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The Presbyterian Record.

VOL. XVIII.

SEPTEMBER, 1893.

No. 9.

To work again. Midsummer generally shows a falling off in church work. In the country it is the busy time of the year. Early and late through the long days the toilers work, and the nights are all too short for rest; and outside of the Sabbath worship and in some places the weekly prayer meeting, the church machinery goes slow. In the cities, on the other hand, it is with many, the resting season. Some are away from the heat and dust taking a holiday by mountain, stream, or sea. But with the coming of autumn the labor in the country becomes less taxing. The evenings are long, and the various forms of church work are taken up with renewed energy, while the rested city dwellers return and take up, with other work that of the various church organizations.

Perhaps in any line of work except the fight with self and sin a little breathing time is good, but let it be only to get strength, for better, more earnest doing. And do not forget that in the varied schemes of work which our church is carrying on, the expenditure does not cease. Our Home missionaries are busy, for with many of them the summer is the working time in the mission field, while they return to college in winter. In our French work too, the missionaries and colporteurs are toiling on. In the Foreign Field, our brethren and sisters who are there fighting our battles with heathenism are bravely holding the fort. Let the coming autumn and winter see better work than our churches and societies have ever done before, for the field is widening, our hands find more to do.

Gain and Loss. In most of our older Provinces there are two classes of fields of work. First there are the new and growing settlements, where aid is given from the Home Mission Fund for a few years, then from the Augmentation Fund, until the result is a self supporting congregation able in its turn to aid others.

There is another class of field where the element of hope does not enter so largely, but where duty is no less clear, and that is where the reverse process is going on, where strong settlements and congregations are growing

weaker on account of emigration to other places. There are a few such settlements, not many, within the bounds of our church, but where they are, the duty of the strong to help the weak is no less binding than in the growing settlements.

Men and women are cared for in helpless infancy and growing childhood, and also in declining years and helpless age, by those who are stronger, and where such a thing as declining strength comes to a congregation it should receive all sympathy, and encouragement, and if need be, help.

And the fact that a settlement does not seem to be growing in strength or in ability to support ordinances, should be no reason for discouragement on the part of those who give help. Wherever there is weakness, it constitutes a claim upon strength; and affords an opportunity for the development of the self sacrificing and Christlike on the part of the stronger.

On our Inland Seas. One of the largest parishes, under the charge of one man, of which we have heard, extends from Montreal to Hamilton, some 360 miles, and contains some three thousand seamen, including boatmen bargemen, sailors of all kinds on our lakes and canals, between these points. For the last two years this long field has been under the charge of Mr. Potter, an Elder of our Church, who for seventeen years, worked among sailors in Halifax Nova Scotia, and now employed by the Upper Canada Tract Society in the field above mentioned.

In addition to the three thousand sailors there are the families of many of them living on the barges during the whole season of navigation, and having no other means of grace. Mr. Potter's work is almost wholly hand to hand personal dealing, passing from place to place, visiting the ships and barges from one end of his parish to the other.

In addition to this personal work he distributes Bibles and good literature, and in the following way. Ladies prepare bags for holding it, and in a bag is placed a Bible, some illustrated papers and magazines, tracts, &c., all kinds of wholesome as well as religious reading. The bag is hung in the fore-cabin or cabin and there Jack has good reading and a place to keep it. Some 250 bags of reading matter were in this way distributed last year.

In many homes there are illustrated magazines, monthly and weekly, such as the *Graphic*, *London Illustrated*, *Harper's*, *Scribner's*, &c., which, once read, are thrown aside, but which would be of great service for this work. If any one has any such that they would be willing to give for the benefit of these sailor lads, let them send a card to that effect to Mr. Potter, U. C.

Tract Society, Toronto, and means will be taken to get them.

It is a work at our doors, among our own young men, a work of pressing necessity, and bearing good fruit.

Many most interesting stories Mr. Potter has to tell of the way in which the truth takes hold when pressed earnestly home. Of these 3000 seamen, 500 are French Canadians, and from none does he get a warmer welcome.

Drifting Romeward. Archdeacon Farrar, in an address delivered recently before the National Protestant Church Union, gave as a warning, some figures which are almost startling, as showing the Romeward drift in the Church of England. He said:—

"I want, if you will allow me, to illustrate this extraordinary rapidity of Romeward development. I take it there are 7,000 of the clergy who are avowed supporters of the Romeward movement; that 4,000 of them are members of the Church Union, who are pledged to support vestments, lights, wafer bread, the eastward position and the mixed chalice. In 1882 there were 2,581 Ritualistic churches; in 1892 there were 5,042. In 1882 there were 336 only, in which what may be called 'Eucharistic vestments' were used, and now there are 1,029. There were then only nine churches in which incense was illegally used, there are now 177. Then there were 581 which had altar lights, and now the number is 2,048. That has been the development in ten years."

He also said: "When we consider what has taken place within the last ten years, if the Evangelical party is afraid openly to take their part in this struggle, they will have none but themselves to thank, if ten years after this they find themselves members of a church which has alienated the great heart of the English people and which is to all intents and purposes, Romanist."

The Opium Traffic. The British House of Commons has taken what almost seems to be a retrograde step with regard to the opium traffic with China. Two years ago the Parliament passed a resolution declaring the traffic "morally indefensible."

On the 30th of June last, the question came up again with the following result, praying Her Majesty to appoint a Royal Commission to report as to:

"1. Whether the growth of the poppy and manufacture and sale of opium in British India should be prohibited except for medical purposes, and whether such prohibition could be extended to the Native States:

"2. The nature of the existing arrangements with the Native States in respect of the transit of opium through British territory, and on what terms, if any, these arrangements could be with justice terminated:

"3. The effect on the finances of India of the prohibition of the sale and export of opium, taking into consideration (a) the amount of compensation payable; (b) the cost of the necessary preventive measures; (c) the loss of revenue:

"4. Whether any change short of total prohibition should be made in the system at present followed for regulating and restricting the opium traffic and for raising a revenue therefrom:

"5. The consumption of opium by the different races and in the different districts of India, and the effect of such consumption on the moral and physical condition of the people:

"6. The disposition of the people of India in regard to (a) the use of opium for non-medical purposes; (b) their willingness to bear in whole or in part the cost of prohibitive measures."

The unanimous voice of the whole Christian Church in China with its hundreds of missionaries is unanimous in denouncing the opium traffic as the great curse of China and the great obstacle to missionary work in that land, holding as it does its scores of millions in an awful, and, humanly speaking, hopeless bondage; and yet the voice of Parliament is not nearly so pronounced against it as it was two years ago.

There is, however, this comfort, that great moral questions will not settle until they are lightly settled. God's mills grind sure.

"Sunday Closing." These two words have come to have a very definite meaning in newspaper literature, as referring to the closing of the Chicago Exhibition. What a strange spectacle the majority of the directorate have made of themselves. First, they accepted aid from Congress on the condition that the Fair should be closed on Sabbath. Then after receiving a large amount of the money they deliberately repudiated this condition and opening on Sabbath. Again, finding that Sabbath opening did not pay, that the "working classes" did not wish it, that people did not come in crowds, that they were fighting a losing battle, they decided to close, probably to get the remainder of the money from the government, and then again, they kept open on Sabbath.

Some important practical lessons may be learned from the spectacle:

1. That Sabbath breaking does not pay.
2. That the "working people" do not want the Sabbath turned into a holiday or a working day for their benefit. The cry that it is "for the benefit of the 'working people' is a purely selfish one, got up and kept up, in their own interests, by men whose greed for gain would lead them to grind their fellowmen down to seven days work, in keeping open such places of entertainment on the pretext that other men wish to have it so. If workmen know their own interests they will carefully guard the seventh day, otherwise they will find that life will be for them a ceaseless round of toil; seven days work for six days pay, to satisfy men's greed of gain. If there be

any condition of life where 'labor union' is justifiable it would be especially so in the banding together of workmen of all trades in union against any of them being compelled to labor on Sunday."

The mode. Sabbath keeping city o. our Dominion, Toronto, is in the midst of a "Sabbath" conflict which will be decided ere these lines are read. The Street Railway not content with six days gain, wants seven, and on the plea that the workmen need to get out to the suburbs and parks they are trying to get the right to run. One class of workmen will certainly be affected in all such cases, viz: the employees of the railway. For them life will have no rest. May Toronto honor herself by honoring God's law.

Help for the Colonies. The *Free Church Monthly* gives no uncertain sound with regard to the duties of the Home Churches to send aid to the Colonies, and it does so upon the right ground, not of giving aid to us, but of helping to give the gospel to the inflowing tide of immigration from the old world. It says:—

"The Church of Canada, for example, has what is practically a colonial mission of its own to support. Into its ample territories in the Northwest, and other European nations are pouring in floods of our superfluous population, and the Canadian Church is bravely struggling to supply their spiritual necessities from the first. Have we, as Scotchmen, and Free Churchmen, no direct responsibility in this matter? Are we not bound by every consideration of patriotism, of religion, and of loyalty to a sister Church, to take, if not an adequate share of the burden, at least an appreciable interest in the Canadian solution of the problem? Is it not our duty to offer financial assistance and men, when available, to keep our Scottish Presbyterian emigrants in touch with the gospel, and to prevent them, if possible, from falling away?"

The Home Churches, both in Scotland and Ireland, have aided in this great work in the years past and the need is in no wise growing less. From our older Provinces, from Britain and elsewhere, still they come. If they be not followed with the Gospel new settlements soon lapse. Now is the time for the work, it will not wait.

The Burning Bush. Which has long been used as a symbol by the Presbyterian Church, was first adopted by the Protestant Church of France, and the truthfulness of its legend, *nec tamen consumebatur*, has been illustrated, even amid the fires that there have scourged. In spite of the massacre of St. Bartholomew in 1572, the revocation of the edict of Nantes in 1685, and the "terrible century of persecution" which followed, Protestantism still

lives, and it is said numbers some 650,000 adherents.

In the recent history of French Protestantism occurred an event which reminds one of the secessions and disruption in Scotland. After the revolution, the Protestant Church was not only tolerated but received state support, with which, however, was included state control, and along with this there came, as might be expected in France, a large measure of Rationalism. While some 350 out of the 600 pastors of the National Reformed Church are said to be Evangelical, yet there was and still is much to thwart and hinder the efforts of earnest, faithful men, and in 1840, a number of pastors separated themselves from the communion of the National Church and formed the Free Church of France. This Church is Evangelical in its doctrine and Presbyterian in its government, and now numbers fifty congregations.

This movement has done great good. Many of the Evangelical pastors of the National Church are in fullest sympathy and fraternal fellowship with it, and are feeling the benefits of its warm hearted spiritual life.

Still more recent is the wide spreading work of the McAll Mission noticed in another item, giving another ray of hope to the light that is rising over erring, misguided France.

Death of Dr. McAll. Many of our readers have already heard of the death of Dr. McAll. He was a remarkable man and did a remarkable work. Born in 1821, the son of a Congregational minister in Manchester, England; he was trained as an architect, but afterwards entered the ministry and labored in four different congregations up to 1871.

In August of that year, he and his wife visited Paris, with no thought of staying more than three or four days. It was just after the war and the terrible scenes of the Commune. The good man could not speak French but anxious to do good was distributing tracts in the Belleville district of Paris, one of the worst Communist districts, and was surprised at the willingness with which they were received. One of the workmen said to him in English—"Throughout the whole district, containing tens of thousands of workmen, we have, to a man, done with the priests. We cannot accept an imposed religion. But if any man would come and teach us religion of another kind, a religion of freedom and reality many of us are ready for it." And as he retired he heard some of them saying "Bons Anglais! Bons Anglais!"

Then the thought came to him whether he could not do something for the people. He was a stranger, he knew little French, and was now fifty years of age, well on in years to undertake a new work among people of a strange tongue.

But he could not get rid of the thought, and gave up his charge in England, settled in that district of Paris and devoted himself and his means to the founding of a mission.

He took great care not to arouse the suspicion of the government nor the opposition of the priests. At his meetings, a simple address with the singing of hymns was the chief service, and he soon after established Sabbath Schools.

In all his work he was ably and heartily aided by his wife, and for twenty-one years, 1872-1893, he labored, in season, out of season, and at his death after a very brief illness, in May, 1893, he had forty-three mission halls in and around Paris, eighty-nine in the Provinces of France, and six in Algeria and Tunis.

A Sad Story. In our Foreign Mission columns is the account of Mrs. Mackenzie's death. In the Australian *Presbyterian* comes a sad story by the Rev. Wm. Gunn, missionary of the Free Church of Scotland, on another island, Futuna, of the same scourge there. He says that early in February last a labor vessel from Queensland landed some "return labor" on the island. Among them was one Futunese woman with her half caste child. The latter was suffering from dysentery contracted on the vessel. Soon dysentery of a most malignant type broke out among the natives, and proved so deadly that it was beyond the power of medicine to cure it. Then it entered Dr. Gunn's own family. All took it, two of the children died, but Dr. and Mrs. Gunn and the other two recovered.

"The ravages of the disease among the natives," says Dr. Gunn "were terrible. Throughout the island one hundred and twenty were swept away, or one-fourth of the whole population. In many cases whole families were swept away. Nearly all the children on the island died. The disease was severe too upon young men and women. Few lived beyond a week after taking it. As far as population is concerned Futuna has received its death blow. It will rapidly become less for owing to the high mortality among the young there can only be few in the next generation.

The Futunese were a healthy, good-looking race, and owing to their comparative isolation, tainted with little or none of foreign disease, so that such a disease coming among them spread rapidly with disastrous results. "One of the missionaries remarked at last Synod, that 'ten years of the labor traffic would do for the New Hebrides,' less than one year has done for Futuna."

Slandering Missionaries. The burdens that the missionaries in the New Hebrides have to bear, for love to their fellowmen, are heavy enough and one would think that the record of faithful work, martyr life and death, and triumph won, would at least insure the respect and sympathy even of the opponents of Christianity.

But the devil and bad men knows no sympathy nor has he any appreciation of self-denial.

The missionaries strongly oppose the "labor traffic," which is really a kind of slavery, labor vessels coming from Queensland and enticing, kidnapping, &c., the young and strong of the islanders to work on the Queensland plantations. This is depleting the population of the islands, and greatly hindering their work, and the missionaries are trying very earnestly to get the government of Queensland to stop it. And now come charges, even in an British official blue book of the missionaries selling strong drink and firearms to the natives. A lie so gross carries its contradiction on its face, but in one way it adds to the trials of the missionaries and should call forth our sympathy. There is perhaps no one class so universally praised, but even the missionaries are in no danger of the—"Woe unto you when all men speak well of you." And after all it is but a fulfilment of the words of Christ, if they have called the Master of the house Beelzebub, how much more them of his household.

Sabbath Observance. There are two grounds for Sabbath observance, a higher and a lower. The higher is God's command, "Remember the Sabbath day to keep it holy." This command is given a very prominent place, not in the ceremonial but in the moral law, among the statutes relating to idolatry, profanity, murder, theft, falsehood, &c., and is of permanent obligation as much as is any of them, and wherever men acknowledge this higher law, they are bound by it to keep the Sabbath.

There is a lower law, viz., man's necessity. Universal experience proves that one day of rest in seven is necessary to physical and mental well being; that where men toil constantly seven days in the week, body and mind prematurely break down, and law makers are bound by their duty of protecting the weak, to make the Sabbath a legal day of rest that those who otherwise cannot help themselves may not be compelled by greed to work the seven days. If cessation from work were left to choice, and were not made compulsory by law, many employers of labor would compel their employees to work or leave, and soon the great body of them would have no option but to toil on until crushed into an early grave.

The one difference between civilized and savage peoples is that in the former, by common consent called law, the nation protects the weak against the strong, giving every man equal rights, while in the latter might makes right, every man is a law unto himself. The strong have their own way and the weak suffer. It is therefore manifest that in proportion as any country advances from savagery, in that proportion the principle of protecting the weak reaches into every line of life, and no civilization is worthy the name that does not by statute, protect the people who are dependent upon their daily labor from the greed of any employer or corporation who may wish for Sabbath work, by compelling a weekly day of rest along every line in which labor can be avoided.

Might not a third reason be added, viz., self preservation. Eternal toil tends to brutalize and degrade, and thus renders more unsafe the social fabric, and in self interest, Society by law should compel the Sabbath rest.

Our Home Work

NOTES FROM FRENCH MISSIONARIES.

FOR THE MONTH OF JUNE.

Louis Sonnenfaut. Laboring in a district of Mont-real, writes, "during the month I read part of the Gospel in eighty families, and had prayer in twenty eight of them. It is a work of patience and time, because it is sometimes long before they see the truth. I brought to our church this month, two Roman Catholics who never came before.

One of our new families, named Taissent, lost a child by death last week. I passed half a day and a night to comfort them, in speaking, reading, and praying with them; and at the same time it did good to some Roman Catholics who came there, and I did not miss the occasion to speak and read to them as well as praying for them. I will show you how our new convert families are tempted by their Roman Catholic neighbors. One came to this house when I was away for my supper, and she said to Mrs. Taissent, "Let us pray on my beads while your husband and others are not here," but Mrs. Taissent answered her,—“No madam, I never will pray any more on your beads, and never conceal anything that I do from my husband.”

Mr. Vernier. Writes from Anger, his field of labor, "I have kept away from old Protestant families during the month and have visited forty nine Roman Catholic families. With some of them I have spent two days, with others a shorter time. Nearly every time I am well received and have to spend much of the night reading and singing. It is really wonderful. I say, ignore the errors of the Church of Rome when you first meet with the people, preach Christ, at once you draw attention, and after a few hours they begin to say, "but what of purgatory, what of confession," and then it is time to deal with these things. God is blessing us. The only trouble is that man and horse are sometimes at the very end of strength."

Mr. J. P. Bruneau. Whose field is in the City of Quebec, says:—"The work for June in Quebec Mission has been somewhat satisfactory to me. A Roman Catholic has decided to join the Church at the next communion day, and of course to abandon Romanism. The family also that began to attend services last month will remain permanently, therefore being six faithful members it will be quite an addition to the church. Moreover two other families this month have begun also to attend our meetings, and I hope they will decide to come for good soon, but how soon I do not know. The work is certainly

hard, but with the grace of God we shall be able to face all the difficulties, and even be conquerors. Oh may God be our help. And we humbly ask to be remembered by you at the throne of God. Our meetings have been better this month than last, although several of our usual attendants have been away at their summer vacation. We have had several Roman Catholics to our services, from one to seven at each service, which is somewhat encouraging for the future of our work, which is rather God's work

Mr J. E. Meneman. Is working at Wauaubshene, and of his work for June he says:—"During last month there was quite an excitement raised in Wauaubshene, about some Scripture questions which I circulated in the village. Many Roman Catholics gathered and spoke of mobbing me. They caught hold of Mr. Paquette, where I board, who is a Roman Catholic, and fought him so that the blood was all over his face, but they could not get him to chase me. On the 20th of June Mr. Paquette fell sick. Being in danger he thought his duty to send to the priest for him to come, so he came. When the priest saw his opportunity to use his influence he said to Paquette, 'If you do not send that man away, I will not give you the rites of the Church,' that is, the last sacraments. These words were the means of showing the light to that man, and of his conversion. I thank God that one more soul has come to Christ, and many more are on the way of salvation in this same village.

From the 20th to the 25th I had to remain near the bedside of Mr. Paquette. Every Roman Catholic had forsaken him. Even his own wife had done so. He is better, now thank God, and confesses the name of the Lord publicly. On the 28th I sent his objururation to the priest, who cursed both the family and the house. I hope to be able to hold public meetings soon, for there are many indifferent persons who go neither to the Catholic nor Protestant Church.

Mr. E.H. Brandt. Writes from Cacouna, "As the Italian proverb says 'our work is going on slowly but firmly.' I am very much encouraged in my mission field, though the priest undertakes a true war against me. Almost every evening we gather together in a house to pray, to sing. Very often the neighbors come in to hear us. Last week I made three regular meetings, preaching the pure gospel without controversy. They were delighted and I hope they will come again. When I preach it is always the gospel—"Bonne Nouvelle" and the controversy comes in the conversation.

The priest of St Ensebe makes much noise. Like a merchant of slaves he bought his people, he paid the proprietor of the school and told him to put out Mr. Abram. The school is going on still. I wrote several times to Mr. Abram to take ground and not to leave the place.

At Kamouraska the place is dead for now. A merchant of apple trees passed by lately and bought all the Bibles and New Testaments. He was sent by the clergy of Quebec."

Sept '93

Mr. Stanislas Tzeiger. Whose field is Lorette, writes of his work, "For some time I have been doing a good deal in the way of explaining the Scriptures. But last Sunday the priest got up in the pulpit and forbade the people to accept any gospels from Protestants. That did nothing at all for on the Monday evening many came to me to ask me to go and spend the evening with them. I am well received wherever I go and many people come to my house especially in the evenings. All around my house I have large placards covered with verses from the New Testament. As soon as I begin to play and sing the people come to listen and at the same time they read the passages from the Scriptures. The *curé* is doing all possible to oppose their coming, but he cannot succeed.

Mr. Charbonnel. In reporting from Sherbrooke for May writes:—There has not been a month in my life as missionary, better employed than this month of May. During the month I have baptized the child, the first child, of Mr. — of La Patrie. He has come to the services in that place, but never made any open profession of Protestantism and I was afraid that the neighbors might induce him to have the child baptized by the priest. I am not living at La Patrie, the priest is. But he stood his ground and waited for me for a month, and I baptized the child on the 8th day of May, at his house. It means that himself, his wife, his mother in law, have by that act separated themselves from Popery. I thank our Heavenly Father that He has given such results in that field."

Chambly Canton. "On the 19th of March I began to have a Sunday School for the French children," writes the missionary there, and I had five children, Roman Catholic, for the first time, and the second Sunday I had seven. On the same Sunday, I opened to worship God, an evening meeting, and had nine persons, three Protestants and six Roman Catholics. For half an hour before the meeting, I prayed to God to bless specially this first worship service. After having prayed I thought into myself, if only two, or only one, comes, I will thank God very much, but when I saw NINE, and six of them Roman Catholics, my heart was overflowing with joy.

Thank God Take Courage. Thus, little by little, slowly moves on. There is about it this ground for gratitude and encouragement, that in every station where work is carried on there is progress. The circle of light and truth is gradually widening. The morning light is breaking of a better day for our French Canadian fellow-citizens.

The Western Missionary.

THE PROGRESS OF MANITOBA.

LIBERTY gained to build its own railways in 1890.

Free public schools adopted in 1890.
The banner province of Christian Endeavor in 1892.

Temperance plebiscite carried by a large majority in 1892.

The Banner Province, according to the Dominion census, for intelligence of population, 1893.

These are notable features of excellence in the history of the Prairie Province, and in the light of such a record of intelligence, capacity and progress, I wish to allude to the treatment of the Province in regard to its public schools. This is not a matter of party politics, and if any one wishes to make it so we strenuously object.

Manitoba in 1890 passed a Public School Act quite within the competency of the constitution. Her leaders declared it to be so at the time of its passing and the decision of the Privy Council since has shown they were correct.

What were the reasons for the passing of that act? The situation was peculiar, was somewhat discouraging. The Roman Catholics claimed to have a right to separate schools. Plainly, according to the Manitoba Act, whatever rights the Roman Catholics were found to have, the Episcopalians and Presbyterians had the same. These three bodies make up about 60 per cent of the population of the Province. The Episcopalian Bishop had declared himself in favor of Church Schools. The Lutherans had applied for liberty to teach their children for confirmation in the existing schools. There are some 8 or 10,000 of these in Manitoba. The Mennonites—a sect of Germans—are most strongly inclined to their denominational schools and are intensely exclusive. There are some 15,000 of these in the province.

The prospect was clearly in favor of the Methodists and Baptists, as smaller bodies, not 30 per cent of the people, being left alone to support the public schools, should the several denominations mentioned combine to insist on their legal prerogatives. Patriotic men and leading Educationists saw the threatening danger and as early as 1877 pointed it out. From time to time since it was mooted, and at last in 1890, by an effort which took a vast amount of nerve and skill, the Public School Act of that year was passed. The Roman Catholics were only one of the parties immediately concerned. During the campaign, both before and since the passing of the Act, no word of rancour or bitterness was spoken against Roman Catholic or Mennonite. It was a broader question. It was the existence of public schools at all. It was: Shall the

resources of the province be frittered away on four or five different sets of denominational schools, with 25 per cent of the people of the smaller bodies unable to get education at all? The energy, good sense, and patriotism of the people of the province settled it against all the sectaries.

And now what do we see? One party in Quebec, and another in Ottawa discussing what they are to do with the Manitoba School question. What have the people of Montreal or Ottawa to do with what Manitoba does, so long as it is within the Constitution? Remedial bodies of Zouaves from French Canada, or so-called remedial laws—*ultra vires*—and insulting to Manitoba will be impotent. Why should the country be disturbed by political busybodies discussing what is purely a Northwestern affair? Manitoba is not disturbed in the matter. Her stand is taken. Whatever is done by others, she cannot go back; and she will not allow high handed or officious interference in her school affairs, which are by the constitution secured to her.

The agitation has had one good effect in Manitoba. It has worked the importance of the education question into the public mind in the remotest corners of the Province. The next ten years of educational life in Manitoba will be the most vigorous and formative that the prairie province or for that matter any province of the Dominion has seen.

Morris Church. The town of Morris, 40 miles from Winnipeg, has had a number of disasters. A heavy railway bonus crushed it and it has been for years a bankrupt municipality, unable to tax even for a public school. It has suffered from floods and other causes, and the Presbyterian congregation has had a hard struggle. It has now become a railway-junctional point, and all the houses in the town are in demand. Rev. Alfred Fowler B.A., a graduate of Victoria University, was appointed in 1892 in charge of the struggling handful. Seeing what was needed, he proposed to seek assistance in church building from friends in the East, and was granted permission by Winnipeg Presbytery to make the effort. He was successful. In May the contract for the Church was let, and on the 23rd of July a beautiful new Church, costing, furnished, \$2000, but really, on account of the exceptional rates obtained for material and labor by Mr. Fowler, worth one half more, was opened. The building will be of great service to the congregation, which is busily engaged in paying for a manse, which was a necessity in their circumstances. Rev. Dr. Bryce opened the Church, preaching earnest discourses both forenoon and afternoon: and Sabbath and Monday evening gatherings contributed nearly \$100 to the building fund. Some eighteen congregations have promised, but not yet forwarded, contributions to this building. When they do so, which they are urged to do, it is hoped to have the building entirely free of debt.

The Summer Session. Ends on the 31st of August. It has been a great success. Winnipeg had had a generous supply of Eastern Theological Professors whose services in the new departure have been highly appreciated.

From the Far West. On the Gulf of Georgia. Our cause in this place is progressing. Three years ago there was no organization, and now we have two new churches in which service is held once every Sabbath, and two stations which are supplied fortnightly. Our church in the east end of the municipality is capable of seating about one hundred.

The other church is in Ladners, a village near the mouth of the Fraser river. This church was recently opened by the Rev. Thomas Sculer, Moderator of B. C. Synod, who preached to the largest congregations ever assembled in this place, and the collections were \$121.00.

Swan Lake. In Rock Lake Presbytery, in Southern Manitoba, the Swan Lake district has been settled for a number of years. It has contended with local drawbacks, and the progress has not been so decided as in some parts of Manitoba. With the generous aid of the Church and Manse Fund however, the congregation have been able to erect a church almost free of debt. On Sabbath, 23rd July, Rev. Dr. Robertson was present and with impressive services opened the Church for the service of God. We trust this will give the congregation new courage.

Clear Springs. Thirty-five miles south-east of Winnipeg, is a group of 45 or 50 English speaking families hemmed in by Mennonites and French Canadians. Fourteen years ago they erected a building called a Union Church, for church and school purposes. This has sufficed for the whole settlement, which is about half Presbyterian and the other half divided among the other denominations.

The Presbyterian Church has been for several years the only church to give them service. The settlement has been very prosperous and has this summer erected a handsome new Presbyterian Church. Almost every family in the settlement subscribed, and all but one has paid the subscription due. The Church and Manse Board gave \$175 free grant. The Church was, on July 30th, opened by the Rev. Dr. Bryce, of Winnipeg, who had opened the Union building fourteen years before. The building is out of debt, and a few improvements in the seating, in securing an organ, and in providing sheds for horses, will be made after harvest by this thrifty people. The settlement itself, with every quarter section enclosed, and its comfortable homesteads, is a pleasing sight.

Dunars. In the ranching country near the mouth of the Red River, the settlers have succeeded in erecting the first church in that part of the country. The Glendorham ranch is in the neighborhood and the farmers are almost all engaged in grazing. By a great effort a church costing \$1,000 was opened for public service in June, to which the Church and Manse Board granted \$175. Rev. J. A. F. Sutherland, of Selkirk, was one of the first to hold service in the new building, and deserves thanks for the interest he has taken in the whole settlement. Mr. William Bell is the missionary in charge.

Our Icelanders. Manitoba has from eight to ten thousand Icelanders. Iceland is becoming uninhabitable and it is said likely to have all its population, nearly 70,000 transferred to the New World. The Icelanders take greatly to Manitoba. They like the province and are appreciated by the other people. They are intelligent and thrifty, and in ten years from now will be a potent element in the population. Religiously, many of them are Lutherans; but the Icelandic Lutheran Church has become honeycombed with Rationalism. Many of the learned men of Iceland, and some of these have come to Manitoba, are Unitarian in tendency. Lately a Unitarian Mission has been opened in Winnipeg immediately opposite the Icelandic Lutheran Church.

A few years ago our church began work among the Icelanders. The first missionary who was a most devout man, took ill and died. His brother succeeded him. Our Icelandic congregation in Winnipeg is a most earnest and evangelical body of Christians. At the last quarterly communion between 40 and 50 commemorated the dying love of Christ. The Icelandic population of Winnipeg is constantly shifting to and from the country settlements. Our members are a good many more than the above numbers indicate. Wherever they go we hear good accounts of them. One of the latest of these is in the Lincoln district. This is one of the stations of one of our English speaking students. An Icelandic teacher, one of our people, spoke to the young missionary of a settlement of her people. She accompanied him and they visited the Icelanders from house to house. One or two others of the settlement were also our people. The consequence has been that this whole settlement, one hundred strong, attends our service now and is most interested. This is encouraging.

Our authorities are taking hold of the matter. Two young Icelanders—earnest young Christians—have for two years been pursuing their studies in Manitoba College for the ministry. They are doing well in their studies. It is proposed to take two more and have them prepared as well.

We owe it to these intelligent people, that their scattered settlements should receive from us a vigorous and evangelical form of our holy religion.

Lake Superior Presbytery. The H. M. editor has been spending a few days in the twin towns of Port Arthur and Fort William on the shores of Lake Superior. The Presbyterian has a much stronger grasp here than any other church. In Port Arthur, Rev. J. Pringle has been succeeded by Rev. S. C. Murray, B.A., formerly of Neepawa. Mr. Murray is enjoying much popularity and will be a safe leader in this part of the country. Rev. W. L. H. Rowand, M.A., has been called to Fort William. The call is quite harmonious and it is thought Mr. Rowand will accept. The two gentlemen named have been Synod and Presbytery clerk respectively, so that the locality is to be congratulated in view of its early formation into a new Presbytery. Rev. R. Sturgeon, B.A., ordained missionary of Schreiber, will belong to this Presbytery; and there ought to be an ordained missionary at Ignace, as well as a missionary at Merville. The silver mines of this region although temporarily depressed will no doubt rise again, and the Assembly at its next meeting may no doubt erect a small but useful Presbytery.

It would be much better for all if the thought of connecting Rat Portage and Keewatin with this Presbytery were given up, as the connections of these places are entirely western.

Beulah Land. Beulah, in Manitoba, has not attained to that of the Pilgrim's Progress, but it is on the way. Mr. McArthur writes:—"My work here now consists of the Indian Reserve and two Home Mission stations. I had other four Home Mission stations in connection with this field. These were taken off in order to enable me to give the Indians service every Sabbath. This was done at the request of the Indians themselves who promised to do what they could for the support of their missionary. Some of the stations taken from this field have only been receiving supply during the summer. I hope now through the summer session they will receive regular supply.

I had at one time a prayer meeting in four different sections of the community, giving me three prayer meetings a week and three services on Sabbath, but found I was not able to keep them all up. A number of the young people here take an active interest in the prayer meeting.

This spring diphtheria broke out in this neighborhood. Upon their death bed some of the older children gave good evidence of their strong faith in Jesus, and our prayer is that their earnest words of entreaty to parents, brothers, sisters and companions to live a Christian life, and meet them in heaven, will never be forgotten.

Pray for our work, especially for those who are left during the long winter without the means of grace, left in many instances in a colder atmosphere of spiritual indifference and infinitely more to be dreaded than the far famed cold of our North West winters.

The Cariboo In the *Western Missionary section* of the last RECORD was the following statement: "So far as we have heard there never has been a Presbyterian minister who has set foot as a missionary in the Cariboo country." A correspondent has kindly forwarded an issue of "*The British Columbian*" of date July 31, 1887, a paper owned and published by the late Hon. John Robson, and from its Editorial columns we quote the following: "The Rev. D. Duff, a minister of the Canada Presbyterian church, went to Cariboo in the Spring of 1864, and remained there continuously and zealously laboring until late in the fall of 1865 when he only left on account of indisposition."

"The three Protestant churches, Anglican, Wesleyan and Presbyterian, have expended considerable means in sending highly educated, talented men, who would hold their own in any country, to minister to the people of Cariboo. It is true that most of these only remained during the summer season; but it is also true that, at that period, very few miners remained any longer. One of these at least, the Rev. Mr. Duff (a Presbyterian) "the first Christian missionary, we believe who wintered in Cariboo, repaired immediately to the mines on his arrival in the country, and adopting Cariboo as his home, continued to labor with a disinterested zeal and singleness of purpose; * * * and that he is not there still" (*i. e.* in 1867) "is owing to the circumstance of his system having succumbed to the trying climate of that high altitude."

The Whiting Harvest. A missionary who travelled through part of the North West and British Columbia, last summer, writes from Manitoba:—"The large districts to be found in every direction from here to the Pacific Ocean, without a missionary, echo the Saviour's words, "The harvest truly is plenteous," &c. Thousands of miners in British Columbia are without the means of grace, but in speaking to some of these kind, brave, persevering men, they said—in substance, there are many traps set for our ruin at every corner.

"It was the crowning pleasure of my trip when meeting with these men who through much hardship were seeking for hidden treasures in these great mountains of rock, to direct their minds to the everlasting treasures found in the Rock of Ages."

Douglas. A few miles east of the city of Brandon is the C. P. R. station of Douglas. The country known as the Big Plains lying to the north of it is for many miles settled with Ontario and Nova Scotia farmers. Presbyterianism is strong in the district. A few years ago a commodious church was built a couple of miles from the station and was recently removed to the village. Rev. Principal Grant, who is at present lecturing to the students at the summer session of Manitoba College, was present for the re-opening and was highly appreciated by the settlers. On Monday evening a lecture was delivered by the Principal.

INDIAN WORK AT BEULAH, MAN.

Work among the Indians, like mission work among white people, writes Mr. McArthur, "has its encouragements and discouragements. True it has difficulties peculiar to itself, but it would be unfair to look at the Indian work in any other way than in the light of their former life and opportunities.

An Indian "The Indian Auxiliary of the W. F. M. S. F. M. S., on Beulah Reserve, is keeping on in its work. The members kept up their weekly meetings in the winter under great difficulties, caused by the unusually cold winter and a good deal of sickness among them. There were no deaths among the members of the Society, but it was a good deal weakened by a number of the members going to the States last summer."

A Surprised Englishman. "For three Sabbaths when we had diphtheria among the whites I did not go to the Reserve, but the Indian elder and young men conducted the Sabbath services.

John Thunder, who was my interpreter and organist for four years, has been teaching a small school of Indian children and doing mission work for about a year now under the auspices of the C. Endeavor Society, near Deloraine.

A young man who came out from England this spring, had a letter of introduction to John Thunder as Secretary of the Y. M. C. A. here, and was greatly surprised when he came and found that his letter of introduction was to an Indian."

Married Again. "One of our Indian Church managers, John Bun, who last winter was not expected to live, was able to attend Church last Sabbath for the first time since his sickness. He often said to me during his illness that he was satisfied with whatever the end would be whether life or death. He made a public profession of faith, August 1889, and has proved himself a sincere Christian since.

Last summer he and his wife did not feel satisfied with the way in which they were married, twenty five years ago, according to Indian custom, and had their marriage ceremony performed according to the Christian form.

In this difficult work there is much for which we have great reason to thank God and take courage."

Death of Miss McDonald. The Alberni Indian Mission is being planted amid tears. Only a few months ago we mourned the death of Miss Elizabeth Lister, matron of the newly established boarding school. Now we have to chronicle the death of Miss Minnie McDonald, sister of the missionary, his housekeeper, and teacher in the day school which was the fore runner of the boarding school. Miss McDonald with genuine

missionary enthusiasm entered upon her work, putting her hand to whatever she found to be done about the mission, without waiting for formal appointment by the Foreign Mission Committee. As soon as plans were laid, however, she was designated as teacher, and continued at the post of duty until her health was very much enfeebled, indeed until she was so weak that she could not travel to Ontario alone, and her brother had to accompany her to their old home where death soon set her free.

As in Miss Lister's case, her period of service has been brief, but "she hath done what she could." May this Indian mission, the foundations of which are, so to speak, laid in the lives of its first officers, grow and prosper so that it shall no longer be thought of as associated with death, but as a place where life, free, full, and everlasting, over-crowns the frown of death and makes life doubly worth living to those who hitherto have only half-lived because they have "been subject to bondage."

Visiting the Missions. The Rev. Dr. McDonald of Seaforth is spending his summer holiday in a way which will gladden the hearts of some of our Indian missionaries and which will make him certainly not a less useful member of the Foreign Mission Committee. He is crossing the continent to the Pacific coast, and will visit the Chinese mission in Victoria, the Indian mission at Alberni, and as many of the intermediate missions as he can conveniently reach.

John Passage. The self supporting undenominational missionary from Lake Winnipeg, has been in town and gladdened his friends with a sight of his cheery, kindly face. He is a noble redman and neither his stumbling knowledge of the English language nor his ignorance of many of the usages of civilized society can disguise for a moment the fact that he is a "gentleman." His self-denying mission work has during the past year been a good deal interrupted by sickness, but he is now quite restored to health and with the help of the missionary pony which has been provided by friends of his work, most of whom have never seen him, he is able to include in his circuit a much greater area than when he had to travel on foot. John speaks most appreciatively of the sympathy and support he receives from the white people who live on or near his reserve. Instead of looking with indifference or contempt on his work, a trial which has sometimes to be endured by an Indian missionary in the West, they attend his services, one places a building at his disposal for Sabbath meetings, and in many ways they hold out to him a helping hand.

Some two years ago a few dozen hymn books, stoutly bound in leather and printed in the

syllabic character which nearly all the Indians can read, were sent out for use in this mission. They have wielded an extraordinary influence. They are in most cases the only books in the hands of their possessors. They do duty in place of Bibles for family worship, such hymns as are more usually sung, are known by most of the Indians, far and wide, and may be heard in tent and camp and fishing boat in the most unexpected quarters.

This good missionary went back to his work after less than a week's visit in Winnipeg, gladdened by meeting with those who hold up his hands in his work, and burdened with a bale of clothing for distribution among destitute members of the band.

LETTER FROM MISS LAIDLAW.

Portage la Prairie Indian School,

July 29, 1893.

DEAR MR. BAIRD.

TIME passes so quickly and I may say pleasantly in an Indian School that I am surprised, in dating this letter, to know two months have passed away since I entered upon my duties as teacher in Portage la Prairie School.

Within these two months I have seen enough of Indian life to have my former knowledge and impressions changed completely. To so many in the East the better side of the Indian is lost sight of.

If you will come with me in imagination to the tepees, on a Sabbath afternoon, a drive of about three and a half miles, you will I am sure be more interested than ever and lend your prayers, help and sympathy, to the Indian. While driving along you may see several splendid gardens, speaking well for the owners six days of the week.

On our arrival at the church tepee, we separate to visit all the tepees, inviting the inmates to church. In some cases we are met with excuses, but usually when our rounds are made and we enter the church tepee, we are greeted by some from every home. Usually our number is between fifty and sixty.

Years have made a great change. If those who have borne the heat and burden of the day, could come now their hearts would indeed be made glad. Four of the Indians assist in the service; all the singing is done in Sioux, and all join quite heartily.

One of the Indians, a bright Christian whose very face tells of a life hid with Christ's in God, said to-day, I believe God hears me pray. I prayed long and hard for land and a church; we now got land and I believe we get church too.

Very great harm has been done among the Indians through liquor being sold from time to time; but four have now signed the pledge and we trust their influence will be of great value.

Space will not permit speaking of the school. Everything is going on nicely. We are very anxious to have a woodshed built before the winter.

I sincerely hope some kind friend will feel they can do mission work in this way; also by sending their prayers that the Indians may one by one be led to say "As for me and my house we will serve the Lord."

Our foreign Missions.

Mrs. Dr. Of Ujjain, India, has been quite **Buchanan**. ill. The year has been one of trouble. Death has come to them and taken a darling child. With poor accommodation she and her husband have struggled bravely, but the tax has been too great for her. The Dr. has taken her up to the hills, and writes, under date May 25th, that she is better and able to sit up a part of every day, and again June 26th, that she had taken another attack of chill and fever. She as well as her husband is an M.D., and has been working so hard for the ills of others that her own health has given way.

Trinidad and Formosa. From our two island missions,

Foremosa. Trinidad on the East coast of the Western continent and Formosa on the East coast of the Eastern continent, we have not heard much of late. All are busy, too busy, but if they would send a few jottings, no matter how scrappy, how welcome such would be. Mr. Coffin is home from Trinidad on furlough for his health; Mrs. Grant with her children, to get them educated and for their health, as the climate of Trinidad is a trying one; and Dr. Mackay is coming from Formosa this Autumn with his family to get them to school.

Mrs. Mac- Very touching is the private letter **kenzie.** of Mr. Mackenzie given on another page. In one way it seems almost too sacred to print, but the church is one great family and the missionaries are very dear members of it, and the many home members of that family will deeply sympathize with Mr. Mackenzie in his sore trial. Such a bereavement is lonely enough at home with friends all around; but left alone among the natives, three children sleeping by their mother under the waving palm tree, the other three in far off Australia, is sore indeed. True, none but God can give comfort at such a time and He is there, but yet one way in which even God comforts is through human sympathy, even through it come in letters and prayers from far away.

China's Rev. J. Goforth writes from Honan: **Outlook.** —“ We daily feel that the great harvest is exceeding plenteous and the laborers far too few. O that the Lord of the harvest may be pleased to raise up many more for Honan. I rejoice to be able to say that I regard the prospects of the work here, to be as bright as the promises of God,” and His promise is that the heathen shall be given to Christ for His inheritance and the uttermost parts of the earth for His possession; and even more specific, for in speaking of the great ingathering, He says, these shall come from far and these from the land of Siuim, (China).

LETTER FROM REV. J. W. MACKENZIE.

Efate, New Hebrides,
May 6th, 1893.

MY DEAR MOTHER AND SISTER :

It is with a heavy heart I write you this time, God's hand is heavy upon me. Dear Amanda has been taken from me, and now I am without wife or child here. On the night of the 22nd of April she was seized with dysentery, and on the morning of the 30th, which was Sabbath, about 9 o'clock, she peacefully fell asleep in Jesus.

But sore as the trial is, I am thankful to say that God is sustaining me under it. Even now I can say, It is well. I know that the stroke is from a loving Father's hand. He sees it to be for good or he would not have permitted it, and although for the present it is very hard to bear, yet I know that it will eventually yield the peaceful fruits of righteousness.

What helps to reconcile me to it is, that she was ready to depart. No dark clouds came between her and her Saviour. She was as conscious as ever to the end, and her faith was firmly fixed on Jesus, so that death had no terror for her. Only once she said, “ I would like if it were God's will, to be spared for the children's sake.” But when she saw that God had otherwise ordered it, she just left herself in his hands.

Dysentery is epidemic here at present, and several natives have died of it. They also have it on Futuna, where it has been more fatal than even here. The last word we had from that Island is that forty eight natives had died, also Dr. Gunn's two little girls, and the youngest was thought to be dying. So far I have not had it, and at present my health is very good.

Dear Amanda was very well when we returned from Sydney, but we came back at a bad time of the year, and she felt the heat very trying, so that she soon lost all that she had gained in Australia.

There is a French doctor living near us, so a day or two after she took ill, seeing that the usual remedies failed, I sent for him. He could not come that day but sent some medicine, and told me to send for him again, if necessary. The second day after that I again sent for him, and he kindly came and prescribed for her, but without avail. He and his wife are a very nice couple, and sympathized very deeply with me. They are Protestants, I believe. Amanda and I had called on them the previous week. We found them very sociable, and they had promised to make us a visit.

How my heart bleeds for my poor children. They were looking forward to coming down to see us in a year or two. I had a nice lot of letters from them by the steamer which arrived day before yesterday. We were not expecting a

steamer, as the steam service had been discontinued. But one was sent this month on account of the number of missionaries returning to their stations, after being away on furlough. There were Mr. and Mrs. Annand, Mr. and Mrs. Frazer, Mr. Gillan, and Mr. and Mrs. A. H. McDonald of Santo, on board. All these except Mr. and Mrs. McDonald are now with me, and will remain with me until the "Park," a vessel which is to do our mission work for this year, arrives, which will be in a fortnight hence. Is it not a kind Providence that these missionaries should come to stay here at the present time. Mrs. Annand has kindly taken charge of the baking, and other matters necessary for the table, so that I am relieved of any anxiety on that score.

I am not as badly off in regard to household management as you perhaps might imagine. Dear Amanda was noted for training her girls well, the native girls I mean, and the three I now have are doing their best to make things comfortable. The worst of it is that one of them, and probably two, will be married soon. I have two little ones, however, who are being taught by the older ones to do the work, so that should the whole three big girls get married, which of course will be the case before very long, I shall still have some help.

But then it is the unspeakable loneliness as night comes on, that I feel so hard to bear. During the day I am busy here and there, and do not feel it so much. Had she not been so good, so kind, so regardless of self and so anxious about my welfare, I would not miss her so much now. But not only was she a model house-keeper, she thought nothing too much trouble for her to do if she only thought it would please.

But now she "rests from her labors and her works do follow her."

About an hour before she died, she suddenly got weaker, and said to me, "John, the room is getting dark." It was not till then that I fully realized that I was to lose her. That was about half past seven or eight o'clock last Sabbath morning. I saw her hands were getting quite purple, and I rubbed them for a little and also her feet which seemed stone cold. This seemed to revive her a little. So I asked her where the hot water bag was. She told me where I could find it, so I ran and got it and filled it with hot water, and put it to her feet. She said she felt a little better, but a minute after she gave me a message for each of the children, and I saw her breath was getting shorter. I then asked if she had any message for you, dear mother, and she said, "yes, tell your mother she gave me a good husband, when she gave me her son. Tell her too that Jesus was with me to the end, and that I am now going to be with him." I also asked her if she had any message for her sisters, and

she said, "Tell them I am glad I came to the mission field. It is a good work. Tell them that Jesus is with me in the dark valley." After a little she ceased to breathe, just as quietly as a child going to sleep in its mother's arms.

No sooner had the breathing ceased than the poor natives gathered in around me and began to weep most piteously. It was a touching evidence of the hold she had on their affections.

That same evening about 4 o'clock, we laid her to rest beside our three little ones under the shade of the coconut palm.

LETTER FROM DR. McCLURE,

MEDICAL MISSIONARY IN HONAN.

EDITOR, PRESBYTERIAN RECORD,

DEAR SIR,—This spring in company with Mrs. McClure, I made a visit to several mission stations in Shan Tung, and as these are our nearest neighbors on the east and north-east some account of the trip may interest you.

A native cart drawn by two mules having been hired on the morning of March 20th, we left Chu Wang in a direction almost due east for Chi Ning Chou. Soon we were beyond the borders of Honan and crossing the narrow neck of Chih Li province which comes down between Honan and Shan Tung.

Between Chu Wang and the Yellow River the land is mostly very light and sandy, and the villages, though still numerous seem poorer than around Chu Wang. It is always a puzzle to one from a country like America how so many Chinese exist on the square mile. We know they let nothing go to waste, the roots of the harvested grain they use as fuel to cook their food, every rag is used up to make shoe soles and so careful are they of their clothing that it is no uncommon thing for a cotton or silk garment to be worn for ten years or more.

Allowing for all these things it is still a marvel how even in their most plentiful years they manage to subsist. The great bulk of the population no doubt, even in years of good harvests live a "hand to mouth" life and it can readily be imagined the misery and loss of life consequent on a deficient harvest, particularly if the scarcity prevails over a wide area, for there are no rail ways and no means of cheap transport as in most western countries.

The question how best to relieve the poverty and suffering of great masses of these people is forcing itself upon the attention of missionaries and is one of the subjects for discussion in a conference of Shan Tung missionaries called for next November.

On the evening of the second day we beheld for the first time another cause for untimely death to tens of thousands of Chinese, namely, the Yellow River or the Huang Ho as it is put in

some maps. At the place we crossed it we were told that during the high water two years before a village of one hundred families had been swept into the river, probably not one came out alive. That night, before reaching an inn, darkness had come on, the road was uncertain and it was cold and raining, but a light at the ferry landing guided us at length to where there were some temporary sheds erected on the river bank for the accommodation of travellers.

The walls were made of stalks, like cornstalks stuck into the ground and plastered over with mud. The roof was of the same material. An opening large enough to drive two or three horses through abreast did service for door and windows; fortunately for us this night it was on the leeward side, on retiring we had to close this door with a mat. Our mules, with carter and servant occupied the other end of the structure, their room separated from ours only by a few cornstalks which was no barrier to seeing, hearing or smelling. Our furniture consisted of a dirty, rickety table and a couple of benches; for a bed we got some straw which we spread on the ground, and arranging our bedding thereon, we were thankful and slept as soundly after the long days journey as we would have done in a grand hotel.

Next morning we tried to get an early start, but the north wind was blowing colder than ever, flakes of snow were flying in the air, so it was not easy to get the ferrymen out of the hole dug in the bank in which they live like gophers. While they were getting their boat ready, bailing it out, and bringing it to the landing, and squeezing as much money as possible out of our carter, we were trying to keep warm by wrapping our blankets about us—Northwest Indian style. At length we got started and the current being very swift we were soon swept a considerable distance down the stream and landed on the opposite bank.

The river there is rather more than one quarter of a mile wide; although in some places very shallow in other parts it must be very deep. At every bend in the river the water is continually waning and washing among the land and we saw some people digging up coffins on the bank to prevent them being carried off by the stream at next high water.

After a mile or more of almost impassable road we came to the crossing of the eastern embankment of the river; here we had a breakfast of hot steamed rolls from the food shop.

Here, also, we saw a sight common enough in China, the head of a criminal in a cage hung up to a tree, the long queue hung down and the features were still preserved, it had evidently not been there very long. The heads of criminals are usually hung up to public view near the scene of the crime in order to deter others.

On the evening of the fourth day we reached Chi Ning Chou, and received a very kind welcome from our friends of the American Presbyterian Mission.

This city is a great commercial centre on the Grand Canal. For a great part of the year, the canal to the north is not navigable, so that, for that time Chi Ning is at the head of navigation from the south. It also gains some importance as being a transmitting centre for a Chinese telegraph system. One line from the south is here distributed in five directions to the capital of the empire and other important cities.

Soon after our trouble at Chu Wang in the fall of 1890, our friends in attempting to locate in Chi Ning were mobbed and obliged to leave the field for a time and being about 130 miles from the nearest station they suffered considerable hardship from exposure to cold, two at least being seriously ill.

The difficulty has been satisfactorily settled, the right of foreigners to purchase property and reside has been publicly announced by the mandarin. Residence in the city was resumed last fall and there has been no further trouble, indeed the highest officials now treat the missionaries with unusual marks of friendship.

The occupation of this important centre completes a chain of American Presbyterian mission stations extending somewhat in the shape of a fish-hook from Chefoo on the coast of I Chou Fu on the south, the stations averaging 130 to 140 miles apart. Our two stations about the same distance to the west in Honan continues Presbyterianism in that direction, while the American Presbyterian (south) mission at Tsing Kiang-pu extends it into Kiang Su province on the south.

Medical work had not yet been begun in Chi Ning but a medical man was expected in the fall. It is proposed to man the station with three clerical and one medical man, indeed it is a rule of their mission that this should be the minimum number of men for any station.

Bidding farewell to our friends in Chi Ning, we set off for Chi Nan-fu the capital of Shan Tung, 130 miles to the north. Our road leads over the mountains, the change is a pleasant and refreshing one after several years residence on the dull monotonous plains. We pass near to one of China's most sacred mountains, Tai Shan, and meet great numbers of pilgrims of both sexes and all ages and conditions going to the mountain to worship.

Arrived at the capital we find one of the brethren gone on a tour of his country stations and another superintending the erection of a boarding school for boys, it was being built of stone, as the city is near the mountains and stone is abundant. Hospital buildings have also lately been erected. It was only after many years of hard struggle against the obstinate opposition of gentry and officials of this proud city, that land was secured for the erection of these and other buildings necessary for the extension of the work.

The English Baptist mission were also until recently in Chi Nan, but they have now withdrawn all their workers, leaving the American Presbyterians in possession of the field.

From Chi Nan we went to Chou Ping, about 55 miles to the north-east, where the English Baptist mission opened a station in 1888.

At present it is one of the most strongly manned stations in North China, four clerical men and one medical man, besides a newly arrived clerical man studying the language and another at home on furlough. The work under the English Baptist mission both here and at their only other station in Shan Tung is very encouraging, and in the last few years many members have been added to the church.

On our return to Chu Wang we revisited Pang Chuang and Lin Ching, both places well-known to readers of the RECORD as the places where we lived before moving into Honan. We were gratified to note the many signs of progress in the work there since we left, especially in the former place, where the work is many years older.

We reached Chu Wang again after an absence of 33 days, 17 of which were spent in the cart and we had travelled about 600 miles. So now our holiday is over and I must bid you good-bye.

LETTER FROM MISS McWILLIAMS, INDORE

Thandabar, Kotgarh,
June 17th, 1893.

DEAR MR. SCOTT :

AS we write to you mostly about the work in our own Mission in Central India, I have thought that a little sketch of our trip to the Himalayas, and our pleasant holiday here might be interesting.

Miss Ross and Dr. Margare Frazer of Mhow and I, left our stations at 12 p.m., on the last night of March, and reached Neemuch, our station furthest North at noon next day, Saturday, having completed this distance of one hundred and fifty miles in twelve hours, by express train.

At Neemuch, we had a pleasant visit with our missionaries there, till the following Thursday when we left for Umballa, an English cantonment near the Himalayas. Here we had another pleasant visit with friends till the following Thursday.

Leaving Umballa on Thursday night we reached Kalka at the foot of the mountains and the terminus of the Railway. On Friday at 2 a.m. we left Kalka, at 4.30 a.m. by tonga for Simla, the summer Capital of India, situated about nine thousand feet up the mountains. A tonga is a low two wheeled rig drawn by two horses and carrying four persons, including the driver.

From Mhow to Kalka, our journey, owing to the great heat and dust, had been a very tiresome one, except while with our friends. From the time we started to ascend the mountains we felt the delightful change in temperature and soon felt the need of heavier wraps.

All the way to Simla we could see, in the distance, the mountains of perpetual snow, and as we neared Simla, met men with balls of snow in their hands, eating it. Imagine how this sight would warm the blood of Canadians, in India, and bring up old and sweet recollections.

All that I had expected was far surpassed by my first views of these wonderful hills. The vegetation cannot be done justice to, by a word description; one requires to see it to know how grand and beautiful it all is. The whole mountain sides seem as if were terraced. Sometimes these terraces were like shelves, the mountain side being very steep, and at other places, where not so steep, the terraces looked more like the steps of a long stairway. Where the hillside is not so steep, the natives take advantage of these terraces and cultivate the land where it is not too thickly wooded. Almost all kinds of grain grown in Canada are represented here.

After the dried up plains where even grass was dead and the ground bare and scorched looking, except in private gardens, the contrast

on the mountains was particularly noticeable. Here the lovely ferns and wildflowers of all descriptions, whole groves of Rhododendron trees in full bloom. Many other trees resembling our Canadian trees more than any I had before seen in India, spruce, pine, balsam, holly, oak are the largest and most plentiful, though there are other mountain varieties also, and then the grain in all stages of development according to the height up the mountain side, and in addition, in every direction wild rose bushes are in full bloom filling the air with their sweet perfumes.

The Government took advantage of the shelving sides of the mountain to build the tonga road. Often the terrace—or shelf—was wide enough, but when not so, it was made wider by blasting the rock, or removing the gravelly earth, as the case might be, from the side. At no place is the road wider than just enough to allow two tongas to pass safely, and it does not look even that wide.

As the road from Kalka to Simla is sixty miles long, and as the distance between the two places, as the crow flies, is only about twenty or thirty, you may imagine how the roadway winds in and out among the mountains. Often we would travel a long distance east on one side of a valley, only to go round a curve, at such an angle as seemed impossible to get the horses and tonga round, and then travel west along the other side. Then after a time we would go round a peak of the mountain, so sharp, as to make us feel almost as if we were suspended in mid-air.

Sometimes we would see a building directly above us, and many feet higher, and the tonga driver would tell us that we would pass close to that house, though at the time it would seem almost incredible to us, as the house appeared perpendicularly above us, yet, true enough, after a half hour's twisting and turning we would arrive just in front of this house.

At one place, when we were almost famished with hunger and thirst, the tonga driver showed us the next Dak Bungalow, and we seemed so close to it that we almost smelt the food cooking we thought. After one hour's drive we reached it.

As our horses were changed for fresh ones every four miles, the changing occupying about two minutes at each place, and as they were not always of the mildest temperament, we came along at a great rate.

On Friday P.M., we reached Simla, where we remained till the following Monday. This is a remarkably built city, on the two sides of opposite mountains, with private residences perched all over the mountains around. The streets seem so straight up and down, that, to one going around the city for the first time, the descents and ascents are well nigh appalling.

After passing Simla there is no tonga road, so

the journey, from Simla to Thibet, must be taken on foot, or in ginrickshaws (large baby carriages on two wheels, drawn by coolies) or in dandis. The latter is really only a seat attached to poles carried on the shoulders of four coolies.

We had our luggage brought on mules' backs and for ourselves brought two gins, as they are usually called. We took turns in walking and riding.

As we were detained in a Dak Bungalow for the greater part of one day by a grand mountain thunderstorm and rain, we did not complete our fifty miles from Simla to this place till Wednesday evening.

Our trip from Simla here was really the most pleasant part of the whole journey. All along the way snow-banks were along the roadside, such an unusual sight in India. There were, in many places here, ten or fifteen feet of snow last winter, but it was an unusually severe winter.

Our house here, Thandahar, is seven thousand two hundred feet up the mountain side, and four thousand feet below us flows the Sutlej, and just near the house is the commencement of the Sutlej Valley Tea Estate. We have watched all the processes of tea making, from the picking the leaves from the bushes to the packing for export, and it was indeed interesting.

This house belongs to the C. M. S. (Church Mission Society) from whose missionary here, Mr. Bentel, we have rented it. He lives in Kotgarh, a native village two miles from here.

In the winter months he and his wife are the only two Europeans nearer than Simla. But just now there are some twenty Europeans here for a resting time, and holiday; mostly missionaries. Mr. Bentel has a large boys' school and also a girls' school, the latter under the supervision of Mrs. Bentel. But, though Mr. Bentel believes in a thorough common school education for the boys, his great aim, in the educational line, is to strive to train the boys in manual labour, and to overcome, if possible, the strong dislike, and distaste that the natives of India universally have to labouring with the hands.

I do not think it is from laziness, so much as from their custom of thinking manual labour demeaning. It is impossible to convince them that men, who do this kind of work, in any land, can be respected. They simply think, and say, when told of such people, "Oh well, they must be very low jhat."

It is one of the hardest features in our work. Usually when a man becomes a Christian, he wishes to be made a teacher, or preacher at once, no matter how unfitted he may be for the work; anything to raise him, as he thinks, above hand work. The sooner industrial work is started in all missions, and kept side by side with other educational work, the better it will be for this people, and especially for the native Christians.

In this station of the C. M. S., there is quite a large tract of cultivated land, under Mr. Bentel's supervision. Here he has many of his native Christians working, besides employing heathen, and they are thus brought under Christian influences as much as when employed in teaching, or other work, besides teaching them methods of working the land much better than their own crude attempts.

The other evening a shadi (wedding) procession passed here. The bride got up in many and varied ornaments and gay colored head gear and white clothes, was being carried on a man's

back, just in the style he might have carried a little child of six or eight. We got them to stop while we examined the ear and nose rings, and the ornaments plaited in with her hair. She looked as if she had been crying bitterly when leaving her father's home. She appeared to be a girl of about fifteen years of age. A short distance behind the bride was a group of men, also in the shadi procession. We stopped these to get particulars.

A priest is not employed in mountain wedding ceremonies they told us. Three days feasting constitutes the whole ceremony. On the first day the groom's friends all go to the bride's house, with the exception of the groom himself. A little sister of the groom's is sent in his place. The second day the bride's people accompanied by the bride and the little girl who had been sent to represent the groom, all go to the groom's house and another day's feasting takes place. It was on this second day, we saw the procession to the house of the groom. And the little sister of the groom, a child of about five years of age, was dressed quite as gaily as the bride was, and walked in the second group. The third day, groom and all would repair to the bride's home again, and, after another day's feasting, the marriage is completed.

The clothes worn by the people in these mountains are necessarily of a much thicker and warmer description than those worn by people on the plains. The cloth resembles grey homespun in Canada, and its texture just as fine and even, though the only spinning wheel the mountaineer has is his fingers. You will see men walking along the road, or sitting under a tree herding sheep, goats, or cattle and spinning the wool into thread, just with the thumb and forefinger. Sometimes when he uses up the wool he has in his basket, he walks over to a sheep, takes off what he wants and resumes his spinning.

I think the wool is of a finer description than ordinary Canadian wool, but it is surprising what a strong, even, fine thread they can make.

When this fine thread is made and they require to twist two or three of the threads together, their manner of doing so is quite as unique as the spinning is. They have simply a bobbin, exactly like the bobbin of the old fashioned reel for twisting thread. They attach one end of the thread to this, having the ball under the left arm on which is wound together the two, or three, threads, unwinding about a yard of yarn from the ball, they take the needle-like point of the bobbin between their two palms, and by quickly slipping one palm along the other and quickly letting the bobbin drop the length of the thread, but not quite to the ground, the bobbin keeps on twirling round, thus twisting the thread till the bobbin uses up all that was unwound from the ball and is up touching the hand that holds the thread. Then more thread is unwound and the same process is gone through again and again, until the whole ball is wound. This process goes on usually while the men and boys are walking to and from the pasture ground. I have not seen them weaving up here on the mountain.

Monkeys abound here, as the natives worship them and therefore will not kill them. In the jungle below us there are leopards. Dogs seem to be the only thing that tempts their appetite, enough to bring them from their jungles. One was shot last Saturday two miles from here. Bears are also found in the woods around.

There are also many kinds of birds including the two talking varieties, minas and parrots, and the cuckoo may be heard every morning.

But I fear my letter is already too long and will close.

REV. J. WILKIE'S WORK IN INDORE FOR
1892-93.

THROUGHOUT the year we have enjoyed in a richer and fuller measure than ever before the power of our Lord and Master in the work, and have been correspondingly encouraged in it. The work of this year may be considered under three heads, i. e. Building, Educational and Evangelistic.

Building Work.—The new College above the foundation has been under construction since June and the lower story is all but finished. We have now ten rooms 25 × 20; two thrown into one serve as a church 50 × 20, one is used as the Library and office and a third is the Physical and Chemical apparatus room. Three have been used as class rooms for four months and the others are now in use for the higher classes of the school and College. They are such a very great comfort and a great saving of health and strength, that we begin to wonder how we were able to carry on work in the previous stuffy rooms, that were at our disposal; and we at the same time long for the time when all our classes shall have the same privileges now enjoyed by part.

The amount expended up to the close of the year was in round numbers \$10,000. To complete the work at least \$10,000 will be required and this sum I fear cannot be raised in the field. To attempt it would be to sacrifice other pressing and important work that already taxes me somewhat heavily, and that at the present, I believe requires my first attention. As I get time I shall try to raise some part of the amount to enable me to go on slowly with the work, which I am very unwilling to stop altogether; but our hope and prayer is that He, whose work it is, will put it into the hearts of those to whom He has entrusted His goods the need of the completed building here. The sight of the unfinished building is not a pleasant one; but the need for the complete building and, especially, for the large hall, leads me to plead for the means to finish it.

Already our small church room, though a great improvement on the old ones, is too small for the numbers that profess their faith in Christ; and, as the Master blesses us, the need for more room will become the more urgent. The large hall has for its walls the walls of the surrounding class rooms and can be completed only when the two stories are up. Further the flat roof of the first story is now ready for the floor of the second story but if the second story is not to go on a temporary roof will have to be built before the rains come on, at considerable cost. This we will not attempt, at present however. Several times I have felt that the work must stop for want of funds, but each time money came in from the most unexpected sources, not much at a time but enough to go a step further.

I was very much touched especially by the

donation of Rs 1,000, over \$300, from the Indore Congregation—the gift being thought of and devoted to this purpose wholly by the Indian members, though of course the funds were given by all who worship with us. Miss Dr. O'Hara has given the colored glass windows of the two front rooms and Misses Dr. Oliver and Sinclair have given a very pretty pulpit. Thus, one and all here, cheer, by their practical sympathy with and interest in the work. Knowing the need of the work and believing most thoroughly that it will be for His glory we believe Jesus will give us in the best time and way all that is needed.

I should also state that the Government have definitely refused to grant the help we were led to expect and that I counted on, when in Canada. The great fall in the value of silver and the consequent financial embarrassments of the Government are the principal cause of this. I regret my mis-calculation but no one three years ago could have anticipated it.

The Hospital Extension and Zenana Court.—This was largely a work of faith. Feeling the need of it we went on with it without having the funds on hand, but the entire cost Rs 850, \$280 has been put into my hands by Miss Dr. Oliver and it was all given by friend without a single request being made by any of us. It is built around a quadrangle with an outside measurement of 50 by 40 feet, of mud and brick, with small rooms inside for the cooking &c of the patients—all very largely in harmony with their ideas, though cheaply and somewhat rudely built.

The Educational Work.—In both School and College Bible truth has regularly been taught and the progress in most of the classes has been good.

Our College has been made the centre in which are held the examinations of Calcutta University for Central India. This will be a help to us. The Agent to the Governor General—Mr. Crosthwaite—has continued the grant of Rs 166, \$55.00 per month and kindly visited the school and College when he distributed the prizes.

When once the new building with its enlarged capacities is ready our work will take a bound forward and be a power in the community not before possible.

We can get near to the young men in this work as in no other; but if it is to be what we long for additional help must be sent here.

The College Home is as popular as ever and I believe is a decided power in the training of our Christian community, 25 are staying in the "Home" and several other Christian boys are living under its influence though boarding separately.

Evangelistic Work.—Regular services have been held in the church on Sabbath and Wednesday evenings, Sabbath Schools have been held in ten centres on Sabbath morning, with an

attendance of over 300; on Tuesday evening for four months a theological class has met and on Friday evening a class for the study of the Sunday school lesson; and Evangelistic addresses were given every day, morning and evening in the different districts of the Camp, city and villages around us. The number baptized was 14, infants 5 and adults 9, 4 have joined us on profession of their faith and 2 by certificate. This year has seen more interest in and a greater sense of responsibility in the work by our Christian community than ever before—a feature of the work especially cheering.

The Congregation expressed a strong desire to have Mr Johory appointed as its Pastor; but as he has not yet been licensed and could not be ordained they chose him as an Assistant Pastor. I shall rejoice when it is possible to have him in full charge, as I believe the Missionary pastorate to be a necessary evil that should as soon as possible be brought to an end.

Old Khan Singh has been especially honored this year by the Master in his work amongst the Mangs—a low and very poor caste—in the city of Indore. He seemed to receive a special blessing at our Mela in the beginning of the year and with the vigor and energy of a young man has so faithfully presented the truths of Christianity, that the whole caste has been moved and already a large number—over 300—have publicly professed their faith in Christianity. At first the depth and breath of the movement was not realized by the foe; but for months past they have been sorely tried both by those in the caste, who did not want to come over, and also by those of other castes, and for the past two months it almost seemed as if the evil one were going to triumph. Wives inclined to Christianity were shut up as close prisoners, the wives and children were taken out of the hands of husbands looking in the same direction, social intercourse with their old caste people was forbidden and of course all share in the caste work and so of the caste rewards.

During January and February all who could tried to arrange their marriages, as it was a specially favorable season that would not come again for a long time—so the priests said. This meant much work for the trumpet-blowers and large wages, in addition to full stomachs—for they got also the leavings of the marriage feasts.

Their caste people from all the surrounding cities were called and in solemn Panel a yat it was resolved that all who looked to Christianity should be refused all share in this harvest, and at the same time the influence of this important gathering was used to bring the waverers into line. The timid were frightened, and some were led to hide for a time their faith; but the dammed up stream only gathered power by the opposition and to-day we see the movement advancing with even greater power than ever.

They are very poor—so poor that often the garbage of the city is a treat and the only means of keeping body and soul together for weeks at a time; but they manifested a manly independence that somewhat surprised me when I intimated that they must not think that by becoming Christians they will get work or help from us. They have also been sadly down trodden in the past, and so it might be thought that by becoming Christians they could claim our friendship and that this would serve as a kind of bribe. It will of necessity have some influence, but their old prejudices are too deeply rooted to be overcome by any such a bribe.

Though low in the scale here they have all the caste pride of any Brahmin, i. e. in their natural state. Becoming a Christian means as much to them as to any high caste man. It means the overturning of their whole social fabric and the establishing of a new one in its place. It may not seem much to us but it is all they have known and that to which for generations they have clung. The old habits and associations have bound them with chains that human hands cannot break, and whilst we cannot carry their burdens for them or in any way encourage pauperism amongst them we must do what we can to teach them how to carry their new responsibilities.

Baptizing carries with it serious responsibilities. We become their brothers and must attempt wisely to give them a brother's helping hand. Only four of them had been baptized up to the end of the year; but last Sabbath 14 men were baptized and we will now receive more freely those who are urging it. May He whose work it is guide us aright in this important crisis.

MISS SINCLAIR'S WORK IN INDORE, 1892-93.

GIRLS' BOARDING SCHOOL.

A year ago I felt the work to be very heavy and trying, and my constant prayer was, "Establish Thou the work of our hands upon us yea, Lord establish thou it." And comparing to-day with a year ago to-day there is room in my heart for nothing but thankfulness. Looking at my girls yesterday as they came into church I thought that a very good account of the school might be read in their bright happy faces.

I hope through this school to reach the Parsi girls who are thirsting more for English education than religion as proved by their hasty retreat when I insisted that every child in the school should have a daily Bible lesson. But I hope we may yet gather in the girls of this most interesting class of people who are so difficult to reach with the gospel.

In the educational part of the work I am being guided by the curriculum for government vernacular

cular schools. In some of the classes we are not yet up to the standard in Arithmetic but on the whole fairly good progress has, I think, been made. Every Friday we have a written examination and review of the week's work. The teacher of the third and fourth classes is a Christian young man.

While seeking to impart to them secular knowledge I have tried to remember that it is not our chief aim or desire that our girls should be well educated but rather that they should be so taught the word of God and so surrounded by Christian influences that they will not grow up mere Christians in name but earnest living witnesses and workers for Christ.

We have had throughout the year the bible class from 8-9 A.M. When we began the Epistles I thought it would be so hard to make the lessons interesting to the children, but we had many delightful hours with some of St. Paul's letters, the girls being eager to look up references, &c. Besides this Bible study the larger girls have Old Testament history and the smaller ones "Peep of Day" as part of their school work. Then we have evening prayers when we repeat the Commandments in unison or a chapter that has been committed to memory. The bible teaching calls for patience and persistence, "Line upon line, precept upon precept; here a little, there a little."

The girls sew very well. To the smallest of them back stitch and top sew and feather stitch even are familiar words. Miss Snelleksz, my assistant, has entire charge of this part of the work as well as seeing that the girls keep the building clean, do their cooking properly, &c., &c. She is an invaluable helper; without her I would not be able to do any outside work but with her here I can go out to the city at any hour without the slightest feeling of anxiety as to the girls' safety.

Miss Oliver has kindly taken entire charge of the Sunday School which is held in the school room. It is good for the girls to have her as teacher and it is a relief to me to be at liberty from them one day in seven. We have now been more than a year in the new school and have found it in every way convenient and all that can be desired.

I would like to thank the many friends who have sent me cheering encouraging letters. Some of them are still unacknowledged but all are welcome.

MARATHI GIRLS' SCHOOL, INDORE CITY.

We have been privileged for another year to sow the seed in the hearts of these little ones, and to try to counteract the influences by which they are surrounded in their dark heathen homes. Not a few of them have said, "I love Jesus. I want to serve Him." All have been taught the Scriptures which are able to make them wise unto salvation.

Believing that "God has given the children of this generation into our hands, and the next

generation will be decided by what we do with these little ones," I long to be able to reach more of them and to follow those we do reach into their homes, helping them there to be little lights shining in dark corners. For the past year, however, I have been quite unable to do any zealous work, and many a time have had to turn a deaf ear to the invitation. "Come and teach us." While recognizing the needs of other and newer stations, we regret that there has not been more concentration of forces, and that in this station where work has been started again and again, we have so often been left short-handed, and have had to shorten our cords, instead of lengthening them.

In giving a synopsis of the work since the last Report was written, the first important event to be noticed is the Annual "tamasha." As you know the boxes last year were late in reaching us, and consequently our entertainment could not be held till nearly the middle of March. The girls were all gathered in the large hall of the Boarding School and were not a little impressed with the beauty of their surroundings. The walls were decorated with maps, texts, and small red, white and blue flags. The tables covered with presents were in the middle of the hall; small sides tables held bouquets of sweet smelling flowers, and pots of lilies, fern, &c., were placed here and there in the room. Several English ladies were present and the bright colored silk saris of the Parsi and Hindu ladies contrasted with our more sober dress. The children sang the usual number of hymns and kindergarten songs, and did their calisthenics very nicely. Their happiness is sufficient reward for the extra work implying in getting every thing ready for such an event.

Not long after this the private secretary of the Rajah of Dhar wrote asking me if I would arrange to let the Rajah and Rani hear the singing of the girls. I chose twelve of the best singers and with Mr. and Mrs. Wilkie, Miss Oliver and the little organ we went to their residence. His Highness was delighted with the hymns (all in his old mother tongue Marathi) and was not easily satisfied. He gave the girls a present of Rs. 30 with which to buy sweets but we talked the matter over and decided to get something more lasting and have now in the city school as a remembrance of our visit to His Highness, a nice writing table and two cane seated arm chairs.

This cold season the people seem to have gone wild over weddings, and we have had to reconcile ourselves to losing nearly all our best girls, some of whom have been in the school ever since I came to India. One who was specially dear to me has gone to Bombay to be married. She is very clever and her knowledge of the Testament is wonderful. It's not merely knowledge of facts but she loves Christ and answers questions about sin and the need of a Saviour very intelligently.

The Sunday school has been carried on throughout the year with a larger average attendance than at the day school. The papers and tracts given to the children are read in the homes by the fathers and brothers. Two of the women in my Sunday school class have for a long time said that they believe Christ to be their Saviour. They learn quickly and seem to enjoy the lessons, but like so many with whom we have to do they do not realize the importance of openly confessing their faith by baptism. They are not ready to forsake all and follow Him. We can only continue to teach these and all who are within our reach faithfully and earnestly as our Master by His Spirit may direct leaving the results with Him who desires that all may be saved.

WORK OF MR. JAMIESON IN NEEMUCH.
1892-93.

WHEN I mention that I have successfully married two of my young men, performing most of the preliminary steps leading to that event, it will be seen that the pastoral duties here differ in many ways from those at home.

The great and ever-recurring conflict in India is and will be fought around the Divinity of our Lord. The missionary finds that his influence extends and increases in so far as he can reproduce himself in and work through his native agents. To this end I began a series of lectures on the Gospel of John. As a preliminary I gave six evenings to the Inspiration of the Bible from internal evidence. We held our services on Wednesday evenings so that all our people could attend, and at the end of six weeks I gave an oral examination on ground covered, and found the result very satisfactory, and purpose continuing the process.

But I have had to discontinue this at present for a subject far less inspiring but equally needful just now. The Roman Catholics are here, and have lately brought a youth from Jeypore whose duties seem to be to teach the "Fathers" Hindi, one or two hours per day and the rest of the time to spy out our ground and prepare the way for their usual methods. So I began distributing literature among our people and lecturing, taking up such subjects as "Christ the Head of the Church," "No other name etc.," avoiding all controversial tone as much as possible. We must do our duty, then leave the result with our Master.

The people elected another elder—Benjamin Balaram—so that now we have a session without assessors from Presbytery. All the services are well attended by the Christians; and we generally have a good number of heathen come in, mostly native soldiers, and their Guru (religious teacher) is very friendly and respectful.

There were eleven (11) added to the Church communion roll during the year, two by profession of faith.

Schools.—There are five in all. There are various elements that prevent us making our schools all that they ought to be. All scholars in our school must take the Bible lesson and our aim is religious instruction first.

I held an examination in all the schools in every subject and branch taught, and gave prizes to worthy students. At the New year we held a prize distribution of all schools within reach of the camp, when most of the prominent native gentlemen were present. The English Church chaplain assisted in distributing the prizes and all expressed themselves as well pleased with the numbers present and the apparent success of the year. There are :

(1) The high school in the camp.

(2) The school in the camp bazaar for low caste boys continues about the same as last year. Those people are the grass cutters and in harvest time the whole family removes out to the jungle, thus making our attendance fluctuating. But we hope the Bible studies daily carried on will yet prove fruitful in elevating these poor people to better things than is now their lot.

(3) Neemuch city school is not so prosperous owing to the failure of a teacher there last hot season and partly owing to the numerous small schools in every part of the city. The religious guides of these people seem to be awake to the fact that our schools are full of their boys and their aim seems to be to draw them away to their own. But we soon regain the boys who want to learn, and often after a boy has been absent a month he returns and takes up a position at the foot of his class and again takes our Bible lessons.

(4) The school in Jamunia, a village four miles out, is taught by a Christian young man named Bhoorjie who lives on my compound, walking out and back every day. Bhoorjie also teaches the Bible to the fathers and brothers of the boys who come occasionally and I find very often intelligent answers to questions on the life and work of Christ from old grey feeble men who seem to spend most of their time sitting and hearing the stories from the lessons given from our "Religious book." From this little beginning who can tell the result even in our day? They are at least now friendly and ever ready to hear us preach.

(5) Jawad. This school has now (90) ninety boys on the roll and in every branch the success is most marked. I have but one Christian man in this village or city of a population of perhaps 17,000. We need at least two more Christian teachers besides the present catechist. Let me give one example of our school work. "Shunker" a boy of six years of age reads in the fourth book of Hindi, second book Urdu, can repeat the multiplication tables up to thirty times without a mistake, and is well up in some other branches. At our annual examination none of us could puzzle him in ground gone over. I met another boy in a village twenty miles away who had got a situation there and had left our school in Jamunia. His delight at seeing us was vented it leaps and shouts as he called the people together to hear us.

Sabbath schools.—When I state that our registers show a larger attendance at our Sabbath than at the day schools, it is safe to say that this branch of the work for our Master is prosperous. The people allow their boys to come to our school-rooms on Sabbath morning where they are taught nothing but God's word.

Bazaar preaching.—To this we bend all our forces. Tuesday and Thursday evenings we

regularly go to the bazaars, the other evenings to the several parts of the cities. I usually take the organ along with me and we sing for some little time, after which each speaker has his turn of fifteen minutes. There are often eight of us, which, with a *bhajan*, hymn, to each speaker carries our service into the night, but we have never had to leave for want of an audience. I often question the audience on what has been said, and often ask them to follow me while I pray "Our Father." We have little opposition but the apathy is much more discouraging.

Itinerary.—I spent over four weeks in district preaching, visiting the large cities and some of the villages within thirty miles of Neemuch. At Jawad I lived in a native house, and part of the time on native food, but I took to tents the rest of the time. Our general order was first to introduce ourselves by music, and thus gather a crowd, after which each spoke in turn with a hymn between. We sold books and distributed tracts and after this advertised our medical work in Neemuch for men and women, and invited the sick to come and get treatment.

At Mandasur we got a warm reception by way of mud and stones. Soon after I opened the organ and began to play and sing, a shower of mud and small stones was their reply, and, when we were leaving, large stones were thrown, one of which hit one of the workers, but none of us were hurt. We continued our attack on the same spot night and morning until peace and good will reigned, and we were allowed to speak in quietness, after which we went to another part of the city. There is opposition, in India as well as in Honan; but give me the opposition rather than the dead apathy and indifference; it is more hopeful.

We met many who were impressed with our words and they asked many questions; some bought books. We often went to villages at nights to get those who work in the fields during the day. I have at 9 P. M. counted 300 men and women who had listened for nearly three hours and had not even gone home for their evening meal. But we need a magic lantern in this work to appeal through the eye as well as the ear of those poor ignorant villagers in teaching them the way of life.

Medical work continues to prosper.—Although one of the most expensive it is a great means of opening our way to the affections of the people.

The gong is beaten five minutes before the hour of opening, when all regular patients are expected to be seated. Reading a portion of Scripture and a short talk follows, after which the service is closed with prayer. There is no allowance made for caste, and each is served in order of arrival. We have had men come for treatment from a distance of forty miles. If we had a house in which these could stay, we could do much more by way of direct dealing, as their first question is "where can we sleep."

The doors are opened on every side and there is all the work that the most energetic could desire. Surely we need but the Spirit of God to visit us, and turn these people's hearts to the Christ.

INDORE MEDICAL MISSION WORK.

BY DRs OLIVER AND O'HARA, 1892-93.

THE Dispensaries have been carried on as in former years. With the exception of Sundays the dispensary attached to the hospital has been somewhat larger than in any previous year.

During the greater part of the year the wife of one of the Christian masters of the Mission College, who lives near by, has come over each morning and taken the service with the outpatients assembled in the waiting-room. It has been a great joy to us to have one of our Christian women without any remuneration thus embracing opportunities to tell her country women of the love of Christ.

She has also for some months been going with Miss O'Hara on Sunday forenoons into one of the mohallas of the city and holding a Sunday school with the women and children.

House visiting.—Visiting of patients in their own homes has fallen off very much since the opening of the hospital, as women of all castes come freely as in-patients. Two years ago our register showed 3479 visits paid whilst this year the number is only 673. These visits have been chiefly to midwifery cases and to the wives of men able to pay a fee for the first visit at least. This does not mean that we do not go readily to all, but we can generally on the first visit persuade the friends to bring the patient into the hospital.

The Hospital.—Believing as we do that no better opportunity can be given us of teaching the way of Life to our sisters in this country than when they come to us as in-patients we have made these our first care. Many who came to us not caring whether they lived or died because of their sufferings, have gone out in health and strength, and one went from us to her heavenly home rejoicing in Christ. Another who came more than three hundred miles to us, after being three months in the hospital, has cast in her lot with our Christian people and is now earning her livelihood by grinding.

We have sought to have individual talks with all our in-patients on life and death, eternity and salvation, and every afternoon a short service is held for them when they gather on the verandah in front of the wards where those unable to leave their beds may hear. The in-patients for the year number two hundred and eleven, of these thirty four were surgical cases and one hundred and seventy seven medical. Out of this number twelve were from our Christian community, two were Eurasians, two Roman Catholics, sixty Mahomedans, twenty nine Brahmans, one hundred and five from other Hindoo castes and one Parsee. There have been four births and three deaths.

The hospital grounds have been much improved

by the flower garden which we have had laid out in front of the building.

We have also had a courtyard built on at the end of the hospital. It is a wall 50ft. by 37ft. and 10ft high. The end door of the front verandah of the hospital opens into it, three sides of this courtyard are divided into sheds 8 ft. wide which still leaves a large open space in the centre. These sheds are the cooking places. In the middle of the open space a bathing place has been built up. The women now think nothing has been left undone to make them comfortable. The cost of this courtyard has been met by donations given by the people of Indore. A few weeks after we began to build it the wife of the native assistant to the Resident here handed us Rs. 50 to be used as we thought best in our work. That was a beginning. A few days later the wife of an official in the city sent for us and presented us with Rs. 200. Then in November Maharajah Holkar gave us Rs. 500. That made Rs. 750. When we were wondering how the balance could be met without drawing on home funds Miss Beatty wrote that she had sold the Holkar rupees which a native had given her and so had Rs. 100 on hand which we could apply to pay off the balance. We take special pleasure in this courtyard because it so fully meets what was a great want in the efficiency of the hospital, but we rejoice over it also because it has been built with money given here and given unsolicited and from unexpected sources.

WORK OF MISS McWILLIAMS, INDORE, 1892-93.

THE Report of my first year's work in India must necessarily be a short one, for, although it has been an important year to myself in many respects, my work during it does not furnish subject matter for a lengthy Report. To me, the chief object in my work during the past twelve months, has been to gain a knowledge of the language for future work.

The study of the Hindi language is not a difficult task, so far as the book work is concerned. One does not require more than a few weeks' study to be able to read the Hindi in the character fairly well, next comes the understanding of Hindi when spoken by others. This is not so very difficult either, but, to me at least, the translation of our mother tongue into Hindi that will be understood by any one but the speaker is the difficult part. The construction of Hindi sentences differs so much from that of English. And then the Hindi idioms which time, and practice in speaking with the natives, alone can make us familiar with; and without these it is impossible to keep the attention of the natives for any length of time, or to make them understand what we are trying to teach them.

During the first five months of last year, with the exception of three weeks' teaching

in Mhow, my time was fully given to the study of the language. Since June I have had charge of the school in the city—opened by Miss Ross in 1891. The number on the Roll is about seventy, but not more than between twenty and thirty attended regularly. I have had sixty at once; but usually not more than thirty-five or forty at one time. Of this number ten or fifteen are made up of those, who will come perhaps ten or twelve days and then stop away for a while—often continuing this irregular attendance, but sometimes we never see them again. This makes the work much more discouraging than if we can only do the sowing, our Heavenly Father, who knows and loves these poor girls, alone can water and bring forth fruit.

In this school I hold a Sabbath School every Sabbath morning, and, as a rule, we have a good attendance at it. The school children all turn out to it generally, and often some of the mothers and older sisters.

One inducement may be that I give to each a S. S. paper called 'The Children's Friend,' printed in Hindi, and containing stories and pictures suitable for children. Also they have only one hour to remain in the school-room, instead of four hours as on the ordinary school day. But whatever their principal reasons may be, it is very encouraging to see them coming out on a day that they know only the Bible lessons are taught—thus showing that prejudice is to some extent being broken up.

In November I started another Sabbath School in a mahalla where there is no day school held. At the present time, with the help of Hattiebai, a native christian woman, I have two S. Schools in two different places in the mahalla. These partake partly of the nature of a S. School, and partly of a short service for the women and girls and small boys who attend. These with my regular S. School, make three in all. I enjoy this branch of the work very much, some Sabbaths it seems rather discouraging, but usually it is the reverse. We can only do our part, asking the Master to guide us in all the work, and to water with rich blessings the seed sown, that it may bring forth fruit unto Life Eternal.

For some weeks back, the little ones have been anxiously enquiring about the coming box of presents. They were very much disappointed, when they heard of the loss of the other boxes. Little pleasure enters into the lives of these wee girls, so it is not to be wondered at that they eagerly look forward to the dolls and picture books and other presents from the Foreign boxes.

I have lost a number of my largest girls during the past two months, by this evil system of child marriage, just when they were becoming enough interested in the work to attend more regularly and study better. I intend following up the work in their own houses, if possible, as my first year's examination is now over and I will have more time to devote to zenana work.

Church Notes and Notices.

THE RECORD will be glad to publish items under any of the following headings. If there are omissions it is because notices have never been sent.

CALLS.

From St. Andrews, Sydney, C.B., to Mr. B. McLeod, of Orwell, P.E.I.

From Whycomagh, C.B., to Mr. John Fraser, of North Shore and N. River.

From West congregation, New Westminster, B.C., to Mr. George Brown Greig, of Washington Territor

INDUCTIONS.

Mr. Muraock McKay, into Knox Church, Goderich, 1 Aug.

Mr. Rochester, into Prince Albert, 9 Aug.

Mr. McKechnie, ordained at Carsdale, Regina Pres., 25 July.

Mr. McMillan, into North Bay cong.

RESIGNATIONS.

Mr. E. Smith, of Stewiacke, N.S.

Mr. D. Beattie, of St. And., E. Oxford.

Mr. Allen, of Newcastle, Whitby Pres.

Mr. J. G. Cameron, of Bass and Nicolas Rivers, N.B.

Mr. Kenneth McLennan, graduate of Montreal Pres. College, under appointment as missionary of the Church to Honan, was ordained, and designated as missionary to Honan, China, by the Presbytery of Maitland, July 25th. The Foreign Mission Committee was represented by the Rev. Dr. McDonald, of Seaforth, who in the name of the Committee and Presbyterian Church of Canada presented Mr. McLennan with a Bible.

PRESBYTERY MEETINGS.

Algoma, Manitowaning, 27 Sept., 10 a.m.

Bruce, Paisley, 12 Sept., 9 a.m.

Barrie, Barrie, 3 Oct., 10.30 a.m.

Chatham, Chatham 1st, 12 Sept., 10 a.m.

Guelph, Guelph, 19 Sep., 10.30 a.m.

Glengarry, Lancaster, 12 Sep., 11.30 a.m.

Huron, Clinton, 12 Sep., 10.30 a.m.

Kamloops, Enderly, St. And., 12 Sep., 10 a.m.

Kingston, Kingston St. And., 19 Sept., 3 p.m.

Lindsay, Sunderland, 15 Aug., 11 a.m.

London, St. Thomas, Knox, 12 Sep., 11 a.m.

Montreal, Mont. Pres. Coll., 12 Sep., 10 a.m.

Maitland, Wingham, 19 Sep., 11.30 a.m.

Orangeville, Orangeville, 12 Sep., 10.30 a.m.

Owen Sound, O. St. Knox, 19 Sep., 10 a.m.

Paris, Woodstock, Knox, 3 Oct.

Peterboro, Port Hope, 1st Ch., 19 Sep., 9 a.m.

Quebec, Sherbrooke, 29 Aug., 8 p.m.

Regina, Broadview, 9 Sep., 3 p.m.

Saugeen, Mt. Forest, 12 Sep., 10 a.m.

Stratford, N. Easthope, 11 Sep., 7.30 p.m.

Sarnia, Strathroy, 19 Sep., 2 p.m.

Sydney, Sydney, Fal. St., 6 Sep., 10 a.m.

Vancouver Is'd, Nanaimo, St. And., 6 Sep.

Whitby, Oshawa, 17 Oct., 10 a.m.

Winnipeg, Win., 12 Sep.

The Synod of the Maritime Provinces will meet at Truro, N.S., and within St. Paul's Church there on Tuesday, Oct. 3rd, and will be opened with Divine Service, conducted by the retiring Moderator, the Rev. J. Murray, D.D., at half-past seven o'clock p.m.

Papers should be sent to the Rev. J. H. Chase, Onslow, N.S.. Convener of the Committee on Bills and Overtures.

THOS. SEDGWICK, D.D., Clerk.

Shall it In last issue a scheme was proposed **be done.** for putting a colored paper cover on the RECORD, giving the four pages of the present cover entirely to reading matter, thus enlarging it by four pages; giving a better quality of paper, thus making the RECORD, in appearance, more worthy of our church; and meet the cost by adding five cents to the price, making it thirty cents in parcels instead of twenty-five. Ministers, agents, readers, all, are asked to kindly send a card giving their opinion regarding such a change. Some opinions have been received. Please send more. They are entirely confidential.

Indian Citizenship. The annual report of the Indian Commissioner, General Thomas J. Morgan, commends the principle of the "Dawes bill," which makes it possible for the Indians to hold land in severalty and to become citizens. But he holds that the Indians must be familiarized with the conditions involved in the change from the tribal relation and the agency system before it can be made to advantage.

The condition of the Indian differs in some respect from that of the average foreigner who comes to this country and acquires citizenship. Europeans, even of the lower classes, have inherited the advantages of an old civilization, and they meet on these shores those who have preceded them from their native countries. But the Indians do not represent civilization. They are not in sympathy with us generally. There are no such points of contact between them and our own people, and it is consequently, a task of vastly greater proportions to assimilate them than it is an equal number of persons from almost any country in Europe.

Public opinion also forces the children of foreigners who settle in established communities to attend the public schools. It is not so with the Indians. Many of them are gathered in large settlements where there are very few white people and where, as yet, there are no public schools to which their children can go, and where there is no public sentiment in behalf of the education of the Indian children. In many cases, indeed, their children are excluded by public sentiment from the public schools, and unless they attend those provided by the government they can attend none, and consequently will grow up ignorant of their privileges and incapable of performing their duties.

For these reasons General Morgan says that the work of education should keep far ahead even of that allotting lands, lest the allotment of lands and the conferring of citizenship prove not only a detriment to the Indians themselves, but, in some cases at least, work harm to the community.—*Watchman*

"YES YOU DO, LUCINDY."

From "Woman's Work" A prize paper.

"AS for me, I've always said and I say yet, that I don't believe in missions."

"Oh yes you do, Lucindy. I've been thinking it over considerable lately and I've made up my mind that you believe in missions about as complete as any one I ever saw."

"I know you've got a coaxing tongue in your head, Hannah Sanders, but you're not going to make me own up that it's my duty to scrimp myself and neglect my family for the sake of a lot of heathen. I don't believe in it."

"Yes you do, Lucindy. You've often told me how thankful you were to Aunt Patty for taking care of you the first winter after you came here, when you were sick among strangers and no help to be had."

"What's that to do with it? I'm not a heathen Hannah Sanders."

"You were in trouble and Aunt Patty denied herself and neglected her family—I've often heard you say so—to help you out. I call that real missionary work."

"I'd have done as much for her, I'm sure."

"Certainly! Didn't I say you believe in missions? But that wasn't the reason Aunt Patty helped you. It was because 'the love of Christ constrained her,' and that's the real missionary spirit."

"Of course I believe in being neighborly as much as anybody. I don't mean that. It's the idea of poor folks like us being urged to scrape together money and send it off hundreds of miles to people we never saw that I complain of."

"No you don't, Lucindy. I recollect very well when we built our church two years ago and the Board gave us three hundred dollars, you thought it ought to have been five hundred."

"That's a different thing, Hannah."

"And only last month at church meeting, when they talked about asking the Home Mission Board to help us with the preacher's salary, you seemed quite as willing as anybody."

"But it's a different thing to ask help from the Boards of your own church. That's what they're for isn't it? And don't we have to support 'em?"

"Where do the Boards get their money from, Lucindy? A great deal of it comes from people as poor or poorer than we. Support the Boards? Yes, we give three dollars and ask for three hundred! Missionary taking comes easy enough, even if we don't believe in missionary giving."

"Well, nobody can say that I shirk my share of plain, sensible church work; but there's no call for folks to rush off among savages and risk their lives for nothing, when there is plenty of work to be done at home."

"Have you heard from your brother Steven lately, Lucindy?"

"No, it's two months since I heard from Steve, and I'm some worried about him. But then, being a kind of government official, as you may say, he has a good deal of work and responsibility and doesn't get much time to write."

"Are the Indians troublesome on the reservation now?"

"Yes, they've been a good deal stirred up for the last six months."

"I suppose you urge Steve to come home every time you write. He could get plenty of work here now, you know."

"No, I can't say as I do. The work is hard but the pay is better than he could get here, and it's sure. Such a position is worth running some risk for."

"Let's see, what was it you said about folks

not having any call to rush off among savages and —"

"Now Hannah Sanders! The idea! Why, Steve gets a *big salary!*"

"But it seems to me, Lucindy, that Christian people ought to consider the souls of the heathen better worth taking risks for than the biggest salary that ever was."

"You can talk as you like, Hannah, but I can't feel under any great weight of obligations to the heathen. I don't ask anybody to toil and suffer and risk their lives for me."

"O yes you do, Lucindy; we all of us do. Think of the poor creatures that toil in the hot sun to raise our tea and sugar and cotton! Think of the misery in the mines and the dreadful explosions! And there's the risk and exposure on the ships and the freight trains and —"

"What's all that got to do with the heathen, Hannah Sanders?"

"If we're willing that people should suffer and die to keep us in luxuries, we shouldn't condemn missionary work because it can't be carried on without hard labor and pain and risk."

"Well, I'm sorry I can't have tea and coal and such without somebody suffering. But if I didn't use 'em other folks would, so I may just as well —"

"S'posing you reason that way about missions, Lucindy. If I don't help 'em somebody else will, so I —"

"The worst thing about missions is they don't pay—spending hundreds of dollars and years of work and dozens of precious lives before there's one convert. It costs too much."

"Now, Lucindy, I don't believe you've looked in a missionary magazine for thirty years. You're away behind the times."

"Well, I don't care to work at things unless they pay as I go along."

"O yes you do, Lucindy; didn't you and Hiram plant a new orchard last spring?"

"Why—yes—we did."

"Don't 'pay as you go along,' does it?"

"Well, we don't mind laying out some aoor on a thing that's going to pay big after awhile."

"I suppose that's just the way the missionaries feel. So we don't need to say any more on that point, do we?"

"O, well, Hannah, talking comes easy to some; but I'd never consent for a daughter of mine to go among the horrid, naked creatures. It isn't respectable. If men must go, let them go alone."

"Have you had your new dress fitted yet, Lucindy?"

"If I say yes, you'll prove that I've broken the whole of the ten commandments; but just to see what tack you'll take next, I confess that Loanny Jones fitted it last Thursday."

"You wouldn't quite like to have Deacon Biddle fit your dresses, would you, Lucindy, good man as he is?"

"Seems to me you're getting kind of lunny, Hannah Sanders. I'm not an idiot, if I don't believe in missions."

"But the idea of a man teaching women would be just as shocking in many a heathen community as the thought of a man dressmaker is to us. The best of men would often find himself as much at a loss in teaching women as he would be in making dresses for them. We sympathize with the missionary ladies, who must see and hear many shocking things. But oughtn't we to be still more pitiful toward the poor women who can't have a crumb of the bread of life unless a woman's hand brings it to them?"

"Well, if missionaries must be sent, what's the use of bothering with separate societies? I believe in working altogether."

"Not always, Lucindy, or you wouldn't be president of the women's department of the Farmer's Club."

"That's different, Hannah Sanders."

"How? Farmers' wives are more interested in their own share of the work and they feel freer by themselves. It's just so with missionary meetings."

"But women are always saving up little dribblets of money, and fussing over mite boxes and thankful boxes and tithes and dear knows what all. I'd rather Hiram and me would give what we can afford to and be done with it."

"But some women are situated differently. When you were contriving last year to buy that washing machine, you said Hiram couldn't spare the money, and besides he didn't think it was quite what you wanted. So you saved here and there, egg-money and butter-money, and went without things till you had enough. I suppose a good many women get their missionary money in the same way and for about the same reasons."

"Well, well, you're a master hand at talking, Hannah Sanders, but I rather guess some of your arguments wouldn't hold water very well."

"I suppose if they were turned into those queer 'syllogisms' that my John was always saying over when he was studying logic they would go a little lame. But what I think about missions is that we ought to use our common sense, which says 'Don't ask others to do for you what you are unwilling to do for others,' and then put with it a great deal of the Christian sense which says, 'Not seeking mine own profit, but the profit of many, that they may be saved'; and, 'Whatsoever ye would that men should do to you do ye even so to them.' And that's what you think, too, Lucindy!"

WHETTING THE SCYTHE.

BEFORE machinery had taken the place that now it holds in the work on the farm, closely interwoven with the poetry and the prose of haying, along with the sight and the fragrance of the new-mown hay, was the frequent sound that told that the scythes were being given a keener edge. The clatter of the mowing-machine, which has not yet quite drowned it out, tells no more surely of the work that is going on. The very sound that proclaims that nothing is falling before the blade proclaims no less surely that the mower is fulfilling his part.

"I should have thought mowers very idle people," says a quaint writer; "but they work while they whet their scythes. Now, devotedness to God," he adds, "whether it mows or whets the scythe, still goes on with the work." That thought of "he whetting of the scythe is one of which we sometimes lose sight. It looks as if time were being lost when the mower stops, if we do not bear in mind the waste of strength that would follow if he did not stop. The world's need of workers is a crying one; the fields are white; but he will be an unwise laborer that grudges time or labor spent in making sharp his scythe, that its work may tell. Duties press at every moment; there is enough to keep the hands ever busy; but he will rue it that does not often stop to whet his scythe with prayer. The sun is bright; the field is large; the time is short; how can the work that lies before one ever be done if there is a moment's pause? But the scythe must sometimes be whetted by needed rest or change.

There are two sides to the thought. The whetting is work only when it is done for the

sake of the work. He would truly be a lazy mower that made whetting his sole occupation, and instead of gaining a good edge he would soon exhaust his strength in wearing it out altogether. Nor is the keen scythe gained that it may be carefully put away and kept sharp; the keenness is for a purpose, and is wasted unless it is spent again. Whetting of any kind that furthers true work is itself work; whetting of any other kind is worse than wasted.—*Golden Rule.*

A CURE FOR INFIDELITY.

SOME one has said that if you pull out a doubt by the roots you will find a sin at the end of it. The apostolic warning is, "Take heed lest there be in any of you an evil heart of unbelief in departing from the living God." Unbelief has its root and centre in the heart. When a man says "in his heart, there is no God," it is probable that the wish is father to the thought.

Doubtless in many instances the trouble with unbelievers is, they do not like the Bible nor the gospel; they prefer to live their own lives and take their own course, and simply desire to be freed from danger and responsibility.

B. Fay Mills, the evangelist, in a letter to the *Independent*, tells the story of one man who had been for years a skeptic, and on whom he spent some labor trying to convince him of the truth of the gospel of Christ. His efforts seemed not successful, but he at length induced the man to promise that he would try to live a better life, and leave off the things which he knew to be wrong.

"I did not speak with him again," writes Fay Mills "for a week, at the close of which time he came into the inquiry meeting again, and, standing up, he said: 'Something tells me that I must acknowledge Jesus Christ. For thirty-five years I have been a blasphemer. The first twenty years of my life I lived in a godless home; the last fifteen years I have been an open infidel, but for the past week I have been trying, with all my heart, for the first time in my life, to give up what I know is wrong, and to commence to do what I know I ought to do, asking God for light and help in my endeavor; and to-night I am forced in a way that I cannot explain, to stand here and say that I believe in Jesus Christ as the Son of God.' That was on Friday evening. On Sunday evening his wife came to one of the pastors, and said: "We had a great bonfire at our house to-day and burnt up all my husband's infidel library."

Infidelity goes with vice, and sin, and wickedness in all its forms and shapes. The strongholds of unbelief are in the dram shops, the saloons, the places where vice and villainy hold their carnival. So long as men live such lives they must be expected to continue in unbelief. When men are willing to forsake Satan's service, they are willing to disbelieve Satan's lies: the sins and the errors go together. The man who disobeys God prefers to disbelieve God: the man who is living a life of obedience has no occasion to doubt or disbelieve. *The Safeguard.*

The beatitudes in the Apocalypse are for all overcomers. Heaven's rewards and crowns lie beyond battle-plains. Spiritual life always needs opposition. It flourishes most luxuriantly in adverse circumstances. We grow best under weights. We find our richest blessings in the burdens we dread to take up.—*J.R. Miller D.D.*

Sabbath School Lessons

Sep. 10. PAUL AT ROME.

Lesson, Acts 28:20-31. Golden Text, Rom. 1:16-18.
Memory vs. 28-31. Catechism Q. 79-80.

The lessons for this quarter have been about Paul's life and work, from his call to Europe by the vision at Troas, until his two years' imprisonment in Rome. Last lesson was the study of his shipwreck, and escape at Malta; this one is his stay at Rome. It was about five months from his shipwreck in Malta until his arrival in Rome; of this about three months was spent in Malta and two on the journey.

The population of Rome at this time was over two millions, half of them slaves, while Rome was mistress of almost the whole known world. Vice and licentiousness everywhere prevailed.

He was sent to Rome as a prisoner but he entered it as an honored visitor. The Christians of the city went out to meet him as far as the Forum of Appius. This gave great cheer to Paul. He "thanked God and took courage." The long journey had been full of perils by sea and land, but this cordial home-like-greeting was a glad surprise, and the sympathy of friends was very grateful to him.

There was no hurry on the part of the authorities in hearing the case. Two years was spent without a trial. At first glance it seems a great injustice, but it was rather a blessing. He was kept a prisoner, but he had comfort, and better still, full liberty to preach the gospel.

The lesson may be taken in three parts:

I. Paul's first conference with the Jews, vs. 20-22. As soon as he had "got settled," not being free to go out, he sent for the leaders among the Jews of Rome to meet him. He thought that reports unfavorable to Christianity and to himself might have reached them. 2. The fact of his coming a prisoner might give them a false impression. 3. His mission was, in all cases, first to the Jews, whom he longed to see brought back to Christ. Vs. 20. *Hope*—The hope of Israel was a Messiah, a Christ, and for His sake was Paul now bound. The chain seemed a badge of disgrace. Paul gloried in it. Vs. 21. No evil report had reached them about Paul, but they had heard no good of Christianity and wanted to hear of it.

II. *Second conference with the Jews*, vs. 23-29—The day had been set. Many Jews came to Paul's hired house. Thoroughly conversant with his subject and carefully prepared, Paul, for a whole day, talked with them, proving to them out of the Old Testament Scriptures, that Jesus of Nazareth was the Messiah for whom they had looked so long. They agreed not, and separated, arguing the question. Paul seemed disappointed with the results of his day's work, and vs. 26-27, quotes Isaiah against them. This would no doubt make some of them angry, but Paul was not there to please men but to speak the truth.

III. *Paul's two years in Rome*, vs. 30-31—Although a prisoner, these two years were the freest for work of all Paul's Christian life. At most other times he was exposed either to the malice of the Jews or perils among the heathens. Here under the care of the Roman government he was free from both.

1. Review the events in Paul's journey to Rome.
2. How often a word or deed of sympathy cheers and gives new courage to a fainting heart.
3. Two results from Paul's preaching, some accepted, some opposed, so always.
4. The Jews accused Paul and led him to appeal to Rome, so Christ's enemies often tend to further the gospel. Satan defeats himself

Sep. 17. PERSONAL RESPONSIBILITY.

A TEMPERANCE LESSON.

Lesson, Rom. 14:12-23. Col. Text, Rom. 14:21.
Memo'y vs. 19-21. Catechism, Q. 81.

From the story of Paul's life which we have been following, we turn to his teachings. This lesson was written in the spring of 58, A.D., in his letter to Rome, towards the close of his third missionary journey and just as he was about to leave Corinth for Jerusalem, bearing gifts for the poor Christians there. Acts xx:2, 3. 1 Cor. 16:6.

This lesson deals with problems in the Christian life of those early days, and the principles laid down apply equally to the Christian life of to-day.

Their problems were such as these. Should the Jew on becoming a Christian, still observe the old law regarding clean and unclean meats; should the heathen on becoming a Christian, eat meat, which, before being placed on the market, had been offered in sacrifice to an idol, &c. Some claimed that the old distinctions were not now binding, and that it did not hurt meat to have been laid in offering before an idol, others took a different view.

Study the law that Paul here lays down.

Note the different laws or principles here mentioned by which such things are to be governed:

I. The law of personal liberty, vs. 12, 13.

Everyone—I must give account to God for myself, another for himself. I must not judge another, he must not judge me. Each one is accountable to God for himself, but, while I am responsible to God alone, I must not lose sight of the effect of my conduct upon others. I must not allow it to be a stumbling block to them, and this leads to another principle by which the Christian must govern himself, viz.:

II. The law of charity or love, vs. 14-17.

What is wrong for one may not be in the same degree for another, and because a thing is wrong for me, I am not to blame another because he does it, but, if another thinks a thing wrong I should respect his convictions and avoid it or I am not living in accord with the law of charity. But such a life involves more or less of self-denial, and this leads to another law that should govern the Christian, viz.:

III. The law of self-denial, vs. 20, 21.

Do not for the sake of meat, for any mere gratification of personal liberty, destroy the work of God in the human soul. If by thy gratifying thyself in something that thou thinkest no harm, another who does think it harm is led to indulge it, and sin, that is an awful price to pay for thy gratification, and according to the measure of thy influence is thy responsibility for it.

Vs. 22. *To thyself*—If thou hast confidence that these old distinctions as to clean and unclean meats are not now binding, do not boast of thy freedom before those who have not.

V. 23. *Doubteth*—He who practices what he has doubts about is condemned by conscience and God.

There are similar problems before the Christian church to-day. There is the question of amusements and recreations. There is dancing, theatre-going, card playing, tobacco using, taking a glass of wine, &c. Some people claim that there is no real sin in some of these things and claim their liberty to practice them, but the Christian is bound to recognize a higher law. Even if I can engage in a thing without sin, yet if my example leads another who has doubts about it to engage in it, I am responsible. "Now walkest thou not" according to the law of charity.

The Christian's aim should be, not, how low can I walk and be safe, but how high can I get; not, how much may I indulge, but how far can I avoid even the appearance of evil.

Sept. 24. REVIEW.

LESSONS FROM THE LIFE OF PAUL.

Golden Text, Rom. 10:17.

The best way to have a good review is to have a general plan of it fixed three months before and made known to the school, and to have the quarter's lessons studied, not only by themselves, but in the light of the whole. As one has said, a good quarterly review is like an apple, it takes three months to ripen.

This review extends over the last half of the Acts, Chapters 16-28, and embraces a period of 22 years, from A.D. 50, the first great council in Jerusalem, to A.D. 63, the close of Paul's first imprisonment at Rome. Find the persons, places and events, and around these cluster the Review.

Oct. 1. THE POWER OF THE GOSPEL.

Rom. 1:8-17.

Golden Text, Rom. 1:16.

Memory vs. 16, 17.

Catechism 39-41.

The lessons of last quarter were on the life of Paul; those for this quarter are from the epistle; four from Paul's letter to the Romans, three from his letters to the Corinthians, one each from his letters to the Ephesians and Colossians, one each from the letters of James and Peter, and one from the Revelation of John.

This one is from Romans, written early in the spring of 58 A.D. from Corinth, and two years before his first visit to Rome, as a prisoner. Unlike most of his letters it is to a church he had never yet visited.

A celebrated writer has called "Romans" the most profound book in existence. Its object is to show justification by faith in Christ; the remedy for sin; and its contents have been given as follows:

- Chapter 1. The development of sin.
 " 2. God's dealings with the heathen.
 " 3. Justification by faith.
 " 4. The Old Test. doctrine of faith.
 " 5:1-5. The fruits of justification.
 " 6. The doctrine of redemption.
 " 7. The battle of life.
 " 8. More than conquerors.
 " 10. Paul's missionary argument.
 " 11. Christianity and Judaism.
 " 12. Paul's law of Ethics.
 " 13. The Christian state.
 " 14. The law of love and of liberty.
 " 15. Exhortations and messages.
 " 16. Paul as a personal friend.

I. Paul's interest in the Romans, vs. 8-10. (1) He was thankful for their good name. (2) He prayed for them, and that he might be spared to visit them. He did not then think that his prayers would be answered two or three years later by his being sent to Rome a prisoner.

II. Why he longed to visit them, vs. 11-15.—Not that he might receive added honor, but that he might help them and get helped. How courteously he writes, vs. 12. *Let hitherto*—"Let" is an old English word for hinder. *Debtor*.—Every man that has the gospel should consider himself a debtor to those who have it not and should not rest satisfied until that debt is paid.

III. The reason why he longed to proclaim the Gospel, vs. 16, 17. *Power*.—The gospel is the power that alone can uplift men from sin. Philosophy, human learning, apart from the gospel will be an utter failure to uplift men.

1. Study the epistle as a whole, and memorize its choice parts.
2. God answers prayer in his own way.
3. Whoever has good from God gets it in trust for others.
4. The proof of the truth of the gospel is its power to uplift men.

Oct. 8. REDEMPTION IN CHRIST.

Lesson, Rom. 3:19-26.

Golden Text, Rom. 3:24.

Memory vs. 21, 24.

Catechism, Q. 42-44.

This is a short lesson but a great subject, the great subject of all revelation. Study carefully the surroundings of the lesson, especially from chapter 1:18 to 4:25; also chapters 7, 10:1-13.

The subject of which the lesson is the centre, is how men can be saved from sin. They cannot be saved by the deeds of the law, for, as a matter of fact they have all failed in obedience to law, see the awful picture in chapter 1:21-32. But have not the Jews with their higher privileges become holy by the law? No, for they break it as do the Gentiles, chapter 2. Both are under sin.

The great question comes back; How can men be saved from sin? Is there no hope? Must men perish? This great question is answered in the lesson, which may be divided into two parts,
 1. Guilty before God and needing salvation, vs. 19, 20.

2. Justified by grace, how salvation may be found, vs. 21-26.

I. vs. 19, 20. *The law*.—Here, a general term for the Scriptures. *Saith*.—As in verses 8-10. Under the law to the Jews, to whom the law was given. *Guilty*.—All the world, Jew and Gentile alike guilty before God. *No flesh*.—Because no man lives up to that law. *Knowledge of sin*.—The only thing that having a perfect law can do is to show us how far short we come of keeping it. A balance will show how much too light an article is but it will not make it weigh any heavier. A straight edge will show how crooked any piece of work is, but it will not make it straight. So, "by the law is the knowledge of sin." A perfect law such as we have in the Scriptures shows how far short our lives come of being what they should be. All that we learn from the law is, how far short we come of keeping it, for our poor lives when laid beside it come very far short of it.

II. Vs. 21-26. *But now*.—That which the world long sought in vain in obedience to the law, has now come without the law. Another has kept the law for us, and, as a substitute stands in our place, allowing the benefits of his death to be imputed to us. When I lay God's laws beside my life and see how far short that life comes, I see no hope, but God comes to me in the gospel and says to me, I have made satisfaction to my own justice, and if you will accept free forgiveness and surrender yourself fully to me, I will accept you. Blessed news! *Without the law*.—Not without law as a rule of life, but not resting upon the keeping of it, as a ground of salvation. *Witnessed*.—The righteousness of God, the atonement which Christ was to work out, was foretold long before, both in the law and prophets. See Is. 53, v. 22. *Propitiation*.—He gave Himself for our sins. *Past*.—Where his people had truly repented in the past their sins were forgiven on the ground of the atonement that was to be made even though it had not yet been made. V. 26. Just and the justifier of them that believe. "He must be just, He longed to justify." How could He? By Himself paying the penalty in the death of Christ for sin.

No hope can on the law be built of justifying grace.

The law which shows the sinner's guilt condemns him to his face.

Jesus, how glorious is Thy grace when in Thy name we trust.

Our faith receives a righteousness that makes the sinner just.

Acknowledgments

Received by Rev. Wm. Reid, D.D. Agent of the Church at Toronto, Office, Confederation Life Building, Room 62-65.

ASSEMBLY FUND.

Rec. to 5th July, 1893.	\$107 97
Calgary	4 00
Cavendish & Stanley	4 00
Melbourne	3 00
Drumbo	4 00
Springville	2 50
Janetville, &c.	5 00
Beaverton	8 70
Lucknow	2 50
Percy	2 00
Three Rivers	2 00
Total	\$148 67

HOME MISSION FUND.

Rec. to 5th July	\$3974 75
Calgary	20 40
Bervie	10 00
Melbourne	15 73
Dividend	11 25
Hintonburg s.s.	7 75
Duart, Highgate	12 00
Millbrook	4 00
Scarboro, St. And s.s.	25 00
Tara	28 00
Brampton	115 00
Pickering, St. And s.s.	4 00
Friend of Missions	50 00
Caledon, Melville	5 00
W. Flamboro	24 00
Ernosa, l.t.	20 00
Osgoode L.t.	10 00
3-ant'd, Farrington	67 16
Cromutz & p.s.	12 50
Rox River	4 00
Newtonville	12 00
Pricville	10 00
Bethel	24 40
Lucknow	10 40
Kentvye	40 00
Franktown	18 00
Hibbert	40 00
Summerside	50 00
Mrs Dickie	50 00
Alex Campbell	10 00
Pilot Mound	2 00
Theodford	34 95
Three Rivers	12 00
Bethany	4 00
Total	\$4740 23

STIPEND AUGMENTATION FUND.

Rec. 5th July	\$1514 02
Calgary	8 90
Drumbo	22 00
Duart, Highgate	12 00
Springville	10 00
Tara	5 00
Friend of Missions	50 00
Newtonville	4 53
Komoka	8 25
Lucknow	3 25
St. Andrews	10 00
Kintyre	20 00
Beechwood	4 70
Toronto, Central	10 00
Three Rivers	16 00
Total	\$1698 67

FOREIGN MISSION FUND.

Rec. to 5th July	\$1257 94
Calgary	4 00
Bervie	35 00
Quaker Hill s.s.	3 50

Dividend	11 25
Drumbo	30 00
Hintonburg s.s.	15 50
Duart, Highgate	11 00
Springville	19 03
Seaforth y m b cl	5 00
Mrs. B Kirkman	5 00
Tara	28 00
Carlingford	10 00
Beq. Hannah Shurie	4 00
Beq. C. Oak	25 75
Caledon, Melville	5 00
W. Williams c e	10 53
Samuel Hunter	5 00
Andrew Johnston	5 00
Ernosa, l.t.	20 00
Beq. Rachel Scott	41 00
" Sarah Wallace	10 00
Stonewall	7 80
Avonton	42 00
Aberarder	5 00
Orilla	50 00
John Penman	250 00
Miss Blakie's b m bd.	56 00
Grant'd, Farrington	56 36
Cromarty c o	12 50
Hammyford	7 00
Gorrie & Kordwick	50 00
Bear Creek	7 40
Komoka	22 75
Crowland	8 50
Rev J W Mitchell	8 00
Franses c o	4 55
Bethel	2 20
Lucknow	5 60
Friend	3 00
Prospect	85 60
High Bluff	16 00
St. Andrews	49 00
Woodbridge	25 00
Sapperton c e	25 00
Bridgen	6 68
Montreal, Crescent	160 00
" Med."	160 00
Beechwood	31 00
Hibbert	40 00
Kingsbury s.s.	6 00
North Luther m bd.	10 00
Orilla c e	25 00
Three Rivers	10 00
Total	\$2684 14

KNOX COLLEGE FUND.

Teeswater	\$ 6 00
Springville	4 00
Tara	6 00
Fairley, Knox	24 50
Lucknow	3 25
Woodbridge	5 00

QUEENS COLLEGE FUND.

Teeswater	\$ 6 00
Woodbridge	4 00

MONTREAL COLLEGE FUND.

Teeswater	\$ 6 00
Woodbridge	4 00

MANITOBA COLLEGE FUND.

Teeswater	\$ 6 00
Tara	2 00
Woodbridge	3 00
Burford	5 00

WIDOWS AND ORPHANS FUND.

Congregational Collections.

Rec to 5th July	\$167 60
Richmond Bay	9 00
Manitow	2 00
Springville	2 00
Burfield	30 00
Tara	3 00
Wroxeter	9 17
Palmerston	15 60
Beaverton	17 30
Hensall	14 72
Hensall	1 25
Komoka	10 00
Blako	2 75
Lucknow	6 00
Percy	6 00

Ministers Rates.

Rec to 5th July	\$102 00
C Cameron	8 00
Jas Ballantyne	8 00
Total	\$118 00

AGED AND INFIRM MINISTERS FUND.

Collections.

Rec to 5th July	\$478 66
Drumbo	10 00
Springville	2 00
Tara	5 00
Cumberland	2 00
Palmerston	15 00
Komoka	1 75
Welland	9 00
Lucknow	4 25
Kintyre	20 00
Thamesville	20 00
Theodford	5 40
Percy	6 00
Total	\$579 11

Ministers Rates.

Rec to 5th July	\$357 02
Rev D W Morrison	10 00
" G Porteous	7 50
" J B Edmondson	30 00
" S Houston	14 65
" Jas Ballantyne	5 00
Total	\$442 20

Endowment Fund.

Ha	\$17 00
Toronto (63)	63 00
Hawkesbury	20 00
St Catharines	105 00
London	168 00
Hamilton	200 00

JEWISH MISSION.

Coulouge s.s.	\$ 3 00
John Adam	1 00
Tara	2 00
A Friend	5 00
Stellarton s.s.	5 50
Mrs A W McKnight	10 00

REV DR PATON'S MISSION.

Miss Stokes	\$ 1 00
Toronto, St Johns	12 00

Received during July by

Rev. P. M. Morrison,	Agent at Halifax, Office
39 Duke St., P. O. Box	338.

FOREIGN MISSIONS.

Prev ack'gd	\$954 65
Jas Ramsay	6 00
Pugwash w f m s	25 00
Riverside, Bass R.	15 20
Windsor c e	15 00
W & O Fund	82 50
Brookfield, N.S.	10 50
St George, N.B., c o	5 00
St. Uniecko mines	4 00
St. Peters c o	4 00
Up. Musquodoboit	4 00
Cow Bay, C.B., wh & f e	60 00
Amunon Burns	20 00
Presbyterian	1 34
Summerside	28 00
West & Clyde Rivs.	22 60
Ilx., Park St. c o	15 00
Millford c e	5 30
Bass River	5 00
Ilx. Grovo Ch.	15 00
Thorburn G wkd ss.	10 63
Miss M J Cook	5 00
Friend	10 00
Restigouche	25 00
Neil's Har, St Pet so.	4 00

A. J. McNair	2 00
Red Bank & Whit.	16 20
Alex Sutherland	1 00
Rev J D Murray	5 00
N Glasgow U. ch. l. soc	54 28
ss.	46 35
Int on Dep Receipts	11 07
Mrs Clark's Booklet	18 90
Total	\$1,515 99

HOME MISSIONS.

Prev. ack'gd	\$1,073 32
Stellarton, Sharon	30 14
Riverside, Bass R.	13 24
Students' Miss Ass	25 00
Brookfield, N.S.	10 50
Att. Uniecko O mines	1 47
Rev J M Fisher	6 00
Up. Musquodoboit c e	3 00
Richmond Bay E.	10 00
Up. Londonderry	6 25
A Presbyterian	1 00
West and Clyde Riv's	18 00
Rev A P Logan	1 00
Bass River, N.B.	7 00
H. J. Grovo	15 00
A J McNair	1 00
Fredericton St. Pau	100 00
N Glasgow United ch.	210 00

FOR NORTHWEST.

Truro, Mrs H Dickie.	50 00
Summerside	50 00

AUGMENTATION FUND.

Prev ack'gd	\$135 09
Economy, &c.	18 50
Riverside, Bass R.	5 56
Barney's Riv.	15 00
Orwell	5 00
Milford & Gay's R.	46 23
Total	\$225 73

COLLEGE FUND.

Prev ack'gd	\$613 13
Int D Blackwood	19 25
Riverside, Bass R.	6 19
Ilx N W Arm & Good'd	20 00
Richmond Bay E.	4 00
West & Clyde Riv.	12 00
Coupons Ilx. Deben'ces	21 43
" Moncton	15 00
" P Hastings	102 09
" Springhill	21 72
" Guysboro	180 00
Truro, St And.	18 60
Total	\$1,063 32

A. & I. MINISTERS FUND.

Prev ack'gd	\$104 37
Int St And., Truro	150 00
" Murdoch Campbell	18 00
Summerside	5 00
West & Clyde Riv	4 00
Coupons Ilx. Deben	13 38
Int. A. K. Munis	185 00
Rev T Cumming ra.	6 00
Int. Rev J D Murray	22 80
Total	\$468 55

Received by Rev. Robt. H. Warden, D. D., Presbyterian Offices, Box 1839 Post Office, Montreal, to 5th Aug., 1893.

FRENCH EVANGELIZATION.

Already ack'gd	\$1,799 89
Montwell	11 00
Ayonbank	11 00
J. Pettigrow	5 00
Cushing	10 00
Point Fortune	4 06
Gravelle	6 18
Lachute, l.t.	6 00

Est. Rachel Scott..... 42 00	Moore, Burns..... 21 00	Donald Frazer..... 18 00	Dr Harvey..... 14 00
Jas M Smith..... 25 00	Palmerston..... 15 00	J D Murray..... 14 00	A B McLeod..... 14 00
Mrs Gibson..... 5 00	Malton..... 2 60	CS Lord..... 14 00	George S Carson..... 14 00
Mrs Mackie..... 1 00	Dixie..... 5 00	Alex McLean..... 14 00	George Patterson..... 14 00
Friend..... 5 00	Luuknow..... 4 10	David Drummond..... 7 00	J F Dufastan..... 14 00
Madoc, St Col. s s..... 12 00	A friend..... 2 00	A B Dickie..... 14 00	Thomas Cumming..... 21 00
Friend..... 5 00	Ayr, Knox..... 63 16	J W Tufts..... 14 00	Alex Ross..... 14 00
Brightside..... 1 25	Per Rev. P. M. Morrison.....	J C Herdman..... 14 00	Dr Bennet..... 14 00
Hopetown..... 1 00	Jas. Ramsay..... 6 00	J D McGillivray..... 14 00	Wm Stewart..... 10 50
St James..... 2 00	Orwell..... 25 00	Wm Grant..... 14 00	John L George..... 14 00
Watson's cor..... 2 75	Richmond Bay E..... 19 00	Alex Campbell..... 14 00	John Robertson..... 10 60
Osgoode..... 18 00	West & Clyde Riv..... 4 00	Robert Falconer..... 14 00	T B Blair..... 14 00
Markdale..... 3 58		J D Farlowe..... 25 50	F T Sedgwick..... 14 00
Consecon..... 3 16		J W McKeonzie..... 14 00	James Fitzpatrick..... 14 00
Beverley..... 42 00		Joseph Annand..... 14 00	James McLean..... 14 00
Hammingford..... 6 75	POINTE AUX TREMBLES..... \$2,508 47	H A Robertson..... 17 50	Samuel G Gunn..... 14 00
Hugh Gilchrist..... 25 00	SCHOOLS.....	Dr Myton..... 14 00	Alex McRae..... 7 00
Rockland..... 10 00	Already ack'gd..... \$494 75	Dr Grant..... 14 00	Wm McLeod..... 7 00
Fort Coulonge St And..... 8 40	Middleton w T m s..... 25 00	W L McRae..... 14 00	R Cumming..... 17 50
Westmeath..... 2 92	Edith Macdonald..... 6 00	W W Thompson..... 14 00	W P Begg..... 17 50
Hills Green..... 3 60	Lower Stewiacke coe..... 10 00	F J Coffin..... 14 00	J V Fraser..... 14 00
Friend..... 25 00	St Peters Road..... 6 00	Lal Behari..... 7 00	A T Love..... 7 00
Portneuf..... 4 00	Leithbridge, Knox s s..... 25 00	Lewis Jack..... 7 00	W J Fowler..... 14 00
Osecola & Stafford..... 8 35		Thomas Stewart..... 27 90	W T Bruce..... 14 00
Jas Thompson..... 10 00	Co. guy Coligo, Ottawa..... \$565 75	A McKnight D. D..... 14 00	J A Cairns..... 14 00
Westport & Newboro..... 8 00	edequo..... 15 00	F W Murray..... 14 00	McLeod Harvey..... 14 00
Minesing, &c..... 5 00		H M Scott..... 14 00	G M Clarke..... 14 00
Welland..... 7 45		Ed Grant..... 14 00	Total \$963.28, of which
One interested..... 1 00		Ad'gunn..... 14 00	\$1.68 for interest and arrears.
Three Rivers..... 10 00		R M Cunn..... 28 00	
Percy..... 23 85		T G Johnstone..... 14 00	
Per G Gordon Duncan..... 120 42		D M C Clarke..... 14 00	
Per Rev. Dr Reid, Toronto.....		Dr Currie..... 14 00	
Calgary..... \$ 4 00	MINISTERS' WIDOWS & ORPHANS FUND OF THE MARITIME PROVINCES.....	Thomas Nicholson..... 14 00	Florenceville &c..... \$0 70
Bervio..... 5 00	Received from 1st May, to 31st July, 1893.....	Alex Grant..... 10 50	Stellarton..... 1 74
Tara..... 15 00	Ministers' Rates.....	D McNeil..... 10 50	Summerside..... 5 00
Caledon, Melville..... 2 00	Thomas Downie..... \$10 50	J H Cameron..... 27 78	
Eramosa, 1st..... 10 00		A S Stewart..... 7 00	
		R Quinn..... 17 50	

A WORD IN SEASON.
(REV. THEODORE L. CUYLER, D.D.)

"A word in due season, how good is it?" The wise man tells us that it is like apples of gold in a basket of silver. Eternity only can disclose all the good that has been done by a word or two uttered at the right time, and often, too, by the direct suggestion of the Holy Spirit.

A sentence or two spoken to me in a little village prayer-meeting decided me to enter the Gospel ministry, when I was strongly inclined to choose the legal profession. Those few words turned the scale. But perhaps behind it all a beloved mother's prayers were moving the mysterious hand that touched the poised balance, and made souls outweigh silver and eternity outweigh time. From that early experience I learned the value of a word in season; and there were several cases of hopeful conversion which could be traced directly to a sentence or two spoken to certain persons just when their hearts were open to a good impression. Many of my readers will recall the famous tract written by the late Rev. Thomas S. Maloom, in which he tells us that his conversion was due (under God) to the remark of his college professor: "Make one honest effort for the salvation of your soul!"

A great deal depends upon how such words in season are spoken, and by whom. When they come from noisy, self-seeking people, and are uttered impertinently, or in a perfunctory way, they may do little good, and perhaps some harm. But when they are spoken kindly, and out of a full heart, they may become a source of infinite

blessing. "He that is wise winneth souls." That is the right reading of an often misquoted passage; and the Revised Version gives it accurately.

Fellow-Christians, you certainly have some influence over somebody. If not, then your religion must be down to zero. Have you never spoken even one word to any impenitent friend about the most momentous of all subjects? Then I fear that if you get to heaven you will not find any one there whom you have guided or have even helped thitherward. Your crown will be rather "starless"; perhaps there will be no crown for thee at all. For every idle word we must give account in the day of judgment; but the "word in season," spoken in love, may find an echo up there in some saved sinner's song of rejoicing.

Published by Authority of the General Assembly of
The Presbyterian Church in Canada.

The Presbyterian Record.
50 cents yearly, in advance. In parcels of 5, or more, 25c.

The Children's Record.
30 cents yearly, in advance. In parcels of 5, or more, 15c.

Subscriptions, for part of the year, may begin at any time, but must not run beyond December.

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EDITOR: REV. E. SCOTT.
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