

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of illustration/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | |
|--------------------------|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|
| 10X | 14X | 18X | 22X | 26X | 30X |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> |
| 12X | 16X | 20X | 24X | 28X | 32X |

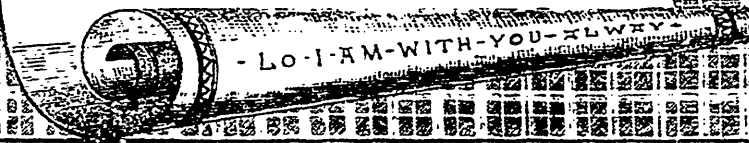
GO • YE • INTO
 PREACH • THE • GOSPEL
 TO • EVERY • CREATURE
 ALL • THE • WORLD • AND
 TO • TEACH • THEM • TO • OBSERVE • ALL • THINGS • WHICH • I • HAVE • COMMANDED • YOU

The
PREBYTERIAN
RECORD.



CONTENTS

| | |
|---|-----|
| NOTES..... | 253 |
| RELIGION IN PUBLIC SCHOOLS | 254 |
| CHRISTIAN ENDEAVOR NOTES | 255 |
| EXPERIENCES IN TITHING | 256 |
| KOREA'S ILLS AND PROSPECTS..... | 257 |
| INTERESTING FACTS ABOUT INDIA..... | 258 |
| THE STUNDISTS IN RUSSIA..... | 261 |
| OUR HOME WORK : | |
| Notes;—French Work..... | 264 |
| An Indian Dance in the North-West..... | 266 |
| OUR FOREIGN MISSION : | 268 |
| Notes..... | 269 |
| An Important Indian Convert..... | 270 |
| A Call from India..... | 272 |
| CHURCH NOTES AND NOTICES | 273 |
| THE FAMILY CIRCLE : | |
| Appreciation;—The Model Christian;—Power of In- | |
| fluence;—The Backslider's Experience;—Home | |
| Victories;—Only a Step to Jesus; Lines of | |
| Truth;—Things to Forget;—A Word Fitly | |
| Unspoken;—Gleanings..... | 274 |
| SABBATH SCHOOL LESSONS | 277 |
| ACKNOWLEDGMENTS | 279 |



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

N.B. TRADE MARK
THE VARNISHED BOARD
ON WHICH THE GOODS ARE WRAPPED.

S. GREENSHIELDS SON & CO.,
MONTREAL,
GENERAL DRY GOODS MERCHANTS.

Sole selling Agents in Canada for FRIESTLY'S Celebrated Dress Fabrics and Cravenottes.

ROYAL PULP AND PAPER CO.
(SUCCESSORS TO WM. ANGUS & CO.)

Fine News, Book, Writing, Lithographic and Colored Papers, and

CHEMICAL WOOD FIBRE MANUFACTURERS.

Store: 15 Victoria Square, MONTREAL, P.Q.
WORKS AND HEAD OFFICE, EAST ANGUS, P.Q.

MORTON, PHILLIPS & CO.

STATIONERS.

BLANK BOOK MAKERS ❖
❖ ❖ **AND PRINTERS.**

1756 & 1757 NOTRE DAME ST.
MONTREAL.



R. A. DICKSON & CO.,
Notre Dame Street, . Montreal
GOLD & SILVERSMITHS,
... IMPORTERS OF ...
English, French, German & American Goods
COMMUNION GOODS A SPECIALTY.

A large variety of articles suitable for presentations. Special attention given to mail orders and repairs.

FOR THIRTY DAYS.

If you want an Oxford Bible any size, any binding, or with strap and clasp, with or without psalms, we will supply you cheaper than any house in Canada. Write us.
J. DURR & SONS—OTTAWA.

CHRYSLER & LEWIS;

Barristers, Solicitors &c., Supreme Court & Departmental Agents

E. H. Chrysler, Q.C. J. Travers Lewis. OTTAWA, Can.

THOMSON, HENDERSON & BELL,

Barristers, Solicitors, &c.

BOARD OF TRADE BUILDING TORONTO.

D. E. THOMSON, Q.C. DAVID HENDERSON,
GEORGE BELL. JOHN B. HOLDEN.

COLIGNY COLLEGE,
OTTAWA.

For the Board and Education of Young Ladies.

THIS Institution is the property of the Presbyterian Church in Canada. Its aim is to give a first class English education, with French and German. Music, and the Fine Arts; also Calisthenics, Typing and Stenography. Grounds extensive. Buildings have all modern conveniences. Thoroughly efficient staff. The Music teachers are from Trinity College, London, and Conservatory of Music, Leipzig. The French and German teachers are from the European Continent. Cheerful home life. Special attention to religious training. Fees, &c., very moderate. Reduced rates to Ministers families. For circulars, address,
REV DR. WARDEN, Montreal.

Liverpool and London and Globe

INSURANCE COMPANY

BOARD OF DIRECTORS IN CANADA:

THE HONOURABLE HENRY STARNES, Chairman.
ED. J. BARBRAU. W. J. BUCHANAN, A. F. GAULT,
SAM'L FINLEY, Sir A. T. GALT, G. C. N. G.
Available Assets. \$43,289.570
Invested in Canada. \$ 1,500,000

Maritime Risks accepted at lowest current rates. Dwelling Houses, Farm Properties and Churches insured at lowest terms.

G. F. C. SMITH,
Chief Agent & Resident Secretary,

16 Place d'Armes, Montreal.

THE MONTREAL BUSINESS COLLEGE,
Corner Victoria Square & Craig St.

The Commercial Course includes: Bookkeeping in all its forms, with office training in the practical department, Commercial Arithmetic, Penmanship, Correspondence, Commercial Law, English Grammar, and French.

The Short-hand and Type-writing Course for office work and reporting, includes Grammar, Composition, Letter writing, Business forms and details of office work.

Separate apartments for ladies, in charge of an experienced lady-teacher. For illustrated prospectus, address: DAVIS & BUIE, Business College, Victoria Sq., MONTREAL

IT PAYS TO ATTEND THE BEST



Cor. Yonge & Gerrard, Toronto, Ont.; Cor. Market & Erie, Stratford, Ont.
CANADA'S BEST COMMERCIAL SCHOOL.

Scores of students placed in positions annually.

Mention RECORD. SHAW & ELLIOTT, Principals.

GOING TO BUSINESS COLLEGE?

- O. | If so, send for the 170 page illustrated
- B. | Catalogue of the famous
- C. | **Ontario Business College,**

26th BELLEVILLE, ONT.
Year. W. ROBINSON & JOHNSON.

GANANOQUE DRY EARTH CLOSET . . .

Every home should have one. Endorsed by all Doctors and Scientists.

PRICE \$5.00.

MANUFACTURED BY GAN. GEAR CO.



UNUSUALLY KNOWN SINCE 1826 BELLS
HAVE FURNISHED 20000 CHURCH, SCHOOL & OTHER BUREAU BEST
MENEELY & CO.,
WEST-TROY, N.Y. GENUINE BELL-METAL
CHIMES, ETC. CATALOGUE & PRICES FREE

The... Woman's Medical College

FOR CALENDAR, ETC.

Apply to DR D J. GIBB WISHART, Secy.,
291 Sumach Street, TORONTO.

CHURCH CUSHIONS.

For Comfort, Durability, Cleanliness and Appearance our Patent SPRING PEW CUSHIONS have no equal.
MUNRO BROS., Manufacturers,
NEW GLASGOW, NOVA SCOTIA

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

The

Presbyterian Record.

Vol. XIX.

OCTOBER, 1894.

No. 10

Minutes of Assembly. The minutes of assembly are now through the press, and will be forwarded as soon as possible. A copy will be sent by mail to each minister, and copies will be forwarded in the usual way, through clerks of Presbyteries, to those entitled to receive them. The last assembly directed that one copy be sent to each minister, one to the representative elder, and one for the board of management; and farther, that a copy be sent to each member of session, in all congregations that have contributed to the Assembly Fund within the past two years.

The Records. Please think and act upon the following notices.

Parcels of back numbers of either the RECORD, or the *Children's Record*, will be sent free to any address, for distribution. What can be more free than that. Please send addresses, the more the better.

To any who subscribe now for 1895, the RECORDS will be sent free for the remainder of this year.

The RECORD keeps the Home and Foreign work of our Church as fully as possible before its readers, and thus aids in sustaining and deepening an interest in that work. The result of all such added interest, must be gain, in every way; to the individual, to the congregation, and to the church at large.

In many families there is little religious reading; the RECORD devotes part of its space to meeting this want, by giving a few pages of the best select reading it can get, bearing upon the main doctrines and principles and duties of the Gospel, and must in this way be an agency for good wherever it goes.

Have you tried placing the RECORD in every family in your congregation. There are few ways in which so much good can be done, at so small an expenditure of money and effort. The increased giving to the church, that would result from the added interest among the more careless ones, would in most cases, more than pay the cost.

Another result would be the good that this kind of Home Mission work would do among the less interested half. Here is a field of work from which the subscription plan practically excludes the RECORD, while, if taken by the congregation for every family, it has an open door to a large field of usefulness. Many congregations have adopted this method. Will not you try it for the coming year? Try it now and get it free for the remainder of this year.

Try the *Children's Record* for your Sabbath School, if you have not done so. It has the first claim among Sabbath School papers. It is published by our church, for our own young people, and it tells them something about our own missions, which other S.S. papers do not. Subscribe for next year and get the remainder of this year free. If you have no Sabbath School, get it for the young people at home.

Ministers' W. & O. Fund. The third Sabbath of October has been appointed by the Assembly for the collection for the Ministers' Widows' and Orphans' Fund. This only applies to the western section of the church. In the Maritime Synod the scheme is a Mutual Insurance Fund, supported by the ministers, and, like any other Insurance fund, it benefits the bereaved families of the ministers that pay its rates, and in proportion to the class in which they have paid; the widow receiving a certain allowance yearly, and the orphans, a grant up to eighteen years of age. In the West it is more generally maintained by the contributions of congregations, as well as by the rates of the ministers.

It is a most worthy scheme. The sum required is not large, \$7,500 for the year, for the western section. While some ministers are able to make provision for their families in case of early death, many are not, and when their lives are freely given to the service of the church, perhaps in frontier extension work at a small salary, that church should give some little aid in helping these families, if necessary, when the bread-winner is taken, and, without house or farm, the family is left.

RELIGION IN PUBLIC SCHOOLS.

THE persistent agitation of the Roman Catholics of Manitoba against the Public School system of that Province, appealing to the Government at Ottawa, then to the Privy Council, again to the Dominion Government, and now to the Government of Manitoba, for what they are pleased to call "relief"; this, together with the lesser local troubles that so frequently occur makes the "school question" a living, pressing, one with all Canadians.

The aim of Roman Catholics, the world over, where they cannot control the public schools and teach in them their own distinctive religious beliefs, is to have separate schools, thus preventing the future citizens from meeting, knowing each other, and receiving their training together.

Two things are desirable in the common schools of any country: first, that the fourth "R," Righteousness, should have a prominent place, and, second, that the children, no matter what the religious beliefs of their parents, should meet on common ground and there receive their training for future citizenship. That the former may be attained, there must be a recognition in some way, tacit or open, of a God, the Author of Righteousness, and of moral accountability to Him; for Godlessness and Righteousness cannot exist together. That the latter may be secured there should be no special sectarian instruction.

The satisfactory solution of this "school" question, whereby both the above ends can be attained is one of the greatest problems of the day, and, like many another problem, it must be, in its place in the Great Plan of Providence, steadily drawing nearer the solution which will best benefit humanity and glorify God.

One of the best solutions we have yet seen, is a combination of the action of the Public School authorities of Ontario, with that of a petition by sixty thousand signers in Chicago. In Ontario a book of Scripture selections was prepared, commonly known as the "Ross Bible," which has the approval of both Protestants and Catholics.

In Chicago, where outbreaks and triumphs of lawlessness show so forcibly the danger of a Godless population, the authorities have been presented with a petition bearing sixty thousand names, and representing all phases of religious belief. A part of the preface to that petition is as follows:

"As the whole religious world united, without objection, in the universal prayer to 'our Father which art in heaven,' during the world's religious congresses of 1833, and as we believe all right-minded classes of Americans now agree on the daily reading, in the public schools, of suitable selections from the sacred Scriptures, and the recitation of that prayer and the two great commandments upon which hang all the law and the prophets, thereby fixing in the minds of the children the vital spiritual principles on which good citizenship and the future welfare of our country so largely depend, etc."

For such a good, all Christian people should labor, vote, and pray.

Nuns in At Galatzin, in Pennsylvania, there is a large Roman Catholic population. The directors of the public schools employed five nuns as teachers. These retained their convent dress, taught the children to call them "sisters," and to speak of the visiting priests as "fathers," and made the Roman Catholic Catechism one of their school books.

The Protestants appealed to the Superintendent of Public Instruction, but got no relief. They carried the matter to the civil courts, and a few days since the presiding judge of the district gave his decision, that the nuns may teach, clothed in the habits of their order, and that they may be known in the schools as "sisters," but that they may not teach a sectarian catechism.

This is well, so far as the catechism is concerned, but the "dress" and "address" are sectarian, and do much in the education of children.

This is out one more illustration of the determination of Rome to mould school systems to her own will, and of the necessity of constant vigilance on the part of all freedom-loving citizens to see that the public schools, wherever established, are kept free from sectarian influence.

The Best 100 Books. The *British Weekly* asked Prof. Marcus Dods, of Edinburgh, for the names of the best hundred religious books. The list which he supplies is a motley one. After the Bible, in the first twenty-five, quite a number are the works of heathen writers. The Buddhist Suttapitaka, Confucius, Mencius, the Koran, Plato, Epictetus, etc., are grouped with Newman's *Apologia*, Swedenborg's works and Strauss' *Life of Jesus*; while beside them are placed Calvin's *Institutes* and Commentaries, Baxter's *Saints' Rest*, Bunyan's *Pilgrim's Progress* and the Westminster Catechisms. Larger and shorter. Among the next twenty-five are Matthew Henry's Commentaries. Dante heads the third twenty-five, with Herbert, Milton and other poets following.

If by "best" the Professor means so-called "religious" books, that show more or less marked ability, or that have been accepted by large numbers of people, without any reference to what they teach, whether Divine truth or human error, the list can be understood: but if the term "best religious books" be used to designate those which set forth most clearly and fully either the Being or attributes of God, or the destiny of man; those which respond most truly, tenderly and satisfactorily to the restless hungering of humanity, those whose influence has done most to further human freedom, to promote social purity, to elevate morality, to draw men from sin to holiness, from self to God, then the selection is a marvellous contradiction.

Prof. A. B. Davidson was asked to supply a similar list, and he gives but twenty-five of those mentioned by Prof. Dods.

CHRISTIAN ENDEAVOR NOTES.

Will Christian Endeavorers send brief notes, incidents, suggestions for work, etc? The season of greater activity in C. E. Societies is now on. Please aid in making this column an interesting and helpful one.

"A street-car conductor at Cleveland paid this compliment to the visiting hosts of Endeavorers at the great convention: 'They are the easiest people to collect from I ever had. If I miss one he comes and hands me his fare.'"

"A German up in Wisconsin was heard to remark the other day, 'Mine poys don't schvear now like dey used to, since dey go to dot Christian Endeavor.'"

"A bright writer in *The Evangelist* wisely and truthfully says that 'good citizenship,' now such a popular watchword among Endeavorers, is only another phrase for 'home missions.'"

Our Young People tells of a C. E. Society which has twelve committees, each composed of one person, who is supposed to put the whole society to work helping him. They find it works well, and, through Christ, bears twelve manner of fruit.

The Midweek Prayer Meeting.

The Endeavorers of a church of Fall River, Mass., have one enthusiastic committee that might well be copied by every society in the world. It is called the midweek prayer meeting committee. Each week the pastor prints on his hectograph, a card like the following, giving the subject of the coming church prayer meeting, with a snapper at the bottom for the endeavorers.

Y. P. S. C. E.**Midweek Prayer Meeting, May 29.***This one thing I do.*Two Kinds oforrow: I. Matt. 27: 1-8;
II. Luke 22: 61, 62; Mark 16: 7.

If you cannot come, will you not remember the meeting?

"— by attending all her regular Sunday and midweek services—"

These cards he hands to the members of the midweek prayer-meeting committee, and these members see that every endeavorer is personally presented with one of them, at least two days before the midweek prayer meeting. The committee also appoints certain of the members of the Christian Endeavor society to aid this meeting by taking part, as well as by being present.
—*Gol. Rule.*

The C. E. Trusting in the Lord Jesus Christ for Pledge. strength, I promise Him that I will strive to do whatever He would like to have me do: that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

C. E. in China. C. E. work was begun in China in 1885, but the idea of a national C. E. Society for China took definite shape after Dr. Clark's visit to Shanghai a year and a half ago. Last year it was formed, and in June of the present year, its first Annual Convention was held in Shanghai. Behind the pulpit of the Church where it met was a large blue banner; across the bottom of it the inscription, "China for Christ"; on the one side "The United Society of Christian Endeavor for China"; and on the other, "Not by might nor by power, but by My Spirit." There are in all 38 societies in China, with 731 active, and 288 associate members.

To those who Tithe. Some interesting experiences of those who have tried tithing are given on another page. Please send some more. Tell how you were led to adopt it, how you like it, or anything you have learned with regard to it. Just send the facts if you have not time for more, and we will put them in shape for printing.

How to Pray. Prayer, unpropelled by work, does not ascend. Yea, more, much of prayer for Spiritual blessing is a mockery. We ask God to make us better Christians, while we refuse to remove the obstructions that hinder the inflow of His blessing to us, refuse to put away the accumulated rental that is due to Him for our use of earthly good things. Systematic storing and proportionate giving would admit the greatest inflow of good from God that our Church has ever known. "Bring ye all the tithes into the storehouse, and prove me now herewith saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing," Malachi 3: 10. "Upon the first day of the week let each one of you lay by him in store, as God hath prospered him, &c," 1 Cor, 16: 2.

EXPERIENCES IN TITHING.

BY SOME WHO HAVE ADOPTED IT.

NOT long since the RECORD asked its readers who have tried tithing to give their experience, how they were led to it, how they have found it in practice, &c.

A minister in Nova Scotia writes :—

"I am glad you are calling attention to the tithing system in the RECORD. I have adopted it, but not long enough ago for my experience to be of much value. I cannot see that the tithe is binding upon us in the same sense in which it was upon the Jewish Church, but it seems to me a convenient arrangement, and it ensures systematic giving, which certainly is taught in the New Testament. Besides, Christians ought surely to give as much as the Jews did.

My own short experience is this. It is a far greater joy to give in this way, and relieves one of very much embarrassment in the way of deciding how much to give to the various objects on behalf of which appeals are constantly being made."

A lady in Nova Scotia gives the following testimony.—

"Before Mr. Geddie was sent out as a Foreign Missionary in 1847, a collection was taken in the congregations, to know if they were able and willing to support him. Our minister asked the people to remember how much they gave that they might continue or increase the amount, as upon it Mr. Geddie's support depended.

Our ability to give was at that time very limited; as nearly as I can remember I gave two pence. The whole contribution from the family was fifteen pence.

For some time I gave as in my first contribution. But in 1860 or 61 I began to give one tenth, after paying my board. Next I gave one tenth of my earnings. After that, considering God had asked one seventh of our time I gave one seventh.

As I began to feel my obligations to God more pressing and had laid by a little, for a time I gave all I could but what I required for present use.

One who had offered me a home advised me to give a certain proportion, mentioning a half, this I adopted and have continued to the present time. Though I have done earning, I divide my store."

A lady in Toronto gives her experience as follows:—

"I adopted this system of giving, one year and a half ago, suggested to me, first, by a friend, and then through my own minister, who strongly recommends this system of giving. I was led to see it was the way God would have me give. I hold a position in the busy business world, and

at the end of each week, the *tenth* is regularly set aside.

I wish I could tell you the pleasure I have in the use of the money.

I can truly say God has blessed me, both spiritually and temporally. I say temporally for what I have given in this way has returned to me over and over again. I have proved and found true God's word as given in Prov. 3, 9-10, Luke 6-38. I pray that others may be led to adopt this plan of giving. After all it is not *our* money God wants, for the gold and the silver are His; but He wants our love and our willingness.

I shall always—be my income small or great—give a tenth to the Lord."

A theological student in Ontario gives an incident that congregations should lay to heart. He says;—

"Four years ago when I began my college course, I had some difficulty in deciding how much of my income to give to the Lord's work. Having, like many others, to work my way through college, I thought at first, that the Lord would exempt me, almost entirely, from any obligation in this matter.

One of my fellow students handed me a tract, written by a layman, on "Christian giving, or paying what we owe," and after this my eyes were opened to my duty, and I decided that in the future I would give the one tenth of my income to the Lord. Rather, I said, will I pay the Lord what I owe, and if I am able I will make a free will offering over and above the one tenth.

Needless to say, as every man who has adopted the system must say, it *paid*. It pays from a temporal standpoint to pay your honest debts. I presume most people object to the system of tithing on the ground that they cannot afford it. From a *temporal* standpoint I feel that I cannot afford not to give it.

I could speak also of spiritual blessings which I have received both personally and in my work, and I think they were bestowed in large measure because of following what seemed to be duty in this matter towards God.

Permit me in this connection to mention a recent incident. This summer I am laboring in the congregation of —. There is a heavy debt upon it. After I came, some of the members proposed that we hold a strawberry festival, or something of that nature, to meet the interest on the Church debt. I felt constrained to tell them that if that were done it would not have my sympathy, and besides I would preach against it." But, I said, if you wish, I will preach on the subject of Christian giving, and on the following Sabbath ask the people for a free will offering, or, as I prefer to put it, pay their debts.

This was agreed to. A week ago the sermon was preached, and yesterday our free will offer-

ing was taken up. How much did we receive? The ladies expected to raise one hundred dollars by the strawberry affair. Yesterday the Lord put it into the hearts of this poor people to place the sum of two thousand dollars upon the plate. A number have not yet subscribed, and we believe that the offering will next Lord's day reach \$2500. Two hundred and fifty dollars in cash was placed upon the plate, and the remainder of the amount in notes payable within a year.

These facts Mr. Editor you can use as you please. I believe the curse of our Church to-day is Church debts, and the attempt to pay these off by resorting to worldly methods."

KOREA'S ILLS AND PROSPECTS.

KOREA is centreing upon itself the world's gaze. It is the bone of contention between China and Japan, and as all three are missionary lands, and the issue is of deep concern to the Christian church, the following letter will be of interest to our readers. Rev. Wm. J. McKenzie, one of our Nova Scotia ministers, to whom the call from sixteen millions of heathen came so loudly, that last year he decided to go and preach the Gospel to them, writes as follows of the situation there on the first of August:

"From the reports you have heard of rebellion and war in Korea, you might suppose our lives in danger, or that maybe we were dead and buried. The fact is that we have, so far, gone quietly on with our work. The people are greatly agitated and can talk of little else. Just now we do not consider it wise to make long trips into the interior, especially in the rebel districts.

This summer will mark an epoch in the history of Korea, if not in that of greater nations. Since the treaty-making era in Korea, ten years ago, its standing as a nation, independent of China, has been uncertain. Japan and the United States have held to its independence, while Britain, Germany and China, regard it as little more than a province of China, paying a yearly tribute instead of exchanging gifts.

The Chinese minister in the capital has managed to keep the government well in hand, particularly in preventing any needed reform or improvement. In this way Korea would always be weak and dependent upon China.

The Min family and friends, to whom the queen belongs, formed the government, or were the strongest faction. They are hated everywhere for their misrule and oppression. Offices of all kinds are given to the friends of the highest bidder, who in turn lines his pockets from the people. Charges trumped up, empty titles given, have been the most usual means of extorting money. An attempt at redress only meant falling into the hands of some other who would secure his gift before his victim was released.

As a result, rebellion and insurrection are always in order, particularly in winter and early spring, when food is scarce and the taxgatherer's demands pinch keenly.

This spring, before the barley ripened in May, the officials were terrified by a strong rebel force in the south, carrying everything official before them. These people, in their demands upon the king, stated that they had no fault to find with him, but with his officials, and because they could not live any longer under such rule they were compelled to act thus.

Their cowardly oppressors, instead of reforming, either called in, or permitted to come in, the Chinese soldiers, to put them down. These Chinese soldiers rob and insult Korean men and women most terribly. The Korean soldiers also marched south, burned the city where the rebels gathered, and were returning home to receive honors, when the rebels appeared again, as strong as ever.

You may judge of the native army from the fact that the commander-in-chief was not long since only a low coolie about the palace, but one night, while the palace was being attacked by a mob, he carried off the queen in safety on his back, and for this loyal act he was intrusted with the command of the nation's forces.

It seems that China and Japan made a treaty to the effect that if either nation sent soldiers into Korea the other might send an equal number: so, when the Japs heard that Chinese had come, it gave them an excuse for doing the same.

About 1,500 Japs came first, under pretence of protecting those of their own nationality, but it soon appeared by the additional number sent and the preparations made that they had come to stay, for they built their tents and barracks in all the important approaches to the capital.

Thousands of the Koreans fled to the country, as there were reports that the Chinese were coming and that there would be fighting. This flight made a grand time for the robbers that infest the surrounding districts. Ponies and their loads, as well as women and children, were taken, never again to be seen by their owners and friends.

The European Consuls tried again and again to arrange a settlement and avoid war, but in vain. Gradually Japan informed the Koreans that they had come to reform their internal affairs and protect them until they could take care of themselves.

The first demand was that Korea should declare herself independent of China. The natives speak with fear and great respect of China, as "The Great Country," and do anything to insult China they could not. Besides, China had, several centuries ago, helped Korea to drive out the Japanese.

China has been very slow to go to war, especi-

ally this year. There is an old prophecy, that, in this year, their reigning dynasty will be overthrown, and Korean wars led to the overthrow of other Chinese dynasties. Besides, this year the queen dowager is to celebrate her anniversary, and already many thousand taels have been squeezed out of the people to swell the nation's gift. Whatever the reason, China is slow in beginning this war.

The first shot was fired on the 23rd July, when the Japanese seized the palace and the Koreans showed fight for a few minutes, then threw down their arms and ran. The Japanese pretended to say that the Chinese, in the guise of Korean soldiers, had entered the palace to carry off the king, and they only wished to prevent this.

Their first move was to degrade and banish four of the ruling Mins, relatives of the queen, and instead, the king's father was made prime minister. He had been forced into retirement by the Mins for several years past. It is said that at the point of the bayonet, he has been forced to place the seal on the declaration of the war against China, and calling in the aid of Japan.

Japan has also removed from office all who might be opposed to her, and seeks to place in power all who are liberal or friendly.

Several sweeping reforms are also proposed, such as, a school system, taxation according to property, salaried officials, lessening the number of them, introduction of railways, &c.

Among the reforms is cutting off the knot of hair on the top of the Korean head. Strange to say, that awkward, troublesome, expensive, and filthy though this strange custom may be, they object to this reform more than anything else. "How," say they, "can you know how to give the title Mr., showing that a man has a wife." Utility seems of little value to them compared with the title a man receives, and so, this poor helpless nation, bound down to custom, and the worship of the dead, of devils, and of empty rank, is looking on in dismay.

The Chins and Japs, at this date, have had two fights, one on sea and one on land. It is difficult to get a true report. It varies with the reporter. So far it is admitted on all hands that the Japs have been victorious. We heard the roar of the guns while one or two Chinese gunboats were sunk, another captured, and a transport ship was sunk in which 1350 Chinese soldiers were drowned. In a land fight, 80 miles south of us, the Chinese were defeated. Reports are now afloat that the Chinese are coming by the thousand from the North, and that the Japs are landing at the South.

Thus far, Foreigners, *i.e.* Europeans, have had no personal danger to fear. We may be put to some inconvenience by the scarcity of food, or rather by its high cost; and if the Chinese succeed, we may have to leave the Capital for a

little. At all events we will have timely warning and can easily get out.

Whatever the immediate result may be for Korea, we all believe there will be such a reform that the spread of the Gospel will be greatly aided. He shall have dominion from sea to sea. All nations shall serve Him."

INTERESTING FACTS ABOUT INDIA.

BY REV. A. B. SIMPSON, OF THE "MISSIONARY ALLIANCE."

CUT out of the United States the country east of the Missouri River, and multiply its population of about *forty millions* by seven, and you will have the size and population of India.

The people all live in cities, towns and villages. There are *no farmhouses* in India. There are at least a score of great cities with over 100,000 inhabitants, Bombay having over a million. There are at least two score between 50,000 and 100,000, and there are, probably, a quarter of a million smaller towns and villages scattered all over the land. In many cases the population is as high as three hundred to the square mile.

About one fourth of the people are farmers. Many more are simply laborers, and a good many have various trades. It is interesting to see them in the bazaar, working at their trades in brass, leather, weaving, etc.

The chief product of India is cotton. Then comes, we are sorry to say, opium, and then various grains. It is a great wheat and rice country, but other grains are far more numerous than in our western land. Among the most common grains are doll and jewaree, which form much of the food of the people.

THEIR RELIGIOUS SYSTEMS.

Of India's 280,000,000, at least 50,000,000 are Mohammedans and most of the balance are Hindus. The Hindus are of various castes. The Brahmins are the highest, and they are very proud and exclusive. There are nominally four great castes, but really they are much more numerous. The lowest caste is, perhaps, the sweepers, really the scavengers of the cities and houses, and how low this work is only one can understand who has lived in India. But the lower the caste is, the more rigid he is in sticking to it and making the most of his little bit of self-importance.

POLITICAL DIVISIONS OF INDIA.

Politically, India is divided into a few great sections for the purpose of government. The most populous is the Bengal Presidency; next the Madras Presidency; then that of Bombay.

Besides the three Presidencies there are several other sections not included in them, viz. the Central Provinces, the Northwest Pro-

vinces and Oude, the Punjaub, Scinde and Assam. Over each of these there is a lieutenant-governor, and supreme over all, a viceroy or governor-general.

Besides there are a number of independent native states under British protection, such as Hyderabad, Mysore, etc., aggregating about sixty millions of people. In each of these there is a British Resident, an officer representing the English Government, who holds a sort of supervision over the affairs of the state in conjunction with the Rajah or native prince.

HOW WONDERFULLY INDIA IS GOVERNED.

The Government of India is probably the most perfect in the world. It is an absolute monarchy, but it moves like a great machine, and even the natives acknowledge its infinite superiority to anything they ever knew. One is overwhelmed at the thoroughness of this enormous piece of machinery. In every district is a little army of officials representing every department of administration; the government providing everything to the people, judiciary, water supply, irrigation, telegraphs, roads, medical attendance, police,—everything.

Every fruit tree is numbered and registered, so that if a man should cut a branch off one, it would be reported in the station that a branch had been cut from tree No. —, and the offender would be traced to the remotest corner of India. Every palm tree is taxed by number. Every man, woman, and child is known and registered, and every government official is listed in a published volume, and all the steps of his record in the public service are printed in the public register. So exact and inflexible is this system of absolute oversight, that Dr. Norman McLeod, when he saw an official cutting a number in the bark of a tree, said, "O India, the very hairs of thy head are all numbered." There are splendid government roads in all directions, and, at most towns, public houses of entertainment provided by the Government.

And yet this immense system of administration is carried on at one twenty-fourth what it costs per head to govern France, one twelfth that of England, and one sixth that of Russia.

It is difficult for corruption to get in, for every part is so arranged as to be a check upon every other part, and nothing can escape detection. The public officers are paid large salaries, and are expected to be men of the highest capacity, and after twenty-five years service are pensioned on an ample allowance.

We have seen or heard of nothing that compares with the thoroughness of the administration of this great Empire of more people than Cyrus or Cæsar ever ruled. God Himself has arranged it as a frame work and preparation for the preaching of the Gospel in every part of this land.

LANGUAGES SPOKEN.

The people of India speak about fourteen regular languages in the various districts, and about half as many aboriginal dialects. The regular languages are Urdu or Hindustani, Hindi, Bengali, Nepauli, Urya, Marathi, Telugu, Guzerati, Punjanbi, Sindi, Tamil, Mallayallin, Canarese, and Singalese.

THE POVERTY OF THE PEOPLE.

The most touching thing that we have seen in India is the poverty of the people. The average income of every person in England is over \$200 a year; in America over \$100: in India \$10. Millions of the people never get more than one meal a day. Ten cents a day is good wages for a man, and five cents for a woman. You can see thousands of women carrying brick and mortar for the builders, or breaking stones in the streets and roads for five cents a day, all the year round. Their lowest stamped coin is the sixth part of a cent, but in the bazaars they use shells to represent a still lower coin, equal to less than the fiftieth of a cent.

There are some causes for their poverty which might be prevented. They waste a great deal in their idolatrous festivals, and they sink a great deal in jewels and gold. There is no gold coin in India, for all the gold is immediately turned into jewels. There are more goldsmiths than blacksmiths in India, and nearly all the wealth of the people is carried on their persons in precious gems.

Perhaps the chief cause of their poverty is their ignorance of skilled labor. The best carpenters in the country are Chinese. They get four or five times the wages of a Hindu coolie. One of the best things our missions can teach their converts is skill in industrial work.

THE CLIMATE OF INDIA.

The seasons are three; first, the cool season, November to March, when the climate is very pleasant, at times cold. I have actually suffered in Egypt and India from cold when I had to have an umbrella to protect my head from the fiery sun. The next is the hot season, March till June; and then it is hot, sometimes 125° in the shade, hot both day and night. Then comes the wet season, from the middle of June until September. It is called the time of the monsoons. And then it does rain. On the mountains the rainfall often reaches four hundred inches, thirty-three feet, an average of three or four inches each day for the wet season. On the plains the fall is from thirty to forty inches. This is not an unpleasant season, although it is somewhat feverish. Then the vegetation grows rich and luxuriant. After the rains the cool season comes again, for at least six months.

Upon the whole India is not an unhealthy climate or a very trying one. The hot season is very hard to endure, but it is not very long, and

there are mountain stations near almost all parts of India, where its severity can be broken for a time. There is no extreme heat upon the hills of India.

FOOD, HOUSES, DRESS.

The natives take their principal meal at night. Many of them work all day on an empty stomach, chewing the betel leaf or a little parched grain, and coming home at night to prepare a little curry or rice, and if too poor for rice, some cheaper grain, and then go on with nothing else till the next night.

Their homes are very poor, built of clay or mats. There is one room, sometimes an extra one for cooking. There are often no windows. The fire is kindled of dried manure in a little open space in the corner, and the smoke disappears somewhere as best it can. They all lie on the floor. Their beds are carried with them. They are mats and cheap rugs. They all lie down together on the floor, wrapped in their rugs.

Their dress is very simple. The laboring men have simply a pretty full cloth wrapped several times around the loins. The poorer women and girls wear little more. In Central and Northern India they have a piece of bright cloth about six yards long, and they wind it several times gracefully around the body and carry it over one side of the head, but in Madras the peasant women have nothing over their shoulders.

WOMEN AND CHILDREN OF INDIA.

The children are almost always beautiful, but after twenty-five years of age they look worn. Early marriage has been a physical and social curse to India. I noticed the difference among the native Christians at Lucknow. The girls kept their beauty, and brighter faces you could not see than the young ladies of eighteen to twenty-four in the girl's school.

But the girls of heathen India are almost all wives at twelve years of age. A young lady you never see. Even the little girls you meet on the street are nearly all married to somebody, and 20,000,000 are child widows, one of the saddest lots in the world.

INDIA'S GREAT NEED.

All that India needs to lift her dear people out of their degradation is Christianity. The heathenism and idolatry is most depressing. It has nothing attractive. The temples have some grandeur, but inside, everything is repulsive. The gods are all objects of fear rather than love. The object of worshipping them is to keep them from doing the people harm. Think of a small-pox god, and a cholera god, that have to be propitiated and appeased. The idea of Divine love is unknown.

The priests are a revolting looking lot of rascals, more intent on getting money than anything else. Some of the exercises are very filthy. At one of the great feasts they sprinkle manure

water over the crowd, and every one is eager to get under the filthy shower. At Benares we saw cows living in the temples, and turning the house of the gods into a filthy stable.

On the Ganges many corpses were lying with their feet in the sacred river, and priests were raking the half-burned bodies of the dead into the sacred stream where others were bathing in holy ecstasy.

There is a filthy god to whom mothers often devote their baby girls, in return for some great favor, and the service of this god is a life of promiscuous shame for this poor child in which she has no right of choice, but is the common property of the abominable temple and all its worshippers.

And yet upon the whole the Hindus are a far more promising race than we expected to find. It is a wonder that heathenism has not left a deeper blight.

WHAT HAS BEEN DONE TO EVANGELIZE INDIA.

To-day there are nearly one hundred missionary societies laboring in India, with seven hundred male missionaries, and over twelve hundred foreign laborers altogether, counting men and women. The Bible is circulated in all the languages of India, and the missionaries have penetrated every province, except Nepal and Bhotan in the extreme north. In all the leading cities missionaries are placed, and there are probably half a million communicants in the various missions, and, perhaps, two million native adherents altogether.

But after all that has been done in and for India, the fact remains that there is still only one foreign laborer, including men and women, to about every quarter of a million people; and while the great cities are, in a measure, occupied, yet there are immense spaces between them, extending sometimes to even hundreds of miles, where there are no laborers. We can count thousands of towns and tens of thousands of villages where the gospel has never been preached.

God has given us, in India, the most open field in the world. It is a civilized country under an excellent government, with railroads and highways leading in every direction, and perfect security for life and property. Its languages have been thoroughly acquired, and in all of them is an ample Christian literature.

In all this Christ is saying to us, "Behold, I have set before thee an open door." O let us enter in and save this people for Him.—*Large Outlooks on Missionary Lands.*

"A golden rule which will often save us from petty worries is to strive resolutely to allow only our own conduct to affect our mental condition; to rest satisfied with doing our very best, and, having done this, to disregard as far as possible the failure of others to attain our own particular standard."

THE STUNDISTS IN RUSSIA

THAT there is a vast number of separatists in Russia, from the orthodox Russian Church, is well known. Mr. Pobiedonostzeff reckons all the Protestants and Roman Catholics among the number, and strives to compel them to join the Greek Church. Out of a population of nearly 113 millions, there are about six millions of Protestants and eight millions of Roman Catholics, the former chiefly Finns and Germans, and the latter chiefly Poles.

Besides these, however, there are large numbers of Russians who refuse to submit to the rules of Orthodox Greek Church. These are by no means agreed among themselves, but vary as much as the Dissenters from the Established Church in other countries—some of them holding very dangerous errors.

The Separatists who at present attract most attention, are the so-called Stundists, about whom so much has been written. The real Stundists are all Germans, and their history is worthy of special notice.

ORIGIN OF THE STUNDISTS.

The home of the Stundists is Würtemberg. They were originally the pious peasants who, in the seventeenth and eighteenth centuries, assembled in conventicles to worship God privately, at a time when the clergy were not evangelical. Their meeting lasted an hour—in German, Stunde—the meeting was then called the Stunde, and those who attended were called Stundists.

From time to time, at the instigation of the parish clergy, these Stundists in Würtemberg were persecuted, and their meetings closed by the police. At the close of the eighteenth and beginning of the nineteenth century, several of the persecuted Stundists sold their property, and emigrated to other countries, to Turkey, to Russia, where they could worship God in peace.

Alexander I. of Russia, who reigned from 1801 to 1825, and who took a personal interest in the development of his country, was much pleased to see these industrious, sober, pious peasants settling in his dominions. He gave them land, and promised freedom from military service and from many taxes. They invited their persecuted brethren to join them in their new home, and, in a short time, thriving and prosperous colonies of Germans settled in the South of Russia—from Odessa to Kiew and Charkoff—having their own schools, churches, and pastors.

The Mennonites of Prussia, who rejected infant baptism, and who, like the Friends of England, refused to serve in the Army, fled also to Russia, where they were promised freedom from military service and war taxes for themselves and their children for ever, and were heartily welcomed, as being so different from the filthy, lazy, and drunken Slavs that were the natives of Russia. These settled chiefly in the southern provinces of the country.

THE EMIGRATION TO RUSSIA.

The colonists in Russia carried out strictly the customs observed at home. Being all Germans, and not always caring to learn the Russian language, this difficulty prevented them influencing the Russians to any great extent. To this must be added the bitter national antipathies. The Würtembergers were not a missionary people at home, however ready they were to support foreign missions. An evidence of this is that the Würtemberg Bible Society will not, to this day, permit their colporteurs to sell Bibles to Roman Catholics, for fear of proselytizing. From these circumstances, the result was that the Stundists did virtually nothing to enlighten and instruct the Russians, among whom they lived.

Now, as the so-called Russian Stundists hold firmly the great doctrines of the Gospel in opposition to the false teaching of their own Church, the question arises how this came to pass, that the inspiration of the Scripture, the Divinity of Christ, the Atonement, justification by faith, the total absence of picture worship, or of the practice of seeking the intercession of the Saints, or prayers for the dead, with other evangelical principles, are universal among them. How came this about?

In the year 1805, when the Stundists were emigrating in large numbers to the South of Russia, Richard Knill was preaching in St. Petersburg, and issuing tracts which were extensively read. In 1809, there was a Tract Depot both in St. Petersburg and Moscow.

EARLY TRACT AND BIBLE CIRCULATION IN RUSSIA.

In 1809, Dr. Pinkerton visited Moscow, where he became tutor in the family of Prince Metstchersky. The Princess, the mother of the children, usually sat in the room where the instruction was given, and one day while Dr. Pinkerton was reading to the children the tract, "The Dairyman's Daughter," it was the means of the conversion of that lady. She became a zealous translator of English tracts into Russian, and in 1814 she had translated and printed fourteen tracts that had originally been published by the Religious Tract Society.

These tracts were widely circulated, and at a meeting of the Russian Bible Society in that year, a letter was read from several Cossacks, who lived two thousand miles away, to say that having read a parcel of tracts pointing the way to eternal life, they now wished to have Bibles. When this letter was read, a Russian archbishop who was present, remarked that the books referred to were excellent publications. In a few years they might have been frequently seen on the tables of the monasteries and in the workshops of the tradesmen. A tract on the Fall of man and redemption by Christ was issued in the Tartar dialect, and was very much blessed.

The Emperor Alexander I. met Rev. Leigh Richmond at Portsmouth in 1814, and accepted a gift of that clergyman's tracts, which the Emperor highly prized, and many of which were already translated into Russian. The Princess Metstchersky was a cousin of the Emperor, and she gratefully accepted of the same books. She spent more than £1,500 in distributing and printing Gospel tracts, and the Emperor contributed £1,800 to the same object. Many hundreds of thousands of tracts were thus distributed over the whole of Russia. In 1819, Dr. Pinkerton wrote that the tracts were scattered from the Kamtschatka to the Baltic, and from the Euxine to the frozen ocean.

The circulation of Bibles was virtually stopped in 1823, but the tract distribution went on with much success in the conversion of souls. In 1830, the Princess Metstchersky handed over her whole stock of hundreds of thousands of tracts to parties who found means of distributing them.

About that time, Mr. Knill printed "Baxter's Saints' Rest," and many other similar valuable books. From the White Sea to the Caspian, and from the Gulf of Bothnia to the frontiers of China, he scattered these books, and heard of many souls that through the reading of these publications were brought to love God. These tracts produced similar effects to what Wickliff's writings did in Bohemia in the time of Huss.

In 1836, the Minister of Public Instruction in Russia stated in his official journal, that "certain didactic little tracts of various sorts, published in editions of ten and fifteen thousand, present a claim for our gratitude to those friends of the human race, who thus labour for the extension of Christian morals."

In distant Siberia, Messrs. Swan and Stallybrass circulated tracts in the Mongolian language. Touching accounts of conversions were published from time to time, and the converts devoted all their powers to translating and circulating tracts. From 1835 to 1838 nearly 750,000 publications were distributed. At a fair in Nischni Novgorod, one man with his servant sold 150,000 tracts and books of a thoroughly evangelical type; after having previously distributed on a journey, 24,000 tracts.

Up till the year 1850, the R.T.S. had contributed nearly £5,000 to carry in the work in Russia, and had thus enabled the friends in that country to distribute 3,636,000 religious books and tracts. Wherever these books came spiritual life was developed, and they were carefully preserved in the family, for children and grand-children.

THE RUSSIANS A RELIGIOUS PEOPLE.

The Russians are a religious people. If a peasant is asked whether he would like to have a book to read, the reply in most cases is, "Yes, especially if it is a holy book." The Russian tradesman will not touch his tools in the morn-

ing till he has performed his devotions over them. The "Ikons" in the dwellings, the innumerable shrines in the streets and on the lonely roads, tell of the devotional spirit. It is then no wonder, that when the Gospel of the Grace of God was preached to them, and for several generations a constant supply of tracts—plain, kindly, intelligible, and adapted to the wants of the soul in such vast quantities came into their hands, they in large numbers gave their hearts to God.

ACTION OF THE EMPEROR, ALEXANDER II.

During the long reign of Nicolas, the Bible was but little circulated in the country. The tracts, however, had been allowed much freedom. After the Crimean war, when Alexander II. came to the throne, he asked why the Bible was not circulating in Russia as in other Christian countries, and was told by his bishops that the translation was defective. "Then," said the Emperor, "there are enough of learned men among you to make a better translation, and let it be done without delay."

Now that twenty millions of Serfs had been liberated, and their children sent to school, he intimated it to be his wish that the first book to be put into the hand of every child that learned to read, should be a portion of the Word of God.

THE RELIGIOUS TRACT SOCIETY'S ACTIVITY.

We have brought down the history of tract distribution in Russia to the year 1850, and from that time the Rev. Dr. Craig, of Hamburg, who was carrying on an extensive work of tract distribution in Germany and Austria, sent supplies of tracts and obtained money to help the two centres in Russia, in St. Petersburg and Riga. For twenty years he helped to sustain this Christian activity in Russia without making much change in the mode of working. From two to three hundred thousand of evangelical publications were sent from each of these two depots yearly, over the whole Empire. As the Russian Government permitted Rev. Mr. Loesewitz, of Riga, to send his parcels free over the whole Empire by post, it enabled him to distribute books without expense. And as missionaries were not tolerated in the country, the tract and Bible circulation was the only means of reaching 74,000,000 of Russians, who gradually increased to 113,000,000.

Dr. Craig visited Russia from time to time to help and to cheer the workers. Between 1850 and 1874 he came repeatedly to St. Petersburg and Riga, and in the former place helped to clear out the stock that remained over from the time of Princess Metstchersky.

In 1873 Dr. Craig succeeded in forming a new tract committee in St. Petersburg, of which he appointed Colonel Paschkoff, President, and Count Korff, with Rev. Mr. Nicolson, of the Bible Society, Secretaries. Some of the most

influential ladies and gentlemen about the Court in St. Petersburg joined the committee, and in a short time a very large number of excellent tracts had been approved by the Censor and printed. The Emperor Alexander II. gave each member of the committee a card, authorizing him or her to distribute the tracts over the whole Empire—neither civil nor ecclesiastical authorities to interfere to prevent the distribution. Dr. Craig had placed £1,000 from the R.T.S. at the disposal of the committee for a commencement, and the St Petersburg Committee raised large sums to pay for the printing and distributing of the books and tracts. For ten years the R.T.S. gave annually, through Dr. Craig, an amount in proportion to what was raised in the country itself, till from eight to ten millions of tracts were put into the hands of a very grateful people, who drank in the message most eagerly.

Shortly afterwards the Russian-Turkish war was proclaimed, and while the Russian troops were gathering in Bessarabia and Roumania, Dr. Craig was much with them to supply them with tracts. When the war actually broke out, the Rev. Dr. Lamsdell, the distinguished Christian traveller, joined Dr. Craig, and worked with him for a considerable time. When the stock of tracts at the front was exhausted, on application to the empress—as patroness of the Red Cross—a fresh supply was sent every day to Dr. Craig's address. In the hospitals he saw many cases of the sick and wounded men converted on the first occasion when the Gospel was presented to them. For three years Dr. Craig had from three to six hundred thousand men—all of whom could read—constantly reading the heavenly message, and over 150 voluntary assistants of every position—distributing his books.

When the war was over, many of the men returned home rejoicing in their Saviour, and they carried with them nearly two millions of evangelical books and tracts, with Bibles and New Testaments, that they had received in the camp or the hospital. In the meantime, Colonel Paschkoff and his committee had been working most energetically and successfully in the north of Russia. The disbanded soldiers, however, spread themselves over the whole Empire, and, unlike the Stundists, they became most aggressive workers for the conversion of their friends and neighbours.

THE BITTER PERSECUTION.

The German Stundists on account of their nationality, their industry and success in business, but especially their evangelical sentiments were hated by the orthodox Russians with a fierce and bitter hatred. Scarcely a word in the whole Russian vocabulary calls up such bitter passions as the word *Stundist*. But the priests discovered that the converted Russians held the

same views about the way of life, about the Sacraments, and about free grace, as the German Stundists did, so these were called by the same name. On account of their zeal and success in making converts, they were more detested than even the German Stundists, and persecution, always violent, now became fierce, implacable.

Colonel Paschkoff and Count Korff were banished; thousands of humble believers on the Son of God, of all classes of society, were imprisoned and shamefully treated, or sent to Siberia. The prisons all over the Empire are filled with Christian men and women. The convicts sent to Siberia have increased tenfold in a few years, and still the more they are persecuted the more they increase in numbers, and Mr. Pobiedonostzeff and General Ignatiff must acknowledge that they cannot root out this heresy.

The books of the Tract Society were at one time confiscated, but when an energetic protest was made and damages claimed, the books were returned. The friends of the Gospel continued to circulate these books, many copies of which have been sold. The persecuted believers, whose great sufferings have been frequently described, are rarely heard to complain. They take their afflictions joyously and say that except their tongue is cut out, no power on earth will prevent them continuing to tell of a Saviour's love.

Such is the history of this great evangelical movement, and the means by which so many Russians have become evangelical Christians.

It has appeared strange to many, who have thought seriously on the subject, how it could happen that, in a country where missions are prohibited, and where the clergy rarely preach, such an immense body of earnest Christian believers—counted by hundreds of thousands—should have sprung into existence. The fact is that for two generations, but especially during the period between 1874 and 1884 an enormous number of Gospel tracts were regularly circulated over the Russian Empire. These Gospel tracts found a favourable sale among the religiously-disposed inhabitants of the country—mobility and peasantry alike—and led them to the Cross of Christ.

A very energetic Tract Committee in St. Petersburg, under the guidance of Colonel Paschkoff, and assisted by the Religious Tract Society of London, supplied the place of a preached Gospel. The Holy Spirit blessed the means. Dr. Craig travelled unweariedly over the Empire for fifteen years to find the proper agencies, and especially in the Russian-Turkish war he found means of bringing the truth under the notice of both officers and men, very many of whom were converted before the war was over, and burning with zeal, returned home to spread the good news among their brethren.

The persecutions have steadily increased in violence, and the number of sufferers is enormous. Nor does there appear, for the present, to be any means of helping the poor sufferers except by the earnest prayers of believers all over the world.—*Missions of the World.*

Our Home Missions.

Pipestone. Mr. Mulden, the student at Pipestone, Man., says of his field:—"Pipestone is the main station. Here we have a fine little church with an attendance averaging one hundred. Elsewhere we worship in schoolhouses with congregations of about forty. This is a beautiful stretch of prairie, and the water is quite up to the Ontario article. A large proportion of the settlers are Scotch, and in most cases have succeeded well. Many of the people are deeply interested in the work and give me great help."

At Gleichen. Mr. Mitchell, from Gleichen, as reported in the *Knox Monthly*, has a field that extends farther than from Dan to Beersheba, being 195 miles long. He has six places for Sabbath work and seven extra for the week. He is on the edge of the Blackfeet reserve, where the Church of England and the Roman Catholics are working. He says: "The country is a treeless rolling prairie. We are in the dry belt. Farming is pretty much a failure and the farmers are discouraged. Many of the places I preach at are section-houses on the railway. Many of the people are careless and godless, and it makes one feel how helpless is man against sin. Pray for the Spirit's power."

The Old Timers. Mr. Burnet, a student missionary, writing from the North-West in the *Knox College Monthly*, says: "I work at five different points, extending a distance of 80 miles on the C. P. R. along the Thompson river and the Shuswap lakes, in which it takes its rise. As to the people, the old-timers have been a fine class of men physically, but there is a great lack spiritually. Generally they reject the Bible, or at least Christ. They tell you they know not whence they come or whither they go. All of them have been poisoned with this kind of literature which has been poured in here. One cannot but be impressed with a sense of the terribleness of sin and the weakness of man to oppose it. Yet after all there is great joy after a service, in thinking that God has permitted you to tell these people, even though some of them may now oppose the message, of the true God and of His infinite love to man in providing salvation by His Son Jesus Christ."

Mount Is one of the gold mining regions in **Uniacke** Nova Scotia, cared for by the Halifax Presbytery. On the 18th June, 1865, gold was discovered in the forest, about 3½ miles from the railway station. Four years afterward Rev. John McLeod, of Newport, now of Vancouver, organized a mission station, with a communion roll of sixteen members. Supply has been given more or less regularly ever since, summer and winter by the students of the Presbyterian Col-

lege, Halifax. Few men are now employed, but there are still 23 families living there. At the dispensation of the sacrament of the Lord's Supper there on the 26th August, by Rev. A. B. Dickie, eight sat down at the Lord's table for the first time, while on the Saturday preceding 13 children were baptized. There is a flourishing Sabbath school and C. E. Society. Mr. A. H. Campbell, student, has labored there during the past season.—*Com.*

Montreal Woman's Miss. Soc. This society, as mentioned in the July RECORD, differs from most other woman's missionary organizations of our church, in that it seeks to carry on, under one Board, both home and foreign work, the home including both French and English.

While many of our friends have been recruiting at the seaside or in the country, our Bible women have gone about in the hot city, visiting the homes of the poor, the lapsed, and the depraved, carrying to the occupants the cup of comfort and blessing. Many of our people, when ill, are unable to procure the necessary nursing and other requisities of a sick room, and their needs are supplied by our society through its nurses. Their distress is frequently brought about by improvident habits, but it is often owing to other causes. Work has been scarce, and strong men, willing to labor, have been brought face to face with want. Often, too, the innocent suffer from the misdeeds of the guilty. But our duty is clear. We must mitigate suffering as far as we may. How can we pass by on the other side? Then when giving help, we point them to Christ, the light and hope of the world. Our efforts in this direction have accomplished much. Many a tidy home, once very different, speaks of the good done. Many a reformed life tells of faithful work, earnest pleading, and patient waiting.

This department of our home work, aiming, as it does, to provide in some measure for the needs of both body and soul, is very closely allied to the life work of the Saviour, and appeals for help to all who are like minded with Him.

At the suggestion of the Valleyfield Auxiliary, a conference of the society was held there on the 8th September. There were papers by members, addresses by ministers and by our missionary Mr. McVicar. So successful was the meeting that a similar one is proposed for Georgetown.

In October a general thanks offering meeting will be held. It is hoped that all the auxiliaries will resume work with renewed vigor, and that new branches will be formed.

Any information as to the working of this society can be had from either of the secretaries, Miss S. J. Macmaster, Clandehoye ave., or Mrs. R. Campbell, 68 St. Famille street, Montreal.—*Com.*

A Call For Preachers. How are the mission fields of the great North-West to be supplied during the winter? Many of the students who have supplied them during the summer are now returning to their studies. Manitoba has its theological session in summer, when other catechists are attainable, so that its students can go out and supply the mission field during the winter. Its classes have closed, and 21 of its students, and several others, have applied for winter appointments. But, besides what these can supply, there are, in the North-West, 35 fields, containing some 150 stations and 1,750 Presbyterian families unprovided. Dr. Robertson calls upon some of the theological students in Montreal, Kingston and Toronto to work in the North-West, instead of going to college this winter. They can then take next summer's session in Winnipeg, and return to their own college, if they wish, the following winter, thus losing no time in completing their course. Last spring so many students applied to the Home Miss. Com. (West) for work, that 64 could not get any. There are too many for summer work, too few for winter. Dr. R. calls for young men to make a better division, for more of them to preach for a winter, and, if they wish, take a summer term in Manitoba College.

Much has been lost by leaving fields unoccupied during the winter, both in the older east and the older west. Wisdom should be learned from the past.

How to Supply in Winter. Where other supply cannot be obtained, settled congregations should give up part of their pastor's time to neighboring mission stations. Whatever the available working force of the church may be at any given time, it should spread itself, in some measure, over the whole field. The church is one, and this is one way in which that unity should be manifested. It is not right that a congregation should have regular preaching once or twice every Sabbath, while scattered mission stations within reach do not for months hear the preacher's voice. If sermon-sated congregations would hold a prayer meeting on Sabbath, coming out to it faithfully, and, after the manner of a C. E. Society, as many as might find time take a brief part in it, either by short prayers, reading verses of scripture, or a few careful thoughts of their own, and let their minister take a Sabbath, or several of them in succession, in visiting and preaching to some mission field that can get no supply, it would be good for all. It would help the minister and both the congregations. Both givers and receivers would be blessed.

God lights no man's house who shuts up all the windows.

"God's power to give is only limited by our willingness to receive."

FRENCH EVANGELIZATION NOTES.

Quebec. Mr. J. B. Bruneau, reporting from Quebec for August, writes: "We have been blessed greatly this month. Seven persons have decided to unite with us on the first Sabbath of September. I have visited the day school at Little River. I found that the young teacher, Miss Duchene, is, besides conducting her school, doing effective missionary work. I have also visited Lorette and found that our missionary, Tseigei, the Indian sub-chief, has had a great deal of trouble this month, caused to him by malicious persons, but he seems determined, with God's help, to do all he can to scatter the Gospel."

Chambly Canton. "During the month of August," writes Mr. Boy, "I have visited St. Hubert, Farnham and St. Bridgets. The friends were glad to see me. At Chambly, while the school is small, and there are many difficulties, we have some encouragement. We have had some very good meetings. Last night our little schoolroom was full of people, very attentive, and this morning I got three new Roman Catholic scholars. Mission work is very trying sometimes. We need faith, courage, and a lot of patience to persevere to the end and do some good."

Angers. Mr. Vernier's report for August says that "School opened at Perkins, 19 children, good meetings; three persons joined us, and two more are ready, whenever the session will allow them, to become members of our church. Visited Valency, good meeting, six Roman Catholics anxious to hear more of the Bible. Templeton, splendid meetings, six Roman Catholics came to speak to me, and would like to be visited."

St. Hyacinth. "Of the three heads of families (Roman Catholic) who have been attending our services for the last few weeks," writes Mr. Boudreau, "two intend shortly to join the church. They have given up the Catholic Church, and are both working to bring their families with them. We have thus reason to bless God and be encouraged."

Chicoutimi. Mr. J. Steele, the missionary in this field, says that "there is a manifest desire on the part of the people to profit by our mission, but they are strictly guarded. A leavening influence is going on, and I hope greater light will yet prevail. It is an important centre for work, especially for a school, and should be encouraged."

It is not alone what we do, but also what we do not do, for which we are accountable.—*Moliere.*

AN INDIAN DANCE IN THE NORTH-WEST.

A VIVID PRESENT DAY PICTURE.

HAVING learned that the Indians were making extensive preparations for their yearly dance, I was very anxious to attend the celebration, and, if possible, learn something of its nature, and what the various proceedings throughout its course signified.

This I was told, was the crowning event of the year among the Indians, and that all of them for miles around, including Sioux, Crees, and Stonies, would be present at this heathen act of worship, which, as they suppose, renders propitious the Good Manitou, who may have become estranged on account of their misdeeds, and thus allowed an evil Manitou to cause disaster, sickness and death among their tribes. The dance was gotten up, especially, on behalf of an Indian woman who was then at the point of death. She was a chieftain's daughter, and the second wife of a medicine man, whose other wife had grown jealous of her, and struck her on the head with an axe.

The wound, however, did not prove fatal, and she was rapidly recovering, when her husband gave her poison medicine of which she grew worse, gradually sinking, until she died. Her father endeavored to have the culprit brought to justice, but owing to the secrecy of the affair, and the uncertainty of the evidence nothing was done, except that he was obliged to leave the district in order to escape the vengeance of the enraged chief.

The morning of June the second was the date fixed upon for the commencement of the dance, which was to be held at the Cree reserve about fifteen miles northeast of the village of Broadview, and five miles south of the Qu'Appelle river. It, however, did not begin until late in the afternoon, owing to the rain which fell in torrents the greater part of the day. But towards evening the clouds dispersed, and the sun shone down in mild radiance upon the assembled tribes into whose darkened hearts the Sun of righteousness had never yet sent His kindly beams.

On the following morning, accompanied by a missionary friend, I set out to the dance in a small sulky drawn by a spirited little Indian pony.

It was a lovely forenoon. Everything being refreshed by the previous day's rain seemed to shed forth life and joy. Our trail lay in a winding course over rolling prairie dotted with bluffs, from which the happy songs of birds, and mellow humming of insects came blending in joyous harmony. Wild roses lined our way emitting their rich fragrance to the morning breeze. Numbers of gophers ran to and fro on every side, popping in and out of their holes as if they were playing hide-and-seek with the sunbeams. Soon we could discern the lofty banks of the Qu'Appelle, like the walls of some great fortress, rising to view, and extending far to the east and west until they were lost in the distance.

All the Indian houses, that we passed, appeared as if they were entirely deserted, so we concluded that their owners had gone to the dance, and taken all their moveable goods with them. There was not even a dog left behind to bark at us, nor could a pony be seen anywhere, either on the prairie, or in the bluffs.

As we drew nearer the scene of the dance, but still some miles distant, we could hear, at intervals, wild whoops and yells rise faintly at first, then increase in volume and loudness, and anon die away to single whoops, until finally silence was restored.

A strange feeling seemed to steal over me with the thought that we would be, presently, alone and unarmed among a host of wild Indians and Half-breeds, who, if they so desired, could overpower us in a moment.

The whooping became louder as we proceeded, and soon, having ascended a small eminence by the side of our way, we caught sight of the situation of the dance. There, upon a small circular plain enclosed by bluffs were not less than a thousand Indians and Half-breeds, dressed in their best, with faces fantastically painted, and seemingly all very much interested in what was going on. On the grounds there were fully one hundred and thirty tipis (tents) on the canvas of which were painted figures of animals or birds indicative of the character or rank of the inmates. About four hundred ponies camped around, among the tents, or in the bluffs, apparently enjoying their holiday quite as well as their masters, while from every quarter arose mingled sounds from squalling papooses, barking dogs, and neighing ponies, causing a constant din, but which were ever and anon submerged in an overwhelming wave of whoops and yells from the Indians in general.

In the centre of the grounds was the large tent in which the dance was conducted. It was constructed of poplar poles placed on their ends around a circumference of a hundred and twenty feet, and meeting in the centre at a height of about twenty feet. Poplar branches and canvas served as a covering for the frame work. There was but one entrance to it, which was kept strictly guarded by squaws, who held up blankets to prevent any one but their own from looking in. We endeavoured to gain admission, but, at first, were not allowed, and were rudely thrust away by a number of mounted Halfbreed guards. At last we asked for permission to see the Chief, who immediately came out and desired to know our business. We informed him, by means of an interpreter, that we wished to see the dance, and that we would pay him if he would permit us to enter the tent. He readily accepted the money, and very courteously admitted us to the interior, giving us full liberty to go where we pleased. This removed all fears as regards an unfriendly reception, and we gladly followed the Chief, who led the way into the tent, and gave us standing room at one side. The performance then proceeded.

Around the circumference of the tent, but in the interior, were two rows of cell-like booths, arranged in the form of a semicircle. These were eighteen in number, and were made of small poplar poles interwoven with twigs and branches. Each booth was about six feet long, two feet wide, and three feet deep, and contained three dancers. From above them hung various kinds of flags and tapestry forming a sort of canopy for the dancers, and screening their almost nude, but hideously painted persons partially from view. Each dancer kept his eyes steadily fixed upon a flag before him, which we were told, was an emblem of some spirit: each also blew a whistle, and leaping up and down, kept time to the beat of drums and tom-toms, played by a group of Indians who sat on the ground inside the circle of dancers.

We were informed by Rev. Hugh McKay, of Round Lake Indian Mission, that these had to dance for two days and two nights without rest or food in order to propitiate some unknown spirit who, they supposed, was angry with them.

We come now to describe the dark part of the performance, which certainly was the most sickening scene I ever beheld. Such will probably serve to give us some idea of the Pagan mind as it is presented in the Northwest Indian.

In this dance fifteen Indians submitted themselves to special torture. From what I could learn it appears they endured such suffering, to please, in a special way, the Good Spirit, so that he would cause to be banished from them, sickness, or disease, or any kind of serious misfortune that had befallen them. One, for example, was greatly troubled with sore eyes, so he allowed himself to be tortured that they might be made better.

Twelve of these unhappy beings had undergone their suffering before we arrived, but the remaining three were quite enough to make us disgusted with such a horrid sight.

The first we witnessed was a Chieftain's son named "The Yellow Dog." Sullen and sad he sat in the centre of the Pagan throng. Streaks of red paint, imitating blood, ran down from his eyes. His body was almost naked, but striped with yellow paint. In his hands were two small flags which he held up over his head as he sat lowed in silence. Then everyone was perfectly still; not a whisper could be heard; even all the dancers had crouched themselves to the bottom of their booths, and the rest either sat or stood silently awaiting proceedings to commence.

After the lapse of a few minutes four Indians and two Chiefs advanced, followed by the medicine man, who carried in his hand two small wooden pins, a hawk's wing, and a knife. These, all, surrounded the unfortunate man, and screened him from view with blankets. The medicine man then knelt before him, and with one hand drew out the flesh of his breast on one side, pierced it through with the knife and inserted a wooden pin. Similarly he did on the other side. The ends of two small ropes were then securely attached to the pins, the other ends of which were fastened to the top of the centre pole of the tent. When this was done the four Indians withdrew, and the two chiefs raised him slowly to his feet, inclined him slightly forward, and then violently threw him backward, striking the ropes at full tension, and drawing out the flesh and skin of his breast about five inches. Here he leaped and danced around in a semi-circle, rearing back, and striving to tear out the pins. At the same time he kept his hands behind his back, and his eyes steadfastly fixed upon a small flag which hung on the centre pole. In the meantime the dancers danced and blew their whistles, the drummers beat their drums, and everyone set up a general howl.

One would naturally suppose the pain of such would be almost unendurable, but he never uttered a complaint or cry, although it was quite apparent, by his distorted features, that he was suffering intensely. The sight was anything but a pleasing one to see, and had we not known that the suffering was voluntary on his part, our feelings might have forced us to withdraw.

In the course of about fifteen minutes, having failed to tear out the pins, he was no longer able to dance. He was about to faint when the medicine man came to his assistance, drew out the pins with his teeth, spat into the gashes some spittle from an herb he had been chewing, and assisted the exhausted man to the rear of the tent.

A very pathetic scene was presented when it came the next one's turn to undergo the same. His aged mother was sitting near watching him very anxiously. When the ropes were attached she was no longer able to restrain her feelings, but burst into deep sobs, piteously imploring them to release her son. The only effect this touching incident produced was to call forth, simply, titters of laughter from all.

Anything so human could provoke no sym-

pathy from hearts unaccustomed and untrained to feel another's woe, yet we discover in this heathen mother's breast, feelings, which, when purified and refined, and rendered holy by the grace of God, exalt womankind and make her the means of untold blessings to the world.

In the case of others the pins were put through the flesh on the back of the shoulders. A horse was then attached to the ropes, and driven rapidly around the exterior of the tent until the pins were torn out. I was told that when a squaw was tortured they cut a piece out of her breast, wrapped it in a cloth, and burned it before her eyes.

When these cruelties were ended the Chief of the Crees addressed the assembly. He spoke in a loud, hasty manner, gesticulating wildly, as though he were under much excitement. He began his remarks by eulogising the present government, and spoke in high terms of Our Sovereign Lady, the Queen. He then went on to say that it was indeed a great gathering; that the occasion of their meeting was of vast importance to their people, but he regretted that such meetings would soon be brought to a close, owing to the white man. He also spoke at considerable length, of parts of the day's performance, but, whether my interpreter would not, or could not translate it, I was unable to learn the particulars. He concluded by announcing that it was then dinner time, and advised every nitche (young Indian) to look after his favorite squaw in that respect. This evoked considerable laughter and applause, which, as he ceased speaking, swelled into one tremendous volley of whoops and yells with prolonged beating of drums. Another Chief immediately came around with a quantity of fat, raw pork, cut in square pieces, and threw one to each squaw, who at once began eating it, without even taking time to remove the dirt that adhered to it by falling into the dust.

The afternoon was taken up with a dance on special behalf of the Chieftain's daughter who was then dying. This was, perhaps, the most solemn, as well as the most interesting part of the entire proceedings. Whatever the true significance of this dance may have been, one thing was evident that it was propitiatory in its nature, and that it had reference to the welfare of the departing spirit of this woman. Perhaps it was that she might be more readily admitted to the Happy Hunting Ground frequented by writers in Indian lore. It evidenced at any rate how deeply rooted in the Indian consciousness is the idea of the immortality of the soul.

After a half hour's preparation in a small tent at some distance, twelve Indians, led on by two Chiefs, slowly marched in procession to the large tent. They were very grandly dressed according to Indian taste. Their moccasins were one mass of bead work. Strings of bells hung from their embroidered leggings. Over their bodies they wore skins of animals, profusely ornamented with bead-work and ribbons, while their heads were decked with hawk's heads and wings, and polished buffalo horns sitting in an erect position and projecting forward. Their faces were painted in diver's colors and streaked in the most whimsical styles. In their hands they carried rifles, tomahawks and scalping knives, and their general appearance was that of some order of beings from another world.

They were followed by two little boys very prettily dressed, and mounted on two small ponies which were decked with feathers and ribbons. Behind these came a number of Indians carrying rifles, blankets and other

requirements. These all having entered the tent, the twelve at once formed themselves into a ring and prepared to dance. The boys took their stand near the centre pole of the tent, around which the rifles and blankets were piled. Scarcely was there standing room left and numbers were unable to get even near the door-way.

Chief Chippawis, the father of the dying squaw, next gave an address. He is an old man, and, as he spoke, his voice faltered considerably. One could readily discern that he was deeply moved concerning the condition of his daughter. He spoke very affectionately of her, and in conclusion said that these gifts, pointing to the rifles and blankets, and two ponies, would please the Good Spirit to whom he now presented them. The articles were taken to the Stony Indians, the Chief of whom in turn made a suitable reply. My interpreter did not understand his dialect, so I was unable to get the gist of what he said.

When he had closed his remarks, the dance began. The din caused by the jingle of the bells, the beat of drums, and yells of the Indians on all sides was such as could be heard for several miles around. It might be difficult for one unaccustomed to such scenes to imagine anything so strangely wild. Even the smallest girl and boy added what they could to the general fund of uproar. At intervals the noise ceased, during which a number of braves were called upon to relate some of their adventures. The first one said that he had gone to the home of the Blackfeet, and killed two of their squaws, and stolen away forty horses. A second one added that every time he went to the Blackfeet's home he took a scalp. A third said he had driven away two hundred horses from the same tribe, while a fourth contended that on one occasion he had fasted four days in succession. The rehearsal of these tales drew forth much applause from the rest, who evidently did not hesitate to believe them.

This dance, then being over, brought the day's performance to a close, and we returned to Broadview, as the sun was sinking behind the western horizon, being glad to mingle again with our own people, after a day of such adventure.

In presenting this article to the readers of the *Monthly*, I do so with the view of awakening a still deeper interest in mission work among the Indians of our Northwest. The very fact that a performance, of the nature I have described, could be conducted, and enjoyed, is proof that much has to be done yet by way of civilizing, not to say Christianizing, them. The old religious prejudices and superstitions, which have been inherited from almost countless generations of the past, and which have moulded, to a great extent, their modes of thinking and behaviour, require a great deal of time and careful training to remove. Hence, in the case of the old, whose minds and characters have become settled, it is almost, or quite, impossible, in many cases, to influence them, either by our civilization or Christian teaching. Consequently the evangelization of the Indian depends greatly upon the removal of the young from under the heathen parents' influence, and teaching them the principles of Christianity while their minds are innocent and plastic.

The Indian schools, which our Church has instituted through the west, are admirably adapted for this work.

At Round Lake, I had the opportunity of visiting one of these schools and was delighted with the work that was being done.

The children were all neat and clean, and looked comfortable and happy—a striking contrast to the squalid, miserable condition in which

many of them are in their own homes. There were about thirty in attendance being daily taught to read and write the English, and being instructed in gospel truth. It is almost surprising with what rapidity the children learn the English language, and adapt themselves to civilized customs. In the evening, Rev. Hugh McKay, who has charge of the school, had a number of the children brought into his own drawing-room, where they delighted us by singing a number of our own familiar hymns, some of which they sang in English, and others from an Indian version.

The question had been raised by some, as to whether or not, after all, the Indian is worth the time and labor spent upon him by our missionaries. The true value of the work done, however, cannot be judged from present results. An adequate estimate of such can be given only as its influence widens out in future time and rolls onward towards eternity.

The command, "Go ye into all the world and preach the gospel to every creature" refers to the Indian tribes of our Northwest as well as to the Chinese nation. Consequently, since the former are in a special sense entrusted to the care of the Christian people of Canada, we are even more responsible for their evangelization than for that of any other of the heathen who are entrusted to the care of the whole Christian world. May we not be sparing, either in sympathy or aid, to those who are actually engaged in the noble work of bringing the gospel of freedom and peace to the dusky natives of the plains.—*Rev. A. E. Hannahson, in Knox College Monthly.*

PROMPTNESS.

Promptness is a habit, and can be just as easily cultivated as others that are not of one-half as much importance. If you are a slow dresser, give yourself ample time to prepare for whatever appointment you have made. If it is only the ordinary going to meal three times a day, let it be a fixed rule never to be found loitering over the toilet when the time for breakfast, luncheon or dinner arrives.

Promptness in the household, in business and in carrying out of social engagements in the primary step towards comfort and economy of time that leaves many a minute for the accomplishment of outside work and play that in end counts for so much.—*Ex.*

RESULT OF A CENTURY OF MISSIONS.

A century of missionary effort has resulted as follows: Two hundred and eighty missionary societies have been organized, which have under commission 9,000 foreign missionaries, working in almost every unevangelized country on the globe, and 44,532 native assistants; nearly a million converts have been gathered into 7,890 organized churches, and 1,006,768 pupils into 7,000 Sabbath-schools; eighty Bible societies have given the Bible to the nations in 90 entire versions and 230 partial versions, the total circulation of the Scriptures during the century amounting to the enormous aggregate of 350,000,000 copies; hundreds of millions of pages of wholesome literature have been issued from mission presses; hundreds of thousands of patients have been treated by medical missionaries in hospitals and dispensaries; 70,000 pupils have been gathered into higher educational institutions and 608,000 children in village schools, the total outlay for 1892 being \$14,538,354.—*Mess.*

Our Foreign Missions.

The Summer in Trinidad. Rev. A. F. Thompson, of Trinidad, writing under date 21st August, says that the weather of the past season has been far from normal, and there has been much sickness. There have been a number of deaths from yellow fever, but it is not epidemic. The cases have been merely sporadic ones, and as the worst part of the season is past no alarm is felt. In consequence of the fever, however, the departure of our new missionaries, Mr. and Mrs. Simon Fraser and Miss Sinclair, and the return to Trinidad of Mrs. Grant and family, will probably be delayed from October till near the end of the year.

The work of the mission is going on quietly. Holidays in the mission schools began Aug. 13 and ended on the 25th, giving a fortnight of breathing time to the weary teachers.

The "Home" at Tunapuna. The influence of the girl's "home" at Tunapuna is quiet but far-reaching. Miss Archibald, of Princetown, in a recent letter, speaks of one of these girls: "Sarah Agnes is still on Ben Lomond Estate, where her husband is teacher. Not long ago I visited her and found her house neat and tidy, such a contrast to other places on the estate. Her little home is an excellent object lesson to her neighbors of what Christian training does for the Indian woman. In addition to this she holds meetings for the women, thus doing what she can to teach them."

A New Mission. The influence of our mission work in Trinidad is making itself felt in the islands beyond. On the 23rd of August two of the senior catechists and students of the senior class in our college at San Fernando, J. Rajkamar and S. Siboo, each accompanied by wife and child, sailed from Trinidad for Jamaica, to begin a new mission under the auspices of the Presbyterian church in Jamaica, among the East Indian immigrants there. That earnest church, largely colored, the descendants of the slave population of former days, is to be congratulated on taking this step; and it is a matter for thankfulness to see our Trinidad field able to supply trained workers for the neighboring islands of the West Indies.

Mr. Cropper. For several years Mr. Cropper, while working in connection with the Immigration Agency in St. Lucia, did good volunteer mission service among the East Indians of that island. Not long since he decided to study for the ministry that he might give his life to the work. Last winter he studied at the Presbyterian College, Halifax, and during the present summer he has been laboring in Trinidad, where he has been of great service and has done excellent work. He resumes his studies during the coming winter.

Trade in the New Hebrides. "The Australian New Hebrides Company are determined, if possible, to develop trade in the group," writes Mr. Mackenzie, our missionary on Efate. "Instead of having the Fiji steamer call at Aneityum, as formerly, they have now a monthly steamer from Sydney, Australia, to Fila Harbor, a mile or two from here. This brings our group more into contact with the outside world. This steamer comes principally for a cargo of bananas, which the planters here are beginning to cultivate on an extensive scale. At first it seemed as if a French company would have this trade in their hands, as the planters about Fila Harbor, mostly French, had made arrangements with them to send a monthly steamer here. After they had made two or three shipments, however, with the result that through carelessness on board all their bananas spoiled before they reached Sydney, they were so annoyed that they would not ship any more. The A. N. H. Co., on the other hand, are giving great satisfaction, as they manage to carry the bananas in excellent condition. At present there does not seem much cause for us to dread French annexation."

Good News From Efate. Mr. McKenzie, writing from Efate, New Hebrides, says: "The work goes on hopefully at Mele, the village where we encountered such hostility for so many years. Last Sabbath I dispensed the Lord's Supper, when twelve natives sat down for the first time. Five of them were from Mele. It was with no ordinary feelings that I baptized and admitted to the church on that occasion a native who, a few years ago, threatened my life. Another of that number is an old man belonging to Fila. He was formerly a chief, and one of those most bitterly opposed to the introduction of the Gospel in his village. The Gospel has now a firm hold on that place. To God be all the glory.

My daughter and I are both very well at present."

Missionaries' Wives. Rev. H. A. Robertson, of Erromanga, writing regarding his work in Erromanga, says: To-day completes my two and twenty years here. During all these 22 years I have been the only missionary on this island. But I am quite in error, for my dear wife has also been a missionary here during all those years; and if I have worked hard and suffered a good deal and have been exposed to danger often, she has worked harder, suffered more and has been exposed to quite as many dangers as I have been.

Somehow churches, societies, etc., fall into the same grievous error of speaking of what this or that missionary has done, what he has suffered and what his victories, while his wife who left home and parents and all, to aid her husband in

the work of the church, and for the present and eternal well-being of the poor ignorant heathen, and has, it may be, had her once splendid constitution completely shattered by the constant strain and suffering, and toil, and danger, of years in a trying climate, where she has had no society except that of her husband, and has had to give up her children for years, and yet one seldom hears one word about it. The missionary's wife has the suffering and he gets all the glory."

Mrs. Robert. Mrs. H. A. Robertson, of Erromanga, has been in Australia for the last year or two owing to ill-health. Mr. Robertson is laboring on in Erromanga, and now his eldest daughter is with him faithfully trying to fill her mother's place and share her father's loneliness. The missionary writes: What a comfort and help she is to me, and my only regret is taking her from her mother when her health is so poor. I have just had a letter from Mrs. Robertson. She is some better, but unable to go out. Twenty-two years in Erromanga has completely shattered her once splendid constitution. Such a long period in such a climate, enduring such constant strain, has proven too much for her, and small wonder. What she endured in this once terrible island will never all be known by any in this world save ourselves. When a dark and bloody plot was laid in 1879 to kill me while giving some goods at the door, and then to enter the house and kill my wife and children, and when I told it to my brethren at the Mission Synod only a few months afterward, and it was suggested that I should write a statement home, I could not think of it. My own father was still living and my wife's parents, and we could not think of causing them deep anxiety about our safety.

But God has not forgotten our sufferings and dangers in this (not long since) perhaps the darkest and most savage island in the whole wide Pacific.

Teachers in Erromanga. "I settled another teacher and his wife, last week, fifteen miles south of Dillon's Bay," writes Mr. Robertson; "I have now thirty-two settled, and this year again, my teachers are themselves paying the salary of two of their number. I have sacrament next month at my east station. My health is all I could wish at present."

AN IMPORTANT INDIAN CONVERT.

BY REV. DR. BUCHANAN.

OUR Missionary in the ancient city of Ujjain, Central India, writing to his sister under date July 11th, says:—

"To-day is a Hindostani holiday, the Mohorum.

It really belongs to the Mahomedans, but most of the low castes join in the show and sport.

Some boy or man is dressed up like a buffalo and then, a great crowd if he is at all clever, or ten to twenty if not very funny, accompany him about through the city, shouting "yai imam."

We are expecting to have something unusual to-day. One of the priests of the city heard the street preaching some time ago, as it was being held in front of his house. He was struck by it. It was especially what Herbert, the lame boy that Mr. Builder took, who is now a man and a joy to us, that attracted his attention.

This man has some two hundred heads of families as his followers. Up to to-day he has not let the city know what his mind is. He came to me from time to time secretly, like Nicodemus, telling me that he wanted to know the true way to know the truth. He seemed to feel very much the fact that he was as a teacher, pretending to teach his followers the way to get salvation, while he had not got salvation himself. Herbert has been talking to him regularly for some time past, instructing him &c. He has been given books, that are specially helpful to those enquiring. The man now wants to openly confess Christ.

If he is true, and I believe he is, he will be, by the blessing of God, a trumpet in this old city asleep in its filthy sacredness, that will cause many to think of their ways and turn to the Lord.

He is a striking man in appearance, tall, well built, with his long hair, (I suppose never touched by a pair of scissors), braided and wound round and round his head till it makes a large turban. His face all marked with yellow and white and red, emblems of the false religion he is about to desert forever. As by the spirit of God one after another is led to wash away the signs and in believing faith accept of the Saviour Christ, so the great fabric of Hindooism is undermined and washed away.

When this man is baptized, he, if not we with him, will experience very bitter persecution. May the Master prepare us all for what may follow, and enable His servants to glorify Him in the place to which He has called us. Even the anger of the mob is better than cool indifference. Pray for us all, that we may stand fast.

One of the workers on the new hospital is also seeking to be admitted into the Church. So it seems the Lord is going to give us a token of His approval even before the hospital is ready for the use to which it is to be put. May it indeed be so, and to Him be the glory.

We are now fairly into the rains and consequently feeling the pleasant change. The rainy season is delightful after the long drought and heat, one feels so much younger, feels like shouting just for pure delight."

Dr. Smith's Return. Rev. J. F. Smith, M.D., of Honan, and Mrs. Smith, are returning to Canada for a few months. They sailed from Kobe, Japan, 12th Sept. He had typhus fever early last spring. When recovering he was taken down with pneumonia, and for four months was unable to walk. So soon as he could be moved he was carried in a bed to a boat, taken down the river, and over to Japan, where he has been slowly recovering. Writing August 9, he says: "I get around the house without difficulty, but cannot walk far outside, although I use no crutch." It is nearly time for their furlough in any case, though he would rather not have to take it just now, and as an invalid; but in a consultation with five doctors, just previous to writing, the unanimous opinion was that he should not return to China as he is. He says: "I trust a few months' rest will make me all right again."

Foundations Look out of the Record window in Honan. on the Victoria tubular bridge, spanning the mighty St. Lawrence, hearing its hurrying trains, freighted to and from every land under the sun. Think of its beginnings, far in the watery depths, the excavating for a solid foundation, the tier after tier of masonry, all invisible, while still the proud stream flows defiantly on, until, as the master hand builds higher, the waves part in meek submission and ever after flow helplessly by, as they look up in impotence at the victor calmly enthroned above them, linking shore to shore. We see the triumph, but the time and toil and danger, hidden far, none but the toilers can ever know.

Our pioneers in Honan have been doing foundation work, excavating, removing the superstition and distrust, seeking to get the confidence of the people, on which to build their teaching of the truth. Patiently, perseveringly, at times in peril of life, they have toiled on. The first furlough season since the founding of the mission has come round, and some of the toilers are compelled to come apart and rest a while.

Reviewing the results of these years, while we can thank God and take courage, as we see so much done, so much gaining of confidence and trust, and, in the few zealous converts, an earnest of the future church in Honan, none but the workers can ever know all that this foundation work means. A glad and thankful welcome let them receive, and a fervent "God be with you," as with renewed health and strength, after their brief breathing time, they go to build upon the foundation so "well and truly laid."

It is stated by Bishop Blyth, the Anglican Bishop of Jerusalem, that "about one hundred thousand Jews have entered Palestine during the last few years, of whom 65,000 have come within the last seven years, and the arrival of a vaster host is imminent."

W. F. M. S. The annual meeting of this Society, East. held in Truro, as the Record goes to press, promises to be a very successful one.

McKay of The North and West, a leading Formosa. Presbyterian weekly of the United States, says: "Among the writer's classmates in Princeton Seminary was a quiet, retiring, studious, devout student from Canada. When conversed with, the sparkling eyes, intense manner, and suppressed voice, witnessed a soul on fire with a holy ardor. He devoted himself to Mission work in Formosa. This year, revisiting Canada, he was chosen Moderator of their General Assembly. He has helped to found sixty churches and to gather in four thousand converts. His life has been full of incident as well as work, and trials, opposition, and persecution, have come of his glorious successes.

As illustrating what changes have been brought about, may be mentioned his *first* appearance at one large city, Bang-Kah, and his *last* leaving there before starting for Canada. On the *first* occasion he was driven from one house by soldiers, was hooted through the streets, had three other houses torn down by the furious mob, and was urged by native and European officials to leave the city. But he persisted and has gathered there a church and built a large edifice with lofty spires, where a converted Confucianist ministers. When *last* leaving there he was borne in a sedan chair lined in silk, and was escorted by a procession in which were three mandarins, five head men, twenty sedan chairs, six horses and a throng of people with gongs, drums, and various other instruments.

When he started from Tamsui, seven hundred converts had gathered to see Pastor and Mrs. McKay. Amid the noise of drums and gongs and firecrackers, guns, and bands of music they embarked. Three steam launches, one with foreigners, one with mandarins, one with converts, and many small boats, followed them as far as they dared. Surely, the "miracles of missions" may well be cited as evidences of the divine source of Christianity."

Waiting in Vain.

An overworked lady missionary, with a large number of villages depending upon her for Christian teaching, once visited a place some miles from her station and spoke for an hour to the people about Christ and his great salvation. Three months passed before she was able to visit the same village again, and then how heart-breaking was her greeting by the inhabitants: "We put away our idols after your last visit, and we have waited three months for some one to come and teach us the right way, but no one came. We therefore returned to our old gods again." What more touching picture could we have of India's need? Who will come "to the help of the Lord against the mighty?"—*Awake.*

A CRY FROM INDIA.

BY REV. J. BUCHANAN, M.D.

R. M. R. Mhow to Ujjain,
July 18, 1894.

DEAR MR. SCOTT,—The Presbytery and Council meetings have been held in Mhow and are now over. I am sure you will, like ourselves, be much disappointed that the F. M. Committee should be compelled from want of funds to decide to make no further advance in the mission work of our Church.

As we pass along and see before our eyes the many many towns and cities with no one to tell them of the Saviour, as we see the time table posted up for the guidance of travellers on the new line of railway between Rutlam and Godra, as we see the new line between Ujjain and Bhopal being constructed, we are grieved to think that while the commercial world moves on even in these times of depression, the Lord's army has to call for a halt. By means of these railroads large cities are made easily accessible. The Lord is answering in a wonderful way the prayers of many people, that He would open doors to the heathen. Central India is being opened up to our Canadian Church, roads are being made to their very houses, and just as the Lord is doing all this, we tarry in the wilderness when we might be entering into the promised land.

"I will give thee the heathen as thy possession." Can nothing be done that we need not so answer the Master's call? We on the field have been trying to cut down expenditure, in order that the burden for extra men sent out would not be so great. We have resolved that, if necessary, we will still farther distribute the native agents of the mission, that no extra expense may be incurred. The Mission Council has appointed a Building Committee, which is using every effort to spend to the very best advantage, the funds of the church so far as they are entrusted to that Committee. The Foreign Mission Committee has approved of the appointment of this Committee, and we firmly believe that every year much will be saved the mission, if all the buildings are, after sanction of estimates, left in the hands of that Committee. As I pass along I see in one field ten ploughs at work, because the first showers have come and the fields are now prepared for cultivation. It is a critical time with them. If they do not plough and sow now, much of the harvest will be lost. Hence they put every force into the field. So we feel that now is a critical time in India. We have organized as never before, that we may have no waste of power. We believe we have sufficient organization in India, if rightly distributed, to keep at least two or three more men profitably equipped. In addition to the missionaries' salary, a house is necessary.

At the present very excellent rate of exchange, a good substantial house, with outhouses &c. may be built for \$2000.

Shajanpur on the new Ujjain Bhopal R.R., with its surrounding villages is about as large as the city of Hamilton. Could not some congregation in Hamilton furnish the salary for its missionary? and a building committee be appointed to co-operate with our building committee to make a permanent home for a missionary in India?

Dhar, Dewas, Mandasur, Meidpur, Kachraud, Sailana, Jaora, are all large towns and cities, which should have a missionary.

But perhaps the most inviting and promising field of all is the work among the hill people, the Bheels. These simple people have not the strong caste prejudices to overcome, that we find in the Hindoos. We have long felt that the Church was losing the best opportunity presented to her by not entering upon the work among the aborigines of Central India. Throughout India and Burmah work among these despised ones has been abundantly rewarded by a rich ingathering. Thandla, a large town on the new Rutlam Godra R.R. is right in the Bheel country, and ought to be occupied by our mission at once. Sirdarpur, a small contonment, fifty-eight miles west of Mhow, is on the borders of the Bheel territory, and as there is a Bheel regiment stationed there, it would also be a good point from which to carry on work among the people.

While our Church delays, tares are being sowed amongst the people by the French fathers. Yesterday Mr. Russell and myself went out to Manpur, a town fourteen miles south west of Mhow (Manpur was formerly the headquarters of the British Bheel agency, and many Bheels are found near this town.) The Roman Catholics have followed Mr. Russell to Manpur, have taken up land and are letting it out at a reduced rate in order to get an influence over the people. They have purchased a small house, that used to belong to the government, about four miles farther into the Bheel country and are evidently prepared to push on as fast as they can into this inviting field. But the strategic points are *Thandla* and *Sirdarpur*. These we ought to occupy without delay. The commander in charge of Sirdarpur, Col. Burne, invited us to come and he would help us in every way he could. If some congregation will send the man, we could supply native assistants without additional cost to the mission.

May the Lord stir up some congregation to send the word to these outcastes of Central India! We shall be glad to furnish more particulars with regard to this matter to any one moved to the help of these prepared people.

Yours in the Master's service.
J. BUCHANAN.

Church Notes and Notices.

INDUCTIONS.

Mr. E. Smith, into Middle Musquodoboit, Halifax Pres., 28 August.
 Mr. Wilkie, into First Ch., Eramosa, 6 August.
 Mr. A. H. Kippan, into Knox Ch., Tara, 14 Aug.
 Mr. Danby, into N. Augusta, 14 August.
 Mr. T. A. Watson, into Alma and Cumnock, Guelph Pres., 23 August.
 Mr. C. W. Gordon, into West End Church, Winnipeg.
 Mr. John Buchanan, into Uptergrove.
 Mr. John Muir, into Grimsby, 20 Sept.
 Mr. Andrew McNabb, into Whitechurch and Langside, Maitland Pres., 30 August.
 Mr. J. M. McLennan, into Winslow, Quebec Pres., 12 Sept.
 Mr. Slimmon, ordained at Toronto, 13 Sept., as missionary to Honan.

RESIGNATIONS.

Mr. J. D. McGillivray of Clifton, Truro Pres.
 Mr. James Steven of Harcourt and Millbranch, Miramichi Pres.
 Mr. Stewart of N. Easthope, etc.

OBITUARIES.

Rev. Edward Grant was born at Green Hill, Pictou, 4th June, 1842, and after completing his studies for the ministry in the Presbyterian College, Halifax, he was licensed, and on the 20th Oct. 1869, ordained at Kempt and Walton, Nova Scotia. On the 17th Dec. 1872, he was called to Upper Stewiacke to succeed the late Rev. Prof. Smith, D.D., and from that, on the 10th Feb. 1891, to Middle Musquodoboit, to succeed the late Rev. Dr. Sedgewick. After a year and a half of slow wasting illness he fell asleep 30th August.

Rev. A. W. HERDMAN, was born at Rattray, Scotland, of which his father was then minister, on the 5th Sept. 1822, was ordained in 1848 as a missionary from the Church of Scotland to Nova Scotia, and shortly after his arrival was settled in St. Andrew Church, Pictou, where he labored for more than thirty years. Some years since he accepted a call to succeed his brother in his father's old parish in Rattray, where he labored until his retirement a few months ago. At the age of nearly seventy-two years he has gone to rest.

PRESBYTERY MEETINGS.

Gle boro.—Holland, 1 Oct. 7.30 p.m.
 La Jon, adjd. mtg., 1st Ch., 9 Oct., 11 a.m.
 Montreal.—Pres. College, 2 Oct. 10 a.m.
 Paris.—Paris, 16 Oct. 10.30 a.m.
 Quebec.—Richmond, 13 Nov. 4.20 p.m.
 Toronto.—St. And. 1st Tuesday every month.

STATED COLLECTIONS FOR THE SCHEMES.

The General Assembly has directed that the Stated Collections for the Schemes of the Church, in congregations where there are no Missionary associations, be made as follows:—

French Evangelization 4th Sab. July.
 Home Mission, 4th Sab. August.
 Colleges, 3rd Sab. September.
 Minister's Wid. and Orphan's Fund, 3rd Sab. Oct.
 Assembly Fund, 3rd Sab. Nov.
 Manitoba College, 3rd Sab. Dec.
 Augmentation Fund, 3rd Sab. Jan.
 Aged and Infirm Min. Fund, 3rd Sab. Feb.
 Foreign Missions, 3rd Sab. March.

Directed also, that all congregations and Mission stations be enjoined to contribute to the schemes of the Church.

Further, that contributions be sent to the agents of the Church as soon as possible after the collections are made.

Literary Notices.

PEOPLES AND LANGUAGES OF THE WORLD, by Rev. A. McLean Sinclair, of Belfast, P. E. I., is a neat well packed volume of 250 pages. Two thirds of the book is devoted to "The peoples and nations of the world," their origin, numbers, location, character, customs, &c.; while the last third treats of "The languages of the world," their origin, structure, classification, affinities, &c. It gives in clear, concise form, the result of a very wide range of study and research, and has no "padding." Sent to any address, by Hazard & Moore, Charlottetown. P. E. I. or Foster Brown, Montreal. Price \$1.00.

THE NEW ACTS OF THE APOSTLES, or the marvels of modern missions, is a series of lectures upon the foundation of the "Duff Missionary Lectureship," delivered in Scotland, in February and March 1893, by Rev. A. T. Pierson. The idea of the book is to show how the Acts of the Apostles is lived over again in the mission history of our times. It is divided into six parts, 1. "The New Links of Mission History." 2. "The New Apostolic Succession." 3. "The New Vision and Voices." 4. "The New Converts and Martyrs." 5. "Signs and Wonders." 6. "New Motives and Incentives." A most interesting and instructive missionary volume, pp. 450. Published by the Baker, Taylor Co., 5 and 7 E. 16th St., New York.

WALKS AND TALKS IN THE GEOLOGICAL FIELD, by Alexander Winchell, LL.D., late Prof. of Geology &c., in the University of Michigan, is one of the books of the Chataqua Literary and Scientific Circle. In forty-nine walks and talks, written in a picturesque, graphic style, the reader is taken through a very pleasant, profitable, and complete course in Geology. The book is recommended by a council of six, for Chataqua readers, pp. 350. Flood and Vincent, 150 Fifth Ave., New York.

FROM CHAUCER TO TENNYSON, with 29 portraits and selections from 30 authors, by Henry H. Beers, Prof. of English Literature in Yale University, is one of the books recommended by a council of six for the Chataqua Literary Circle. It is divided into eight chapters, and in brief, vivid, lucid style sketches English Literature from 1066-1893, pp. 300, Flood and Vincent, The Chataqua Century Press, 150 Fifth Ave., N.Y.

RENAISSANCE AND MODERN ART, by Wm. H. Goodyear, M.A., Lecturer on the History of Art in the Cooper Institute, etc., and author of a number of leading works in Ancient and Modern Art, pp. 300, on fine paper, with over 200 illustrations. Recommended by a Council of six, for the Chataqua Literary and Scientific Circle. Flood & Vincent.

EUROPE IN THE NINETEENTH CENTURY, by Harry Pratt Judson, LL.D., Head Professor of Political Science in the University of Chicago. It is divided into seven parts. Part I. The First Revolution, Reconstruction of Central Europe; Part II. The Reaction and the Second Revolution; Part III. The Third Revolution, Reconstructing Central Europe; Part IV. The British Empire, Reconstruction without Revolution; Part V. The Reconstruction of Eastern Europe; Part VI. The Minor Powers; Part VII. To-Day. A masterly survey, beautifully printed, fully illustrated. One of the Chataqua books. Flood & Vincent.

The Family Circle.

APPRECIATION.

They strewed flowers so thick above his grave
There was not room for more,
Unstinted were the words of praise they gave,
And many wept him sore.

Yet he had lived among them many years
Nor had he ever known,
The oft desired sympathy of tears,
Or the inspiring tone.

They had been very quick to note the flaws
That marred his daily life.
Alas, they seldom sought to know the cause,
Or aid him in his strife.

What did it matter that he nightly grieved
O'er faults that yet were strong?
Or that against great odds he still believed
In right, instead of wrong?

What though he hungered for some word of
And longed for loving smiles? [praise:]
Unhelped they let him climb life's steepest ways,
And grope through weary miles.

But when his ears were deaf, and blind his eyes,
Then did they speak him fair;
Did all their wakened kindness could devise,
And left love's tribute there.

O friends, if in your hearts there is to-day,
Some little love for me,
Wait not to speak it o'er my coffined clay,
When I shall heedless be.

Give me while living of the love I crave,
And if ye must condemn,
Speak your harsh censures o'er my open grave,
When I am dead to them.

I shall not need your praises then, but now
Even a tender touch,
Although I may not know just why or how,
Hath power to help so much.
Bury me if you will in poor estate,
I shall not count it wrong,
But give me love in life, nor let me wait
In loneliness so long.

R. W. in *Evam*.

THE MODEL CHRISTIAN.

A live Christian takes abundance of exercise. Too many members in our churches are dry-rotted with utter inactivity, like some of the old frigates chained up to the dock in the navy-yard. One essential to a good working Christian is staying power. We have plenty who are ready to bustle about while the novelty lasts, or willing to do what they are bribed to: but "well-doing" comes to nothing unless there be "patient continuance" in it through all weather.

Too much of the so-called Christian work in our land ends in a spasmodic spurt of enthusiasm. An able-bodied, able-hearted, long-winded worker, who labors on, year in and year out, from sheer love of it, is a priceless treasure in any church. His inner life is hid with Christ; his outward life is an irresistible argument for Christianity, and a reservoir of blessings to the community. He is prayerful; he is patient; he is persevering; he is philanthropic; he is powerful with the indwelling of the Holy Spirit. These five P's constitute the model of the live Christian.—*ScL*

POWER OF INFLUENCE.

That hasty word, that word of pride and scorn, flung from my lips in casual company, produces a momentary depression; and that is all. No, it is not all. It deepened that man's disgust at godliness; and it sharpened the edge of that man's sarcasm; and it shamed that half-converted one out of his penitent misgivings; and it produced an influence, slight but eternal, on the destiny of an immortal life. Oh, it is a terrible power that I have—this power of influence; and it clings to me, I cannot shake it off. It is born with me; it has grown with my growth, and strengthened with my strength. It speaks, it walks, it moves; it is powerful in every look of my eye, in every word of my lips, in every act of my life. I cannot live to myself. — W. M. Punshon.

THE BACKSLIDER'S EXPERIENCE.

ONE of our busy bankers, ever ready to turn a listening ear to the cry of a soul for light, however pressing his secular work, was interrupted by a mechanic, who entered his office evidently borne down by a heavy burden. His first remark was: "Mr.— I am bad off. I am broke. I must have help."

Of course our banker expected to be asked for pecuniary aid. "Tell me what you need. Are you in financial straits?"

"Worse than that," was the reply: "I am a spiritual bankrupt!" and tears and sobs shook the strong man as he sat in the presence of his friend the personification of grief.

The story he told has its thousands of counterparts. Said he: "Myself and wife are members of the — church. We have not been inside its walls for more than two years. I have drifted out and away into darkness, and I am at unrest. Will you, can you help me?"

"But tell me the cause of the backsliding. Where did the departure begin, and what has brought you to me in such a condition?"

"Well," said he, "my little girls were at church last Sabbath. On their return, I asked as to the lesson of the evening. Their reply was, 'Prayer,' and turning to me, one of the dear pets said with such appealing look: 'Papa, you used to pray with us; why don't you now? This question for three days has sounded in my ears day and night. I cannot sleep. I am at unrest. What shall I do?'"

"Where did you leave off?"

"With the omission of family prayer. At first, morning devotions were omitted. I was in haste to get to my work. I excused myself because of the lack of time. Then, at evening, I gradually left off the habit, on the plea of weariness, or some other excuse. The neglect of Sabbath service followed, till at last I am here, with no rest, no comfort, no peace. Neither my wife nor myself have been to church for two years."

The practical answer of the banker was: "Begin where you left off. Commence to night. Call your family together and pray with them."

"But I cannot; it is far harder than at the first."

"Very well, if you will not do this you will have no rest, and I hope you will continue in this condition till a resume the duty which you never should have laid aside."

With a few kindly words they parted, but not till the tired soul had made the promise desired. The burden was taken up. Duty became a pleasure. New life and joy came to the household, and with loving harmony the family are now walking upward toward their Father's house.—*Congregationalist*.

HOME VICTORIES.

There's many a battle fought daily
The world knows nothing about :
There's many a brave little soldier
Whose strength puts a legion to rout.
And he who fights sin single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle.
And conquers by arms in the fray.—*Scl.*

ONLY A STEP TO JESUS.

"Only a Step to Jesus" we sing, and do we stop to think how many times we fail to take that step through prayer, and so are weighed down by our heavy burdens that He would help us carry, are beset by sins that He would help us conquer?

Only a step to Jesus. O! Christian, but many of these prayer-steps are necessary every day if we would live happy, joyous lives for Him and in Him, for the world, the flesh and the devil are ever tempting us away. Only a step to Jesus, weary one, and you receive new strength to fight life's battles.

Only a step, discouraged one, and you receive new faith and hope.

Only a step, lonely one, and the loving Jesus is with you, to comfort and to bless.

Only a step, perplexed one, and you receive Heavenly wisdom.

Only a step, wandering one, and you again grasp the hand of Jesus, and He leads you.

Only a step, thoughtful one, and eternal life is yours, the Holy Spirit's guidance, the fellowship of Christians.—Jesus is yours.

Only a step with Jesus, aged one, to the mansions. He has prepared for you. He carries you over Death's dark stream, like Saint Christopher in the legend. O! what light and love and joy beyond, when with His glory face to face.

LINES OF TRUTH.

Prove that a Christian life can be lived one day, and you prove that it can be lived forever.

No religion is worth a row of pins that does not make its possessor better.

Fellowship with Christ cannot be enjoyed by those who seek happiness in their own way.

Whenever you have a trial, it means that God is trying to show you how to become a better Christian.

If mothers could die for their children, no man's life would be in danger while his mother lived.

One of the hardest things to get the sinner to understand is that he doesn't have to pay any thing for his salvation.

You had better let a thief come into your house and carry off what he will than to let a wicked thought come into your heart and stay.

A revival never breaks out in a church while it is up to its eyes in popular amusements.

A lazy man is always complaining that he is overworked.

Saying "Thy kingdom come" from the heart will make every man some kind of a missionary.

Every time a sinner has a chance to repent and doesn't do it the devil runs his claws into him a little deeper.

The devil leads the man who is not living for some good object.

It is only when the church ceases to need money that the members are released from their obligation to give according to ability.

In his favor is life; weeping may endure for a night, but joy cometh in the morning.—*Scl.*

THINGS TO FORGET.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander you have ever heard. Forget the temptations. Forget the faultfinding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable.—*Pres. Mess.*

A WORD FITLY UNSPOKEN.

"A word fitly spoken is like apples of gold in pictures of silver." To what shall we compare the fitly unspoken word? What pictures of horror would never have had existence if certain words had not been spoken. A great many persons are not so endowed that they can rise to the noble occasion with nobly fitting utterance, who can by self-control and wise judgment refrain from speaking unfit words.

"You were the only person in the company," said Mrs. Bentley to Mrs. Price, "who said nothing you could regret. It was very kind in Mr. Ames to defend Mrs. George when her case was up, but I guess she w-ched afterward she had left some things she said, unspoken."

Mrs. Price was so much pleased with the compliment Mrs. Bentley paid her that she could not keep from telling it to her best friend.

"I have tried so hard to govern my tongue," she said, "and it has so many times got away with me, and the first I knew, words passed my lips that I so regretted afterward to have spoken. But on this occasion I did preserve a smiling, and what I intended to be an agreeable, silence. So many times I have come home from social gatherings, and been taken to task by my conscience for frivolous or unkind or unworthy expressions, that I've almost resolved not to go into company again."

"John is dreadfully conceited," said a young man of one of his college mates, "but he is very smart, and he has been very much spoiled by friends. One day he was almost insufferably aggressive, and I was on the very edge of making a cutting remark to prick the bubble of his conceit, but thought better of it, and didn't make it. Next day he said, 'I hear, Fred, that you would like to be secretary for Prof. G.,' and largely through his influence I secured the position."

The unspoken word in this case won for "Fred" a place by which he was enabled to pay his way through college.

"Miss B. has been a guest in my house a week, and in all that time I haven't heard her make a single silly remark. She is a very uncommon young woman." And yet Miss B. was by no means very highly endowed with anything beyond common sense and a conscientious desire to do right.

All the instances above given are negatives. Great is the power of positives. Great also is the power of negatives. Powerful is the fitly unspoken word.—*Christian Advocate.*

GLEANINGS.

The only way to keep from back sliding is to keep stepping forward.

Some one says: The curse of covetousness is at the bottom of socialism.

What is defeat? Nothing but education; nothing but the first step to something better.—*Wendell Phillips.*

The preacher makes a mistake who tries to put more gospel in his preaching than he does in his practice.

He that passeth by and meddeth with strife belonging not to him, is like one that taketh a dog by the ears.

Happiness is a perfume you cannot pour on others without getting a few drops of it yourself.—*Forward.*

No indulgence of passion destroys the spiritual nature so much as respectable selfishness.—*George Macdonald.*

There is only one objection to people who "mean well" and that is, they never find time to carry out their meaning.

Twelve years ago the natives of the Upper Congo had never seen a steamboat. Now there is a fleet of twenty steamers on the upper river.

"Never bear more than one kind of trouble at a time," some people bear three kinds—all they have had, all they have now and all they expect to have."

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin.*

It is estimated that during this "century of missions" for every Christian won from the heathen by spiritual birth seventy have been added to the heathen by natural birth.

"If we spend less time searching for the mistakes of Moses and more trying to avoid the mistakes of our own lives, neither Moses nor we would suffer by the change."

When the Queen of Madagascar closed the drink-shops in her kingdom, and the ex-publicans asked for compensation. She replied, "Compensate those you have wronged, and I will pay the balance."

Hold fast to love. If men wound your heart, let them not sour or embitter it: let them not shut up or narrow it; let them only depend on it more and more, and be always able to say, with Paul: "My heart is enlarged."—*F. W. R.*

"Missionary Tidings" gives the following definition of the difference between the heathen at home and the heathen abroad:—"The former are, in a very large measure, heathen from choice, while the latter are heathen from necessity."

The moral nature, like the intellectual, is developed by exercise. We receive more grace in proportion as we improve what we have. The talent laid up in a napkin never multiplies. It is only the talent that is used that becomes five talents or even two.

In China a certain Christian baker has written on the baskets in which his customers' bread is carried these words, "Jesus Christ appeared in the world 1834 years ago." This writing makes people question him, and he has an opportunity of preaching the Gospel.—*The Missionary Review.*

We avoid discussion, said a missionary in India who had baptized 1400 converts. We do not revile their gods and goddesses. But with deep compassion we present Christ the Saviour of sinners. We tell them of the terrible effects of sin, and the marvellous love which sent God's Son to save.

We need *Individual Giving.* "Let every one of you lay in store." 1 Cor. 16. Parents ought to teach their children to give."

We need *Systematic Giving* "Upon the first day of the week."

We need *Proportionate Giving.* "As God has prospered you."

If you don't like the churches, go in and make them better, but do not become a grumbler. Keep yourself aloof from that class of people for it is the easiest sort of thing to find fault. Any stupid man can do that, but it takes a smart man to make things better. When a man begins to grumble and find fault you can size him up for a light weight right away.—*D. L. Moody.*

"In one gutter I saw a pig; in the other, the semblance of a man. The pig was sober; the man was drunk. The pig had a ring in his nose, the other animal had one on his finger. The pig grunted; so did the man. I said, aloud, 'We are known by the company we keep'; and the pig heard me, and walked away, ashamed to be seen in the company of the drunken man."

A Chinaman who wished to be baptized, when asked where he had heard the Gospel, said that he had never heard it, but that he had seen it. A poor man in Ningpo, who had been an opium smoker and a man of violent temper, had become a Christian and his whole life had been changed. He had given up his opium and had become loving and amiable. "So," said his neighbor, "I have seen the Gospel and I want to be a Christian, too."—*Christian Work.*

One of the best ways to solve doubts is to engage in Christian work. Doing makes things clear. Activity in soul-saving labors brings hope and cheer to many a doubting Thomas. As one sees others coming into the light of a Saviour's pardon and love, his own faith strengthens, and his experience brightens. Promises grow more precious, and greater grace is infused, when one can trust God more in the dark, and advance unto richer and broader experiences.—*Pres.*

The "wheel," as it is called, must be counted as one of the enemies of the Sabbath. No one can avoid the conclusion, as he looks on the long procession of "cyclists," as they pour out on the roads leading from our great cities on the Lord's Day, that in this way, the desecration of the holy day has been vastly increased. Some pastors have tried the experiment of winning the riders on bicycles to church by providing a place for their "wheels" while at the church services, but as a rule, wheelmen, when out on a "run," do not care for church.—*Phil Pres.*

The total missionary gifts of Christendom for 1893, is estimated by the *Missionary Review of the World* at \$14,713,627, besides one and a half millions of dollars raised from the mission field itself. The total missionary force it estimates at 58,148, the greater part of these, of course, being unordained native helpers. There are in the world 16,602 mission stations, 1,081,700 communicants of mission churches in foreign lands, and 2,744,955 native Christians. There were added last year to these mission churches 57,555 souls.

International S. S. Lessons.

14 October.

The Draught of Fishes.

Les. Luke 5: 1-11 Gol. Text, Matt. 1: 22.
Mem. vs. 4-6. Catechism Q. 97.

Crossing the high table land eastward from Nazareth, one comes, after a journey of some fifteen miles, to a descent, and below and before him a dozen miles away, lies a lake, Gallilee, about a dozen miles long by half as broad, with the Jordan running into the upper end and out the lower end of it. The shores are for the most part hilly, but on the upper left hand side, some three miles long, is a low flat plain, Gennesaret, running back half a mile from the water's edge.

At the upper end of it is Capernaum, Peter's home, and the town that Jesus made the centre of His work for 18 months. The lake in Christ's time was alive with boats, while towns and villages lined the shore.

It is in the beginning of the second year of Christ's ministry, the year in Gallilee, the first was spent largely in Judea. The disciples who had been with Him in Judea, had gone back home to Capernaum for a few weeks fishing.

It is April, a couple of months after last lesson, when He was driven from Nazareth.

It is morning. The fishermen's day was night, and the two boats of the four disciples are drawn up on the beach, near Capernaum, their home, while the fishers are cleaning and mending their nets before the day's sleep and rest.

Jesus has been teaching from place to place since He was driven from Nazareth a few weeks before, and this morning He comes along the plain, a crowd following Him here as everywhere.

Stepping into Peter's boat, He asks him to push off a little and sits down as teachers used to do. The crowd lines the shore and He preaches to them.

The sermon is finished. The people wait. "Shove off further into deep water and let down your net." "All night have we fished," says Peter, and caught nothing, as if he would say, there is little use trying further, but since you bid it I will try."

The net is cast. Now it is full. They call James and John to help. The other boat shoves off. Both are loaded down to the water's edge, and the wondering crowd looks on as the boats are carefully worked ashore.

Now see Peter, he realizes that God is indeed here, and so oppressed is he with a sense of unworthiness, that he forgets to thank Him for the fishes, and falls before Him; "depart from me, I am not worthy to have you near me, for I am a sinful man, O Lord." Christ speaks comfortingly to him, "fear not, you shall catch men, from misery to hope and heaven."

Then they left once more their fishing to become in a special manner co-workers with Him.

1. When at their daily duties Christ came to them and called them to higher work.

2. We should obey Christ's commands whether we can see the good of doing so or not.

3. Without Christ, they toiled and took nothing; with Him, a great multitude of fishes; so with winning men to holiness.

4. When we feel that God is near how it troubles us.

5. All disciples of Christ should be fishers of men.

6. In seeking to win men expect great things from Christ.

21 October.

A Sabbath at Capernaum.

Les. Mark 1: 31-34. Gol. Text, Mark 1: 22.
Mem. vs. 27, 28. Catechism Q. 98.

The first year of Christ's ministry, the year of beginnings, was spent chiefly in Judea. The most of the second year, the year of developments, was spent in Gallilee, and during that time he made Capernaum His headquarters, and perhaps Peter's house His home.

This 28th of April, the Sabbath following the great catch of fish, was near the beginning of that second year. Jesus with the four disciples, who the previous week had left their boats and followed Him, went, as His custom was, to public worship. Being called upon to speak He addressed the meeting. The people listened astonished.

There was a man in Church who had yielded himself so long to sin that an evil spirit had taken complete possession of Him and ruled His will so that when he uttered words it was the evil spirit that spoke. It is almost certain that demoniacal possession never took place except in the case of those who had yielded themselves long and grossly to sin. The demon in this man now cried out through him "Let us alone." This is the way that evil men always cry out against Christian workers, temperance workers, &c.

This one cried out against Christ, but in reality he helped Christ and hurt himself, for by his cry he bore testimony that Christ was Divine, gave an opportunity for showing Christ's power in casting him out, and was driven from the man whom he had held captive. The people wondered at the teaching, and wondered still more at the power.

When the service was over Jesus went with Peter to his house. Peter's mother-in-law had been taken down with a malignant fever. They told him about it. He went in, took her hand in sympathy, but His sympathy means help, for she rose healed, well, and strong, and at once busied herself preparing food for them.

Meantime those who had been at Church when the demon was cast out, had told their neighbors of it, and so soon as the sun was set and their Sabbath was past, everybody came bringing their sick folk.

What a sight! All kinds of sickness, borne in arms, in litters, &c., from all directions, streaming towards Peter's home. Then what a leaping up and embracing and rolling up of couches, and glad groups streaming off homeward.

Thus came to a close the greatest day Capernaum ever knew. That night would see little sleep there, except perhaps on the part of the wearied Saviour.

1. On Sabbath Christ always sought the place of worship. The Christ-like will do the same, and they will always find Him there.

2. The devil in the hearts of men still cries out against faithful preaching. Preaching that pleases everybody is not Christ's kind.

3. Christ is mightiest and still casts out the evil spirits of selfishness, pride, passion, &c.

4. How earnest were the people in bringing their friends to Christ for healing. So should we be with our friends for spiritual healing.

5. How anxious diseased ones were to get to the healer. So should it be with sin's disease.

6. The sick had to wait till others brought them. Now, whosoever will may come.

7. The Saviour's hand in sympathy and helpfulness is ever stretched out to the sinning, sorrowing, suffering; those who take it in trustful faith are helped and healed. Have you trusted Him for healing from sin?

28 October.

A Paralytic Healed.Les. Mark 2: 1-12.
Mem. vs. 9-12.Col. Text, Mark 2: 10.
Catechism Q. 99.

After the Sabbath of last lesson Jesus rose early and went away alone for prayer, and then taking his four disciples, he went, during May and June, on a missionary tour through Galilee. Of that tour we know but little. He then returned to Capernaum, where the event of to-day's lesson took place.

He was probably either in the house of Peter, or of his mother and brethren. The news spread. The people gathered and He began to speak to them.

There was a man in Capernaum who had not been healed on that great Sabbath a few weeks before. His disease, paralysis, here called palsy. Paralysis was formerly used with a wide range of meaning, including diseases such as cramps, lockjaw, &c. It was usually reckoned incurable. Perhaps he did not hear of Christ in time, or he may have thought not worth while going, and so missed the healing. But when he heard afterwards of what had been done, how he would mourn what he had missed, and long for Christ's return.

One day news comes that the great Rabbi is near. Take me to Him. His friends hurriedly prepare a litter, and set out for the house. From all quarters the crowd is gathering, and when they reach it the street is packed.

What shall they do? They must reach Him. Going round to the rear of the house they climb the outside stair. The house is built around three sides of a court-yard, over which is a light covering, easily removed, easily repaired, and any slight damage, those who brake it would easily make good.

They let the sick man down before Jesus. The falling dust and dirt would certainly be some inconvenience, but all that He sees is the faith.

It would appear that this man's disease had been caused by sin, for Christ's first word as he looked at him was, "Thy sins be forgiven thee." To Christ, the sin, the cause, was worse than the result, the disease.

Some who were there, after all His miracles, began to find fault and accuse Him of blasphemy. To prove to them that He had power to forgive sin, He healed the disease and the man went forth well.

1. Sin deadens the moral sensibilities.
2. How often men, by refusing to listen to Christ and conscience, paralyze the will, and become, humanly speaking, hopeless.
3. How many do not come to Christ when He is near and too late they mourn their folly.
4. When men are determined to come to Christ nothing can keep them back.
5. It is the duty of friends to bring their friends to Jesus.
6. Christ has power and will to forgive sin.

4 November.

Jesus Lord of the Sabbath.Les. Mark 2: 23-28; 3: 1-5. Gol. Text, Mark 2: 28.
Mem. vs. 3-5. Catechism Q. 100.

This lesson tells of two collisions with regard to the Sabbath, one in the field the other in the synagogue.

It was in the early summer, about the middle of the second year of His ministry, the year of developments, in or near Capernaum, the centre for near eighteen months of His Galilean ministry.

One Sabbath morning Jesus and His four disciples were going through a field of grain. As to-day, in Palestine, there were no fences and

the grain grew up close to the path. The law allowed them to pull another's grain to appease hunger, but not to put a sickle into it.

They were probably on their way home from the morning service in the synagogue.

The Rabbinical law commanded that this service should be observed fasting, and now they were hungry on the way home, and began pulling ears of grain and eating them.

There were others walking with them, Pharisees, who hated Him because His teaching reproved their evil lives, and they were only too glad to charge His followers with breaking the law.

"Their law forbade reaping and threshing, and they claimed that pulling grain was a kind of reaping, and rubbing it a kind of threshing, and complained to Christ that His disciples were breaking the law by doing labor on the Sabbath day. Christ answered them from their own Scriptures as he answered Satan from Scriptures when He attempted to quote them.

The same afternoon, or on a later Sabbath, He went again into the synagogue. Eager to find fault they watched Him. Their small souls were ready to complain if Christ gave healing to the poor man whom they saw there with his lifeless hand.

His tender eye soon sought out the one who needed help. He called him forth. He looked at him needing help, and looked at them, hard and fault-finding, and put to them a question which showed them how wrong they were; and in pity for their blindness on the one side, and for his want on the other, wrought His work of mercy.

1. The Son of Man is Lord of the Sabbath.
2. The Sabbath was made for man, not for his pleasure but for his profit. "It was made for man's whole nature, for body and soul, for physical rest, for mental and social improvement, for his moral and spiritual growth, and for his eternal salvation; and a religious observance of the Sabbath is best fitted to promote all these. They treat man as nothing but an animal who advocate the use of the Sabbath for mere physical recreation and pleasure."

Workingmen are agitating for shorter hours of labour. The Sabbath is God's plan for lessening human toil, and in many places workingmen are beginning to realize this.

THE SABBATH IS NECESSARY FOR MAN.

1. Man needs rest for the body. The workingmen need the Sabbath to give them freedom and enlargement. There can be no permanent slavery or oppression or degradation, where the Sabbath rights are reserved to all men and women who are employed by others. A holy Sabbath day is the jubilee of freedom."

"2. It is of great value for its mental training. The study of the highest themes, the social discussion of them in the Sabbath School, the instruction from the pulpit, is of great value. A man of 60 years, has, since his tenth year, had 2,600 Sabbath days, over seven years of them. Let him spend them studying the best of books, and thinking on the highest themes, and he cannot fail to become intelligent and cultured. What a fearful waste if they are spent idly, or worse!

3. "Because man needs it as a day for moral training and instruction; a day for teaching men about their duties, for looking at life from a moral standpoint."

4. "Because man needs it to care for his spiritual nature, to lift up his soul into the higher realms, to prepare for immortal life."

"Since the Sabbath was made for man, i.e. for all men, we must so keep the Sabbath as not to take away its blessing from others."

Acknowledgments.

Received to 5th Sept., 1894, by the Rev. W. Reid, B.D., Agent of the Church at Toronto, Office, Confederation Life Buildings, Rooms, 62-65.

ASSEMBLY FUND.

| | |
|--------------------------|-----------------|
| Acknowledged..... | \$221 93 |
| Edmonton..... | 2 00 |
| Campbellville..... | 6 00 |
| Forest..... | 4 10 |
| St Andrews..... | 5 00 |
| Marville..... | 5 00 |
| Beaverton..... | 9 00 |
| Latona..... | 3 00 |
| Uxbridge..... | 2 00 |
| Blake..... | 3 00 |
| Summerside..... | 10 00 |
| Elmsdale..... | 2 52 |
| Esquating, Union Ch..... | 1 87 |
| Cedar Grove..... | 1 60 |
| Total | \$276 32 |

HOME MISSION FUND.

| | |
|---------------------------|-------------------|
| Acknowledged..... | \$3,573 17 |
| Fergus, St And..... | 20 00 |
| Atwood..... | 59 45 |
| Kintyre..... | 50 00 |
| W.M..... | 5 00 |
| Glenvale & Edmonton..... | 5 00 |
| Cruian y p h m s..... | 13 15 |
| Campbellville..... | 30 10 |
| Comber..... | 5 00 |
| Tilbury West..... | 2 75 |
| Desert..... | 2 35 |
| Carman c e..... | 8 30 |
| Paslinch, Duff..... | 20 00 |
| Marville..... | 60 00 |
| Kreter..... | 26 50 |
| Blytheswood..... | 2 00 |
| Beaverton..... | 30 00 |
| Keene..... | 10 00 |
| Friend, Keene..... | 10 00 |
| Arvonton..... | 41 00 |
| Theford..... | 35 10 |
| Uxbridge..... | 12 27 |
| Bowmanville..... | 16 75 |
| Apple & Gravel Hill..... | 8 00 |
| Eden Mills..... | 14 00 |
| Friend, Hullett..... | 10 00 |
| Burgoyne..... | 18 00 |
| Dunblane..... | 12 00 |
| Seaforth..... | 38 60 |
| Pontypool..... | 1 50 |
| A B R M..... | 5 00 |
| Summerside..... | 25 00 |
| Blue Mt c e..... | 4 00 |
| Clark's Road s s..... | 1 00 |
| Pilot Mound..... | 2 30 |
| Thos Ray, Lindsay..... | 5 00 |
| Lachute, Ist..... | 19 30 |
| Finch, St Luke..... | 13 00 |
| Crysler..... | 13 00 |
| St Lambert m bd..... | 5 00 |
| St Louis de Gouzague..... | 5 00 |
| Thornbury..... | 22 10 |
| Heathcote..... | 5 00 |
| Cedar Grove..... | 29 00 |
| Taristock s s..... | 4 45 |
| Maclod c e..... | 3 05 |
| Ayr, Knox..... | 60 00 |
| Scott and Uxbridge..... | 10 00 |
| Woodford..... | 8 00 |
| Johnson..... | 7 36 |
| Daywood..... | 5 64 |
| Sydenham, St Paul's..... | 17 54 |
| Total | \$4,435 73 |

STIPEND AUGMENTATION FUND.

| | |
|---------------------|----------|
| Acknowledged..... | \$705 17 |
| Fergus, St And..... | 5 00 |
| Atwood..... | 25 15 |
| Kintyre..... | 20 00 |
| W.M..... | 5 00 |

| | |
|--------------------------|-------|
| Glenvale & Edmonton..... | 5 00 |
| Edmonton..... | 8 00 |
| Campbellville..... | 15 00 |
| Comber..... | 1 56 |
| Mosa..... | 13 00 |
| Motherwell..... | 9 00 |
| Avonbank..... | 9 00 |
| Marville..... | 30 00 |
| Latona..... | 8 00 |
| Lower Windsor..... | 13 78 |
| Uxbridge..... | 6 00 |
| Flodden..... | 7 16 |
| Kingsbury..... | 13 00 |
| Seaforth..... | 6 65 |
| Lachine, St And..... | 30 10 |
| St Lambert m bd..... | 5 00 |
| Cedar Grove..... | 3 00 |
| Scott & Uxbridge..... | 8 00 |

FOREIGN MISSION FUND.

| | |
|---------------------------|-------------------|
| Acknowledged..... | \$6,497 54 |
| A McDougall..... | 6 75 |
| Fergus, St And..... | 10 00 |
| Atwood..... | 48 55 |
| Glenvale & Edmonton..... | 10 00 |
| Gorrie..... | 50 00 |
| Chas Johnston..... | 1 00 |
| Rev N Macphee..... | 10 00 |
| Tilsonburg..... | 13 50 |
| Plum Creek..... | 11 00 |
| Campbellville..... | 30 00 |
| Comber..... | 5 00 |
| Tilbury West..... | 2 00 |
| Russell..... | 25 00 |
| St Andrews..... | 30 00 |
| Bear Brook & Novar..... | 10 00 |
| Paslinch, Duff..... | 20 00 |
| Blake..... | 5 00 |
| Friend, Fergus..... | 25 97 |
| Lake Road..... | 12 50 |
| Latona..... | 20 00 |
| Eng settlement..... | 25 00 |
| Uxbridge..... | 8 00 |
| Bowmanville..... | 16 74 |
| Found money..... | 5 00 |
| The young Hills..... | 2 03 |
| Friend, Hullett..... | 10 00 |
| Seaforth..... | 9 80 |
| A McLean..... | 4 00 |
| Mission Friends..... | 10 00 |
| Thos Ray..... | 5 00 |
| Lachute, Ist..... | 4 75 |
| Finch, St Luke's..... | 20 00 |
| Lachine, St And..... | 44 87 |
| St Lambert s s..... | 5 00 |
| St Louis de Gouzague..... | 2 00 |
| Cedar Grove..... | 10 00 |
| Scott & Uxbridge..... | 14 00 |
| Greenbank s s..... | 8 00 |
| Total | \$7,071 93 |

KNOX COLLEGE FUND.

| | |
|--------------------------|-------|
| Atwood..... | 8 50 |
| Bluevale..... | 6 10 |
| Brightside & Comber..... | 3 00 |
| Campbellville..... | 30 00 |
| Comber..... | 1 00 |
| Nassagaweya..... | 40 00 |
| Lake Road..... | 2 00 |
| Uxbridge..... | 5 00 |
| Eade..... | 2 74 |
| Seaforth..... | 5 70 |
| Esquating, Union..... | 6 63 |
| Cedar Grove..... | 5 40 |
| Scott & Uxbridge..... | 1 00 |

QUEEN'S COLLEGE FUND.

| | |
|-----------|--------|
| Mosa..... | \$6 00 |
|-----------|--------|

MONTREAL COLLEGE FUND.

| | |
|--------------------------|--------|
| Brightside & Comber..... | \$2 00 |
| Mosa..... | 6 00 |

MANITOBA COLLEGE FUND.

| | |
|-------------------|---------|
| Acknowledged..... | \$86 45 |
| A.wood..... | 8 65 |
| Donald..... | 5 00 |
| Uxbridge..... | 5 00 |

| | |
|-----------------------|-----------------|
| Scott & Uxbridge..... | 2 00 |
| Total | \$117 10 |

WIDOWS & ORPHANS FUND.

Contributions &c.

| | |
|------------------------|-----------------|
| Acknowledged..... | \$293 16 |
| Atwood..... | 11 50 |
| Campbellville..... | 5 00 |
| Greenbank..... | 8 40 |
| Keene..... | 10 10 |
| Uxbridge..... | 4 00 |
| Seaforth..... | 8 00 |
| Madoc, St Peter's..... | 10 00 |
| Alomber, Madoc..... | 5 00 |
| Lachute, Ist..... | 4 45 |
| Scott & Uxbridge..... | 2 00 |
| Total | \$361 51 |

Ministers Rates.

| | |
|--------------------|----------|
| Acknowledged..... | \$210 52 |
| Rev N D aphee..... | 35 00 |

A. & I. MINISTERS FUND.

Contributions, &c.

| | |
|-------------------------|-----------------|
| Acknowledged..... | \$284 40 |
| Atwood..... | 7 00 |
| Kintyre..... | 25 00 |
| Comber..... | 2 00 |
| Bear Brook & Novar..... | 5 00 |
| Marville..... | 15 00 |
| Latona..... | 2 00 |
| Theford..... | 5 45 |
| Uxbridge..... | 3 00 |
| Peterborough..... | 70 10 |
| Wella..... | 15 85 |
| Seaforth..... | 5 65 |
| Lachute, Ist Ch..... | 4 45 |
| Cedar Grove..... | 4 00 |
| Scott & Uxbridge..... | 2 00 |
| Total | \$446 80 |

Ministers Rates.

| | |
|--------------------|----------|
| Acknowledged..... | \$216 41 |
| Rev N Macphee..... | 4 00 |
| " P Wright..... | 4 30 |
| " W M Tufts..... | 5 00 |
| " W Wilson..... | 5 25 |

JEWISH MISSION.

| | |
|---------------------------|--------|
| Adjala..... | \$2 00 |
| J M M..... | 5 00 |
| Mono East..... | 2 00 |
| Brookfield & H Riv..... | 1 00 |
| Joseph Campbell, sen..... | 100 00 |
| Fred ktn..... | 1 00 |
| Mono Mills..... | 1 00 |
| Zephyr..... | 4 00 |
| Jews' Friend..... | 10 00 |
| Mrs Graham, Galt..... | 3 00 |
| Annie Quinn..... | 1 00 |
| Friend, St John..... | 2 00 |
| Lachute, Ist..... | 56 00 |

NEW HERIDES, TRINIDAD & C.

| | |
|-----------------------|--------|
| Mrs G M Clark..... | \$2 25 |
| Mrs H Sutherland..... | 8 80 |
| Bowmanville..... | 15 95 |

KNOX COLLEGE STUD. MISS. SOCIETY.

| | |
|-----------------------|---------|
| Fergus..... | \$14 00 |
| Ventry & Dundalk..... | 9 60 |
| Redney..... | 3 51 |
| Cedar Grove..... | 1 00 |

Received during Aug. by Rev. P. M. Morrison, Agent at Hall. fax. Office 39 Duke Street.

| | |
|----------------------------|------------|
| Prev ackgd..... | \$3,536 07 |
| Sydney, St And..... | 100 00 |
| Lake Ainslie..... | 5 00 |
| Mild Stowack miss soc..... | 9 60 |
| Mild Stowack ce..... | 5 52 |
| Hfx Grove..... | 16 00 |
| Dartmouth..... | 12 00 |
| Barnhurst, 4 friends..... | 50 00 |
| Portaupique, w f m s..... | 14 00 |

FOREIGN MISSIONS.

| | |
|----------------------------|------------|
| Prev ackgd..... | \$3,536 07 |
| Sydney, St And..... | 100 00 |
| Lake Ainslie..... | 5 00 |
| Mild Stowack miss soc..... | 9 60 |
| Mild Stowack ce..... | 5 52 |
| Hfx Grove..... | 16 00 |
| Dartmouth..... | 12 00 |
| Barnhurst, 4 friends..... | 50 00 |
| Portaupique, w f m s..... | 14 00 |

| | |
|------------------------------|-------------------|
| Sussex s s..... | 14 45 |
| Red Bank..... | 20 00 |
| Pictou, Dr McK's meet'g..... | 56 14 |
| Mabou, Jubilee coll..... | 21 63 |
| Neil's Harbor s s..... | 8 00 |
| Economy..... | 10 00 |
| In mem Mrs Lawson..... | 50 90 |
| A B R M..... | 5 00 |
| Little Harbor..... | 12 66 |
| Crusus..... | 20 00 |
| Summerside..... | 35 23 |
| Hampton &c..... | 12 00 |
| Chipman, Jub coll..... | 20 00 |
| Hx, N W Arm..... | 3 82 |
| Hopewell, Rev J F C's..... | 16 80 |
| Hfx Grove..... | 20 00 |
| Mild Musq/dbt..... | 10 00 |
| Moose Riv Mines c e..... | 5 00 |
| Elmsdale..... | 14 00 |
| Cow Bay, C B..... | 103 00 |
| St Croix & Ellersh's..... | 19 50 |
| Hx, Park s s..... | 25 00 |
| Hx, St John's c e..... | 10 00 |
| Hx, Park st ad'l..... | 5 60 |
| Mrs D Moore..... | 50 00 |
| Total | \$4,352 32 |

HOME MISSIONS.

| | |
|-----------------------------|----------|
| Prev ackgd..... | \$706 71 |
| Milford c e..... | 4 77 |
| Div B of N S..... | 76 00 |
| " M B of Hfx..... | 21 00 |
| Mid Stw'cke miss soc..... | 8 73 |
| Hfx Grove..... | 10 00 |
| Hermuda St And w f m s..... | 62 00 |
| Port Hood..... | 7 00 |
| Economy..... | 7 00 |
| Crusus..... | 10 00 |
| Summerside..... | 10 00 |
| Hfx Grove..... | 10 00 |
| Mild Musquodoboit..... | 10 00 |
| Blue Mt c e..... | 4 00 |
| Mrs Archibald, Int..... | 13 74 |
| Div N B of Hfx..... | 4 50 |

North-West.

| | |
|-----------------------|-----------------|
| A B R M..... | 5 00 |
| Summerside..... | 25 00 |
| Blue Mt c e..... | 4 00 |
| Clark's Road s s..... | 1 00 |
| Total | \$958 45 |

AUGMENTATION FUND.

| | |
|--------------------|-----------------|
| Prev ackgd..... | \$440 80 |
| Economy..... | 22 50 |
| Sherbrooke..... | 13 50 |
| Total | \$276 80 |

COLLEGE FUND.

| | |
|--------------------------|-------------------|
| Prev ackgd..... | \$1635 02 |
| Div B of N S..... | 520 00 |
| " M B of Hfx..... | 56 00 |
| Int W G King Esq MD..... | 31 00 |
| Dartmouth..... | 59 00 |
| Mild Musq/dbt..... | 10 00 |
| Int Jas Watson..... | 36 00 |
| Div U B of Hfx..... | 307 50 |
| Total | \$2,654 52 |

BURSARY FUND.

| | |
|---------------------|----------|
| Prev ackgd..... | \$128 25 |
| Div M B of Hfx..... | 17 50 |
| Elmsdale..... | 5 00 |
| Div U B of Hfx..... | 4 50 |

MANITOBA COLLEGE FUND.

| | |
|-----------------|---------|
| Prev ackgd..... | \$10 00 |
| Elmsdale..... | 5 00 |

AGED MINISTERS' FUND.

| | |
|--------------------------|-----------------|
| Prev ackgd..... | \$74 75 |
| Int J P McAllen Esq..... | 42 00 |
| Mrs Cumminger, rent..... | 6 00 |
| Economy..... | 5 00 |
| Div U B of Hfx..... | 22 50 |
| Total | \$450 25 |

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

FRENCH EVANGELIZATION.

| | |
|-------------------------|------------|
| Acknowledged..... | \$3 373 93 |
| East Templeton..... | 6 35 |
| Fordwich..... | 9 00 |
| Carlow & Mayo..... | 8 00 |
| Consecon & Hillier..... | 3 50 |
| Oro, Central..... | 10 00 |
| Oro, Guthrie..... | 10 00 |
| Farquhar McKee..... | 5 00 |
| Oro, Kesson..... | 5 64 |
| Cheticamp..... | 7 60 |
| Margaroe Harbor..... | 6 00 |
| Big Intermare..... | 3 75 |
| Clegg & Roland..... | 5 00 |
| Port Elmstoy..... | 4 00 |
| Bear Brook & Navar..... | 20 00 |
| Mandaumin ce..... | 8 00 |
| Pinkerton s s..... | 1 00 |
| Avonmore..... | 11 00 |
| Sombra Guthrie..... | 2 00 |
| Black Creek..... | 1 25 |
| Sowerby..... | 2 00 |
| Forest..... | 10 00 |
| Berwick s s..... | 5 00 |
| L'Ange Gardien..... | 7 00 |
| Onida..... | 12 00 |
| Osgoode Line..... | 10 00 |

| | |
|-----------------------------|-------|
| North Derby..... | 3 25 |
| St. Louis de Gonzague..... | 5 00 |
| Brookline, Harvard s s..... | 10 00 |
| Longford t m s..... | 7 00 |
| Internat'l Bridge..... | 1 03 |
| A. J. Ross..... | 5 00 |
| Blake..... | 14 00 |
| Thamet..... | 2 30 |
| Ridge..... | 2 70 |
| Go Hill..... | 0 80 |
| Gamebridge..... | 6 50 |
| Baillie Tower Hill..... | 0 00 |
| Pittsburg..... | 4 00 |
| Storrington..... | 2 00 |
| Glenburnie..... | 1 75 |
| Kilsyth..... | 13 00 |
| Joliette..... | 7 25 |
| Wysvale..... | 1 74 |
| Gibson..... | 0 68 |
| Van Vlaek..... | 2 89 |
| Dawn, West..... | 3 00 |
| N. Kinloss..... | 7 82 |
| Riversdale..... | 4 97 |
| Enniskillen..... | 1 25 |
| Belle Riviere, French..... | 5 16 |
| Beachburg..... | 23 00 |
| Beaverton..... | 20 00 |
| North Ham..... | 1 25 |
| La Riviere, Man..... | 6 00 |
| Thos Ray..... | 5 00 |
| Dumvrich, Duffs..... | 7 00 |
| Baiser Underwear Co..... | 10 00 |
| Tavistock, Knox s s..... | 4 45 |
| Moore Line..... | 5 00 |

Per Rev. P. M. Morrison.

| | |
|---------------------------|-------|
| Richmond Bay E..... | 1 00 |
| Thorburn & Suth..... | 24 50 |
| Murray Harbor, South..... | 7 00 |
| Caledonia..... | 12 10 |
| A. B. R. M..... | 5 00 |
| Summerside..... | 10 00 |
| Hampton..... | 6 00 |
| Mid. Musquodoboit..... | 10 00 |
| Tatamagouche..... | 22 20 |
| Dalhousie..... | 48 25 |

Per Rev. Dr. Reid

| | |
|-----------------------|-------|
| Chippewa..... | 7 00 |
| Atwood..... | 22 65 |
| Kintyre..... | 14 15 |
| Black Bank ce..... | 1 50 |
| Sprucedale & c..... | 3 75 |
| Campbellville..... | 10 00 |
| Comber..... | 3 00 |
| Silbury W..... | 2 00 |
| Maxville..... | 10 00 |
| Chiselhurst..... | 4 35 |
| Keene..... | 9 00 |
| Laxona..... | 8 00 |
| Uxbridge..... | 6 00 |
| Eadie..... | 6 40 |
| Friend, Hullett..... | 10 00 |
| Burgoyne..... | 9 00 |
| Dunblane..... | 5 60 |
| Seaforth..... | 16 65 |
| Friend, St. John..... | 3 00 |
| Moore, Burns..... | 13 00 |

\$4 058 38

POINTE AUX TREMBLES SCHOOLS.

| | |
|----------------------------|----------|
| Acknowledged..... | \$495 75 |
| M. J. Miller..... | 1 00 |
| Friend, Perth..... | 14 00 |
| West Bay Village s s..... | 5 60 |
| St. Louis de Gonzague..... | 2 00 |
| Lethbridge, Knox s s..... | 25 00 |
| Scotch Ridge s s..... | 2 10 |
| Halifax Park St. s s..... | 50 00 |
| Dowmanville..... | 25 00 |

\$322 75

COLIGNY COLLEGE, OTTAWA.

| | |
|----------------------------|----------|
| Acknowledged..... | \$101 30 |
| Rodney Marcellis..... | 2 00 |
| Mrs. Robt. Ingraham..... | 1 00 |
| Angus McLeod..... | 1 00 |
| Well Wisher..... | 1 00 |
| Mrs. John Brebner..... | 3 00 |
| Mrs. J. G. Maofarland..... | 3 00 |
| Annie McTavish..... | 1 00 |
| Friend, Regina..... | 5 00 |

\$118 30

PRESBYTERIAN COLLEGE, MONTREAL.

Environment Fund.

| | |
|----------------------------|---------|
| John Orr..... | \$ 1 00 |
| Onnabruck, St. Matt..... | 27 00 |
| John McCrae, Brus..... | 25 00 |
| John M. Gill, Brockvl..... | 20 00 |

\$23 00

BE MORE GENTLE.

A well-known member of the House of Commons, who died a few years ago, said towards the close of his life that if he were called again to go over former lines of thought, he would bear himself more gently, in a more modest, kindly and charitable spirit than he once did. How often we hear of something similar to this being uttered by people as they draw near to the bound of life.

Young men often think they must be very stern and strenuous, very hard and heroic, and must brand evils unflinchingly, no matter who is hurt in the process. They have much self-confidence, and are very sure that whatever does not commend itself to their judgement or taste is an evil that should be summarily put down. So they impinge with violence against a great many people, and create much unnecessary bitterness. But when they are older grown and understand human nature better, they begin slowly to realize what blunders they have made. They see it would have been better not to have pushed with such fierceness or condemned with such severity. We rarely feel that we have been too gentle and modest, too charitable and kindly. — *Zion's Herald*.

CHEERFULNESS.

Cultivate a cheerful disposition; endeavor as much as lieth in you always to bear a smile about with you; recollect that this is as much a command of God as that one which says "Thou shalt love the Lord with all thy heart." Let us take the pure gold of thankfulness and the jewels of praise and make them into another crown for the head of Jesus. When it is the Lord's work in which we rejoice, we need not be afraid of being too glad. Cheerfulness is most becoming in Christian men. Contentment is the crown jewel of a happy life. — *Mess*.

TWO LITTLE FEET.

Two little feet went pattering by,
Years ago!
They wandered off to the sunny sky,
Years ago!
Two little socks, well wrinkled and worn,
Move me to tears with their memories born,
Years ago!

Dear little feet that ran here and there,
Years ago!
Creeper, climbing, everywhere,
Years ago!
Crept never back to the love they left,
Climbed never more to the arms bereft
Years ago!

Again I'll hear those dear little feet
Pattering by!
Their music a thousand fold more sweet
In the sky!
I joy to think of the Father's care
That holds them safe till I meet them there
By and by. — *Sel*.

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

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

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

Subscriptions at a proportionate rate; may begin at any time, but must not run beyond December.

Please order direct from this office, and remit in advance by P.O. order or Registered Letter

EDITOR: REV. E. SCOTT.
Office, Y.M.C.A. Building, Montreal.

ONTARIO AGRICULTURAL COLLEGE

WILL REOPEN ON THE 2ND OF OCTOBER.

Full course of lectures with practical instruction on Agriculture, Live Stock, Dairying, Veterinary Science, Chemistry, Geology, Botany, Horticulture, English Literature, Composition, Arithmetic, Mensuration, and Book-keeping. Just the kind of education needed by young men intending to be farmers.

For circulars, giving full information as to course of study, terms of admission, cost, etc., apply to

JAMES MILLS, M. A.

President.

Guelph, Aug., 1894.

A LYING MOTHER.

The *Outlook* tells of a little child who was brought into a kindergarten for the first time. She absolutely refused to remain without her mother, a woman of wealth, and one who might have commanded leisure had she wished, but who preferred filling her time with charitable and social engagements. The timid little girl held her mother a prisoner the entire morning. The second morning the child was a little more accustomed to her surroundings, and did not cling so tightly to her mother's dress. The mother took advantage of this, and said:

"If you let me go out for a little while, I will come back and bring you a box of candy."—"No, you won't," said the little girl, looking in her mother's face with perfect fearlessness; "I know you won't."—"Oh, yes, I will," responded the young mother; "if you just let me go for a little while, I will come back with a box of candy for you."

The child consented, but her expression made it very plain to the teachers in charge that she had very little confidence that her mother would keep that engagement. She sat and watched her little companions, and after a time joined in the games and work. When her nurse came for her, she was overheard to say: "Mamma said she would come back and bring me a box of candy, but I know'd she wouldn't." And the nurse gave no evidence of surprise. The mother appeared the next day apparently with not the slightest recollection of the stain which she had put upon her own character the day before.

If that little girl does not grow up a liar it will be because she does not follow her mother's example. "And all liars shall have their part in the lake that burneth with fire and brimstone: which is the second death." Rev. xxi. 8.

MISCELLANEOUS, HISTORICAL, THEOLOGICAL LITERATURE.

All the latest and best at

W. DRYSDALE & CO.,

232 ST. JAMES STREET, - - - - - MONTREAL

S. S. Libraries, Magazines at lowest prices.

Queries answered, quotations given freely.

FEW INFIDEL PHYSICIANS.

A question frequently asked is: Are the majority of physicians and surgeons, infidels? A Christian physician up in Minnesota decided to find out for himself. He sent out these three questions broadcast to the medical profession:

- 1—Do you believe in the Christian religion?
- 2—Do you profess it?
- 3—Are you a church member?

He set forth the result, in part, in the *St. Louis Medical Brief*. At the time of writing he had heard from 33 states and territories, and the answers were still coming in. Out of 179 responses, 150 answers were "yes" to all three questions, and 13 answered "no" to all three. Nine answered "yes" to questions 1 and 2, and "no" to 3; seven answered "yes" to 1, and "no" to 2 and 3. Strange to relate, two frankly answered that they did belong to a church, but did not believe or profess the Christian religion. The total of those who went on record as believers was 166, of whom 150 are church members. The infidels numbered 13. The general question is certainly answered in a convincing manner. The author of the article noted that each response from lady physicians contained three affirmations, and that whereas the believers gave simple answers, "I do" or "yes," the infidels each took from three to five pages of paper to show their grounds of infidelity. Much of their argument, he adds, was covert sneers or personalities.—*Mid-Continent*.

WEBSTER'S INTERNATIONAL DICTIONARY

Entirely New.
Approved of the Times.
A Grand Educator.

Successor of the
"Unabridged."



Standard of the
U. S. Gov't Printing Office, the U. S. Supreme Court and of nearly all the Schoolbooks.

Warmly commended by every State Superintendent of Schools, and other Educators almost without number.

A College President writes: "For ease with which the eye finds the word sought, for accuracy of definition, for effective methods in indicating pronunciation, for terse yet comprehensive statements of facts, and for practical use as a working dictionary, 'Webster's International' excels any other single volume."

The One Great Standard Authority,
So writes Hon. D. J. Brewer, Justice U. S. Supreme Court.

G. & C. MERRIAM CO., Publishers,
Springfield, Mass., U. S. A.

Send to the publishers for free pamphlet.
Do not buy cheap reprints of ancient editions.

ARE WE EPISTLES?

The epistleship of Christians is not enough thought of. Paul calls the Corinthians—and, by implication, all true believers—epistles of Christ. Does it not mean that, as an ordinary letter is an index of its writer's character, a miniature of his mind, disclosing his sentiments and portraying his feelings, so we are to be copies of Christ, with His mind in us, manifesting itself to the world by us? It would seem so. But how far do we carry out this idea? How correct an image of Christ, or of Christ's conception as to what a man ought to be, do the people get who see us from day to day? He sends us out to represent Him, and to convey his message to men. Of what immense importance is it that we should not misrepresent, should not so blot, the message, as to disfigure it and make it undecipherable. While we cannot be exactly apostles of Christ, we certainly should be his epistles.

GOD'S LOVE.

Human love may change. The friendship of last year has grown cold. The gentleness of yesterday has turned to severity. But it is never thus with God's love. It is eternal. Our experience of it may be variable, but there is no variability in the love. Our lives may change; our consciousness of his love may fade out, but the love clings forever; the gentleness of God abides eternal. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

There is never a moment, nor any experience, in the life of a true Christian, from the heart of which a message may not instantly be sent up to God and back to which help may not instantly come. God is not off in some remote heaven, merely. He is not away at the top of the long, steep life-ladder, looking down upon us from His serene calm and watching us as we struggle upward in pain and tears. He is with each one of us on every part of the way. His promise of presence is an eternal present tense: "I am with thee." So "Thou, God, seest me" becomes to the believer a most cheering and inspiring assurance. We are never out of God's sight for a moment. His eye watches each one of us continually, and His heart is in His eye. He comes instantly to our help and deliverance when we are in any danger.

God wants His children to find out that His hand is always within reach, no matter how dark it may look.

Let us take time to read our Bible. Its treasures will last when we shall have ceased to care for the war of political parties, the rise and fall of stocks, or the petty happenings of the day.

CURED BY KINDNESS.

He had lost all respectability, and was a common gutter drunkard. His family had disowned him, and would not recognize him when they met him. Occasionally he would get a job at the stables where Dr. Davis kept his horses. One morning the doctor laid his hand on his shoulder and said:

"Jim, I wish you would give up the drink."

There was something very like a quiver of the man's lips as he answered:

"If I thought you cared, I would, but there is a gulf between you and me."

"Have I made any gulf, Jim? Think a moment before you answer."

"No—you—haven't."

"If you had been a millionaire could I have treated you more like a gentleman?"

"No, you couldn't."

"I do care, Jim."

"Say it again, won't you?" There were tears in the man's eyes now.

"I do care, Jim," with a tender little emphasis on the Jim.

"Doctor Davis, I'll never touch another drop of liquor as long as I live. Here's my hand on it."

This was fifteen years ago, and "Jim" is to-day a respectable and respected man and an earnest Christian. Saved by a kind word!—*Sci.*

DENIED YET ANSWERED.

When Augustine, in his home at Carthage, resolved to visit Rome, his mother wished either to prevent him from going, or to go with him. He would listen to neither proposal, and resorted to a trick to carry out his plan. One evening he went to the sea-shore, and his mother followed.

There were two chapels, dedicated to the memory of the martyr Cyprian, and he pressed her to spend one evening in the church of the martyr, while he would accompany a friend on board a ship, there to say farewell. While she was there, in tears, praying and wrestling with God to prevent the voyage, Augustine sailed for Italy, and his deceived mother next morning found herself alone. In quiet resignation she returned to the city and continued to pray for the salvation of her son. Though meaning well, Monica had erred in her prayers, for the journey of Augustine was the means of his conversion. The Good Shepherd found the wanderer in Rome, and the Gospel became the power of God to his salvation. The denial of the prayer was, in fact, the answering of it. Instead of the husk, God granted rather the substance of her petition in the conversion of her son. "Therefore," said he, "O God, thou hast regard to the aim and essence of her desires, and didst not do what she then prayed for, that thou mightest do for me what she continually implored."—*Sci.*