captives free, the story interested him and he soon gave evidence of a real delight in it. His son commenced to do the same. They have been directed in their reading and taught occasionally while the brethren toured here. Their love to Jesus and the Bible increased as they came to know more of them. A family altar was set up, the idols were dis-

missed, the Sabbath was soon observed and an application made to be received into the Church more than a year ago.

As the old man had used opium up to that time it was deemed advisable to defer baptism until it was completely given up. That he has had grace given him to do. It refreshed our hearts to be in contact with them for a week before they were received into the Church. Pray with us that God will enable them to be faithful to the end and make them instrumental in leading many others to trust in the Saviour.

Unite with us in praising God, too, for this evidence of the Gospel of Christ being His power to the salvation of these Chinese. We trust many others will soon be led to follow our Saviour with them. For this we work and pray. This, we believe, will in God's time be given us in Hsin Chen. We are scarcely at the sowing stage yet. We are but removing the obstructions and preparing the soil. If that part of the work is not done, or done carelessly, neither the sowing or reaping times will be as joyous as we may hope for. May God give us wisdom to clear away all hindrances, prepare the soil aright, and sow it everywhere with good seed of the Kingdom. It is His to give the increase, and that we know He surely will.

The work is now becoming a delight to all of us. The language difficulties are gradually getting fewer. We are learning to know the people better and will thus be able more effectively to ply their hearts and consciences with the Gospel. Pray continually that the hearers as well as the speakers may be prepared by the Spirit of the living God for their respective parts in this great work.

The rainy season is on at present. The river banks have bursted to north and south of us. Many houses are said to have been completely destroyed. The country for many miles around is covered with water. Our house roofs are leaking badly, too. The season may be a trying one yet. All of us have felt slightly indisposed already, but are hoping that with the rain the weather will for a time be cooler.

Yours in Christian sympathy and love,
MURDOCH MCKENZIE.

Theology hath nothing new in it, except that which is false. The preaching of Paul must be the preaching of the minister to-day. There is no advancement here. We may advance in our knowledge of God's revealed truth; but it stands the same, for this good reason—that it is perfect, and perfection cannot be any better.

An old couple who greatly glorified God by their lives were asked, "And have you never any clouds?" "Clouds," said the woman,— "clouds; why, yes, sir; else where would all the blessed showers come from?"

LETTER FROM MR. CROIL.

MONTREAL, Oct. 6, 1892.

DEAR MR. SCOTT.—At Miss Croil's request I send you herewith a communication which she has just received from our mutual friend Mrs. Watt. Its perusal has afforded us great pleasure. For myself I can say that I do not remember ever to have read anything of the kind that came much nearer my idea of a first class missionary letter.

I have generally found that the women of the mission field are by far the best correspondents, and I can point to this letter as illustrative of my statement. It is not only breezy, graphic, and readable; it contains a great deal of valuable and interesting information regarding the modus operandi of mission work among the New Hebrides. And that is what I always clamoured for when I occupied your chair.

We cannot understand the difficulties our missionaries have to encounter, nor appreciate their endurance and patient waiting for results, without an intimate knowledge of their daily round of toil and duty; of their common everyday experiences—even of those casual, trifling incidents which give at least variety to the otherwise monotonous daily routine. It is only by such realistic pictures as Mrs. Watt places before us in this simple story, told so naturally, and yet so effectively, that we can sympathize to any appreciable extent with the joys and sorrows, the hopes and fears, the successes and the disappointments of beloved missionaries—men and women—who having voluntarily relinquished the comforts of home, the delights and privileges of civilized life and society, and all the advantages which accrue from refined environment, have consecrated their lives and all they have to the enlightenment and elevation of those who are sitting in darkness, and for the advancement of the cause and kingdom of our Lord and Saviour Jesus Christ.

Readers of the RECORD need not be told that Mr. and Mrs. Watt are not missionaries of the Presbyterian Church in Canada. They are representatives of the New Zealand Presbyterian Church; but they are not on that account undeserving of our sympathy. The work in the New Hebrides is one of the best illustrations of the "comity of missions" that is anywhere to be found, for there the missionaries of half a dozen different churches have been working together harmoniously for many years. This work is one, and none can sing with deeper emotion than they, the lines so often sung here at home,—

"We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The Sympathizing tear."

And let it never be forgotten that Mr. and Mrs. Johnston, and Mr. and Mrs. Matheson, natives of Nova Scotia, and missionaries of the Presbyterian Church in that Province, after years of heroic toil on Tanna, all died at the post of duty in the distant New Hebrides.

Yours very sincerely,

JAMES CROIL.

LETTER FROM MRS. WATT.

TANNA, NEW HEBRIDES, July 16, 1892.

MY DEAR MISS CROIL:—

"Duties waiting on the threshold
Will not be denied,
Others, coming round the corner,
Crowding to their side,
How shall I their number master?
How shall I get through?"

These words strikingly describe our circumstances and express the question constantly on our lips during the first eight or ten months after our return to Tanna from our recent furlough. Our time was so fully occupied at the two principal stations that it was hard to find time to visit the out stations. We did make one or two trips to all the stations, but evidently the people were disappointed that Miss Bran did not go, and many were the inquiries about the sprained foot, for all had heard of it. While it almost seemed as if we could not have pressed more work into each day than we did, yet had it not been for said painful foot, doubtless I too would have itinerated.

At length I made up my mind to try and visit one or two places in the part of our district where the native paths are fairly good. Accordingly on Monday morning May 30th, we started from Port Resolution. The day was fine and the road good. Our destination was Yanatuan, Pavega's station. The first four or five miles was on comparatively level ground till near our first halting place, when the path led down a bleak sand hill, on going down which your foot sinks half a foot or more each step you take as the sand yields before it. Once down the sandy hill side we were at the sea beach and then we wound our way up a gully for some distance and then climbed up a steep path to the village which is named Yanumarar. Sane and Yecrimu taught there while we were in Scotland, but owing to certain circumstances we took them away and now Sane only goes on Sabbaths, or for a spell of a week or two at a time. We intend spendi a week there ourselves in a month or so.

We were well received by the few worshipping people and supplied with luncheon of native roots roasted, and green cocoanuts as a beverage. Our long walk made us enjoy our simple meal. After that we had a service with the people in the church. I should have said that at Yanumarar we have a nice grass hut of our own with reed bench for bedstead, &c. Our Aneityum teachers Neeath and Sane had been our burden bearers thus far, but now they turned back and the Yanumarar people took their places and conveyed us to the next station. Now however all the level road was behind, and one hill after another lay before. I did realize very vividly that every hill has its hollow, for it was up and down, up and down very much like the switch-

back railway we saw lately in the Edinburgh Exhibition grounds, only much more trying on my feet and lungs. I had travelled the same path before, but this time vowed I would never go again so long as I can get to see our friends by some other path.

On the way we passed thro' two villages but unfortunately we saw no one, and as the day was becoming far spent and our attendants had to return home, we trudged on, or as I expressed it, "hirpled" for every step I remembered I had an aching foot, and laid it down most gingerly.

At length the last hill was climbed and we reached Yaneveker. There Yamen has been teaching for a few months, but before he went there the services were conducted by a Tanaman named Rabyiahammer. Yaneveker is the new station that was opened during our absence; it is really a branch from Yanatuan. Here again we were supplied with food and our burden bearers were sent back with eatables both cooked and raw. As we had still some distance to go we had no service, but getting fresh burden bearers we resumed our march. Alas for me the last descent into the valley and ascent up the opposite side were the worst of all; the path was very steep and at some places I was literally dragged up by a native. I felt clean "forfouchten" at some places, but set a "stout hert to a stye brae" and so reached the top, panting for breath, and drenched with perspiration. But we again got a hearty welcome and when after tea we had a wee service in our grass hut with the natives of the village, and heard how heartily they sang, and how fervently two or three prayed, I forgot the long road and the steep climb.

Worship over, we hung up our mosquito netting to keep off lizards, spiders, rats, etc., laid our cotton mats, on the reed bench, the one to do duty as mattress, sheets, etc., the other as a covering, and with an air pillow for each we sought rest. We slept well and rose refreshed, and after a breakfast of yams and tea we had service, gave a present of a dress to each individual, and with many a kind word and look we left Yanatuan and returned to Yaneveker. Down the steep path, however, I would not go, preferring the longer way down to the sea-beach on the one side and up on the other side of the valley. Our burden-bearers had less to carry now, but even when we take only the bare necessities of life we require one or two porters, or more generally portereses, for the women are the burden-bearers on Tanna. At Yaneveker we had a nice service with a hearty people, and then bidding them good-bye we started to go back to Port Resolution.

On our return journey we took what I call the "mountain path," rising gradually up the spur of the hill. On the one side nothing is to be seen, but on the other you have a lovely view of

the mountains towering some 4,000 feet high, while between you and them lies a lovely valley, with magnificent tree ferns waving their most graceful fronds with every passing breeze while nearer you see fine fields of taro, yam and other native crops. By-and-by we reach a place called Yakuribus, where a splendid stretch of ocean, harbor, hill and valley bursts on your view, with our Workers' Memorial Church distinctly visible as it nestles on the point of land at Port Resolution, which land is known to the natives as the "fish's tail" and which as seen from the high land it very much resembles.

Leaving Yakuribus we had a little of the hill and valley road to encounter, but only a little. A strange custom prevails on this part of the road. Every native as he passes along puts a fern or other leaf either on the ground or on the branch of a tree, just as the withered leaves which have been laid down by those who have gone before indicate. We, of course, pay no attention to the custom, but every native does so most faithfully, and gives as the reason that were they to fail the god or spirit haunting that part of the mountain would hide the path from them and they would lose their way.

A little after passing this place we began to descend gently and went through a place which I have called "Balaam Pass." It is a deep fissure or chasm, most probably a rent in the earth caused by an earthquake. It is only a foot or two wide at the bottom, and rising at some places 20 or 30 feet. This narrow cutting continues some distance, and shortly after emerging from it you come to the village of Yakwanemee. There we rested and waited for an old man named Nasueiyu, who had promised to join the worshipping party. He and his old wife came, but the latter drew back in terror when I offered to shake hands with her, and uttered an exclamation of horror when she saw her husband being dressed in a shirt as the outward sign that from thenceforth he was going to attend church. I tried all I could to explain that we have to do with God whether we would or not, and that He wishes all of us to worship and love Him, but I fear she was not convinced, and since then I have heard of her death. The ceremony of clothing Nasueiyu over, after a little personal dealing with one or two wild-looking fellows, we resumed our walk and in a short time arrived at the next village, Ikwrupi. There we got fresh portereses, the others returning to Yaneveker, while we plodded homewards. By this time my foot was paining me much, and when a few miles further on we reached the head of Port Resolution Bay I was very glad to get a sail down it in a canoe. Though jaded in body we felt refreshed in mind, for we felt encouraged by the attention of the natives at each place, and had we not the realization of one blessedness spoken of in Scripture, "Blessed are ye that sow."

Yours very sincerely,
AGNES C. P. WATT.

Church Notes and Notices.

CALLS.

To Mr. J. K. Smith, D.D., from First Congregational, Port Hope. Accepted.

To Mr. Thomas McLaughlin, licentiate, from Elmvale and Knox Church, Flos.

To Mr. W. Smith, of Kingston Pres., from Hillsdale and Craighurst.

To Mr. Walter Beattie, of Dominion City, Man., from Virden.

INDUCTIONS.

Mr. John Rose, late of C. B., into Ashfield, Ont., Sept. 20.

Mr. J. A. McLean, late of N. B., into Carberry, Man., Sept. 20.

RESIGNATIONS.

Mr. Charles Gordon, of Banff.

Mr. McColl, of St. And., Proton.

Mr. Simon McDonald, missionary, of Kennebec Road, Que.

Mr. R. D. Ross, of Wolfville, N. S.

PRESBYTERY MEETINGS.

Barrie, Barrie, Tuesday, Nov. 29, 11 a.m.

Bruce, Paisley, Knox, Dec. 13, 11 a.m.

Chatham, Chatham, St. And., Dec. 13, 10 a.m.

Glengarry, Maxville, Dec. 13, 12 noon.

Hamilton, Knox, Ham., 3rd Tues. Nov., bi-mon.

Huron, Exeter, Nov. 8, 10.30 a.m.

Kamloops, Donald, Dec. 7 p.m.

Kingston, Belleville, Dec. 20.

Lanark and Renfrew, Carleton Place, Nov. 22,

10.30 a.m.

Lindsay, Uxbridge, Nov. 29, 11 a.m.

London, Lond., Park Ave., Nov. 8, 1 p.m.

Maitland, Wingham, Dec. 13, 11.15 a.m.

Orangeville, Orangeville, Nov. 8, 10.30 a.m.

Ottawa, Ottawa, Bank St., Nov. 1, 10 a.m.

Peterboro, Peterboro, 2d Tues. Jan., 9.30 a.m.

Quebec, Quebec, Mor. Col., Nov. 8, 4.30 p.m.

Regina, 2d Wed. March, 9.30 a.m.

Sarnia, Sarnia, Dec. 13, 2 p.m.

Vancouver Island, Nanaimo, Dec. 13.

Westminster, New West., St. And., Dec. 6.

Whitby, Port Perry, Oct. 18, 11 a.m. Conference

on Monday evening and Tuesday morning.

Winnipeg, Winnipeg, Knox, Nov. 17, 3 p.m.

OBITUARIES.

Mr. Charles Smith, elder in St. Andrew's,

Winnipeg, died 23th July, aged 56 years.

Mr. Robert Grierson, an elder in Leith Congregation, died Aug. 11, aged 82 years.

Rev. David Camelon was a native of Scotland and educated in Queen's University, Kingston. After laboring for some time as a missionary at Port Hope, his charge was organized into a pastoral charge and he was ordained and inducted December 12, 1859. He was translated to St. Andrew's Church, Goderich, in 1866, to St. James' Church, London, in 1869, and in 1880 to St. Andrew's, Vaughan. Retiring a few years ago he resided near Port Hope until his death, on the 26th September, in the 63rd year of his age.

MISCELLANEA.

Wednesday, October 5th, was a blue-letter day in the history of the Presbyterian College, Montreal, being the induction of the Rev. James Ross, late of Perth, into his professorial chair. The endowment of the chair is provided by a

generous friend of the college, resident in Montreal.

Knox College opened October 5th with a lectures from Rev. Dr. Gregg. The presence of a number of the delegates to the Alliance gave added interest to the proceedings.

The new church at Innisfail, Alberta, was opened for divine worship Sabbath, October 2. People were present from twenty miles distant to rejoice with them that did rejoice. The mission is supported by Central Church, Hamilton, and from a few friends in that church came a beautiful communion service.

On Sabbath, September 11, a new church was opened on the new town site of Benvoalin, in the Okanagan Valley. Lord Aberdeen, whose extensive ranches are in the neighborhood, has given \$400 towards the building fund and a bell for the church. This step by step is our church taking possession, in the name of the Lord, of the great North-West.

At a recent meeting of the Presbytery of Barrie over thirty reports from missionaries within the bounds were read. This gives some idea of the Home Mission work of some of our Presbyteries.

The sixteenth annual meeting of the W. F. M. S. (E. D.), was held in St. John's Church, Moncton, September 14th and 15th. The meeting was most interesting and enjoyable. There are now 138 auxiliaries and 64 mission bands. Mrs. Burns, though absent, was not forgotten, and did not forget. A love-letter from auld Scotia, wi' some siller in't, was her greeting. Mrs. Dodge was elected president. The annual report with fuller details will soon be ready.

A new feature was added to the Presbyterian Council at its meeting in Toronto, viz., the partial organization of a Woman's Missionary meeting, representing the churches of the Alliance. It continued in session a part of two days and was of deepest interest. We expect to give some account of it in next issue.

Notes from the Home Mission field have begun to come in and more are promised. The big Council has taken a good deal of space in this issue, but we hope that "Our Home Work," supported from the wide, wide field, will increase in interest in the months to come.

Literary Notices.

A Short History of the Presbyterian Church in Canada, by Rev. Dr. Gregg, of Toronto, notice of which was given in our columns, has been published and may be had of leading booksellers in Montreal and Toronto. Dr. Gregg has expended a great deal of labor and care in collecting and condensing the history of our Church, and gives, as a result, a most valuable and interesting hand-book, which should be read and studied, not only by ministers and students, but by our people at large. Price \$1.

The Noble Army of Martyrs, is a forthcoming book by Mr. Croil, with whose facile pen the readers of the RECORD are so familiar. Mr. Croil's aim is to give a brief account of all who have suffered death in connection with their services for Christ. And he is sparing no pains in seeking to make it as complete and accurate as possible.

The Family Circle.

A TRUE STORY.

IN the latter part of the last century a girl in England became a kitchen maid in a farmhouse. She had many styles of work, and much hard work. Time rolled on, and she married the son of a weaver. They were industrious; they saved money enough after awhile to build them a home.

On the morning of the day when they were to enter that home the young wife rose at four o'clock, entered the front door yard, knelt down, consecrated the place to God, and there made this solemn vow: "Oh Lord, if thou wilt bless me in this place the poor shall have a share of it."

Time rolled on and a fortune rolled in. Children grew up around them, and they became prosperous; one, a member of Parliament, in a public place declared that his success came from that prayer of his mother in the dooryard. All of them were wealthy; four thousand hands in their factories. They built dwelling houses for labourers at cheap rents, and when they were invalided and could not pay they had the houses for nothing. One of these sons went to America, admired the parks, went back, bought land, and opened a great public park, and made it a present to the city of Halifax, England. They endowed an orphanage, they endowed two almshouses. All England has heard of the generosity and good works of the Crossleys.

Moral: Consecrate to God your small means and humble surroundings, and you will have larger means and grander surroundings.—*The Prec*

UNKNOWN MINISTERS.

There are ministers in humble places where they are scarcely heard of from year to year. Yet in lowly homes and simple churches they meet the people and do a work without which the earth would be poor indeed. They will not be known as great preachers. They will not be spoken of as having achieved notable success. They will not be pointed out as men of commanding influence. They will be unheralded and not widely known. But what would the world and the Church be without these earnest, faithful heroes, who work for Christ and for eternity? In the light of "that great day for which all other days were made," when every secret thing shall be brought to light, it will be seen that no place was humble where there was the opportunity to lead a single soul to Christ. To be unheralded here, does not mean that one shall be unknown forever. Usefulness is greatness, and to do one's duty in love to God and man, in one's own place, is to make life a success, so that at last, in the presence of angels and men, all shall see that it was successful and beautiful.

—I have read of an estimable minister of religion who devoted a long life to fruitful service for God and his fellow-men, fancying toward the close that he had committed the unpardonable sin. At last he submitted himself to the will of God, for so he mistakenly deemed it to be, that mercy should not reach him. Still there was a conflict. The better self within him—let us say the Spirit of God within him—suggested: "Supposing there is hell for you, what would you do with your disposition and habits, do there?" "I would set up a prayer-meeting," his staggered thought answered. And so he reduced his fear to an absurdity.—*J. H. Goodman.*

CHRIST THE SOUL'S WELL-SPRING.

BY REV. THEODORE L. CUYLER.

THE supreme gift which Jesus Christ gives to every longing, thirsty soul, is *Himself*. From Himself proceeds not only instruction and sympathy, but redeeming grace and recovering power; and from the inexhaustible depths of His own being as the Son of God, a whole universe of thirsty hearts may draw refreshment. "The water that I give you shall be in you a well of water springing up into everlasting life." He offers himself to us and says—drink Me, take Me into your souls, and every want shall be satisfied.

What a hungry and thirsty crowd fills all the thoroughfares of human life! All the attractive fountains which Mammon or Sensual Pleasure advertise with loud invitations "come unto me and drink!"—All these prove to be but broken cisterns that hold no water. In every human soul is a longing that refuses to be satisfied; and this thirst becomes the more importunate the more that it is trifled with. My soul recognizes sin and guilt, and in moments of compunction cries out—"who can deliver me from this body of death?" My strength to resist temptation has often proved to be a mere spider's web. My sources of happiness are just as liable to be dried up as is yonder little brook which is at the mercy of every summer drought. Death has already shattered more than one beautiful pitcher; and there are within me certain desires and demands that no human being or worldly possession can satisfy. My soul thirsts for something which the living Jesus alone can give. And when He opens up a well spring within me, pure thoughts begin to flow out, and conscience becomes clean, and my affections are sweetened and peace flows like a river. Christ Himself is in my soul!

This fountain never dries and never freezes. Yesterday I saw a cool sparkling spring at the foot of Guyot's Hill, from which fifty beautiful Alderney cows drink on every hot day, morning and evening. It is always brimming full, and no wintry frosts lock up its perennial flow. As the instincts of those cattle send them to that crystal spring, so do the instincts of a believer send him to Christ Jesus. When we get a deep draught of His wonderful words they—like Jonathan's honey-comb found in the woods—"enlighten our eyes." When we open our hearts to the tides of His love, selfishness is swept out. When we swallow His precious promises, they act on us, as Tyndall says, that the canteen of fresh Swiss milk acted on him before he made the ascent of the "Weisshorn" peak—it lubricated his joints and put new strength into his muscles for the arduous climb. We should have dried up and died out long, long ago, if Jesus Christ had not kept his stream of grace running in the deep secret places of the soul.

Water is the simplest of all elements and drinking is the simplest of all processes. Even the dumb brutes on yonder hillside understand where and how to slake their thirst. With equal simplicity doth faith draw in Christ's living words, and living joy and living power. No infidel can answer this argument—that Jesus Christ is a perfectly satisfying Saviour. His words are always true. His comforts go to the right spot and soothe the heart-aches. His love subdues and shames away my selfishness. His cleansing grace is my only purity, and His life in me is my only hope of an endless life in heaven.

Fountain of grace rich, full and free,

What need I that is not in Thee?

Full pardon—strength for every day,

And peace which none can take away.

OUR OWN.

(MARGARET E. SANGSTER.)

If I had known in the morning
How wearily all the day
The word unkind
Would trouble my mind
Said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex "our own"
With look and tone
We may never take back again.

For though in the quiet evening
You may give me the kiss of peace
Yet well it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
Who never come home at night!
And hearts have broken
For harsh words spoken
That sorrow can ne'er set right.

We have careful thought for the stranger,
And smiles for the sometime guest,
But for "our own"
The bitter tone,
Though we love "our own" the best.
Ah! lip with the cur-e impatient,
Ah! brow with that look of scor
'Twere a cruel fate,
Were the night too late
To undo the work of the morn

BIBLE PROMISES.

WHICH should we consider most constantly,
the promises of the Bible or its warnings?
Why?

What is a good way of marking your Bible so
as to bring out the promises?

What blessings are especially mentioned in
Bible promises?

What book of the Bible is fullest of promises?
What Bible promise is most helpful to you,
and why?

How may one become familiar with Bible
promises?

How large a part of Christ's teaching is occu-
pied with promises?

When are promises most needed, and how can
we have them ready for use when needed?

How can you recommend the promises of the
Bible to those who do not believe in them?

What has convinced you of the truth of some
particular promise?

What is effectively to "claim a promise"?—
Idem Rule.

REST.

Rest is an important factor in the success or
usefulness of every working life. It is a wrench
sometimes to tear one's self away from congenial
occupation, but it pays—from every point of
view it pays. We come back invigorated and
refreshed, bringing new thoughts and new in-
spirations with us, which bless others as well as
ourselves. And because of that, it is our duty
to take a rest. Whether it be in the city or by
the sea, or among the everlasting hills, it will
give us new and sweet views of life, and will,
also, if we allow ourselves to be gently led, bring
us nearer to the kingdom of heaven.—*Sel.*

Truth is sure to overcome.

SEEKING AFTER GOD.

ONE day in her lesson a young Japanese came
to the word "Creator," but did not know
its meaning. Turning to the dictionary, she
read: "Creator, one who creates"; but was still
in the dark. She turned up a larger dictionary,
and read: "Creator, one who creates, a name
given to God, who made all things." A startling
thought to her, for she had never heard of such
a God; and it filled her mind by night and by
day. She looked at the stars and said, "That
God must have made all these stars." The sun,
and even the trees, suggested the thought, "God
made them." She went to the temple and looked
at the image of Buddha, and said to herself, "It
was not you, Buddha, for I never heard you
made anything."

When she went to Tokio, an old woman in the
same house said to her: "Tasshee, I am going to
a meeting; come with me."

"What meeting?"

"A meeting to hear about God."

"Oh, no," said Tasshee; "I do not want any of
your Gods. I have a God of my own, if I only
knew where he is."

Tasshee, however, went to the meeting. The
missionary opened the Bible and read: "In the
beginning God created the heavens and the
earth." Tasshee was startled. "Why," she
said, "this is the God I am looking for," and she
became so agitated that she could hardly keep
her seat, so eager was she to put the question,
"Where is he?"

When the meeting was over, she rushed to the
missionary and said: "Tell me, where is this
God that made the heavens and the earth?" Her
desire was met by proper instruction. She came
to the next meeting and heard: "God so loved
the world that he gave his only begotten Son,
that whosoever believeth in him should not
perish, but have everlasting life."

Here again Tasshee was startled. A God of
love! Her gods were gods of hate, of revenge,
of anger. This God gave his Son. All the gods
she had ever heard of never gave anything; the
people had to give them offerings.

This thirsting soul received the water of life.
Tasshee is now a Christian teacher dispensing
the water of life to others, telling them of a God
who spared not his own Son, but gave him up
for us all.—*Ch., at Home and Abroad.*

ONE BOOK AT A TIME.

Besides the general consecutive reading of the
Bible in course, it is very important to take up
for closer examination one book at a time.
Select an Epistle, for example, and become fam-
iliar with the person who wrote it, the people
addressed, the principal topic, the general scope,
the outline of the argument; then search it for
nuggets of truth, for practical counsels, for
motto verses; then examine its relations to other
parts of Scripture by way of parallel passages;
then see what its teachings are with refer-
ence to God, and Jesus Christ, and the way of sal-
vation, what could be learned from it on these
and other fundamental topics if it was the only
source of information; then notice what special
difficulties in it there are, what places hard to
understand, and make a point of reaching some
conclusion as to the best meanings. In these
and other ways go through the book again and
again and again. Do not begrudge time. Get
saturated with it. Be an authority on it. Feel
that you have mastered it, so far as your
resources will permit. Then take up another
book. In this way can the whole volume be
made to yield up its treasures.—*Sel.*

CHRIST WAS NEARER THAN THE PAIN.

Three Hebrew youths in furnace ho
Walked scatheless in the flame ;
The Son of Man their danger saw,
And to their rescue came.
The seven-times heated fires were vain.
For Christ was nearer than the pain.

The stones were falling thick around
The martyr Stephen's head ;
But Jesus "standing" by he saw
Late risen from the dead.
The sight to him was priceless gain,
For Christ was nearer than the pain.

Two martyrs, burning at the stake,
Shrank not, but bade "Good cheer,
We've lit a flame that goes not out,
And Christ is with us here."
And then their hearts were stout again,
For Christ was nearer than the pain.

A hero, late, in Southern seas,
By dangers thick beset,
Saw Christ again in opened heaven
As his Protector set.
All fear and danger then were vain,
For Christ was nearer than the pain.

Another, wounded, at death's door,
Could look to heaven alone ;
But there, to his delighted gaze,
Was Jesus on the throne.
Now grief is joy, his loss is gain,
For Christ is nearer than the pain.

And in this world of chance and change,
Of grief and suffering keen,
May we a present Saviour view,
As He has oft been seen !
Thus, more than conquerors again,
When Christ is nearer than the pain.

—Sel.

WISE WORDS TO PARENTS.

BE courteous to your children. A kind manner and gentle tone usually have the desired effect, however obdurate the case, and children are born imitators. As in water "face answereth face," so the reflection of our own lives in those of our children. Make home the most attractive place in the world to them, give them space to play, even if carpets and furniture suffer a little. Certainly order and cleanliness should be a law in every household, but take heed lest your children fear a stain upon clothes or carpet more than one upon their conscience.

Keep near to your children. Do not let them grow away from you. Keep them close in your confidence and affection, so they will confide in and not be afraid of you. I know a lad who takes pleasure in giving his mother an account of his doings during the day, whether they be pleasant or otherwise. She laughs with him if they are funny, and gently chides where he is wrong, but in a way that does not make him afraid of her. He will not relate a single instance to his father, because before the story is half through he will begin to scold him for doing so and so. It is plainly seen which can have the most influence with him.

Give your commands in the form of requests whenever it is possible. When a commanding tone seems to be necessary, speak without betraying any excitement, in a low voice, but decidedly, and use as few words as possible.—Sel.

The promise is to you and your children.

LITTLE HEARTS AND BIG TROUBLES.

LITTLE hearts have little troubles which seem quite big to them. One hot day a man was walking up a steep hill very slowly, for upon his back was a large sack full of coals. He had trudged along more than two miles to carry this from the pit where the miners work to the village where was his cottage home. By his side was a little girl about eight years old, and she had got half a dozen small pieces of coal in a basket. They were not much to look at, but quite as much as she could manage with her little arms.

Presently a sound of wheels was heard, and a kind farmer stopped his cart when he came up to them.

"Would you like a lift on the way, my man?"
"Thank ye, sir, I should very much, for I'm fairly tired with this burden, but put the little un' in first, she wants a rest as much as I do."

So the lassie was lifted in, and her basket laid at the bottom of the cart, and when her father had also taken his seat with his sack deposited beside it, there was a grateful smile on their faces as with a crack of the whip the farmer drove away. He was bearing both burdens, and had given as much rest and joy to the child as to the man.

So when you are weary and heavy-laden with some little trouble, perhaps about your games or your home-lessons, or the unkindness of other boys and girls, remember that Jesus, your loving Saviour, says to you: "Let not your heart be troubled." And it is so nice to think that Jesus not only sympathizes with us, but can surely help us. His heart is full of love, and He looks upon us crying in our own troubles, and at the same moment His gracious hand is outstretched towards us to life the burden off our hearts.

A little boy was crying in bed one night, and his mother came softly up to the room, and asked him what was the matter. Three things troubled him, and he told her what they were in the midst of his weeping.

First, he did not like the dark. His mother told him it was not really dark, for the light from the moon was streaming through the window, and, besides this, she quietly told him there was nothing to be afraid of in the dark.

Then he said he did not like being alone.

"You are not alone, darling, for Jesus is with you; and, although mamma has gone downstairs, you must always feel that the Saviour is with you."

Then he told her that he had been unkind to another little boy at school, and this was really the load upon his heart. Of course, the remedy for this was soon found; he knelt up in bed, nestling his face in his mother's breast, and asked Jesus to forgive him, and make him happy again. As he lifted his head once more, his mother saw in the moonlight the old smile upon his face, and kissing her "good night" he soon fell asleep.

So you see that our sorrows are often caused by our sins. Then it is that the Holy Spirit speaks in our hearts, stirring us to repent, and giving us no rest till we find it at the feet of Jesus. How many boys and girls are in trouble because they have given way to a hasty temper. Something did not quite please them, a trifle sufficed to ruffle their spirits, and Satan, who is always ready to tempt and over throw us, made them burst into angry words and sulky looks. After that trouble comes, punishment and tears.

In such a case, Jesus, our blessed Saviour, can best comfort you. Take the trouble to him, tell Him how sorry you are, and ask that by His grace you may never offend like that again.

CHILDREN AND CHURCH GOING.

LAST Sabbath I preached in two of the Churches at Saratoga, and although the congregations were both large for the season, yet it troubled me to see so few boys and girls present. My "ministry-at-large" affords me an opportunity to observe the congregations in many places, and the same fact is painfully observable almost everywhere—that the *children do not go to church* as much as in former times. The Roman Catholics are wiser in this respect than we Protestants. I fear that there is an increasing tendency to regard the Sunday school as "the children's church," and to leave to that important agency the whole religious instruction of the young. A most egregious and terrible mistake; and one which, if allowed to prevail, would be fatal to evangelical religion. The best Sabbath school ever organized, and the best conducted, is no substitute for the worship of God's house. Christian parents have no more right to leave their children at home on Sunday than they have to stay away themselves.

Ministers ought to make more of their preaching both intelligible, interesting and attractive to the children; and it is very rarely that a sermon should be delivered that is not within the comprehension of an average child of ten years old. Christian parents, *where are your boys and girls while you are worshipping in the sanctuary?* In too many cases they are not in your pews; and surely you cannot hope that they will become the converted members of a church to which they are allowed to be almost entire strangers.

I am a thorough believer in the Sabbath school in its rightful place and domain of Christian culture. Its efficiency would be immensely increased if parents would take more interest in the preparation of the lessons, and see to it that their children study God's Word for themselves. Many children seldom look at their lessons, and go to the school expecting to be crammed there by their teachers—as young robins in a nest open their mouths for whatever the old birds may drop into them! Committing God's Word to memory is too much out of fashion in modern Sunday schools. Even a Bible is dispensed with in many cases, and the child is only expected to have a little "lesson leaf." If this custom should become universal all sensible people would grieve and the devil would laugh. These be plain truths for all Christian parents to face; and I do not hesitate to utter them, even at the risk of being charged with having taken an overdose of Saratoga water this morning. I commend to all delinquent parents the above facts; let the prescription be "well shaken before taken."—*Rev. Dr. Cuyler.*

THE OLD FAMILY BIBLE.

EVERY gain is likely to be accompanied by some loss. It is doubtless a gain to have the Word of God in the hand of every child, and to have the Bible in such shape as to be carried with ease wherever we may go.

But the Christian household has suffered a most positive loss in the disappearance of the old Family Bible. The very name sounds strange to our children. The Family Bible was far too large to be carried to church or Sunday school, and it is hardly an overstatement to say that the hard Bible was too small to be read. The beautiful, convenient and portable Oxford Bible is a distinct and positive gain. But where is the Family Bible with all its sacred associations and treasured records of birth and marriage and burial?

For two centuries, at least, it was the household centre, like that golden milestone in the old Roman Forum, from which all distances of the empire were measured. Its very bulk impressed the imagination of the child, and there was rightly no other volume in the house which could compare with it in weight and dimension. Here, too, as he well knew, were the records of his tribe, those tables which prefaced his own birth as the first chapter of "The Gospel according to Matthew" prefaced the manger at Bethlehem. Its lines of godly ancestry were to him as so many cables attached to well-bedded anchors. It was to him a visible sign that he was a child of the covenant. When, in the order of providence, it descended to his care and keeping, its reception was as the bringing of the ark to the house of David.

He will be a benefactor to the home and to the Church who shall reintroduce some form of the Family Bible, whose merits may win its acceptance and use in the Christian household.—*Sel.*

A GREAT CALAMITY.

THE following from the Boston *Daily Traveller*, with the figures slightly modified and the facts unchanged, will apply to Canada as well as the United States. "Friends of the drink traffic tell us that a capital of \$1,200,000,000 is invested in the liquor trades, and that the persons employed in manufacturing and distributing the liquors number millions. Only think what a calamity it would be if all this capital was made to go begging by the suppression of the trade! If this money had to be invested in building houses and railways, and in producing food, clothing and furniture, instead of producing drink, it would be as bad for the nation as it would be for a man who, having been used to spend one-third of his earnings in rum, suddenly took to laying out the money in good food and decent clothes! And these friends ask what would become of the large number employed in connection with the manufacture and sale of intoxicating drinks? But our friends have enumerated only those people for whom drink finds employment up to the moment when it reaches the drinker's stomach. They have forgotten to calculate the policeman, police magistrates, prison wardens and courts of justice that are afterwards employed. What would become of our police magistrates, court and prison officials, if the drink traffic were stopped and there were no murders and brutal assaults? Yea, what would become of the poor policemen?"

Again, most of our paupers are produced by drink. If this manufacture of paupers were stopped, what would become of our overseers of the poor and almshouse commissioners, and what should we do with the thousands of workhouse officers, poor-rate collectors and other persons who have a vested interest in the continuance of paupers? Probably one-half, possibly two-thirds of the lunatics are produced by drink, and would not the lunatic asylum keepers and a host of attendants be entitled to compensation if the production of lunatics was suddenly stopped?

Then there are the doctors, a large percentage of them would be deprived of business if the drink traffic were suppressed. And so with the undertakers, undoubtedly a large number of them would have to give up business, as the disuse of drink would greatly diminish the proportion of deaths.

What a great calamity would prohibition bring upon the country if all these people and \$1,200,000,000 had to be employed in producing food, clothing and houses, instead of intoxicating liquors!

Sabbath School Lessons.

THE FIRST CHRISTIAN MISSIONARIES.

Nov. 13. Between A. D. 45-48.
Lesson, Acts 13: 1-13. Golden Text, Luke 24, 47.
Memory vs. 2-4. Catechism Q., 103.

The Church at Antioch stands forever pre eminent as the source of the name CHRISTIAN. It was also the source, in a sense, of Christian missions. The disciples had been previous to this scattered by persecution, and had gone abroad preaching, but from Antioch goes forth for the first time a missionary band ordained and designated to foreign mission work. All our missionary ordinations and designations trace their origin to Antioch. How little they thought at that first ordination that eighteen centuries would pass away and the work be still in its infancy.

I. The Church sending missionaries, vs. 1-3.

II. The missionaries at work, vs. 4-13.

I. Vs. 1-3. *The Church*—The Church at Antioch was now about nine years o.d. *Prophets and teachers*—In a general way it may be said that the teaching of the prophets would be in some measure what they received direct from God, that of the teachers would be what they had learned from men. *Barnabas*—See Acts XI. *Niger*—Literally black. As we would say, Simon Black. *Foster brother*—Either nursed by the same woman or educated with him. This Herod beheaded John the Baptist. What a contrast between the two that were reared under the same influences. *Fasted*—Their Church was in a warm, earnest, lively condition; fit state for the Spirit's reception and for missionary work. *Holy Ghost said*—In different ways the Spirit reveals His will and moves Churches to select men and send them to the heathen. *Fasted and prayed*—They were so earnest in prayer that bodily needs were in a measure unfelt. No wonder the mission was successful with such praying behind it. The same kind of prayer ever gives similar results. *Sent them away*—What a blessed send-off.

II. Vs. 4-13. *To Seleucia*—The seaport of Antioch. *Cyprus*—Some 80 to 100 miles from Seleucia. Cyprus was the native place of Barnabas; there were many Jews and synagogues to preach in. *Salamis*—The Greek capital on the eastern end of Cyprus. *Synagogues*—Here they had preaching places, with congregations that were looking for a Messiah. *John*—John Mark, writer of Gospel according to Mark. *Minister*—Attendant or helper. A good training for John Mark and helpful to Paul and Barnabas.

Paphos—At the west of Cyprus, 100 miles from Salamis. *Sorcerer*—Magician, who claimed to influence as well as foretell, the future. *Will-stood*—He felt that if the deputy accepted the Gospel his influence was gone. *Fastened his eyes*—Those weak eyes (Gal. iv.: 14, 15) and that diminutive body, were not awe inspiring, but filled with the Spirit it was a piercing look. What will the look of Christ be to the guilty soul? *Blind*—Perhaps Paul hoped that as in his own case the blindness might be followed by conversion.

John departed—He had gone with them through Cyprus, but now as they turned north to traverse Asia Minor, his courage failed him.

1. Manaen—Herod. What opposite results from the same family training.

2. An earnest praying Church is sure to be a missionary Church.

4. If we would have our missionaries successful we must pray for them.

PAUL'S FIRST MISSIONARY SERMON.

Nov. 20.

A. D. 46.

Lesson, Acts 13: 26-43. Golden Text, Acts 13: 26.
Memory vs. 38, Catechism Q., 104.

Paul, aged 44, has been a Christian for about nine years. He and Barnabas are on the missionary journey to which they were sent forth in last lesson. They set out from Antioch in Syria, sailed west to Cyprus, traversed nearly its whole length for over a hundred miles, sailed north to Asia Minor, and in the present lesson have reached Antioch in Pisidia. Entering the Synagogue, and being stranger Jews, they are asked, as was customary, to speak. The sermon which followed, not the first one, but the first recorded, of all Paul's journeys, is the lesson. Paul here places himself beside them as a Jew, with the same faith and hope in God as they have, and then seeks to lift them to the higher level to which he has attained, of faith in Jesus of Nazareth. Here, as in his famous address on Mars Hill, he conciliates his audience and seeks to carry them along with him. He appeals to the hopes, dear alike to them and him and every Jew.

I. The story of Christ crucified, vs. 26-31.

II. Christ the Messiah of Prophecy, vs. 32-37.

III. Through Him is forgiveness, vs. 38-43.

I. Vs. 26-31. *Stock of Abraham*—Jews. *Who-soever*—Gentile converts to the Jewish faith. *At Jerusalem*—The priests and rulers. *Every Sabbath*—Though hearing the prophets regularly they rejected the Christ of whom these prophets spoke. *All that is written*—He keeps steadily before them how Christ fulfilled prophecy.

II. Vs. 32-37. *Glad tidings*—The gladdest the world ever heard; tidings that all the world longs for; how to be at peace with God. But the special point of gladness here mentioned is that the promises made long ago are now fulfilled to us. Then he quotes from the Psalms, prophecies which have been fulfilled in Christ, showing them how passage after passage, otherwise dark, is fulfilled in Jesus of Nazareth.

III. Vs. 38-43. *Through this man*—What they had long sought, remission of sins, was now offered them. *Every one that believeth*—How wide, every one! How simple, believeth! How full, all things! *Beware*—The blessing of acceptance is great; terrible is the doom of despising it. They looked for splendor in their Messiah king. They might despise the Nazarene, but they did it at their own peril. So we. *Brought*—They rejoiced in the wonderful message, so new, so rich, so wonderful, so great. *Broke up*—Was dismissed. *Continue*—Perseverance is the only Christian grace which cannot be counterfeited.

1. The Gospel message, while spoken plainly, should be spoken in a spirit of conciliation.

2. The gladdest tidings that can be brought to men is not that of honor, promotion, wealth, but remission of sins.

3. Take heed that we read not the Scriptures as did the Jews, and reject Christ when He comes to us.

4. The New Testament is a fulfilment of the Old. Christ fulfils prophecy. Without Christ the Old Testament is fiction, the New Testament false; with Him the Old is the grandest of prophecy, the New its glorious fulfilment.

5. Salvation is free to all, but forced upon none.

6. The danger of despising Christ. Take heed that we despise nothing connected with Him, none of his people, for "he that despiseth you despiseth Me," saith Christ, "and he that despiseth Me despiseth Him that sent Me."

THE APOSTLES TURNING TO THE GEN-

Nov. 27. TILES. A.D. 46.
Lesson, Acts 13 : 44-44 : 7. Golden Text Acts 13 : 47.
Memory vs. 46-48. Catechism Q. 105.

The story of this first missionary journey is a thrilling one. Sent forth from Antioch in Syria with the prayers of the Church, traversing Cyprus from end to end, more than 100 miles, sailing north, landing in Asia Minor and reaching Antioch in Pisidia, preached there in the synagogues to an interested gathering, who asked them to preach again the following Sabbath. Through the week they visited and taught privately. News of the wondrous doctrine spread, some were interested, some curious, some enraged; and so from one motive and another "the next Sabbath almost the whole city was gathered together to hear the word of God." Picture to yourself the scene.

- I. Jewish opposition at Antioch, vs. 44-45.
- II. The Apostles turn to the Gentiles, vs. 46-50.
- III. The same fight at Iconium, vs. 1-5.
- IV. At other cities, vs. 6-7.

I. vs. 44-45. *Next Sabbath*—The second Sabbath they were there. *Whole city*—What a grand opportunity for preaching, like our missionaries at the Chinese fairs, with the exception that the people of Antioch came purposely to hear. *With jealousy*—The following reasons have been given for this jealousy: 1. The popularity of the two strangers which threw the Jews into the background. 2. The teaching seemed to overthrow their teaching. 3. The differences between their own interpretation of Scripture and that of the Apostles. 4. The new doctrine admitted the Gentiles to the same high privileges as the Jews. 5. The fact of so many heathen crowding into and around the synagogue. *Blasphemed*—The blasphemy, would be hard, derisive sayings regarding Jesus of Nazareth as an imposter and malefactor.

II. *Boldly*—The opposition did not daunt them. *Necessary*—It was God's purpose and his command. *Judge yourselves*—Their loss of eternal life was their own fault. So it will be with all who are offered life and reject it. *We turn*—It is an awful thing when the gospel, rejected, turns away from men. *Commanded*—They were not turning away on their own responsibility. *Uttermost*—The gospel is for all ages, all conditions, all classes, all times. *Glad*—What filled the Jews with jealousy made them glad. Heaven's blessings were for them also. *Devout women*—They would represent to these women that religion was in danger and would readily stir them up. *Chief men*—These would rather please their Jewish fellow citizens than two wandering preachers. *Persecution*—The argument of false religions. *Dust*—As commanded, Matt. 10 : 14. Not in anger, but to show that they shook off all responsibility, that it must rest with those who rejected them. *Disciples*—Christians at Antioch. *Holy Ghost*—This is the source of their joy, and makes it deep and lasting. What a contrast to the minds of their persecutors.

III. vs. 1-5. *Iconium*—60 miles from Antioch. Here the same scene was repeated.

1. Those who reject Christ prove themselves unworthy of everlasting life.
2. God never turns from men unless they reject Him. How terrible the guilt and danger of rejecting the gospel.
3. When God's Spirit fills the heart, nothing can take away the peace and joy of that heart.
4. We may expect opposition when trying to spread the gospel.
5. The gospel always triumphs in the end.

WORK AMONG THE GENTILES.

Dec. 4. A.D. 47.
Lesson, Acts 14 : 8-22. Golden Text, Matt. 12 : 21.
Memory vs. Catechism Q. 106.

- I. The lame man healed, vs. 8-10.
- II. The Apostles worshipped, vs. 11-13.
- III. The multitude taught, vs. 14-18.
- IV. The Apostles persecuted, v. 19.
- V. Former fields revisited, vs. 20-21.

I. *Sat*—Probably in the market place where his friends brought him day by day to beg. See Acts iii : 2-8. *Never walked*—Two things would make the miracle notable, (1) he had always been lame, (2) he would be widely known as from childhood a beggar. *Cripple*—From an old word "creep," one who can only creep. *Seeing he had faith*—His glad, eager look would shew to Paul that he had received his message about Christ, and was in a fit state of mind to be used as a sign to the people. "To do this required great faith in Paul, and great faith in the lame man."

II. *Speech of Lycaonia*—Paul had spoken in Greek which was well-known. In their excitement they cry out in their native tongue; as a body of highlanders, who might understand English, would, under strong excitement, use unconsciously the Gaelic. *Gods*—The old heathen idea of the unseen world was fashioned after this world. The gods were but men with greater powers but like passions, and came down from their fabled abodes in Mt. Olympus or elsewhere, and visited men sometimes in human, sometimes in animal shape. *Jupiter*—The king of the gods, probably, because he was larger of stature than Paul. *Mercury*—The messenger or spokesman of the gods. *Oxen*—To sacrifice. *Garlands*—To wreath the sacrifices.

III. *Rent*—In astonishment and disapproval. *Men*—It is human nature to love honor and praise, but the apostles effaced themselves. *Vanities*—We come not to receive such worship as this but to turn you away from all such to the Living God. *All nations*—He chose one nation and left the others to their idols. *Witness*—His goodness to them left them without excuse in worshipping their idols.

IV. v. 19. *Jews*—From both the cities whence the Apostles had recently been driven. How determined to stop their preaching. *Persuaded*—Probably told the multitudes that these men were apostles, that they had been driven from Antioch and Iconium for bad conduct, and that the pretended miracle was some feat of jugglery. *Stoned*—How fickle the mob. As with Christ it was to-day, "Hosanna," to-morrow, "Crucify." See 2 Cor. 11 : 25. Gal. vi : 17. Paul himself had once taken part in the stoning of Stephen. How it would all come back to him now. *Dragged*—To free the city of so hateful a corpse. They did not take the trouble to bury it, but cast it out as refuse.

V. vs. 20-21. *Rose up*—He may have been merely stunned, and now recovered from unconsciousness, but there can be little doubt that the miraculous was in it. *Entered*—What a stir it would make among both friends and enemies. Some would feel that he was indeed a god, or as Herod did to John the Baptist. *Morrow*—So soon. *To Derbe*—Their enemies must have been stricken dumb by their boldness. Back through the different cities to Antioch in Pisidia. *Tribulation*—They could speak from experience. Kingdom of God. That more than compensates for all.

1. Faith necessary to blessing.
2. The crowd cheers apparent success.
3. True humility seeks not power for self.
4. How changeable the world's favor.

Acknowledgments.

Received by Rev. Wm. Reid, D.D., Agent of the Church at Toronto, Office 170 Yonge Street, Post Office Drawer 2607.

ASSEMBLY FUND.

Rec'd to 5th Sept.	\$2,262 98
Sumnerstown	3 00
Danville	1 00
Cashe, Mel.	3 25
Ham, Erskine	8 00
Abingdon	2 28
Cornwall, St John's	12 00
Lucknow	2 00
Inverness	5 00
Forest	4 00
Total	\$303 51

HOME MISSION FUND.

Rec'd to 5th Sept.	\$5983 28
Galt, Knox	50 00
Per Dr. Cochran	25 00
Millbank	15 00
Monkton	4 27
Friend	10 00
Lake Charles	17 25
Friend	50 00
Ayr, Knox	65 50
Whitewood	3 65
Calgary	24 80
Eden Mills	8 00
Woodland M Bank	4 00
Fen Falls and Som'vl.	24 00
Pricville	12 00
Moorstown	4 00
Motherwell	17 00
Avonbank	15 00
Sumnerstown	16 00
Danville	7 00
Matawatchan	5 60
Seaforth, Ist.	42 73
Hintonburg ss	13 45
Dunblane	16 54
Moore, Knox	4 00
Kilworthy	26 10
Nipissing	5 08
Emsdale	2 25
Communion Col	40 85
St Joseph	22 00
Webwood	25 82
Cashe Bay	23 81
Thessalon	16 95
Communion Col.	61 59
J Richards	3 00
Cedar Grove	23 00
Marksdale	5 00
Beltmont	7 25
Embro	84 70
Brussels, mem Mel.	1 50
Leith	2 90
Manchester	3 25
Amos	24 06
Cornwall, St John's	70 00
Consecon and Hillier's	5 04
Quaker Hill ss	1 64
Onslow	5 00
Eardley	5 00
Lucknow	19 00
Lamar	18 00
Friend, Caraque	1 25
Miss Gillies and Mrs H Ewan	150 00
Theford	0 50
Friend, N W	25 00
Kingsbury	3 00
Kingsbury ss.	9 00
Calabogio	9 00
Hibbert	25 00
Total	\$7,168 47

STIPEND AUGMENTATION FUND

Rec'd to 5th Sept.	\$1,167 37
Galt, Knox	15 75
Colquhoun	0 75
Lake Megantic	12 00
Calgary	8 00
Woodland M Band	2 00
Danville	27 00
Seaforth	10 39
Total	\$1,243 26

Cedar Grove	4 00
Embro	26 42
Manchester	3 68
Onslow	2 06
Eardley	1 50
Lucknow	5 00
Eadies	9 16
Total	\$1,305 02

FOREIGN MISSION FUND.

Rec'd to 5th Aug.	\$17,693 22
Galt, Knox	400 00
Kamloops	50 00
Friend, Constance	10 00
Lake Charles	7 03
Friend, Belmore	50 00
Eng Settlement	66 04
Bear Creek	26 40
Bridgton	6 08
J Richards	2 00
Eadies	17 04
Calgary	5 00
Woodland M Band	12 00
Metcalfe	14 92
Danville	2 00
Andrew Kirk	18 00
Seaforth, Ist.	6 56
Grassmore	3 00
Hintonburg ss.	13 00
Spence's Bridge	7 00
Cedar Grove	12 50
Marksdale	3 02
Brussels, mem Mel.	1 50
Leith	5 25
Manchester	3 25
Onslow	5 00
Eardley	5 00
Russell	22 00
Lucknow	19 00
Mont, Crescent	100 00
Hyde Park	7 00
Eadies ss	9 14
Theford	31 95
Per Mrs Jameson	52 22
Hibbert	25 00
Total	\$18,361 00

KNOX COLLEGE FUND.

Seaforth, Ist	\$8 97
Avonton	7 00
Dunwich, Chal.	6 27
Bolton	6 30
Cedar Grove	6 00
Embro	26 90
Moore Line	6 50
Eden Mills	4 50
Londesborough	10 00
Monkton	1 50
Lucknow	2 60
Eadies	3 78
Wroxeter	5 91
Theford	5 10
Total	\$136 79

QUEEN'S COLLEGE FUND.

Rockland	\$3 00
Cumberland	4 00

MONTREAL COLLEGE FUND.

Lucknow	\$1 00
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MANITOWA COLLEGE FUND.

Avonton	\$11 00
Lucknow	2 00
Wroxeter	5 60
Total	\$18 60

WIDOWS & ORPHANS FUND.

Rec'd to 5th Sept.	\$372 48
Galt, Knox	10 00
Greenbank	7 66
Esganville and S Bush	4 00
Danville	1 00
Seaforth, Ist.	7 42
Moore Line	7 00
Lucknow	6 20
Forest	4 00
Total	\$419 74

Ministers' Rates.

Rec'd to 5th Sept.	\$512 72
Rev W Donald	20 00
G Needham	10 00
D A Thompson, 3yrs 24 00	
Total	\$566 72

Rev Dr Kellogg	9 25
A Henderson, 4 yrs	32 00
A H Kippian	8 00
Total	\$615 97

A. & I. MINISTERS FUND.

Contributions,

Rec'd to 5th Sept	\$1,633 12
Galt, Knox ch	10 00
Danville	1 00
Seaforth, Ist.	7 92
Cedar Grove	2 80
Cornwall, St. John's	35 00
Lucknow	6 20
Total	\$1,696 04

Ministers' Rates.

Rec'd to 5th Sept.	\$297 65
Rev W Donald	15 00
J Seivright	3 75
D A Thompson, 3yrs	10 25
C B Pitblado	15 00
A Henderson, 3yrs	11 00
A H Kippian	4 25
Total	\$356 90

JEWISH MISSION.

Woodland Miss Band	\$2 00
Friend, St George	100
Lucknow	500

NEW HEBRIDES.

Brockville SS Assoc	\$20 40
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CHINA INLAND MISSION.

Bush Glen ss	\$12 00
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TEMPERANCE FUND.

Galt, Knox	\$17 35
Limehouse	5 60
Cardinal	2 00
Ott, Erskine	2 00
M Forest	4 00
Springside	5 00
Ruth	2 00
Belleville, St And	10 69
Georgetown, P.E.I.	1 50
Pembroke	4 06
Alice	5 00
Sarnia	3 25
Deseronto	10 00

ST. JOHN'S (Nfld) SUFFERERS

Rebuilding Church.

Crosshill	\$7 50
Limehouse	10 00
Mrs J Heron, Ashburn	10 00
Monkton	5 50
Atwood	14 00
Hibbert	33 19
Cornwall	40 00
Belleville, John st ch.	20 50

General Relief.

Millbank	16 00
Mrs Harbottle, Kirkwall	1 00
Limehouse	5 10
Fergus, St Andrews, Mrs Kennedy's class	2 00
Fergus, Melville (addl.)	2 00
Scott and Uxbridge	17 00
A H (Rainville) some poor widow	3 00
Woodland	6 25
Belleville, John st ch.	7 50

NEEMUCH CHURCH.

St. Mary's Knox ss	\$11 07
Mrs George Grant	5 00
J N Armstrong	0 50
M Johnston	1 00

Received during August by Rev. P. M. Morrison, agent at Halifax; Office, 33 Duke St., P. O. Box 335.

FOREIGN MISSIONS.

Previously ackldgd.	\$264 03
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Rev Dr Morton, for debt	121 66
A I Morton, MA.	60 83
W H Morton	60 84
J. Cow Bay, C. B.	1 00
Buctouche	13 50
Buctouche ss.	2 50
New Richmond, P. Q.	36 00
Beq Wm Miller	20 00
Harvey and Acton	27 56
A B R M, St And	5 00
Lake Ainslie	6 50
Dartmouth ss.	10 00
Hx. Grove ch.	15 00
In mem Mrs G Lawson	50 00
Scotsburn, Eben.	57 00
Scotsburn, Bethel	76 00
Digby	4 73
Bay View	6 27
Nerepis Clar Jer	9 47
Thorburn and Suth R.	28 00
Mr and Mrs A. Beaton	2 60
Hx. Park st s c c e	15 00
John McAskill	4 00
Bessie's F M Box	2 09
Little Harbor	20 31
Whyocoman	21 00
Middle Stowiacke	11 95
Middle Stowiacke ss.	9 70
Lawrencetown	21 00
Dr Hinson	0 84
Sheet Harbor ss.	23 20
Tangier	4 32
Mrs Jas McKean	8 02
C E Monroe	15 00
Rev E Scott, for debt.	100 00
Beq D Starratt, per Rev K McKay	813 28
Total	\$4524 89

HOME MISSIONS.

Previously ackldgd.	\$1279 31
Campbellton	40 00
Rev J P Falconer	10 40
St Stephen w f m soc.	1 75
Beq Wm Miller	20 00
Div Ilfx Bank Co	23 40
Wallace, Knox	7 00
Hx. Grove church	15 00
Thorburn and S River	26 00
Springfield and Stud.	10 00
Mid Stowiacke	11 00
Lawrencetown	10 60
J B Maclean, ret'd.	10 00
Dr. Hinson	1 20
Spry Bay	5 07

AUGMENTATION.

Previously ackldgd.	\$27 35
Gays Riv and Milford	20 08
Gays Riv, Kerr's soc	2 30
Dr Hinson	1 20
Lawrencetown	8 00
Salina	2 50
Total	\$1477 76

COLLEGE FUND.

Previously acknow'd	\$5933 10
Rev Dr Morton, for debt	48 66
Kincairdine	10 00
Buctouche	5 32
St John, St And	120 00
Norton, Val R &c.	8 54
Lockeport	1 50
Pugwash, St Mat, for d't	120 00
J C Calder, taxes	3 90
St And, N B, for debt.	8 81
St George, N B.	8 00
Int Monkton Ch.	285 00
New Dublin, debt.	2 75
Gays Riv and Mil, debt.	50 00
Gore and Ken, debt.	68 50
New Glasgow, debt.	938 60
Chas I Moorash, debt.	100 00
St John, St John's, debt.	13 00
Grand River, CB, debt.	12 00
Riverside, N B, debt.	4 60
Nerepis, Clar & Jer, debt	7 94
Springfield & Stud, debt	15 00
Shediac & Sc Set, debt.	10 00
Dorchester, debt.	4 85
St J and Lit Ridge, debt.	8 00
S Richmond	6 00
Int Wm Rodgers	50 40

Lawrencetown.....	4 00
Lahave, ad'l for debt.....	10 00
Watvrl & Laki, debt.....	18 50
Wallace Plag, ad'l debt.....	64 41
Boularderie, debt.....	15 00
Hfx, Fort Massey, debt.....	140 00
" St Andrews, debt.....	85 00
" Park st, debt.....	25 00
" St John's, debt.....	111 00
" St Matthews, debt.....	52 00
Dartmouth debt.....	47 50
St Peters, CB.....	13 50
Ror Hill, Cape Jo, Kirk, debt.....	10 00
Bathurst, debt.....	25 80
N-w Mills, debt.....	85 00
Chatham, St And, debt.....	34 00
Chatham, St Jhn's, debt.....	8 00
Newcastle, debt.....	5 00
Westville & Mid R, debt.....	14 50
Westville & Mid R, debt.....	14 50
Windor, ad'l debt.....	6 50
Edm, Duncann Ross, debt.....	5 00
Graud Falls, debt.....	2 00
Kinc, Mrs Johnson, debt.....	1 00
Bluck River, debt.....	6 25
Prince, Jhn Young, debt.....	1 00
Waterford, &c, debt.....	8 60
Rev G Shore, debt.....	5 00
Dr Walker debt.....	20 00
Quaddy & M Riv, debt.....	12 75
Int L W Johnston.....	210 00
	\$6811 63

BURBARY FUND.

Previously ackl'd.....	\$165 75
Lawrencetown.....	2 00
	\$167 75

AGED MINISTERS' FUND.

Previously ackl'd.....	\$681 00
Campbellton.....	5 00
Int H C Barnsby.....	37 50
Rev J P Falconer, rate.....	2 05
Int Murdoch Campbell.....	18 10
Rent, Mrs Cummings.....	6 00
Lake Ainslie.....	5 50
Rev H Crawford.....	3 00
St John, St John's.....	2 00
Int H Barnhill.....	24 75
S Richmond.....	3 00
Int C J Kelley.....	45 00
Int Jos Barrill, Jr.....	30 00
Lawrencetown.....	2 00

Dr Hinson.....	1 20
	\$866 06

Received by Rev. Robt. H. Warden, D. D., Dominion Square, Montreal, to Oct. 6th. 1892.

FRENCH EVANGELIZATION.

Already ack'ld.....	\$4,333 49
Hamiota, Eden & Seo.....	7 00
Windor Mills.....	7 00
Lower Windstr.....	7 31
Rock Saugene, Burns.....	4 00
Stafford and Os.....	9 64
Whitewood.....	2 16
Calgary, Knox.....	7 50
Sawyersville.....	4 00
Mooretown, St And.....	2 00
Landad wne, &c.....	8 44
Friend, N Bruno.....	11 40
River Beauette.....	12 67
Dr Marshall, Sr, Jack.....	2 00
Mrs Marshall, Jackson.....	1 00
Middlev and Dar.....	30 00
Sydenham, St Pa ss.....	2 15
Wyevale, Ont.....	7 70
La Riviere, Man.....	12 00
Sidney.....	1 70
Lavant Stat.....	5 39
Friend, Camlachie.....	5 00
Friend, Camlachie.....	11 00
Lacknow ss.....	5 00
Birtle.....	5 00
Beachburg, St A.....	26 50
Friend, E Lanes.....	5 00
Caruquer.....	1 00
Misquo Harbour.....	9 52
Innwood.....	8 00
Onslow.....	3 00
R Anderson, Mont.....	50 10
Ravenswood.....	4 00
Eardly.....	2 00
Laguere.....	6 50
John McAskill, Arich.....	2 00
Forest.....	10 00
G D Ferguson, Fergus.....	270 00
Kingsbury.....	3 00
Gambridge.....	7 92
Per Rev. P. M. Morrison, Hfx.....	
Campbellton.....	30 00
New Richmond.....	18 00
Coldstream.....	7 50

A B R M, St And.....	5 00
St John, St John's.....	12 00
Wallace, Knox.....	11 00
Richmond.....	4 00
Salina.....	6 00
Lawrencetown.....	2 00
Fisher's Grant.....	5 00
W Riv and Green Hill.....	27 30
Spry Bay.....	3 00
Lockeport.....	1 50

Per Rev. Dr. Reid, Toronto.

Galt, Knox.....	50 00
Eadies.....	7 50
Sea Island, Rich ss.....	10 01
Hemall.....	32 00
Enga ville and S Bush.....	5 59
Woodville.....	35 10
Seaforth, Ist.....	11 70
Moore, Knox.....	4 00
Cedar Grove.....	2 00
Leith.....	2 30
Chiselhurst.....	4 00
Cornwall, St John's.....	35 00
Lucknow.....	11 30
	\$5,129 44

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Thorold ss.....	9 00
Glenorris ss.....	12 00
Brulo, Union w m ss.....	25 00
Hestigocho e u n.....	5 00
Langsido ts.....	3 00
M Richmond.....	1 00
Galt, Ki ox ss.....	100 00
Robt Anderson, Mont.....	50 00
Brussels, Mel ss.....	25 05
Oshawa, ss.....	12 50
Dartmouth, St Jas ss.....	25 00
Little Harbor ss.....	25 00
Bolton.....	7 90
Deseronto ss.....	2 85
Colquhoun ss.....	7 00
	\$986 54

COLIGNY COLLEGE.

Already acknowld.....	\$240 76
Danvilo, St And.....	5 00
Birtle.....	4 90
	\$249 76

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Endowment Fund.

Already acknowld ..	\$933 67
Listawal ..	11 50
Borlin ..	45 00
Mrs Fairig, Mont ..	10 00
	\$1,090 17

Ordinary Fund.

Lachute, Henry's ..	\$9 45
Rev W M McKibben ..	5 00
Hemmingford ..	6 50
Onslow ..	1 85
Eardley ..	1 40
Mille Isles & Cote St G ..	5 00
St Louis de Gorgagne ..	0 00
	\$34 20

Library Fund.

Collection at opening	\$27 13
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Fort Massey, Hfx, NS.....	\$5 00
Cobourg Road, Hfx, NS.....	2 00
Kamloops, BC.....	2 00
Katrine, Ont.....	3 00
Sunbury, Ont.....	2 50
Selkirk, Man.....	1 60
	\$16 70

MANITOBA COLLEGE.

Building Fund.

Treasurers: A McDonald and Dr King.....	
Previously reported.....	\$5232 50
F E Weldon & Co, Win, 1st pt.....	50 00
Birtle, Manitoba.....	10 00
Rev Dr King, Win, 2nd pt.....	1000 00
Rev Dr Duval, Win, 2nd pt.....	100 00
Joseph Kilgour, Tor.....	100 00
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