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# The Presbyterian Record.

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DECEMBER, 1895.

No. 12

## OUTLOOK OF THE CLOSING YEAR.

THE far off outlook is not in doubt. Christ shall reign. Right shall triumph. The Christmas song of Peace on earth shall be realized. That grand consummation is the keynote of prophecy and promise from Moses to the Seer in Patmos.

It is the nearer future that is ark with mystery, affording a happy hunting ground where prophets can roam with none to say them nay. None can speak with authority. With all it is but opinion, and each is entitled to his own interpretation of the signs of the times. Among these signs at present are "wars and rumors of wars"; the latter especially plentiful.

The world's body politic, like that of Isaiah's Israel, is full of wounds and bruises. Rarely is it free from some sore spot. There are "strained relations" between Britain and France, Britain and Germany, Britain and the United States, France and Germany, Germany and Russia; affording excitement to a sensation loving world, material for vivid despatches and alarmist editorials, keeping armies awake with expectancy, and nations on guard, prepared and preparing for conflict.

There are wars as well as rumors of war. Japan and China have recently made peace; France has just conquered Madagascar; Cuba is a scene of strife; the republics of South America are seldom all at peace; while Britain is often called to establish law and order by force in some of the world's remoter regions.

These wars and rumors, in lessening measure, will probably continue for many years to come. Disarmament by the great powers does not seem to be in the near future, while occasional outbursts of strife, the growing pains of a bettering world, are not all in the past. But the probability, almost certainty, is, that while there may, as at present, be rumors of war among the world's great powers, the wars will as now be confined to the weaker or semi-barbarous nations, or to their correction, perhaps sometimes oppression, by the stronger ones.

Two things will increasingly tend to prevent war between any of the world's great powers.

(1) There is the increasing injury that even the victor would suffer. National interests, commercial and otherwise, are becoming more intertwined. Each passing year finds the nations with greater interests abroad exposed to danger; while with growing naval armaments, an enemy though finally defeated, would be able to inflict greater injury. Each great nation is becoming stronger for war, and, at the same time, more vulnerable and susceptible to injury, and victory would be purchased at an ever increasing cost.

(2) On the other hand, each year tends to lessen the results of victory and make it a barren triumph. The jealousy of other peoples, their anxiety to preserve the balance of power, to prevent any one nation from attaining undue strength by weakening another, even now hinders in large measure the conqueror from absorbing the conquered, as in former times; and their great armies and navies, ever ready to enforce their will upon any one of their number, makes their words effective. Japan whipped her huge neighbor helpless, but when the work was done she had to be content with what other powers permitted her to take.

These two causes, the injury that even the victor must suffer and the barren results of triumph, are constantly becoming more potent, and each year that the great powers continue at peace, and every addition they make to their fighting strength, lessens the probability that anything like a widespread war among them will ever again shadow our world.

"A general European war" has long done service as an alarmist cry, and it may do so for many days to come, but there is little fear that it will ever be realized. The powers have too much to lose and too little to gain to make it a reality. Each wishes to keep its great strength intact in order to preserve its rank and influence among the nations. No one cares to exhaust itself in a barren strife, and to be obliged in consequence to take a second place beside others that have been looking on, and to be thus obliged to listen to the terms they may dictate.

Though the world's great armaments are burdensome, a year of them is less hurtful than a

week of war, and in the present lower stage of the world's development, they have their place in keeping the world's ease until it can be attained by better means.

In another way is seen their necessity. So long as mobs are encouraged by China's government to loot and kill the foreigners; or Turkish fanatics are led on by their officials to murder their Christian fellow subjects; or African princes to perpetrate their barbaric practices in violation of treaty rights; so long the stronger and more civilized nations require to be ready to lay upon them a firm restraining hand, and in this way enforce a measure of righteousness and peace.

Some of the world's ills thus seem necessary to prevent greater ills, while Christianity is uplifting humanity to a higher plane.

These ills, however, may be viewed with daily lessening alarm. Christ walks the waves. Amid all the turmoil and unrest God's plans move grandly on. He ruleth in the armies of heaven and among the inhabitants of the earth. He maketh the wrath of man to praise him and the remainder of wrath He will restrain. And while we see in threatened strife God's present means of lessening strife and keeping human passions in check, let us rest in the assurance that each passing year is surely bringing about the time when by higher motives the world's peace shall be secured, when Christ shall reign in the hearts of men and the councils of nations, and they shall turn their swords into ploughshares, and their battle ships into Bethels and learn war no more.

**"The Eastern Question."** A new phase of it has recently arisen. A few months since the world was shocked by news of massacres of Armenian Christians by the Turks. The powers demanded of the Sultan protection for his Christian subjects. He has trifled and delayed. New massacres are reported, worse, if possible than before. The nations have gathered their fleets and are waiting at his door for an answer.

The strange spectacle is witnessed of the Turkish Empire using its little remaining strength in killing out its Christian population, and the Christian powers not yet decided that it shall cease to be. Their jealousy of each other prevents its immediate dismemberment. Each is afraid some other will get an undue advantage from such an event.

What the ends is to be, what a day may bring forth, none can tell. Their jealousy may lead to the Sultan's continuance for a time, or at any moment his long abused trust may be handed over to some of the smaller powers whose gain in strength will not make them dangerous rivals. Perhaps Austria will be made guardian of the Bosphorus. For this Britain seems inclined. But whatever the issue there need be little fear of widespread strife.

### A WORD TO THE YOUNG.

1. Young people usually take their habits and character through life. As the twig is bent, etc. Train up a child, etc.

2. It follows that if men and women are to be useful helpers in the Church they must begin young. This thought is taking shape in the many young people's societies.

3. The greater part of the Christian work that men and women do in life is in connection with the Church to which they belong. The best workers outside the Church are usually the most faithful in the Church.

4. The year now closing has been an important one to the young people of our Church; for our General Assembly has appointed a special committee to welcome Young People's Societies in the great work that our Church has to do at home and abroad.

Upon these simple facts let there be based a word of caution. Do not allow all your sympathies and work and gifts to be drawn into any one channel of our Church work, but learn to take an intelligent interest in it as a whole.

To train ministers and missionaries, our Colleges are necessary. No Church has prospered without them, and they should have your sympathy, prayers, and help.

Home Mission work must be done or our Church cannot grow. The newer settlements will lapse into home heathenism, and the whole country will suffer.

For the same reasons our Augmentation Scheme is necessary.

French Evangelization must be done, for we cannot be faithful to Christ and leave one-third of the people in our Dominion without the Bible in their own tongue.

Christ said "all the world," therefore Foreign Mission, cannot be left out.

If we allow our interest and efforts to be confined to any one of these works, we are only partial helpers; we leave some work undone.

But a greater evil will be that our minds and hearts will grow smaller and poorer in sympathy and knowledge, and if thus trained in youth, our later years will be the same. A living Church should have full knowledge of the world's need at home and abroad, and a hearty, active sympathy with the work of helping that need.

Young people, as you value the present and future prosperity of our Church and country, and the present and future development of your own characters as Christian workers, do not allow yourselves to be narrowed down to any one part of our Church's work, either at home or abroad, by pledging your givings in one direction, but, according to your means, aid the different Schemes.

Thus you will do more good, and will at the same time grow into more intelligent, more unselfish, more useful, more Christlike workers, in later years; and our Church, made up of such workers, will be a more Christlike Church.

The future of the Presbyterian Church in Canada is, under God, in your hands. What hall that future be?

## Our Home Work.

Bent Path Mission, Chatham Pres., has been organized, with a communion roll of 30 members.

A church is to be built at Corner Brook, Bay of Islands, Nfld., making two in this congregation.

The Presbyterian congregation of West Zorra, Ont., has in the last fifty years raised and sent forth about thirty-five ministers.

At latest word from Rev. Wm. McLeod, Labrador, he was starting for the Eastern end of his parish. He does not expect to hear from the outside world until Feb.

At Louisburg, C.B., one of the most interesting historic spots in Canada, where a few years since we had scarcely any cause, a station has been organized and a neat church built.

A few years ago, Rev. A. B. Baird, of Edmonton, now Prof. Baird, was the only ordained minister of our Church, north of Calgary, now there are nine separate congregations or mission fields.

In a mining town in B. C. the only one that at first would give the slightest encouragement to the missionary was the saloon-keeper, who gave as his reason for doing so that it would bring more people to the place.

Nine student catechists were laboring in Cape Breton during the past summer, where only two were employed eighteen years ago, so that our Home work has been developed in the far East as well as in the far West.

The Boy's Brigade in Canada now numbers 75 companies, 212 officers, 3000 boys. Its headquarters is at Sarnia, Ont., with Mr. T. W. Nesbit, Brigade Secretary. Mr. Fotheringham was the first to introduce it into Canada.

Rapid City, in the North West, is likely to become self-sustaining, by the addition of a portion of the adjacent Odanah mission. In this way all the missions in the Presbytery will be supplied with Gospel ordinances throughout the entire year.

In the Maritime Synod, out of 622 S. Schools, 285 of the largest, representing 75 per cent of the scholars, are open the whole year. The total attendance is 31,000, from the 21,000 families of the Synod. Of the 622 schools, only 55 have teacher's meetings.

The Home Mission Fund expended but \$220 for the help of all the mission stations in Cape Breton, last year, while the stations themselves raised \$1145 for self-support, besides the boarding of the catechist, and every one gave something to the Schemes of the Church.

The first ministerial ordination by the Presbytery of Algoma, and the second in the history of Presbyterianism in the District of Algoma, was that of Mr. Geo. Loughcad, at Webbwood, 24 Oct. Every such milestone in a new district marks a stage in the progress of our church.

A very successful and helpful S.S. Convention, under the direction of the Synod of B.C., was held in St. Andrew's Hall, Vancouver, 4 and 5 Sept. Rev. J. A. Logan, of Chilliwack, was re-elected president. A large number of teachers was present. The next one will be in Victoria.

Rev. W. Graham, as authorized by last Assembly, is in Canada soliciting aid for St. Andrew's Ch., St. John, Nfld. In the great fire of 1892, their church property was completely destroyed. They began again to build, but the bank failures last autumn completely crippled the congregation. They deserve hearty sympathy and generous help.

A writer in the *Pres. Witness*, Hx., offered \$100 to any one who could find a Christian man, that had been all his life, pious, industrious, economical, regular in church attendance, a Christian worker, and giving one-tenth to God; and yet, in helpless poverty, dependant in old age upon charity. A "Believer in the tenth" thinks he has found one case in Halifax. Number one finds on investigation that the case does not "fill the bill" and continues his offer.

The *Calgary Leaflet* says, "The Mormons ought to adopt our school system if they intend to become permanent citizens. All foreign nationalities ought to come into touch with our institutions and become Anglicized. The Swedish colonies in Northern Alberta are preparing to do this. They of course easily fall in with British civilization and free institutions. Sectarianism and exclusiveness are great barriers to a fusion of races and to the introduction of liberal ideas. The general adoption of our Free School System would prove an unspeakable blessing to all our adopted citizens."

**The "Talent"** What may be done in this way **System** is well illustrated by the women of Richmond congregation, Que., Dr. Kellock, pastor. Two years ago, a dollar was offered to any of them who would take it and make out of it what she could for the church debt. None were rich. Most of them had the work and care of their homes, but during the year they raised \$800. Last year they raised \$500 for the same object. Stimulated by their example, the congregation recently made an earnest effort and raised \$1000, making the balance of the debt easy to handle, and they celebrated their anniversary, 10th Nov., with joy and thankfulness.

Mr. A. Ross, is heartily called to Whycoomah C. B. and is expected to accept.

A new Church was opened at Stony Mountain, Manitoba, 30 Oct., free of debt.

St. Peter's Ch., Madoc, destroyed by fire eight months ago, all but the stone walls, has been rebuilt, and was re-opened, 6 Oct., free of debt.

Rev. R. M. Craig, Fergus, has accepted a call to Sante Fe, New Mexico. His health is not good but he hopes for improvement in a warmer climate.

Moore Line, Sarnia Pres., after worshipping in their late Sanctuary for thirty five years, held their first services in their new Church, 10 Nov., and had a grand day.

I find that belief in baptismal regeneration, thinking that their baptism is sufficient for conversion, is a hindrance to work here, writes Mr. McLeod from Labrador.

At an out-door communion service at Whycoomah, 15 Sept., the gathered through which sat in the open air for about three hours, was supposed to number nearly four thousand.—*Com.*

Rev. J. A. McConnell, who for the past two years has been laboring at Watson's Corners, etc. was called away suddenly of heart disease, while sitting at table, on the evening of 19 Oct., in the 60th year of his age.

Wallace Presbytery has solved the winter supply problem by agreeing that the members of the Presbytery give monthly supply during the winter months to the mission stations left vacant by the return of student catechists to College.

Algoma Presbytery is doing a good kind of "Home" Mission work. At a recent meeting it recommended its ministers and missionaries to preach on Family Worship, and to find out how many families keep up this good old practice.

A new congregation. Wentworth, a mission station in Wallace Presbytery, and Westchester and Greenville, two mission stations in Truro Presbytery have been united and organized into a regular congregation under the care of Wallace Presbytery.

The expenditure of last year in connection with the Mission to the lumbermen in the great lumber districts of Quebec and Ontario was about \$350. Good literature of all kinds, illustrated papers, magazines, &c., sent to the Con vener, Rev. M. H. Scott, of Hull, Que., will be put to good use among the lumber camps.

In the West, 411 congregations have at some time during the past twelve years received aid from the Augmentation Fund. These congregations now give \$20,000 annually to other schemes, so that the money spent in nursing them when they were weak has been well invested. Money spent in Home Work thus brings forth fruit in greater ability to help Foreign Work.

**Progress in 25 Years.** The following comparative statement, prepared by one of the most careful and accurate statisticians in our Church, and, covering the whole Dominion, shews the progress of Presbyterianism in Canada during the past 25 years:—

	1870.	1895.
Ministers and missionaries...	470	1,225
Churches and stations.....	830	2,700
Families .....	38,000	98,000
Members .....	68,030	180,000
S. S. and B. cl. pupils.....	54,000	150,000
Receipts for ch. schemes.....	\$ 59,300	\$ 342,000
Receipts for ch. schemes, including interest, etc.....		437,000
Receipts for all purposes.....	640,000	2,170,000
Average per com. for schemes.	87 cts.	\$1.84

According to the above figures, the number of ministers and missionaries, churches and stations, families, and members, has about trebled in the last quarter of a century, and contributions for the schemes of the Church have increased about sixfold.

**Our Colleges.** They are all hard at work, except the Theological department of Manitoba College which teaches it's students in summer and sends them forth to teach in winter.

The Presbyterian College Halifax, which opened in the beginning of November, with a lecture by Dr. Currie, in "The Theology of Ritschl," has 12 students in the third year, 18 in the second year, and 24 in the two divisions of the first year, in all 54 in the study of Theology.

The Presbyterian College Montreal, which opened 1 Oct., with a lecture by Dr. Scrimger, on "The Minister's working Theology," has in attendance upon the Theological classes, 13 in the third year, 17 in the second year, and 16 in the first year, 46 in all; besides those in preparatory classes who have not yet entered upon the study of Theology.

The Theological Hall of Queen's University, which opened 2 Nov., with a lecture by Rev. Josiah Strong of New York, on "The Church and the movements of our Times," has 10 students in the third year, 15 in the second year, and 15 in the first, making 40 in the classes of the three years. "As fine a lot of fellows," writes the Principal, "as you would find anywhere." "So say we all," echo the other Principals.

Knox College Toronto, which opened 1 Oct., with a lecture by Dr. McLaren, on "The Witness of the Spirit in relation to the Authority and Inspiration of Scripture," has in the third year 29 students, 24 in the second year, and 37 in the first year; 90 in all. Of the 37 in the first year 8 are taking half the work under the system of University options.

In all there are 230 Theological students in these four Colleges, of whom 64 are completing their course and will be ready for licensure in the spring.

**The** This month closes the *twentieth* **Records.** year of the PRESBYTERIAN RECORD, and the *tenth* year of the *Children's Record*. There have been printed during the past year *fifty thousand* copies monthly of the former, and *twenty-three thousand* copies monthly of the latter.

A better quality of paper has been used for some months past.

We have tried to make the RECORDS fulfil the end for which they were established, and trust that in some degree this end has been attained. In the coming year the effort will be to fill up what is yet lacking along different lines.

The Church is indebted to the unwearied efforts of those who in the various congregations have distributed the RECORDS. Without such aid there could not be success. For the sake of the Church and her Mission Schemes we trust that these valued helpers will not grow weary in well-doing, and that those for whom they work will make their task as light as possible.

Now, fellow workers, ministers, elders, and all others, can we not mark the New Year by a "forward movement." There are 112,800 families in our Church. The RECORD should be in all of them, and the CHILDREN'S RECORD where there are young people.

In no other way can our people get the same amount of good reading combined with information about the work of our church, for the same price. The cost is easily within reach of nearly all, and where it is not, it would be Christian effort well expended for those who can do so to give them to their neighbors, or for congregations to order copies for each family.

**The Pres.** The last General Assembly heartily **Record.** adopted the following resolution :

"As the PRESBYTERIAN RECORD is the organ of our Church, established by the Assembly for the spread of information regarding Home and Foreign Work; ministers, sessions, and managers, are urged to see that, so far as is practicable, a copy of the RECORD is placed in every Presbyterian family."

Can we not, each one in his own congregation, put this resolution into effect.

**The Children's** A new feature of the Children's **Record.** Record will be a monthly Catechism, headed, "Our December Catechism;" "Our January Catechism" &c; with question and answer in different departments of our Church and Mission Work.

A special reason why *The Children's Record* should reach all our young people is that it is the only paper for the young giving information regarding the work of our Church.

The last Assembly pressed its circulation in these words :

"As the *Children's Record* is the only paper

published by our Church for the young, and the only paper for the young with information regarding our Mission work, the Assembly urges upon ministers, sessions, and Sabbath School teachers, the necessity of introducing it into all our Sabbath Schools."

Those who wish papers more frequently than once a month, can take the *Children's Record* for one Sabbath, some other paper for another Sabbath, and thus secure information about our Mission work, and also the variety which they could not have with a weekly paper.

**Our** That the RECORDS may fulfil their **Missionaries.** end when they come to our homes, they must carry suitable information regarding the work of the Church, especially from our missionaries at home and abroad.

The mind of the Church, as expressed by last Assembly, is :

"That missionaries be asked to furnish to the RECORD and the *Children's Record*, from month to month, as they may be able, items of news regarding their work, that the interest in Missions may be deepened by being thus brought into living contact with the Mission Fields."

**The Work of** Remember always that the **Augmentation.** chief work and care of this Committee, in both Eastern and Western Sections of our Church, is to carry on the work begun by the Home Mission Committee, which every year breaks new ground, and every year reports also some mission fields as having reached the stage where it is imperative that they should be provided with a settled minister.

All must admit that this is the critical period in the history of a struggling congregation. Let it know that it has the sympathy and support of the Church and it goes bravely on. Cut it off from such sympathy and it continues weak. *Mark well* then that it is at this stage that the work of the Augmentation Scheme begins.

Consider further that the Church believes, and that you yourselves believe, that this aid should be given.

Just put these points together and act upon your conviction. Then you will become friends of Augmentation and you will give this Committee a commission to say to the Home Mission Committee: "We can take hold of as many such congregations as you can build up and offer to us from year to year." "We can do this because our Church and our loyal people believe in helping the weak, and especially in helping those who are willing to help themselves."—R. H. W.

The Presbytery of Calgary reports 24 Sabbath-schools, with 113 officers and teachers, and 1079 scholars. Seventeen of the schools are open the whole year.

**The Mines of** A minor in the Rocky Mountains the **Rockies**. took up a claim, and not long after sold it, went on a carouse, and lost all. He took up a second claim, sold it for \$3000, came into town, got drunk, and was robbed of all. He took up a third, sold it for \$600, which he gave to a saloon keeper, telling him he wanted to take it out in drink; but before it was finished he was dead. If the miner does not succeed, his lot is a hard one, if he does, the whiskey gambler is on his track and unless his principles are firmly fixed he is almost sure to lose all that he has. Here is an added reason for sending the Gospel to the mining regions of the far west, that when our sons and brothers go there to seek their fortunes, they may have around them Christian influences to enable them to stand.

**Swedes and Germans.** There are no more interesting class of settlers in this country than the Swedes and the Germans. They are mostly Protestants and easily fall into line with British institutions, becoming at once law abiding and good citizens. They are comparatively free from bitter hatred and animosity, and adapt themselves cheerfully to the circumstances of this new country. They are, generally speaking, very industrious. They are not likely as far as can be seen at present, to develop any political entanglements in the future, and before the lapse of half a century we may expect that they will become completely amalgamated with our people and assimilated to our social and political system.

Should not our church take care of these people? Most of them profess the reformed religion in its purity. Already one mission has been undertaken among them. It is hoped that our church will carefully supply their religious needs.—*Calgary Leaflet.*

**Montreal** The missionary conference held in **W. M. S.** Howick, P. Q., 5 Sept., by the Women's Missionary Society of the Presbytery of Montreal was well attended by the different Auxiliaries. At the evening meeting the church was packed and stirring addresses were given by Rev. Messrs. McDougall, Drummond, and others.

The annual thank offering meeting of the Society was held in Erskine Church, Montreal, 4th Oct., with addresses on French and Foreign work.

The Society's workers in the city, Madame Cote and Miss McSween, continue their daily visit- among both French and English, and report many cases of great poverty and suffering.

At the last meeting of the Executive a letter was read from Miss Dow, our representative in the Foreign Field, written from Vancouver just before she sailed for Honan, China.

The new Aux. Societies, that of Taylor Ch., organized 4 June, and that of Melville Ch., Westmount, 23 Oct., are warmly welcomed.—*Con.*

## FROM BLEAK LABRADOR.

LETTER FROM REV. WM. M'LEOD.

TORTO BAY, 23rd Oct., '95.

**DEAR RECORD,**—Since arriving in Harrington, 700 miles E. of Quebec, 28 Sept., I have travelled East 135 miles, preached 23 times, visited 30 families, have been in six different harbors, and distributed nearly \$200 worth of clothing.

I found a family last week living in a miserable hovel 11 x 12 feet. Mother and two small girls, pale and poorly clad. Only 12 quintals of fish the husband had caught this year, meaning less than \$30 for winter supplies. A good many people here are thus situated.

I found several families to-day very destitute of comfortable clothing. Many of the people, in seasons when the catch of fish is not good, find it all they can do to get the barest necessaries in the way of bread, etc, and cannot get clothing to replace the old and worn. The good supply I brought with me enabled me to help many of them.

I found three elders in Harrington, 35 members in the whole field; three churches, two of them 90 miles apart, and the third about six miles.

I organized a C. E. in Harrington, and at the second meeting 14 women and girls, and 10 men and boys, prayed.

There are some earnest Christian people in the field, and in some of our meetings the singing and prayers are inspiring.

Apostolic succession is somewhat of a reality here so far as travelling is concerned. I have to tramp over high, rocky hills, covered with thick moss; then down into deep ravines; again, following close to tide mark on the shore; or yet again, for some three days along 90 miles of coast in a small boat with a little cuddy in one end large enough to crawl into on one's knees, and neither paper or letter expected from the time of my leaving home, 20 Sept., until 20 Feb. next, five months.

The late W. J. McKenzie, of Korea, was the first missionary of our Students' Missionary Society, and is well remembered for his stalwart manner of work and life here for Christ. Next E. W. Thompson, now in Musquodoboit; then W. Fuber, now in Pres. College, Halifax; S. A. Fraser, now in Trinidad; and G. O. Cock, now in Dall College. All did good work here teaching day school and doing missionary work.

Some experiences are not quite apostolic. Having a pair of forceps, though inexperienced in their use, I have been able to relieve some sufferers of teeth and pain.

I beg of the people in the Maritime Provinces, clothes, second-hand or new; box them up and send to the Jerusalem warehouse, Halifax, addressed to me. If some of our people at home could look into some homes here they would see enough to lead them as congregations to make up boxes for the poor people here.

## Our Foreign Missions.

"It is with thankfulness to God," writes Mrs. Dr. Grant, of Trinidad, "I state that never before in our mission have we had so much direct assistance from those in authority on estates."

The Rev. F. H. Russell is married to Miss M. Mercy Evans, a young lady who has been brought up in India, and has proved herself an earnest missionary. She is an acquisition to the Central India Mission.

"There are very few children here, I am sorry to say," writes Mrs. Annand from Santo, "So many are destroyed at birth, and if they escape the hand of the infanticide, they are so neglected that the majority die quite young."

At a meeting in Knox Church, Binbrook, 18th September, Miss Bella Ptolemy was designated as a missionary to Indore, Central India. With kindly words and gifts, and earnest prayers, she was bidden God speed in her work.

Old Christmas cards, or other colored cards, are always helpful in the Trinidad schools where about 5,000 scholars attend. Tie them firmly in a small parcel and mail them to the missionaries. Mr. Macrae, of Princetown, asks specially for some. Do not put any letters in with them.

On the evening of 4th October a meeting was held in the Sunday-school room of St. James Square Presbyterian Church, Toronto, to bid farewell to Miss Dow, who is appointed as a medical missionary to Honan. Miss Dow left on 8 Oct. for her distant field, another addition to the "Honan Band."

The Dhar field is to be occupied by Rev. F. H. Russell and Mrs. Russell, Miss M. O'Hara M.D., and Miss Dougan. They have already entered upon the work. The Maharajah has given grants of land for bungalows and hospital, and the F. M. C. has given permission to proceed with the erection of a bungalow at once, which is to be at the expense of the W. F. M. S., and to belong to the lady missionaries.

They have had another serious flood in Honan. Rev. R. A. Mitchell writes that on the way inland from Tientsin to Honan they were very much impressed with China's need both physically and spiritually. When they came to Pang Chuang they saw ruined walls everywhere, the ground so wet that men could not get to work to repair them. The crops have been destroyed and the farmers cannot get to the fields to sow wheat for the next crop.

**A Semi Jubilee.** The E. Indian Congregation of the Rev. Dr. Grant, of Trinidad, intend celebrating, 24 Nov., their pastor's semi-jubilee of Mission work in that Island. The Presbytery of Trinidad have cordially seconded the proposal, and appointed their Moderator to preside.

**Our Letters.** Read this month's letters. They vary in form and style and are all excellent. Dr. Grant gives interesting items. Miss Blackadder sends a pen picture of a Sabbath in Trinidad. Miss Calder tells of work in Mhow, and Dr. Buchanan, of Ujjain; while from far off in Honan, Mr. McKenzie writes of progress.

**Rev. Dr. Dr. Mackay** and family, with Koa-Mackay, the Chinese student, sailed from Vancouver 14 Oct. for Formosa. Even his own strong faith could not have foreseen, when he went out twenty-four years ago, the grand results of to-day. In an interesting statement to the Foreign Mission Committee just before his departure, Dr. Mackay gave reasons for his belief that the work in Formosa will be more difficult than formerly, owing to a change of government.

**Chinese in Montreal.** The latest addition to the educational agencies is a night school, under the competent lady teacher. Quite a number of the Chinese are taking advantage of it. A Chinatown, with its attendant ills of gambling and opium smoking, is slowly growing, as the number of Celestials grows larger, and one boarding house is added to another. Our missionary, seconded by many helpers, is doing his utmost to win them from its baleful influence. It is a work of patience and faith.

**A Congregation in Trinidad.** Some 200 East Indians in connection with St. Mary's Village, Russillac, and Fyzabad, three of our Mission villages in Trinidad, recently petitioned the Trinidad Presbytery to be organized into a congregation, with the view of securing as its settled pastor one of the Indian students now training in Our College in San Fernando. They promise to give from their own resources, 30 pounds sterling the first year, with the prospect of increasing at the rate of £5 per Annum. This is another step forward in the work on that Island.

**Mr. Grant's Wife.** In the list of Honan Missionaries "Mr. W. H. Grant, appointed 1892," and, immediately thereafter, "Mrs. Grant, appointed, 1892."

A few weeks since there came from Honan the following card. "Will you kindly write me the address of 'Mr. Grant's wife' whom you mention in one of your recent issues, and greatly oblige; yours interestedly, W. Harvey Grant."

We sincerely regret the mistake, and our inability to answer definitely the inquiry, and pass it along to the W. F. M. S., assuring Mr. Grant that if he make diligent search among the good company that is to be found in the membership of that excellent Society, he will certainly find her.

## ITEMS FROM TRINIDAD.

BY REV. DR. GRANT.

**The New Training School.** The Training School for teachers opened within our College in February, 1894. Provision is made by Government for six students, and this provision covers the entire cost, if we except the time bestowed on it by myself. The teacher, Mr. Pases, is well qualified for the work. Mr. Corsbie gives instruction in English History, the Rev. Mr. Wilson of the Scotch Church gives an hour weekly, and our eldest daughter frequently gives assistance.

The six students of last year passed their examination successfully, and obtained certificates in April. We have now six resident, and two non-resident, from the several mission districts. It is a pleasure to have to do with them; a fine tone pervades the class. Last Sabbath four were admitted to the communion. This school will prove an unspeakable boon to the mission, without costing the Church a dollar.

**More Murders.** More recently murders have been painfully frequent. Some attribute this to the fact that several who have taken life escaped the extreme penalty of the law. One peculiarly shocking case occurred within a month, the victim being a child of three or four years, it was complete decapitation.

The murderer is still at large though well known in the district in which the crime was committed. As there is an entire absence of any adequate motive, it is supposed that he belonged to the Thugs of India, a class more dreaded a generation ago than at the present time. This opinion is strengthened by the fact that he is a devotee of Kali, who is the patroness of the Thugs.

**Progress in Jamaica.** Mission news from Jamaica are particularly cheering. It is only fifteen months since the first two agents went there from our College, and already two Indian churches have been opened with a considerable Christian nucleus at each, and a third centre is now occupied by another man from Trinidad. Siboo just writes me from Sav-La-Mar, that he usually has 100 on Sabbath, 21 have been baptized, and there are now several candidates—his school averages 26. Similar reports come from Rajkumar Lal. The effort put forth by the Jamaica Church is most creditable.

**Mr. and Mrs. Fraser.** Since our return in April, I have found it possible to work with very considerable comfort, this is due to the presence of Mr. & Mrs. Fraser in this district. Mr. Fraser has shouldered the country work, and he has broad shoulders and a willing mind. Don't suppose that I have fallen into a state of inertia; with an English speaking and a Hindustani congregation, two days weekly in the

theological classes, and daily oversight of the training school, my time is constantly occupied. Lal Behari goes wherever required.

**Sabbath Schools.** Our Sabbath school report for the last quarter shows that we have in San Fernando District, 16 Sabbath Schools, with 59 teachers and over 750 scholars. Our son has for several years done the work of Secretary and Treasurer.

## A PICTURE FROM TRINIDAD

BY MISS BLACKADDAR.

DEAR MR. SCOTT:

A CERTAIN gentleman whom we all respect, admire, esteem, and sometimes fear, remarked in the quiet tones so well understood, "I think it is your turn to write to Mr. Scott," so I will write what I saw, heard, and enjoyed, last Sunday.

Early in the bright beautiful morning I started for Tunapuna, two miles distant. Grooms were taking horses, mules, donkeys, and dogs, to the river to bathe. Such riding and driving; such scare crows on horse-back; yelling, cursing in two or three different languages; sounds of cruel blows upon the thin sides of the poor toilers of the week, would make any one's heart sad; and yet this is the usual way in which the early hours of the day of rest are spent in many places in Trinidad.

As I walked on I met a wealthy English lady, also walking. It was too good a chance for the negroes to let pass. "Just like white people. If they has a beast they walks. If they has none they will cry. Ah! we drives if we can, if we can't we doesn't grumble."

Arrived at Tunapuna there was a grand market in progress. On each side of the road were Indians and negroes, selling and buying, fruits, vegetables, fowls, eggs; yelling at the top of their voices.

On I went to the quiet upper street where stands the church and manse of the Canadian Mission. No sound there of worldly loss and gain; the ground cool and shady, bright flowers cheered the eye; sweet perfume from the white jessamine was around and about us, the roses blooming here under tropical skies, golden oranges gleaming among the green leaves, and bright plumaged birds darting about, all made up a picture of peace and beauty not soon forgotten.

Soon the bell began calling, parents and children came into the pretty church, all clean, neat, and quiet: such a contrast to the confusion not far away.

We had a fine band of young people from Tacarigua to be baptized. The young men walked down; the mothers and babies came accompanied by the faithful Bible woman, Hannah.

We had a pleasant service; a good clear sermon; then a middle aged couple were married

according to Christian rites and were afterwards baptized as Rebecca and Isaac. Our Tacarigua young men were given names of their own choosing, Geo. Clark, William Fielding, H. Barnes, and Geo. Cunningham, after visitors who were here not long since.

A hasty lunch; Mr. Morton's faithful P. E. Island mare, Princess, is harnessed; and away we start to Caroni, five miles distant from Tunapuna.

The sun had retired under a cloud, some rain had fallen, so the streets were not dusty. A black cloud before us and the rumble of distant thunder gave notice of more ruin, but, as often happens, the clouds we dreaded were only a shelter from the pitiless sun.

We soon came to St. Joseph, the old Spanish Capital of the Island, with its quaint old church, sleepy streets, and easy-going people. We turned down towards the Caroni, ever going downwards. On both sides of the road, were ditches some 3 or 4 feet deep, then miles of tall sugar canes shut in the road on either side. At last we get to the lowest part, where were posts five feet high, painted white, placed there to let people see how deep the water is on the road, when the Caroni river is in flood.

Sometimes gentlemen drive over standing up on the seat of their carts or buggies. Father Caroni is a slow, steady going old gentleman, generally speaking, but when he gets up, and goes out for a run in the country, it is as well to keep out of his reach.

Over a fine iron bridge, through more cane fields, on roads as level as a floor, the sight of tall chimneys tells us we are near Frederick estate, one of the largest and best in the Island.

We find a large school taught by Alfred Kampaisad, a Red Hill boy. (The Red Hill school was supported by the W. F. M. S., West). This good man has an average of eighty Indian children.

We found the school house well filled, with a respectable looking congregation of Indian people. The Estate drivers (Indians) sat at the head of the room, one fine looking man acting as preceptor.

All listened so well to the interesting sermon, after which came the communion, followed by several baptisms. Some of the people had come in for ten miles from the woods, and over bad, dangerous roads, to enjoy the means of grace.

After the Hindi meeting came a short rest. Dr. Morton and I went over to take a cup of tea from Mr. Kaye and Mr. Goodwin, young Scotch gentlemen, who are connected with the Estate. The tea was refreshing, the gentlemen kind, but oh! the fierce English bull-dog! He glared, growled, pulled at his chain. The gentlemen said he was a splendid dog, but he did not care for ladies!

He was taken away, but still kept up his protest, and when at last he was fastened under the house, he kept on "growling, about the women" I suppose.

We returned to the school-house and listened to a most interesting sermon in English. The wife of the manager, a Scotch lady from the States, played the organ, and led the singing. This congregation was composed of Scotch gentlemen, Indians who understood English, and creoles or negroes.

On our way back we called on the manager, who had been kept in by an attack of fever, and whom should we find, but, Norman McLeod, a small gentleman now, but who will, we hope, grow up worthy of the good name he bears. Farewells are said, and away goes the faithful Princess, hills, up and down, over rivers, anywhere she is required to go she just goes, no fret or fuss, but just steadily on goes Princess.

We came back in a lovely after glow, the mountains bathed in pink, purple, gold, by the setting sun, and in front of us rose Tunocke, our highest mountain. White clouds were floating around him, but not hiding his lofty head from the sinking sun.

The long street was filled by people of many shades and nations, some returning from business or pleasure, others wending their way to the different Churches, of which Tunapuna can now show four, fine buildings devoted to God's service, while only a few years ago, the village did not have one church.

A quiet dinner at the manse, thinking of dear friends far away, who had so often sat around the table. One we hope to see once more in her own place, the rest have gone out into the busy world, one to a new home of her own in Trinidad, another to his parish and work in Nova Scotia, while in a far away land the others are making ready to do well their part in life.

May God's blessing rest upon them all, though it is scarcely probable that all will ever meet again in the pleasant old room at the cheerful evening meal in the Tunapuna manse.

Then with the faithful Sadoo, as a guard from the terrors of the way, I walk home, cheered and encouraged to find so much progress made, and interest taken, in the work of winning souls for His kingdom.

TACARIGUA, 25th Oct., '95.

### A DIALOGUE IN TRINIDAD.

BY REV. LAL BIHARY.

For the RECORD.

A FEW weeks ago a prominent Mohammedan called to see me. His face indicated a glad heart. He had heard that the son of the Amir of Afghanistan had recently been in England, that the Mâharâni (Queen) of England had

shown him great honour, and that she and her counsellors had loaded him with presents.

He further stated that a great many Englishmen had already left Christianity and became just as Mohammedans; and in proof of this asserted that there were now several masjids or mosques in England, and that a grand one to cost many laks of rupees was now being built in Liverpool.

After much more in the same line, he paused, and then I assured him that I was thankful to hear that some Englishmen were becoming Mohammedans, if their faith in one God made them such. I told my friend that whilst England was a Christian country, many people in England were of a low mind through sin, that they did not like to keep the thought of God in their hearts, that they turned from him, spoke against him, became Atheists, and that any who became Mohammedans must come from this class; and that if a few men ready to go to Cabul or Delhi as missionaries, remained in England, the Atheists who became Mohammedans would probably come to Christ, and then their masjids would be of little service.

I showed that a true Christian was a man who had felt the guilt and burden of sin and who had sought and found pardon in the blood that makes atonement, and had the peace and blessedness following pardon; and such a one could never accept a religion that offered no Saviour.

I then asked him what advice he would give a man that came to him seeking salvation.

He replied, "Believe in God."

But what am I to believe? Am I to believe that God is holy and hates sin; that God is just, and will punish the sinner? If I believe this where am I to get relief? In this belief there is no peace, no satisfaction, only the dread consequences of sin; namely, misery, death, hell.

"But," said he; "you don't understand the mercy of God. What God wants is faith. Let me tell you a story from one of our books. Once Isu (Jesus) on his way to consult with Allah in heaven, met a fakir; torn, emaciated, exhausted through his austerities, and he begged Isu to ask Allah what reward he was to get. Further on Isu met a bloated, degraded sot, and he too begged Isu to enquire in heaven what his lot should be. Isu promised to remember both.

After private counsel with Allah on personal matters Isu referred to the men and their request. Allah pointed to quarters which contained all that a mortal could desire, and said, "Here is a place for the drunkard." Isu was surprised but offered no opinion. He then asked what the fakir should get. Allah led him to the mouth of the pit from which issued the groans of the lost, and said, "Here the fakir shall have his abode."

Isu on his return, was again roughly accosted by the drunkard and asked to give Allah's ans-

wer. "Oh!" replied Isu, "tell me, could a thousand camels bearing burdens pass through a needle's eye?"

The debauchee replied, "I am surprised that a prophet should ask such a question, is anything too hard for God? Can't he do, whatever he pleases?"

Isu saw the faith of the man, though morally so low, and understood why he should be highly honoured.

Passing on he again met the fakir, who at once asked what Allah said. Isu did not give a direct reply but asked, "Could a thousand camels with their loads go through a needle's eye?"

The fakir answered, "I am surprised that you should ask me such a foolish question, if you had asked me if even one could, my reply would be, impossible."

Isu saw that the man was without faith and understood why he was shut out of heaven.

"Thus you see," said my Mohammedan friend "faith is everything."

"Yes" said I, "you tell of faith in the power and mercy of God, but you have forgotten that God is holy and just."

At this point I tried to make clear the work that Jesus did, in giving satisfaction to justice for us, in His holy nature, and how by believing in Him, divine mercy that was restrained, can flow in its fulness into our hearts.

My friend gave heed for a little, and then politely begged to be excused, as the fourth season for daily prayer was at hand.

SAN FERNANDO, TRINIDAD, 1 Nov., 1895.

### LETTER FROM INDIA.

BY REV. J. BUCHANAN, M.D.

Ujjain, Sept. 11th, 1895.

MY DEAR SISTER,—The Brahmins still keep up their enmity against Herbert's work. A brick came into the school the other day. Herbert reasoned with them, saying, "why do you interfere with the school?" Their cry is, "Why do you teach the low castes to read?"

The people have been taught that the low castes cannot learn to read, as they are from the feet of Kramm. Hence they are doubly angry, 1st, as the fact that they do learn contradicts the teaching of the Brahmins: and 2nd, because it will show the poor people how the priesthood has been grinding them down. However there is no cause for alarm.

I am having a good run of patients these days; from eighty to one hundred daily. The dispensary is generally pretty well filled when we speak to the patients.

I had a long talk with Ganesh Ram, an earnest enquirer. He has been coming for some time and has appeared to be in earnest. To-day he was all broken up. He says his heart's desire is to follow Christ and be with him; and that he

knows his friends will cast him off. For this he is prepared, even though he cannot get the young wife that he seems to love very much. She is just now with her father at Gwalior, and has been there for about three months. But he is going to make a strong effort to get her. He is afraid her friends will not let her come, as he is a soldier in the native regiment and has barely enough to keep them both in food. He thinks that they may allow her to come if they see that he has some other work so that he can support her.

I broke my usual rule in favor of him, as he seemed to be so much in earnest and unselfishly in earnest, to get his little wife to whom he spoke about becoming a Christian before she went away. I told him that I thought we could give him some employment. This is the more necessary as the native regiment is to go from here in about three months, and the people would say, why go to the great expense, two or three month's salary, when that might be saved by just waiting a little while. The poor fellow wept at the thought of what it may cost him to follow Christ, viz., his own flesh and blood.

You know there is a good deal said in Canada about the Hindoos not loving their wives because of the zenana and the child marriage. Now while their methods are very different from ours, I firmly believe many of them have just as real, if differently expressed, affection for their wives, as people at home. In fact the association with the child-wife from infancy from time to time, tends to make them have similar ideas about many things and also to modify their tastes so as to bring them more and more into harmony. Of course I do not believe in child marriage, still it is not an unmitigated evil as many suppose.

This poor fellow, any way, seems to think, next to the matter of salvation, of his wife. Pray for the tried man that if it is God's will he may get salvation both for himself and for his wife.

On the head of the joy now comes a pain. The head master of the school, a Christian, has, it appears, struck a boy before all the others and there was a good deal of bad talk such as is not likely to impress the heathen with the qualities of the Christ we come to represent. I shall have to deal with the matter. This is a duty that missionaries have to do, but which they very much dislike."

### GLIMPSES OF WORK IN INDIA.

BY MISS CALDER OF MHOW.

THE old school in Pensionpura has become quite unsafe to enter, so of late the school has been conducted in a little native hut without ventilation of any kind excepting a door at front and back, the room being divided by a partition,

making two, and therefore just leaving each room one door for light and air. These doors are so low that we have to get down pretty close to mother-earth to enter, and while one is entering the room is in almost utter darkness. It being the rainy season now, nothing in the way of building can be done for two months, and so must try and do the best I can in my wee hut. These Pensionpura girls are improving very nicely, and are really lovable. I am exceedingly fond of them.

An old woman in that village made quite a confession to me the other day when I went to visit her (she was sick at the time). She said, "Miss Sahib, it is a very hard thing to have to confess, but I must tell you that when you first came here I thought you were not going to care for us or love us, and that you would not give us medicine if we were sick, or care, in fact, whether we lived or died. You would just come and talk to us and then go away. But, Miss Sahib, it is many months now since I have quite changed my opinion, and I know you love us and care for us, and I feel ashamed that I thought so badly of you."

This and a great deal more she said, but I give this just to show they are like ourselves, uncivilized as they are, and appreciate loving acts as other people. I love them more the more I see of their misery and degradation. There are so many of them for one to help 'hat sometimes the work seems hopeless, but then comes the thought the work is God's and He can "save by many or by few," so we take courage and do what lies in our power.

In speaking of the work to the General's wife a few days ago, she said to me that it seemed "a hopeless task." I said: "Yes, to the natural eye, but to the eye of faith not so."

The other village work is also more encouraging now, although I have had many difficulties in persuading the little girls to attend. Their religious teachers, and others, a short time ago told them that I wanted them to attend school for a few months and then put them in jail until they should pay Rs. 25 each. Of course the poor little things were quite frightened and many would not attend school, but others who had more faith in me came, and gradually that "scare" was a thing of the past.

The girls now from Kakarpura come very regularly and gladly, but the parents of the higher castes in old Mhow are extremely frightened that I shall make them all Christians and so do not send their girls regularly, consequently the work among them is not satisfactory. The house-visiting goes on the same as before, no one objecting to the Bible or the hymns, but always very anxious to listen, and will ask for many more hymns than I have strength to sing for them.—*Leaflet.*

The Chinese around Hsin Chen, Honan, are still extremely hostile. As the time for the expiring of the lease of mission property arrived, the gentry (so-called) were making a determined effort to prevent its renewal and so get rid of the missionaries altogether. Whilst the heathen are raging, the Holy Spirit is working, and enquirers are multiplying.

**More Churches for Honan.** On visiting one of our country stations recently, they led me out to see the site of the future Chapel. The new believers there, who knew none of these things a year ago, had bought it *with their own money*, paying a sum which to people in Canada would be as if they paid \$300 or \$400 for a lot in some village as a site for a church. These people are now waiting to be taken on probation with a view to baptism. If the present is any indication of the future, the fruits *after* baptism will be unto everlasting life.

"Now we can in this end of the field, count seven points at which lights have been set a burning," writes Mr. McGillivray, speaking of the different towns or villages at one end of the Honan field, where a little band of Christians has been gathered.

**A Honan Communion.** I have just returned from a visit to our stations. At the first of these six Christians partook of the sacred emblems. One who has been ill a year with dropsy, sat on the bed, from which she was unable to be moved. Our communion table was a native couch, upon which a quilt was spread for a cover. This table was placed next our sick sister's bed. As we have no chapel, meetings are held in member's houses; and on this occasion, in order to have our sister partake, for the first, and perhaps, the last time on earth, of the elements which signified her Saviour's love to her, her husband's humble house (kitchen, bedroom, dining-room all in one) became for the time being our chapel, yet was not this mud-floored hovel the *very gate of heaven*? How rude the vessels and furniture of this house of God, when we think of similar occasions at home in Canada! But the blessing depends not on such accessories, and the Master Himself was there.

—D. McGillivray.

## LETTER FROM HONAN.

BY REV. MURDOCK M'KENZIE.

CHU, WANG, 25 Sept., 1895.

DEAR MR. SCOTT:—Christian friends in Canada desire missionaries to send them such items of news as will enable them to take an intelligent interest in the work being done in the various mission fields of our Church. Were it possible for us to do so we would gladly have them see with our eyes, hear with our ears, and feel with our hearts, what we see, hear, and feel, con-

stantly. Only by some such method as that, could they clearly understand what heathenism is to those in daily contact with it. Oral or written statements convey very faint impressions of the concrete realities the missionary of the Cross meets in carrying out his Divine Master's commission.

As I write you these lines six Chinese girls are reciting the Catechism in a room a few feet distant. In accordance with Chinese custom the feet of each was bound at an early age, so they are destined to be cripples for life. They are from poor families, and did not know a character, (word letter) till taught by the foreign ladies. Water is very abundant here but a glance is sufficient to convince us that they use it sparingly. They come daily and are making most encouraging progress. A few days ago they repeated the Christian Trimetrical Classic, containing 1512 characters, almost without a mistake. They have learned several Christian hymns also, and sing these daily, quite heartily. Their understandings are still weak, but the memory of each is getting stored with Christian truth which will yet we hope mould their lives. This is the senior girl's class. The juniors, taught daily in the same manner, give evidence of similar interest and are making steady progress in knowledge. Their future is known to God alone. Surely all will pray that He will bless and save them.

I sat in the Street Chapel a few hours ago addressing the patients waiting their turn for Medical treatment. Would that your readers were able to witness for themselves these daily scenes. Over twenty patients are often sitting, listening impatiently to the Gospel, which seems to offer so little present and palpable benefit, and longing for the tangible advantages which our Medical brother is able to bestow. Were I disposed to be envious, it might be possible to covet such drawing power as skill and drugs possess, and wish too that the preacher had as many soul patients as the doctor has body patients to attend to constantly. It is hard to convince them of the truth that the healing skill and effective medicines have been brought within their reach by Jesus Christ.

The great majority of these men are unable to read. Many are suffering from preventable diseases. A goodly number can be cured of their ailments. Others could be cured had they come some months earlier but their malady was considered unimportant then. Now it is beyond the physician's power to cure it. Quite a number come for whom nothing whatever can be done. Some will not submit to the necessary treatment and thus receive no benefit. Others remain for a few days and then depart to return no more.

Gratitude for favors received does not seem a marked characteristic of Chinese patients, while many of them do show most remarkable readiness

in misunderstanding the instructions which accompanied their prescriptions. Curiosity in examining the foreign medicines seems natural to very many.

Sufferers from malaria average over twenty daily at present. Skin diseases and eye complaints are also very common. There are many sad, helpless, hopeless, sufferers. There are three fairly hopeful men among those calling daily at the dispensary meantime. We trust that they are resolved to forsake idols and cleave only to the Lord Jesus Christ.

Itinerating work by native helpers is carried on steadily. These brethren on finding any hopeful persons, spend considerable time in the districts where they reside. Two men, the fruit of work done by the helpers, came here last week for examination with a view to having their names recorded. It was reported that several others may be expected from that region. The answers given, showed that they had a firm hold of some important Christian truths.

The number of enquirers is steadily increasing. The converts are holding on their way faithfully and some of them are developing into fairly aggressive Christian workers.

The "rainy season" in Honan was an unusually long one this year, and the results have been correspondingly disastrous. Bridges were swept away, in some cases hindering traffic very seriously, and giving an opportunity of devising means for filching people's money. The river bursted it's banks at various points destroying much valuable grain and not a few houses, leaving many persons on the verge of starvation, and drowning considerable numbers. Some of our converts have suffered severely through the loss of part of their crops.

The Chino-Japanese war terminated some months ago but its direful consequences are being now experienced and will continue for years to come. While Japan has but slight reason to congratulate herself on the result, it has been all loss and no gain to China. It has left her at the mercy of internal and external foes more than she was before. Her fleet has been sunk or captured. Her army has been defeated and demoralized. Her credit with foreign countries has been badly shaken. She has to pay a heavy indemnity, cede valuable territory, borrow money at high rates of interest, and will have to resort to various peculiar methods for extracting money from her own people.

Notwithstanding what many regarded as China's crushing humiliation, it is becoming pretty evident to all candid observers that her officials, gentry, and literati, are as proud and prejudiced, as bitterly anti-foreign and anti-Christian as before.

The war was scarcely ended when an anti-Christian crusade was set on foot. This broke out in the Province of Si-Chuen, in the far

west and has now spread to other regions. Mission premises were destroyed with all their contents. The work of years was in a few days completely stopped. Many missionaries, after experiencing the cruel tender mercies of the Chinese, were compelled to betake themselves to other provinces, and some of them will be life-long sufferers. This has happened in what was regarded as one of the friendliest provinces in China.

Robbing and rioting were soon followed by more dastardly and atrocious deeds. In the Province of Fu-Kien, on the 1st of August, a missionary band of ten persons were barbarously butchered in cold blood. The party consisted of one man, a child, seven missionary ladies, and a nurse. This was the most deliberately planned and terrible massacre of Protestant foreigners that has yet taken place in China and has drawn out a universal burst of righteous indignation. It remains to be seen what the nations mainly affected are to do in such circumstances.

A Mohammedan rebellion which threatens to assume gigantic proportions is now going on in Kan-su, and the North West. Unless speedily checked it may lead to the formation of a fanatical Mohammedan State in that section of China.

Cholera is breaking out rapidly in various towns and cities. The latest report from Peking is to the effect that 50,000 persons have already died of the awful scourge in the Capital. China's worst foes could scarcely desire to see the country in a more deplorable condition.

Meantime what is being done for this unhappy Empire? Military men are urging on China the necessity of forming an immense standing army, to be drilled after foreign fashion. War vessels of the most recent and destructive types, must be purchased. A railway to cross central China is urged as indispensable. A large university is to be opened in Tientsin. The great Viceroy Li Hung Chang has been superseded and men known to be violently hostile to some of his counsels are now controlling the nation. Bands of young Chinese are to be sent abroad to learn how foreign nations became great and find out what can be done for China.

It is left to missionaries to assert that what China above all else needs, Christ and Christianity alone can give. It is doubtful whether a single foreign minister in China will tell the statesmen and official classes of this land that Christianity alone can save them from the destruction that many regard as inevitable. Ambassadors could do this if they only would. Missionaries would do it if they only could.

God's purposes we know are unfolding and His time to favour China may just be about to dawn. China needs the prayers of God's children in every land in this her serious crisis. Let there be wise counsels, decided action, a righteous policy, generous givings, faithful preaching, and believing prayer; and the 20th century may see China making rapid progress towards true Christian civilization.

## Church Notes and Notices.

45- Will Presbytery Clerks, immediately at the close of a meeting of Presbytery, kindly send a card with inductions, resignations, and time and place of next meeting.

### PRESBYTERY MEETINGS.

Algoma, Webbwood, March.  
Bruce, Paisley, 10 Dec., 1.30 p.m.  
Brockville, Prescott, 10 Dec., 2 p.m.  
Brandon, Brandon, 1st Tues. March.  
Chatham, Ridgetown, 9th Dec., 7.30 p.m.  
Calgary, Calg., Knox, 1st Fri. Mar., 8 p.m.  
Glengarry, Maxville, 17 Dec.  
Guelph, Guelph, Knox, 21 Jan., 10.30 a.m.  
Huron, Seaford, 21 Jan., 10.30 a.m.  
Kamloops, Enderby, 4 Dec., 10.30 a.m.  
Kingston, Belleville, St. And., 17 Dec., 2 p.m.  
Lindsay, Woodville, 17 Dec., 11 a.m.  
Montreal, Mont., Knox, 17 Dec., 10 a.m.  
Owen Sound, O. Sd., Knox, 17 Dec., 10 a.m.  
Paris, Woodstock, Knox, 17 Dec.  
Peterboro, Pet., St. Paul's, 14 Dec., 9 a.m.  
Regina, Moosomin, 5 Mar.  
Rock Lake, Crystal City, 19 Mar.  
Saugeen, Mt. Forest, 10 Dec., 10 a.m.  
Sarnia, Sarnia, St. And., 17 Dec., 11 a.m.  
Stratford, Stratford, Knox, 12 Nov., 10.30 a.m.  
Sydney, N. Sydney, 15 Jan.  
Tor., Tor., St. And., 1st Tues. every mo.  
Victoria, Nanaimo, St. And., 3 Dec., 2 p.m.  
Westminster, New West., St. A., 3 Dec., 2.30 p.m.

### INDUCTIONS.

Mr. Malcolm McLeod, called from Cape North, C. B., into South Gut and Englishtown, Sydney Pres. 4 December.  
Mr. J. W. Fowler, into Sherbrooke, N.S., 19 November.  
Mr. W. A. Cook, late of Dorchester, into Thorold, 31 October.  
Mr. J. A. Mahaffy, into Knox Ch, Milton, 19 November.  
Mr. J. K. McClure, into Harcourt, N.B., 19 November.  
Mr. Allan Moore, ordained, and inducted at, Oak Lake, Brandon Pres. 32 October.  
Mr. Geo. Loughheed, ordained, and inducted, into Webbwood, Algoma Pres. 24 October.  
Mr. W. P. Archibald called from Cavendish etc. P. E. I., into Sunny Brae, N. S., 28 Nov.  
Mr. T. J. Thompson, to be ordained, and inducted, into John St Ch, Belleville.  
Mr. T. Miller, into Richmond, etc., St. John Pres., 19 Nov.  
Mr. Alexander Craise, into Mt. Stewart, etc., P.E.I., 16 Oct.

### RESIGNATIONS.

Mr. G. W. Fortune, of Elkhorn, Brandon Pres. 10 November.  
Mr. D. H. Hodge, of Oak Lake, Brandon Pres.  
Mr. R. G. Sinclair, of Mt. Pleasant and Bishopgate, Paris Pres.  
Mr. R. B. Smith, of Ashburn and Utica, Whitby Pres.

### MINISTERIAL OBITUARIES

Rev. Alexander MacLennan was born in Ross-shire, Scotland, and came to Canada while a boy. He was educated in the Goderich High School and Knox College from which he graduated in

1865. After being licensed he took a year in Princeton and labored one summer at Parkhill and some months at Wallace town. In 1868, he became pastor of Knox Church, Sydenham, Heath Head, where he labored for twenty-seven years. He worked for the last year in failing health, and then removed to Owen Sound to be nearer medical skill, but pneumonia set in with pleurisy and he died on the 12th of September aged 64. *Com.*

Rev. J. A. McConnell was born 25th May, 1836, in County Armagh, Ireland; came to Canada in 1854; was educated, and labored for some time in the United States, and was settled in Watson's Corners, 1st Dec., 1850. He had decided to retire from the ministry, was leaving Watson's Corners, had everything packed for removal, and sitting at the tea-table conversing with his wife, he bowed his head as if to ask a blessing, but it was death. In a moment from life here to life immortal.

Rev. Robert J. Laidlaw was born at Equesting, Ont., 3rd Dec., 1839. He graduated from Toronto University in 1859, taught at Quatre Bras until 1863, and at Waterloo, Ont., until 1877. He then engaged in business for about a year, and entered the Theological Seminary at Princeton, N. Y., in 1868, and was licensed in Princeton in the spring of 1871. In May, 1871, he accepted a call to First Church, Columbus, Ohio, removing in 1875 to Jefferson Avenue Church, Detroit, and in 1878 to St. Paul's Church, Hamilton, where he labored until laid aside by the sickness that ended this life, 24th Oct 1895.

## Literary Notices.

WEBSTER'S INTERNATIONAL DICTIONARY, successor to Webster's *Unabridged*, is the most complete work of its kind that we have ever examined. The whole circle of human knowledge has been laid under tribute to bring forth what appears to be as complete and perfect a dictionary, as it is now possible to produce. Its fullness and accuracy are remarkable; while its wealth of illustration in all departments, render its clear definitions still more vivid; and in addition, make it a book that delights even the children, as they unconsciously absorb the knowledge which these illustrations impart. The Patent Denison Index is a luxury that becomes a necessity with use.

G. & C. Merriam Co., Publishers. Springfield, Mass. May be ordered through any bookseller.

IN THE DAYS OF AULD LANG SYNE, by Ian MacLaren. To those who have read the Bonnie Briar Bush it is enough to say that this second book is as good as the first. It is much to say but, after careful reading, with pauses to swallow the lumps, for humor, power, and pathos, Ian MacLaren stands unrivalled. Sold by Drysdale & Co., Montreal.

A BOOK OF FAMILY PRAYERS, BY REV. DR. GREGG. With prayers for each day of the month and special prayers suitable for special occasions. Second edition, revised and enlarged. While we think it better that the prayers around the family altar should be without such aid, if help be necessary, Dr. Gregg's excellent book has this merit, that it is by one of our own ministers, well fitted for such a work, and is therefore specially suited to the wants of our people. Published by Williamson & Co., Toronto.—Price \$1.

## Presbyterianism Abroad.

**In New England.** A century and a-half ago the few Presbyterians in New England suffered grievous disabilities. The First Presbyterian Church of Newburyport, organized in 1746, was required to pay taxes, for thirty years, to the Congregationalist church of Newbury, thus giving some color to the words of a satirist who has said that "the pilgrim fathers left England because they wished to worship as they pleased and to make everybody else do the same."

After bearing this tax for thirty years, the little band of Presbyterians prepared a petition to the King of England, asking relief. The Colonial Legislature, hearing of the movement, and not wishing royal interference, hastened to grant the exemption.

As late as 1846, when this First Presbyterian Church of Newburyport was a century old, it was the only Presbyterian church in New England connected with a Presbytery; but so great has been the change during the last fifty years, that there are now in New England, in the Boston Presbytery, forty-nine churches, and the latest proposal is to divide the Presbytery into two, and form the Synod of New England.

This rapid advance of Presbyterianism is in some measure due to the immigration from Canada, particularly from the Maritime Provinces; and while we are sorry to lose such a class, it is none the less a matter for thankfulness, that when they leave us they carry their principles with them and help to mould for righteousness their adopted country.

### Presbyterian Items

The University of Aberdeen has been celebrating its fourth centenary.

Rev. J. W. Macdonald, F.C., Kirkcaldy, has gone to take charge of the continental station at Nice for six months.

Rev. Dr. Herdman of Melrose, Scotland, brother of the late Rev. Mr. Herdman of Pictou, N.S., has just celebrated his jubilee.

"In Ireland, several meetings of elders have been held to protest against the introduction by the Assembly of an authorized hymn book."

Of twenty-seven candidates for admission to Glasgow University Divinity Hall, nine (non-graduates) have failed to pass the present session.

The Young Men's Guild of the Established Church of Scotland, has now 670 branches, and 26,000 members. Of these latter, 5,250 are total abstainers.

"The Presbyterians cling more closely to the college of fishermen than to the College of Cardinals; they contend for a scriptural faith and or a scriptural worship.—*Pitt*."

Rev. Alexander Connell, B.D., minister of Regent Square church, London, preaches occasionally in the afternoons in Gaelic. The language of Eden in modern Babylon.

A strong feeling is growing in the Irish Presbyterian Church that reform is needed in the method of the calling of ministers, and still more in their release from unsuitable spheres.

At the opening of the Assembly's College, Belfast, Rev. T. M. Hamill was installed in the chair of Systematic Theology, and delivered his inaugural address on "Theology and the Creeds."

"The Presbyterian hospitals in Peking and Canton in 1893 treated fifty-seven thousand five hundred and forty-one cases. How much that means of Christ-like work and who can estimate the results!"

According to Professor Lindsay, convener of the Free Church of Scotland Foreign Mission Committee, the Presbyterians of the world maintain one-fourth of the evangelical foreign missionaries of the world.

The Presbyterian Church of New Zealand, at its General Assembly in Auckland, reported eighty-four ministers, fifteen students, 14,336 communicants, 200 Sabbath-schools, and 14,437 scholars. Its contributions to foreign missions amounted to about £900.

"Campbell College is a recent erection at Belfast. It is a high school, endowed and finished through the bequest of a wealthy Presbyterian. None of the great English schools have finer grounds or better appointments. It is intended to benefit the Protestant denominations, without regard to creed."

Presbyterianism, which is hardly known in rural England south of the Humber, is beginning to make itself felt even in the country districts. In the county of Kent, three contiguous parishes are now served by small Presbyterian churches, viz., Edenbridge, Cowden, and Withyham. This is owing to the influx of Scottish farmers.

"The union of the two sections of Presbyterianism in Tasmania, Australia, will, it is expected, soon be an accomplished fact. The Free Church has already agreed to the basis of union, and has instructed the Attorney-General to draft an "Enabling Act," to allow the Churches in its Presbytery to unite with the Tasmanian Church, as soon as the Synod is ready."

The Triennial Federal Council, representing the Free Ch. of Scotland, the U. P. Ch. of Scotland, and the Pres. Ch. of England, met, this year, in Dundee, Scotland, 13 and 14 Nov., with papers by Principal Dykes, on "Worship in the Presbyterian Church"; Dr. Norman Walker, on "Co-operation in Christian work"; Dr. George Robson, on "Commerce and Foreign Missions"; Dr. Monroe Gibson, on "Commerce"; Rev. J. B. Hastings, on "The Use of Wealth"; and Dr. Adam Smith, on "Industrial Questions."

## From all Quarters.

The first lady doctor has been recognized in Austria.

The French are already re-naming the streets of the Malagasy towns in their possession.

Hungary's first Christian Endeavor Society was lately organized, with seven members.

It is proposed to build a Bible Institute in Glasgow at a cost of from \$25,000 to \$27,000.

"The next Lambeth Conference of the Bishops of the Anglican Communion will be held in the year 1897."

It is said that Nihilism is now more active in Russia than at any time since the death of Czar Alexander II.

The French Jesuits have been recalled from Uganda, and their place has been taken by a band of English Jesuits.

The Duke of Argyll appeals to the British public in behalf of starving Armenians, of whom 50,000 are without food or shelter.

It is now said that of the 50,000 persons who make up the population of Salt Lake City one-half only profess the Mormon faith.

The New York *Tribune* says: "The liquor traffic is to-day the heaviest clog upon the progress and the deepest disgrace of the nineteenth century."

"European Protestantism is strongest in Great Britain, where its membership is 30,030,000, and next comes Germany, with a Protestant population of 29,000,000."

"The population of the United States and Territories is about 70,000,000. Of these, nearly 7,000,000 are Catholic, and more than 14,000,000 are Protestant communicants."

Some harps have been discovered in Egyptian tombs. The strings in several instances were intact, and gave forth distinct sounds after a silence of three thousand years.

The result of the tenth annual self-denial week of the Salvation Army, shows that £16,920 was received from Britain, £13,750 from Australia, both a little in advance of last year.

"Marshall Field, of Chicago, who is reported to have made \$7,000,000 in the dry goods business last year, will not allow a line of his advertising to appear in the Sunday newspapers.

Information comes from Paris that the Chinese government has agreed to pay to France about eight hundred thousand dollars indemnity for the property of French missions destroyed by the mob at Sze-Chuen.

A Russian Hebrew is said to have devoted a large sum to establishing a Jewish University in Jerusalem, in which special attention is to be paid to the Semitic languages and Hebrew literature.—*Christian Leader*.

The New York *World* says: "A careful estimate made by a well-posted brewer fixes the loss of the brewers each week since the enforcement of the excise law at \$250,000." The *Voice* asks the *World*, who has this \$250,000 now?

General Booth completed his African tour recently and sailed for New Zealand. His mission was successful, and a gift of 29,000 acres of land in Switzerland has been made to him in connection with important extensions of his work.

One man in Chester, England, has been before the police justices 130 times for drunkenness or assaults; his father was up 35 times, one sister 67, and another 29. The cost of prosecuting the family and keeping it in prison has been over \$10,000."

There are 28,769 students in German universities, of whom 4,597 are studying theology, 8,132 law, 8,361 medicine, and 7,619 philosophy. As compared with last year's figures, a considerable decrease is registered in the number of students of evangelical theology.—*Christian Leader*.

There is a certain indication that the demon drink is making rapid progress among the higher classes of India. Half-a-dozen taverns where high-class people live, in a single street of a big city in the South is a frightful omen of what is in store in the future of the people of this country.—*Ex*.

Major Mathison, an officer of the English army, who has served eighteen years and distinguished himself on the battlefields of Egypt, has resigned his commission to become a missionary. He will go to Ceylon under the auspices of the Church Missionary Society, and will work without pay.—*Pres. Rec.*

Christianity has accomplished much in maintaining a recognized standard of morality, keeping vice back under the shadows and enforcing a recognition of the Sabbath-day. Since the Gospel has accomplished so much what may it not accomplish if its millions of believers will be true and faithful to it.—*Ch. at Home*.

The numerous deaths of missionaries in Africa can be traced to the fact of their settling right in or near the swampy, malarial belt instead of pushing inland to the healthy elevated regions. Dr. Pierson says "Most of the deaths of missionaries in Africa have been quite unnecessary; you are reasonably safe if you look after four things:—light vegetable diet, right hours of travelling, boil all drinking water, do not live near the swamp."—*Med. Miss. Herald*.

"The income of the American Board during its past fiscal year was \$716,837.17. Half a million of this was received in donations. Legacies and interest account for the balance. The sum of \$661,885.99 was expended on the missions, \$13,961.24 on agencies, \$10,947.17 on publications, and \$28,434.59 on administration. The debt was \$116,237.56 on Aug. 31st, 1894, and had fallen to \$114,632.38 by Aug. 31st, 1895."

The latest effort to distribute the population of the globe, according to religions, has been made by the *Deutsche Kirchenzeitung*, and results as follows: Protestant Christians, 200,000,000; Roman Catholic Christians, 195,000,000; Greek Catholic Christians, 105,000,000; total Christians, 500,000,000. Jews, 5,000,000; Mohammedans, 180,000,000; heathens, 812,000,000; total non-Christians, 1,000,000,000. The total population of the earth is estimated at 1,500,000,000, distributed as follows: Europe, 381,200,000; Africa, 127,000,000; Asia, 854,000,000; Australia, 4,730,000; America, 133,670,000; total, 1,500,000,000.

An innkeeper, some time ago, rescued an Inverness Roman Catholic priest from a monastery near Aix-la-Chapelle, who, though sane, was detained three years as a lunatic. The priest's account of the asylum induced the innkeeper to publish a pamphlet, charging the priests with horrible barbarities. The authorities at the monastery charged the writer with libel. The trial took place in Berlin and occupied a week, the court finding that the charges were proved up to the hilt. The result has caused a tremendous sensation throughout Germany, and is being followed by a prosecution of the monks.

Upwards of half a million of the native women of India were relieved last year by the medical staff and appliances of the Lady Dufferin Fund. The number has gone on increasing annually at a rapid rate. It is nearly ten years since, in obedience to the charge laid upon her by the Queen-Empress, the Governor-General's wife formed the Fund which bears her name. It has in that time employed seventy-three lady doctors of various degrees of qualifications, has established fifty-seven hospitals and dispensaries in various parts of India, and has trained 262 women in the several medical schools and colleges there.

"It is stated that in 1822 the Turks massacred 50,000 Christian Greeks in the Island of Chios; in 1850, 10,000 Nestorians and Armenian Christians in Kurdistan; in 1860, 11,000 Maronites and Syrian Christians in Lebanon and Damascus; in 1876, 10,000 Bulgarian Christians in Bulgaria; and in August, 1894, 16,000 Armenian Christians in Sassoun. This makes a total of 97,000 official murders. It is not too much to assume at least 3000 uncatalogued, unofficial murders of Christian subjects during the last 75 years by the Sublime Porte. At a low estimate the grand total would be 100,000 Christian wantonly murdered by Turks since 1820."—*Missionary Review*.

Between 5,000 and 6,000 tons of opium are sent from India to China annually as an article of English trade, from which the Indian Government derives, at the present time, an annual revenue of 32,000,000 dols. And what is this but an enormously large and odorous fly in the ointment of British Christianity, which grievously pollutes the air of this lower world, and smells to heaven!—*Missionary Review*.

#### IN SOUTH AMERICAN CITIES.

ALL that has ever been said of the importance of city missions in London, Paris, New York or Chicago, applies with equal or greater force to Rio de Janeiro, Bahia, Montevideo, Buenos Ayres and Valparaizo. These cities exercise an influence upon the life of the people about them relatively greater than that of the large cities in other countries. By far the most important interests, social, political and commercial, which exist in these South American Republics are centered in their large coast cities. The provincial towns follow in their lead. "Convert Chicago and you will have all Illinois on the anxious seat," says Dr. Parkhurst. Convert the capitals of these nine Republics and the evangelization of South America will be a short and easy task.

One of the great obstacles to the progress of the Gospel in the smaller towns and country places in South America is the social ostracism which must be borne by all who accept Protestantism. One must see it and feel it to know its power. This obstacle hardly exists in the large cities. "Where men are most crowded together they are farthest apart." This independence and freedom from restraint makes it easier for men to accept the Gospel.

Thousands of people from the neighboring towns and surrounding country visit the large cities every year for business or pleasure. Many from curiosity attend the Protestant worship and go home to tell their friends what they have seen and heard.

The Church of Christ knows how to assimilate men of all classes and nationalities. The chief supporters of the native Presbyterian Church in Rio de Janeiro are an Italian and a Scotchman. The missionary must break through all the barriers which separate men and approach them as men and not as belonging to this or that nationality. The Gospel and the whole missionary enterprise are cosmopolitan in character and the missionary of all men should be cosmopolitan, and there is no valid reason why he should avoid the great mixed populations of the large cities.

It is sometimes claimed that converts can be made more easily in the smaller towns and country districts. What the Church wants, we are told, is results or glowing reports and that she grows impatient if they are not forthcoming. It may be conceded that it is more difficult to

obtain the same results in point of numbers in city missions. But what is success? What is progress? Can we gain a victory while we leave the enemy in possession of all the strong positions with his main column still untouched? Was it not admirable generalship which achieved the conversion of the Roman Empire in 300 years?

If we are to evangelize these South American Republics, we must learn this lesson from history; the "strategic points" must be seized and held at any cost. For this work we need what Dr. Monro Gibson aptly calls "telescopic faith."

As to the best method of carrying on mission work in South American cities, the opinion is general, among those who best know their condition, that it will be found to be the well-known method which has been employed with such success in the McCall Mission of Paris.—*In Ch. at Home and Abroad.*

#### PALESTINE AND THE JEWS.

SYRIA was so called from its chief commercial city, Sur (Tyre), and it denotes an historical rather than a political territory.

The extent of the territory which goes by this name is about 400 miles (from the Taurus Mountains to Egypt) by 200 miles (from the Mediterranean to the Syrian desert). The population is about 2,000,000, about one half of whom are orthodox Mohammedans, the remainder belonging to various sects—Nusairiyeh, Maronites, Greeks, Papists, Druses, Arabs, Jews, Armenians, etc.

Palestine, the Promised Land of the Hebrew and the birthplace of the Christian faith, has been from time immemorial the field of political and more especially of religious strife. Here Mohammedanism, Judaism, Romanism, Oriental sects and Christianity meet in a common belief in God and in a reverence for the Holy Land, but here they contend zealously to uphold and propagate their different creeds regarding God's appointed way of salvation.

It was not until 1819 that Protestantism entered upon the field. Then Rev. Pliny Fisk and Rev. Levi Parsons landed in Smyrna and began work in Jerusalem and Beirut. Wars and pestilence, intolerance, persecution, and banishment, beset these and subsequent missionaries on each side, and made the work of evangelization exceedingly difficult and progress slow. The Bible was denounced and proscribed and burned, and those who read it were persecuted and excommunicated.

In 1822 the American Arabic press was founded at Malta, and in 1831 was removed to Beirut. This press has now printed over 500,000,000 pages in Arabic (nearly 23,000,000 in 1893); there have been issued over 500 publications which bear the seal of the Imperial Board of Public Instruction.

In 1893, 33,281 Arabic Scriptures were issued and sent into Turkey, Syria, Palestine, Egypt, Arabia, Tunis, Algiers, Morocco, India, Persia, Muscat, and Bahrein.

The first girls' school ever opened in the Turkish Empire was established in 1834 in Beirut by Mrs. Eli Smith. In Syria there are now nearly 10,000 girls (and as many more men and boys) under Protestant instruction, besides thousand in the Greek and papal schools. Female education has wrought a palpable change in the status and dignity of woman; the moral and intellectual elevation which have resulted are plain even to the casual observer. The mother is becoming the primary instructor of the children at home, and by precept and example their moral and religious guide.

In 1839 a boys' boarding-school was opened in Beirut with 15 pupils, and in 1863 the Syrian Protestant College, which in 1894 had 46 collegiate students, 60 medical students, 134 in the preparatory department; total, 240. In 1848 the first Syrian Evangelical Church was organized in Beirut with 18 members.

There are now 21 medical missionary stations, which treat annually about 3000 in-door and 140,000 out-door patients. The principal American agency at work is the Presbyterian Board (North), besides which there are 21 other American, English, Scotch, and Irish, denominational and independent missions carrying on educational and medical work among all classes.

Jerusalem is becoming one of the headquarters for work among the Jews, of whom there are now about 50,000 in Palestine (over 25,000 in Jerusalem). Work among the lepers is carried on by the Moravians.

Nineteenth-century civilization is rudely changing the character and customs of the country. The sacred hills are beginning to resound with the puff and shriek of the modern locomotive, and the Dead Sea is to be navigated by freight and passenger boats.

The number of Hebrews on the face of the globe is estimated at from 7,000,000 to 8,000,000 (about twice as many as were in Palestine in David's reign). There are about 6,800,000 in Europe (3,600,000 in Russia and 1,860,000 in Austria); the remainder are scattered over the face of the earth, but are distinguishable everywhere not only by their national characteristics, but in retaining their national name as a surname instead of as descriptive adjective—*e. g.*, American-Jews, German-Jews, etc., whereas other nationalities take the name of their adopted country—*e. g.*, German-American, etc.

There are over 50 societies in operation for the evangelization of this "chosen race;" they operate in some 130 stations, employ over 300 workers, and have gathered about 150,000 converts. A Christian Israelite almost invariably makes a zealous and efficient Missionary.—*Miss. Review.*

## Christian Life and Work.

### WILLING.

Teach me to do Thy will I  
Is all my prayer,  
Finding it glory still  
Thy cross to bear.

To know what is Thy will  
Is all my care ;  
Then would I fear no ill  
From anywhere.

Willing Thy will to do,  
Then shall I know  
Where-e'er Thou leadest to,  
Gladly I go.

Ready to suffer loss,  
Bear any pain,  
Fearing not any cross  
Shall be in vain.

Flesh has no weariness,  
Earth has no frown,  
But through dreariness  
Glitters a crown.—*Pres.*

### THE LIGHT OF THE WORLD.

"I am the Light of the world."  
"Ye are the light of the world."

The restless millions wait  
That light whose dawning maketh all things new;  
Christ also waits, but men are slow and late,  
Have we done what we could? Have I? Have  
you?

A cloud of witnesses above encompass us,  
We love to think of all they see and know,  
But what of this great multitude in peril,  
Who sadly wait below?

Oh, let this thrilling vision daily move us  
To earnest prayers and deeds before unknown,  
That souls redeemed from many lands may join  
us,

When Christ brings home his own.

—*Assembly's Herald.*

### CONSCIENCE SPEAKING.

During a season of division and alienation, a minister once preached a pointed and faithful sermon upon brotherly love. In illustrating one phase of the subject he spoke so plainly and directly that an elder took offense, supposing that some one had told the preacher of a conversation he had had with another brother. Calling one day upon him, his pastor assured him that he knew nothing of what passed between the two brethren.

His wife being present spoke up and said, "Hugh, the shoe fits; take it." He was a sensible Christian man, and at once acknowledged his fault came back the church and did his duty.

Men often take umbrage because their faults are publicly exposed in the pulpit, when the pastor has them not personally in his mind but is only presenting the truth in a direct and forcible way. It happens to hit them. Conscience brings it home to them, and they seek to get rid of its force by complaining against the bearer of it. Far better would it be if they acknowledged their guilt and sued for pardon.—*Pres.*

### "HE GOETH BEFORE."

One day we were away in a village some distance from Matsuye in Japan. We had walked about a good deal, and were rather tired. Nobody seemed to want to hear our message, everybody had an excuse, and we were beginning to feel disheartened. Was it any use at all? Just then some little children saw us and cried out, "Look, look, Jesus is coming! Jesus is coming!"

We knew it was only in mockery, but all tiredness flew away at once, to think that when we were coming they should say *He* was coming, for it was true. Along the narrow path, among the rice fields, I seemed to see him walk before us. Before we came to the slippery bamboo bridges, He had crossed them. Sometimes we turned a corner, He had turned it first, so He had met what was on the other side before we did; and so it was all along the way, only really and truly, not make believe at all, for He says that "when He putteth forth His own sheep, He goeth before them."

And this is what I said to Him then—won't you say it too?—Lord Jesus, please help me to follow so closely to Thee, that wherever I go, even the little children may feel Jesus is coming, Jesus is coming."—*Sunrise Land.*

### LOVE TO THE LIVING.

One of the superstitions of the Seneca Indians is that they can send their love by a bird to their dead ones. When a maiden dies, they imprison a young bird until it first begins to sing. They then load it with kisses and caresses, and set it at liberty over the grave of the maiden who has died, believing that it will not fold its wings nor close its eyes until it has flown to the spirit-land and delivered its precious burden of affection to the loved and lost; and it is not uncommon for twenty or thirty birds to be loosed over the same grave.

Many and many a one, would give all they have in the world if they could send to their dead ones an expression of love, which might have been so easily made in life. And how many would now send messages unsaying many things which should not have been said, and saying many which were, alas, left unsaid. Let the song-birds of soft looks, of soft words, fly *now*. Now we know that they can reach, and we shall have this great advantage—the song-birds will fly back to us again.—*The Quiver.*

### KEEPING VOWS TO CHRIST.

BY REV. THEODORE L. CUYLER.

EVERYONE who honestly unites with a Christian church, makes, by that act, a solemn vow to be Christ's disciple. We, in substance, promise to give our atoning Saviour the first place in our hearts and lives—to give Him a share in our profits and a place in our pleasures and the casting vote in all our important religious decisions. On the seal of a certain religious society is depicted an ox standing between a plough and an altar, with the motto, "Ready for either." By our vows we profess that we are ready for worship or for work, for service or for sacrifice.

This great vital matter of keeping our vows to our Divine Master is, at bottom, a simple question of heart loyalty. The question, "do you live for Christ?"; depends on that other and deeper question, "do you love Christ." The payment of our spiritual promises must never be a thing of penance or compulsion—a penny-counting payment of a tax.

Nor are we to serve our Master just because we have promised to do so. The Christian is not to make out a long list of obligations and duties, like a builder's "specifications" for a house, and then ask himself, "Am I living up to my contract?" "Did I pledge myself to do this or that?" That sort of chaffering is fatal to a free, spontaneous, joyous, Christian living.

How does a loving wife keep true to the man she has wedded? Does she only do it by recollecting that on a certain day in a certain year she made a solemn vow to "love and to cherish until death do us part?" That means bondage. With her, the heart is the only sentinel needed to watch her footsteps, the only teacher needed to instruct her in the path of wifely duty. The insight of true love is immeasurably wiser and stronger than the oversight of formal written obligation.

When simple-hearted, grateful Mary bore that precious box of alabaster and poured its fragrance over the weary feet of her Lord, nobody told her to do it. The greedy scoundrel, Judas, pronounced it a sheer waste, and probably the other disciples regarded it as a piece of extravagant ultraism. "No," quoth the Master, "do not rebuke her; there is an oracle within that told her what to do; her love sees further than your selfish prudence. She hath done what she could." The irresistible impulse of a grateful, loyal heart brought the gentle creature to that spot and lavished the rich perfume over the feet that were so soon to be transfixed with the bloody nails.

Ah, there is something subtler and stronger than the mere letter of vows and church covenants. There is a spiritual insight that discovers the lines of Christian duty; and love is Lord of

all. Depend upon it, my brother, that if you have not the saving faith that knits you to Christ Jesus, and the healthy conscience that abhors every act of disobedience, and the intense loyal affection that makes even sacrifice to be sweet for His sake; if you have not these, then all the public vows you might make on a hundred sacramental Sabbaths would be only a rope of sand.

"When thou vowest a vow unto God, defer not to pay it." There is too much of what may be called prospective piety. It is very flush with good promises. It is large and liberal in expectation. This is a very easy and cheap style of religion; it is quite ready to draw its note "for ninety days," or at any other date in the distance. Oh, how easy it is to promise ourselves that we will do better and pray better and live better in that bright illusory to-morrow!

There is a surfeit of promissory piety in our churches. I do not doubt that the vast majority—nearly all—of those who make a public confession of Jesus Christ really intend to fulfil their covenant obligations. Yet of those whose promises were profuse and their intentions excellent, how many there are whose actual achievements have been almost zero. They are constantly slipping away from obligations and slipping out of actual service of the Master.

Are they "sorry for it?" Yes, no doubt of that. Sorrowing and sinning—sinning and sorrowing make up the dreary alternation. They are full of eloquent regrets; they "did mean to do this," or they promised themselves that they "never would do that again." Yet their tears and regrets and self-reproaches are about as fruitless as the self-scourgings of a poor neighbour of ours, who after every lapse into drunkenness is ready to take a new pledge of entire abstinence.

There is really only one way to live a genuine, healthy, useful, Christian life. And that is never to draw any promissory notes for our blessed Lord and Saviour, but to perform the duty of the hour in the hour, and to take the next step that is right before us. The eccentric John Randolph once cried out in his shrill tones, "Mr. Speaker, I have discovered the philosopher's stone—it is *pay as you go!*" This is as sound a maxim in religion as finance. A vow of consecration is a rightful, solemn, legitimate act; but, like the vow of wedlock, it is to be of perpetual obligation. To perform a vow means to do at once our dear Master's bidding. The secret of faithful keeping of our vows to Him is to keep our hearts in the love of Jesus.

An earnest minister used often to say to the young people of his congregation: "Work, my lads and lassies, wherever you are put; for all labor, even the lowliest, if well and faithfully done, will enable the one who does it.

### TO MAKE A HAPPY HOME.

Learn to govern yourselves, and to be gentle and patient.

Guard your tempers, especially in seasons of ill health, irritation, and trouble, and soften them by prayer, penitence, and a sense of your own shortcomings and errors.

Never speak or act until you have prayed over your words and acts, and concluded that Christ would have done so in your place.

Remember that, valuable as is the gift of speech, the gift of silence is often more valuable.

Do not expect too much from others, but remember that all have an evil nature, whose development we must expect, and which we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.

Never retort a sharp or angry word. It is the second word that makes the quarrel.

Beware of the first disagreement.

Learn to speak in a gentle tone of voice.

Learn to say kind and pleasant things whenever an opportunity offers.—*ScL*

### CHOIRS, ASSISTANT PREACHERS.

Parson Brownlow could not understand what was the matter with his sermons. He studied as long as he could, he prayed over them most earnestly, he put into them, indeed, his whole life; and yet they did not seem to touch the life of his people. Parson Brownlow thought over this long and prayed over it patiently, but it was all in vain. Indeed, he never did find out, until, one Sunday, he had something the matter with his throat that prevented his preaching, yet permitted him to sit below in the pews and listen to the clergyman who took his place.

And then it was that Parson Brownlow, on lifting his eyes to the organ loft back of the pulpit, saw, to his surprise and disgust, that all that time he had been laboring against a set of assistant preachers, who, while he had been preaching one thing, had been at work most vigorously preaching quite different things. These preachers were the choir.

They were giggling, and flirting, and reading the paper, and fumbling the leaves of the hymn-book, and whispering, and yawning, and sound asleep.

Parson Brownlow sent a note to the next choir meeting. It read like this:—

*My dear Assistant Preachers:*—I give it up. You are too many for me. Either you must stop preaching levity and carelessness and pertness and indifference and irreverence from your pulpit above me, or I must stop preaching the opposite of these things from my pulpit. The contest is too unequal, for you are many, and I am but one. Which shall it be? Your devoted  
PASTOR.

The next Sunday there was a new tenor and a new alto in the organ loft, but no one seemed to know the difference, for every one was saying, "What a glorious sermon our pastor preached today! I did not know it was in him."—CALEB COBWEB, in *Golden Rule*.

### "PREACHING" AND "REVIVALS."

Dr. Cuyler in writing of "My First Parish," Burlington, Pa., says:—My congregation was small, and mainly composed of shoemakers, coachmen, gardeners, and plain folk; just the sort of material for a young beginner. In the front pews sat Dr. Van Rensselaer, with his family. Charles Chauncey the distinguished Philadelphia lawyer, occupied another front pew for about four or five months each year. I aimed my sermons at the coachmen and gardeners, and by that style of gunnery reached the whole of my little congregation.

One thing I soon discovered, and that was that the three or four highly cultured families in my parish, relished simple, spiritual, and earnest sermons quite as much as the gardeners and the shoemakers. There is no greater humbug than the idea that highly educated parishioners hanker after severely intellectual or abstruse preaching.

My eminent Philadelphia lawyer once said to me: "I don't care to come to church to have my brains taxed; I come to have my heart and life made better. The two prime essentials to me are simplicity in presenting the Gospel and downright blood-earnestness." That entente gave me a world of encouragement. Simple Bible truth made red hot is what this sin-plagued world needs. "Preaching up to this age" is a thin pretext to cover a vast deal of arid philosophizing in the pulpit.

My first year's work was very discouraging; and though I was learning to handle my tools, yet I was foolish enough to begin to think about flying into Tarshish! My Master kindly headed me off by a sudden and powerful revival which began one evening in a little prayer-meeting. Such a sudden descent of the Holy Spirit, and with such intensity of soul-convicting power I have never seen surpassed in all my fifty years of experience as a minister. We held meetings nearly every evening for a month; the little church was doubled in numbers, and it acquired a vigor that has carried it on successfully to this day. I learned more of practical theology during that month than I had learned in a year at the Seminary.

It seems to me that type of revivals—such as McCheyne had in Dundee, and Albert Barnes and Edward N. Kirk had in Philadelphia, and Charles G. Finney had in Western New York—are seldom known in these days. Whether the human methods have changed, or the Divine Spirit sees fit to manifest Himself in a different manner, is not for me to decide, or can any one pronounce definitely. Certainly there is a greater tendency to relegate to professional "evangelists" the work which pastors and churches then joyfully did for themselves.

Union meetings of different churches have this danger, that each church may lose its own sense of responsibility; and certain it is that the most solid results are gained where the reliance is on God's Spirit, and not on human machinery. While innumerable blessings come in answer to prayer, I never have witnessed an outpouring of the Holy Spirit that followed a confident prediction. We mortals are not admitted to the secret purposes of a Sovereign God.

### MORAL ADHESIVENESS.

BY CHARLES H. PARKHURST, D. D.

THE quality intended by our topic is one that creates very little furor in the world, but one, nevertheless, that does succeed in accomplishing a good deal of work, and, in the course of time, accumulating a considerable amount of valuable result. What we have chosen to call "Moral Adhesiveness" is much the same thing as Scripture calls "patient continuance in well-doing"—doing a good thing, and then doing it again, and continuing to do it; consecutiveness, viewed as a Christian grace; pertinacity on ethical lines—and evinces itself partly by the effects it produces as character builder, and partly by the contribution it makes to the common necessities of the world we belong to.

As to the first of these, doing a good thing today and then doing it again to-morrow and the day after, is material that goes to compose in a man moral fibre. Our own deeds are disciplinary. A man teaches himself by his own act quite as much as he teaches any one else. Every expression, by word or work, that we give to an impulse of our own, intensifies that impulse. What we call our habits are simply the name we give to the results wrought in us by our own tuition. Habit is simply a polished channel that our own previous acts have grooved for us to slip in. Habit is momentum, accumulated from the doing of past deeds, and become a constant push.

No virtue is safe until it is so in the habit of being virtuous that it goes by its own weight, like a stone rolling over and over down an inclined plane. We acquire moral tendencies by moral practice as certainly as we acquire physical tendencies by physical practice. No tendency that is in us is reliable, no matter how angelic it may be, till it has been stiffened into a solid, permanent fixture by reiterated action of our own.

All of this shows to us, plainly enough, the difference there is between innocence and character; innocence is only the raw material of character, ethical cartilage, out of which only time and action can develop bone. Innocence is no better than moral jelly which nothing short of deed repeated and reduplicated can render vertebrate.

It is not necessary to underrate the office work of the Holy Spirit in renewing a man; but just as bread does not become flesh till the body has assimilated it, it is safe to say that no spiritual nutriment becomes part and parcel of ourselves till by our own reaction upon it we have made it such. Graces are not custom-made. There is no more use in praying to be honest than there is in praying to be a mathematician. We have to do mathematical work in order to become mathematicians, and just as much we have to do honest work in order to become honest.

God gives men timber, but he does not give them houses. He lets them take His timber and build their own houses. Our honesty is something that we build. Honesty I would like to define as the habit of being honest. It is the set that a man gets by dealing truthfully and doing it a great many times over. A man cannot be trusted to be honest till he has done honestly so long that his impulses have a strong muscular spring in that direction.

That is where training comes in. That is the advantage there is in being born as children, instead of being sprung into life as adults, as perhaps poor Adam was. Vessels for the sea are built on dry land; if put together at sea the strain of the sea would prevent their being jointed sufficiently closely to be able to withstand the assaults of the sea. Home is a kind of dry-dock where the ribs of the boat are put in, and the planks laid and the bolts driven before the full swell of the sea is let loose upon it. Adam showed need of dry-dock, and a good many young Adams go to the bottom because they were built at sea instead of being built for the sea. No device has been invented that will take the place of being brought up.

Those of us that are honest, for instance, are such, ninety-nine out of a hundred, because we learned to be honest when we were children. We do not steal because we never learned to steal. It would be no more temptation to put our hand into our neighbor's pocket and abstract a dollar than it would be a temptation to sit down and read a page of Choctaw; we never learned Choctaw and we never learned theft; the current of our thought does not run that way.

So of other traits; people that are generous when they are man-grown or woman-grown, are such in most instances not necessarily because they have so much larger, warmer hearts naturally, as because they were early schooled in the art of giving. In the great majority of cases nothing but practice will give a man facility in letting go of money for benevolent uses. And it is not quite just to disparage one who is meager in his charities, regardless of the fact as to whether that was one of the lessons that he had taught him when he was a boy at home. Whether it is a matter of art or of science or of some Christian grace, no man will be likely to be a proficient in what he has never studied and practiced.

So much for the effects which a man's consecutive fidelities produce in the development of his own character. There is a distinct service, also, which such fidelities render to the world outside. One lesson to be easily learned from even the casual study of nature, is, God's dependence upon small things indefinitely multiplied for the accomplishment of his largest effects. There is no mountain so high, or continent so

broad as not to be composed exclusively of atoms. Greatness in the material world is simply a host of littlenesses bunched. Broad acres of snow-field are white only because each minute separate snow-crystal is white. So the great forests in summer are green only because each particular leaf takes pains to contribute its mite of verdancy toward the general fund.

God in this way lets us see what store he sets by that which is minute, and lets us see, moreover, what vast effects he is able to produce by littles when there are enough of them and each does all that is expected of it. Even the wonderful impression that is produced upon us when we look up among the stars on a glorious evening is due all of it to the playing into our eyes of lines of light made up of little tremulous waves of ether so short that it would take fifty thousand of them to measure an inch.

Now it will be a great thing for the State, for the Church, and for the community, in all its mutual relations, when there is wisdom enough to appreciate this peculiarity of God's methods of producing effects, and the sanctified good sense to adopt it into practice. God believes in a little thing and we do not. We seem not to have the insight to discern that a small deed, if it is a good one, needs only to be persisted in and indefinitely multiplied in order to become a great deed. Ordinary men are prevented from doing the little that they can; and the consequence of that is that only a very small share of ordinary talent gets drafted into practical service.

There is plenty of chance for small talent if it is not in too much of a hurry. We are impatient for quick effects; a given result we want to see reached, and we want it impetuously; but it does not follow at all from that that we want it with that solidity of desire that will keep us plodding in that direction till we get it.

There are not half of us that are willing to earn results. No matter how good or how great the end in view may be, we are pretty apt to be wanting in that glutinousness of purpose that will make us and our purpose stick to each other till the end is attained.

There is no great difficulty in enkindling enthusiasm, but enthusiasm, in the sense in which we regularly understand the term, makes poor motive power; it cannot be bitted and reined down for a long pull. An enthusiast is a kind of freshet that will do a good deal in a given time that is more or less to the purpose, but cannot be counted upon for steady effects, and when it is passed leaves things in that miscellaneous condition that postpones for a considerable time the resumption of anything like steady work. The objection is not to the enthusiasm *per se*, but to its friskiness. It is open to the same criticism that the Northern lights would be considered as a means of street illumination.

It is just at this point that we are going to be

able to determine about how much solid advantage a given man or woman is going to be to the world. It is not a matter of talent; that has not very much to do with it; it is not a matter of swelling, cataclysmic enthusiasm, which is in this respect a good deal like a rocket, that at the time when it seems to be just on the point of doing something, it—has got done doing. More than any other one thing the measure of a man's power, the criterion of the amount of effect that he will be likely to produce in the world, will be not the brilliancy or the impetuosity with which he takes hold, but the holy doggedness with which he hangs to after he has taken hold.

Every once in a while I am told that such a brilliant young man or young woman has just come into our congregation, and that he or she will be likely to prove a great acquisition. I confess that is a bait at which I nibble less than I used to do. If I want a light to read by, I had rather have a good long tallow-dip than a streak of lightning. A very small river will carry a great deal of water to the sea if it keeps running.

Patient continuance in well doing is the art of great living; it makes the man himself great; it ennobles the world he lives in; it leaves behind a bequest that can never be diverted to unintended purposes, and it puts a man distinctly upon the track of having fulfilled to him the promised award of the Lord: "Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord."—*The Independent*.

#### FOR IDLE CHRISTIANS.

"In the Book of Judges, fifth chapter, twenty-third verse, we find: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." In an old book we find the following questions and answers upon this verse:

"Who has commanded to curse Meroz? Answer: The angel of the Lord.

"What had Meroz done? Nothing.

"How? why, then, is Meroz cursed? Because she has done nothing.

"What s'ould Meroz have done? Come to the help of the Lord.

"Could not the Lord, then, have succeeded without Meroz? The Lord did succeed without Meroz.

"Then has the Lord met with a loss thereby? No, but Meroz.

"Is Meroz, then, to be cursed therefor? Yes, and that bitterly.

"It is right that a man should be cursed for having done nothing? Yes, when he *should* have done something.

"Who says that? The angel of the Lord; and the Lord Himself says (Luke 12: 47): "He that knew his Lord's will and did it not, shall be beaten with many stripes."—*Miss Review*.

### International S. S. Lessons.

Adapted from the Westminster Question Book.

#### DAVID AND JONATHAN.

15 Dec.

Les. 1 Sam. 20: 32-42. Gol Text, Prov. 18: 24  
Mem. vs. 41, 42. Catechism, Q. 33-35.

#### HOME READINGS.

- M. 1 Sam. 18: 1-16.....David and Saul.
- T. 1 Sam. 19: 1-21.....Saul Seeking to Kill David.
- W. 1 Sam. 20: 1-3.....Jonathan and David.
- Th. 1 Sam. 20: 24-31.....Jonathan and Saul.
- F. 1 Sam. 20: 35-42.....David and Jonathan.
- S. Prov. 18: 10-21.....A Friend Indeed.
- S. John 15: 9-27.....The Friendship of Jesus.

Time.—B. C. 1062, about a year after David killed Goliath.

Place.—At the stone Ezel, near Gibeah, about three miles north of Jerusalem, the birthplace of Saul and his residence during most of his reign.

#### BETWEEN THE LESSONS.

Jonathan was the eldest son of Saul. Between him and David a strong affection grew up from their first meeting, and continued until the death of Jonathan. Saul's favor toward David was soon turned to bitter hatred. On several occasions he made attempts upon David's life, to escape which David fled to Samuel at Naioth. He soon returned to Gibeah, and the events of this lesson occurred. Study the intermediate history in 1 Sam. 18, 19, 20.

#### HELPS IN STUDYING.

32. "Jonathan answered"—to his father's command to bring David to him that he might kill him. He was true to his friend even at the risk of his own life. "What hath he done?"—no act of treason or disloyalty had stained his life. 33. "Cast a javelin at him"—or brandished it. 1 Sam. 18: 11. His un-governed rage made him act like a maniac. 34. "In fierce anger"—at the unreasonable conduct of his father. "Was grieved for David"—more sensitive for his friend's honor than his own. 35. "In the morning"—of the third day, see verse 19. 36 "Said unto his lad"—this was the signal agreed upon to signify to David that he must flee for his life. 38. "Haste, stay not"—words spoken to the boy, but intended for David. 39. "The lad knew not"—did not understand the meaning of what he had seen and heard. 40. "Artillery"—his bow and quiver. 41. "Fell on his face"—loyal to Jonathan as the son of his king. "Kissed.....wept"—beautiful and touching affection. 42. "Go in peace"—it was a stolen interview, and it was not safe to prolong it. "Forasmuch as we have sworn"—they had made this covenant at their first acquaintance (1 Sam. 18: 3); they had confirmed it when last together (vs. 14 17); they now renewed it at parting.

#### LIFE TEACHINGS.

1. We should seek our friends among the good and the true.
2. True friendship will endure through trial and danger.
3. It is disinterested, self-sacrificing, tender, and sympathizing.
4. Jesus Christ is the best of all friends—the Friend that sticketh closer than a brother.

Where Christ brings His cross He brings His presence, and where He is none are desolate and there is no room for despair.—Mrs. Browning.

"What shall I do with Jesus?"

### THE BIRTH OF CHRIST

22 Dec.

Les. Luke. 2: 8-20. Gol. Text, Luke. 2: 10  
Mem. vs. 9-11. Catechism, Q. 36-38.

#### HOME READINGS.

- M. Luke. 2: 1-20.....The Birth of Christ.
- T. Mic. 5: 1-7.....Out of Bethlehem.
- W. John. 1: 1-14.....The World Made Flesh.
- Th. Isa. 9: 1-7.....Christ's Birth and Kingdom.
- F. Isa. 11: 1-9.....Christ's Reign of Peace.
- S. Phil. 2: 1-13.....In the Likeness of Men.
- S. Heb. 1: 1-14.....Far above the Angels.

Time.—B. C. 5. Augustus Caesar, emperor of Rome; Herod the Great, king of Judea. You wonder how this is—B. C. 5 instead of A. D. 1. It was more than five hundred years after the birth of Christ when the date 1 of the Christian era was fixed, and an error of four years was made by the monk Dionysius Exiguus, who made the calculations.

Place.—Bethlehem of Judea, about six miles south of Jerusalem; now a thriving town with about five thousand inhabitants. Its modern name is Beit-Lahm. Bethlehem was the town of David, and the place to which Ruth came from the land of Moab, as told in Lesson III. of this quarter.

#### INTRODUCTION.

We have come to another Christmas Sabbath, and therefore pause in our studies in Jewish history while we go over once more the wonderful story of the coming of the Son of God upon the earth, clothed in human flesh.

We should ever bear in mind, however, that all Scripture gathers about this great event as a common centre. The old Testament history and prophecies all point forward to it, and everything written in the New Testament treats of the coming of Christ in the flesh as the great accomplished fact.

Another important thing for us to remember is that all our studies in every part of the Bible should lead us to Christ; if they do not, we have not studied God's word properly. Christ is in all the Bible; all real, earnest searchers for him there will surely find him.

In vs. 1-7 of chap. 2 we have the account of how Jesus came to be born at Bethlehem. The Roman emperor had issued a decree of enrollment that required Joseph and Mary, who were living at Nazareth in Galilee, to go to Bethlehem to be enrolled. There, according to the predictions of the prophet (Mic. 5: 2), Jesus, the promised Messiah, was born. The "inn" referred to in verse 7 was simply an enclosed space in which pilgrims could lodge over night, paying a small sum for the privilege. The inn was full, so that Joseph and Mary had to seek a resting-place for the night in a stable, which may have been a cave. The manger in which the baby Jesus was laid was a trough or box, possibly of stone, from which the cattle ate their food.

#### HELPS IN STUDYING.

8. "In the same country"—near Bethlehem. "Shepherds abiding"—Eastern shepherds almost lived with their flock. They knew their sheep by name. 9. "The angel of the Lord"—"an angel of the Lord stood by them." Angels are servants of God, who do his bidding. "The glory of the Lord"—a bright light, symbol of the Lord's presence. "They were sore afraid"—the brightness terrified them. 10. "The angel said, Fear not"—there never is any reason to fear God's Messengers of love to us, in whatever form they may come. "I bring you good tidings"—in place of anything to dread there was everything to make their hearts glad. "To all people"—not

for the Jewish people only, but for all the world, did Christ come. 11. "Unto you is born"—"there is born to you." "A Saviour"—see Matt. 1: 21. "Christ the Lord"—the name Christ means the Messiah, the Anointed One, anointed to be a King, a Priest, a Saviour. 12. "This shall be a sign"—the seeing of the baby wrapped in swaddling clothes, lying in a manger, would be the proof of what the angel had said. 13. "With the angel"—with the one angel who had given the wonderful message now appeared the multitude of angels. 14. "Glory to God in the highest"—all the honor and praise of this wonderful event should be given to God. The words "in the highest" mean the highest praise in the highest heavens or in the highest degree. "On earth peace, good will toward men"—Christ came to bring "Peace among men in whom he is well pleased." The coming of Christ brought peace to earth and declared God's good will toward men. John 3: 16. 15. "Let us now go"—they set out at once, not to see if the angel's words were true, but to "see this thing which is come to pass." We ought to believe implicitly every word of God, and ought to go at once to find the things which the Bible declares unto us. 16. "With haste"—showing their eagerness. "And found"—the words mean that they found after searching. The probably had to look some time before they discovered the manger with the baby sleeping in it. 17. "They made known abroad"—the news was too good good to be kept; thus they became the first evangelists. 18. "They that heard it wondered"—the people do not seem to have doubted the shepherd's words; neither do they seem to have concerned themselves about the strange news; apparently they simply "wondered" and then forgot all about it. So now many people, when they hear the marvelously beautiful story of God's yearning love for a sinful world, do not question its truth; they even speak admiringly of it, and yet they go on living a sinful, selfish life, without Christ, just as if they had never heard of Jesus and his salvation. 19. "Mary ... pondered"—she did not at once fully understand all these events, but she weighed them carefully in her heart, waiting patiently for the explanation of them. 20. "Glorifying and praising God"—the shepherds praised God for what they did understand—that a wonderful message had been sent to earth from heaven; they did not trouble themselves about the great mystery of it all.

LIFE TEACHINGS.

1. Christ was born a Saviour for us all.
2. His Birth brings glory to God, joy to angels, and salvation to men.
3. As soon as we hear of this Saviour we should hasten to find Him.
4. When we have found Him we should tell to others the glad tidings of His love.
5. "Christ the Lord" is Divine, as well as human, God as well as man, Immanuel, God with us.
6. Faith in Christ, with true repentance, is the only way of Salvation.

REVIEW.

STUDIES IN JEWISH HISTORY.

29 Dec.

Les. Judg. II.—1 Sam. XX. Gol. Text, Matt. 6: 10.

HOME READINGS.

M.	Judg. 2: 1-16; 7: 13-23	.....	Lessons I., II.
T.	Ruth 1: 1-22	.....	Lesson III.
W.	1 Sam. 3: 1-13; 7: 1-5	.....	Lessons IV., V.
Th.	1 Sam. 10: 1-27; 15: 1-23	.....	Lessons VI., VII.
F.	Isa. 5: 1-23	.....	Lesson VIII.
S.	Sam. 16: 1-13; 17: 38; 31	.....	Lessons IX., X.
S	1 Sam. 20: 32-42; Luko 2: 8-20	.....	Lessons XI., XII.

REVIEW EXERCISE.

- What did the Israelites do after the death of Joshua and his generation?
- How were they punished?
- What did he do for them on their repentance?
- Whom did the Lord call to deliver Israel from the Midianites?
- What great victory did the Lord give to Gideon?
- What was Ruth's reply when Naomi urged her to remain in the land of Moab?
- What did Samuel say when the Lord called him?
- What did the Lord foretell to Samuel?
- What memorial of his victory over the Philistines did Samuel set up?
- How long did Samuel judge Israel?
- Whom did the Lord set over the Israelites as king?
- What counsel did Samuel give the people?
- What sentence was pronounced upon Saul?
- Upon what errand did the Lord send Samuel?
- What took place after David was anointed king?
- Who challenged the Israelites to fight with him?
- Who accepted the challenge?
- How was David armed for the combat?
- How did Goliath regard David?
- What did David reply?
- How did the battle end?
- How did Jonathan regard David?
- What did he promise David?
- What were their parting words when David fled to escape Saul's anger?
- What good tidings of great joy did an angel bring to the shepherds of Bethlehem?
- What was the song of the angels at the birth of the Saviour?
- Review-drill on titles, Golden Texts, Lesson Plans, and Catechism Questions.
- What is the Golden Text of this Review Lesson?

A LESSON OF SUMMER.

What a wealth of scent and sound! On all side are forms of loveliness. The earth is brilliant with color, the air vocal with music. The fragrance of flowers, the landscape scenes, the calm of the evening sea, how beautiful they are! Even our commonest necessities assume forms of wonderful loveliness. The bread we eat, the water we drink speak of the Divine. In manifold sense-delights God comes to us. Even in her meanest forms nature hints His glory. Thus too, may our whole lives be radiant with God, and time as full of Him as eternity. In matters great and small alike let us reflect Him in the beauty of holiness. Sad is it if our life has become too artificial for us to learn any such lessons from nature's summer and if we have to say:—

"The world is too much with us, late and soon  
Getting and spending, we lay waste our powers,  
Little we see in nature that is ours;  
We have given our hearts away, a sordid boon."

—Rev. J. Adamson.

The above was written in summer's prime, given to the RECORD, put in type, but missed in the making up. It may seem out of season; but, on the other hand, is not the picture made the more striking by the very contrast, and an added lesson taught by the fact that all this wealth of summer beauty has passed so quickly away. So passes life's summer. Are we using it in preparing for the winter that is coming

Acknowledgments.

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

ASSEMBLY FUND.

Table listing various locations and amounts under the Assembly Fund, including Acknowledged, Avonton, Carleton Place, etc.

HOME MISSION FUND.

Table listing various locations and amounts under the Home Mission Fund, including Acknowledged, Tavistock, Caled. Melville, etc.

Table listing various locations and amounts, including Calgary, MacLeod, Emerson, Mrs Russell, Winnipeg, etc.

STIPEND AUGMENTATION FUND.

Table listing various locations and amounts under the Stipend Augmentation Fund, including Acknowledged, Colquhoun, Beverley, etc.

FOREIGN MISSION FUND.

Table listing various locations and amounts under the Foreign Mission Fund, including Acknowledged, Colquhoun, Tavistock, etc.

Table listing various locations and amounts, including Calgary, MacLeod, Emerson, Mrs Russell, Winnipeg, etc.

KNOX COLLEGE FUND.

Table listing various locations and amounts under the Knox College Fund, including Mount Albert, Hensall, Kempville, etc.

MONTREAL COLLEGE FUND.

Table listing various locations and amounts under the Montreal College Fund, including Morewood, Chesterville, Madoc, etc.

MANITOBA COLLEGE FUND.

Table listing various locations and amounts under the Manitoba College Fund, including Acknowledged, Kempville, Oxford Mills, etc.

Table listing various locations and amounts, including Angus, Avonton, Carlingford, etc.

Ministers' Rates.

Table listing various locations and amounts under Ministers' Rates, including D G MacPhail, Dr Armstrong, R J Hunter, etc.

WINDOWS' & ORPHANS' FUND.

Table listing various locations and amounts under Windows' & Orphans' Fund, including Acknowledged, New Lowell.

AGED AND INFIRM MINISTERS' FUND.

Table with 2 columns: Name, Amount. Includes 'Collections and Donations' and 'Ministers' Rates'.

Table with 2 columns: Name, Amount. Lists various individuals and their contributions.

Table with 2 columns: Name, Amount. Includes Brussels, Melville & ss., Acton, St Helens, Calvin, etc.

Received during Oct. by Rev. P. M. Morrison, D. D., Agent at Halifax, office 39, Duke street.

FOREIGN MISSIONS.

Table with 2 columns: Name, Amount. Lists various foreign mission societies and their contributions.

Table with 2 columns: Name, Amount. Includes AUGMENTATION FUND, Acknowledged, Acadia, Rev W T D Moss, etc.

COLLEGE FUND.

Table with 2 columns: Name, Amount. Lists various college-related funds and their amounts.

BURSARY FUND.

Table with 2 columns: Name, Amount. Lists bursary fund contributions.

\$906 76

\$907 63

\$10,482 10

\$4,185 24

\$375 66

CONTRIBUTIONS UNAPPORTIONED

Table with 2 columns: Name, Amount. Lists various unapportioned contributions.

Table with 2 columns: Name, Amount. Lists various unapportioned contributions.

Table with 2 columns: Name, Amount. Lists various unapportioned contributions.

HOME MISSIONS

Table with 2 columns: Name, Amount. Lists various home mission societies and their contributions.

COLLEGE LIBRARY FUND.

Table with 2 columns: Name, Amount. Lists college library fund contributions.

COLLEGE ENDOWMENT FUND.

Table with 2 columns: Name, Amount. Lists college endowment fund contributions.

MANITOBA COLLEGE.

Table with 2 columns: Name, Amount. Lists Manitoba College contributions.

AGED MINISTERS' FUND.

Table with 2 columns: Name, Amount. Lists aged ministers' fund contributions.

\$757 50

Ministers' Rates.

Table with 2 columns: Name, Amount. Lists ministers' rates for various individuals.

New Carlisle..	2 00
Glassville.....	7 00
Leitch's Creek.....	2 00
Int P McSweeney.....	45 00
Hamp. Ham. R & Roth.....	4 00
Int Mrs H Barnhill.....	24 75
Blackville & Derby.....	12 00
Hullfax, Chalmers.....	15 00
Lawrencetown.....	5 00
St Andrews A B R M.....	5 00
Mid Mulquodoboit.....	5 00
J D McQuilivray.....	5 00
Waterford.....	2 20
<hr/>	
	\$1,308 03

**Rec'd by Rev. Robt. H. Warden, D. D., Presbyterian Office, Montreal, to 6th Nov., 1895.**

**FRENCH EVANGELIZATION.**

Acknowledged.....	\$3,797 31
Stutsyville.....	5 80
Sny Bay.....	1 04
Daphin, Man.....	4 00
Manitou, St Andrew's.....	6 00
Kempville.....	13 00
Oxford Mills.....	5 00
Bristol.....	35 00
Wick, Presby friends.....	5 00
Marthaville, member.....	25 75
Beauchamp.....	20 10
N Normanby.....	15 10
London, O St And s s.....	10 00
Harrison, Knox s s.....	21 04
Harperville, P Harpor.....	10 00
River Bank, s s.....	6 10
Storrington.....	4 00
Port Coulonge, St AWS.....	8 02
oslin & Thurlow.....	5 00
Duck Lake.....	3 00
Rev Dr Crombie.....	2 50
Nairn, O St Andrew's.....	16 50
Mrs Wm Smith, Mont, in mem.....	50 00

*Per Rev. Dr. Morrison, Hx.*

Mabon.....	16 50
Port Hood.....	1 00
Blackville & Derby.....	3 00
Acadia.....	5 00
N w Carlisle.....	3 00
Glassville.....	3 00
Westville, Carmell.....	20 00
Whyco, Jas McPhail.....	0 50
Hullfax, Chalmers.....	20 00
Summerside.....	14 75
Lawrencetown.....	5 00
St Andrew's, a b r m.....	5 00
Lockeport.....	2 00

*Per Rev. Dr. Reid, Toronto.*

Spanish River.....	3 00
Matmorra.....	1 00
Centreville.....	9 00
Port Hope, Ist.....	10 00
Madoo, St Peter's.....	15 00
For Jesus sake.....	5 00
Point Edward.....	6 00
Lucknow.....	3 00
Mosa.....	9 00
Malton.....	1 00
Dixie.....	2 00
W Williams.....	5 00
Seaforth, Ist.....	8 22
<hr/>	
	\$4,195 45

**POINTE-AUX-TREMLES SCHOOLS.**

Acknowledged.....	\$1,569 50
Ushaw's, s s.....	12 50
Cornwall, St John's s p s.....	50 00
Cornwall, Knox s s.....	50 00
Avonmore, s s.....	13 00
New We'min'er, St A s s.....	12 50
Bowmanville, s s.....	10 00
<hr/>	
	\$1,672 50

**PRESBYTERIAN COLLEGE, MONTREAL.**

*Endowment Fund.*

Acknowledged.....	\$369 00
Pembroke, per J S M Hunter.....	103 00
Mrs MacNish, Cornwall 10 10	
<hr/>	
	\$487 00

*Ordinary Fund.*

Acknowledged.....	\$26 03
Kempville.....	5 07
Oxford Mills.....	2 50
Farnham, C & W.....	2 25
Pittsburgh.....	4 00
Fort Coulonge.....	4 32
Rev Dr Crombie.....	2 50
Knoxborough, Knox.....	10 00
<hr/>	
	\$56 60

*Exegetical Chair, &c.*

Arch McIntyre, Mont.....	50 00
Capt McMaster.....	1 00
George Hay, Otta.....	10 00
Mrs Langwill, Mont.....	30 00
J McD Hains.....	25 00
David Morrice.....	25 00
W J Morrice.....	50 00
Wm Yuile.....	50 00
P Larmouth, Ottawa.....	10 00
Henry Alorton, Mont.....	50 01
Lato E F Ames.....	25 00
Colin McArthur.....	25 00
John Archibald.....	25 00
Jas Rolger.....	10 00
W C Jarvis.....	10 00
John Herdt.....	25 00
H J Johnston.....	10 00
P Laine.....	10 00
Est Thos Davidson.....	100 00
Robt Allan.....	11 00
W B Kirk & sons.....	25 00
W D McLaren.....	25 00
Wm Robb.....	25 00
<hr/>	
	\$950 00

**Received by other Treasurers.**

Received by Rev. T. F. Fotheringham, 107 Hazen Street, St. John, N.B., for "Higher Religious Instruction," from 1st May to 1st October.....	\$
Upper South River.....	3 90
Spencerville.....	2 40
Scotstown.....	1 50
Five Isla ds.....	1 00
Little Shemogue.....	1 00
Ellisboro.....	5 00
scotsburn.....	1 00
Prof Waddell.....	2 00
Toronto, Ruth street.....	1 00
Dunvegan.....	1 00
Hullfax, Chalmers.....	1 00
Appin & Tut's Cor.....	2 00
Welland.....	1 00
Clarendon.....	1 00
Toronto, Collego street.....	3 00
Hillsburgh.....	2 00
Brampton.....	8 00
Toronto, Central.....	5 00
Dundas.....	2 00
Pictou, Prince.....	4 00
Whitby.....	2 00
Antigonish.....	1 00
Streetsville.....	2 00
Coben.....	1 00
Campbellford.....	5 00
Winnipeg, St Giles.....	2 00
Wolspey.....	2 05
Reifrew.....	5 00
Toronto, West.....	10 00
Scremore.....	5 00
St A kepearo.....	1 00
Subenacadio.....	4 00
Cannington.....	2 00
St Ann's.....	2 40
O pringe.....	1 50
Cooper, St Columba's.....	7 50
Claude.....	3 60
Broadlands.....	1 00

*Received since "Children's Day."*

St John's St John.....	\$12 00
West River Sta.....	2 00
hurch Point.....	2 25
Nashwauk.....	3 00
roveland.....	1 15
Yarmouth.....	3 00
Marfield.....	3 49
Belleville, St. Andrew's.....	4 32
Dalhousie.....	5 00
Carlton Place, Zion.....	5 00
Omenee, Mt Pleasant & Lakeville.....	13 73
Eldorado.....	2 04
Queensboro.....	5 78
Bannockburn.....	5 22
Maxville.....	2 00
Carp.....	1 00
Lowry.....	1 00
Upper Kintore.....	1 52
Louisburg.....	3 43
Dean.....	2 00
Lower Kincardine.....	1 50
International Bridge.....	6 50
Sarnia, St Andrew's.....	10 00
Branford, Zion.....	5 00
Ashburn.....	2 00
Pricerville.....	2 50
Halifax, St Andrew's.....	10 60
Folly Village.....	7 00
Miltown.....	3 51
Ingersoll.....	10 40
St Sylvester & Leeds.....	7 00
Toronto, Central.....	17 60
Unionbourne.....	2 40
Elmira.....	5 60
Poplar Point.....	3 70
Dartmouth.....	13 10
Halifax, St John's.....	6 78
Bathurst.....	40 00
New Glasgow, St James.....	13 00
Wallace, Knox & Mutt.....	5 45
Dublin Shore.....	1 00
Hillsboro.....	1 00
Mabou.....	50 00
Port Hood.....	50 00
Frimetown.....	5 00
River John, Salem.....	2 01
Belle Creek.....	3 00
Five Mile River.....	1 55
Dundas, Kn x.....	5 00
Little Branch, N B.....	1 80
Chatham, Ist.....	6 04
Nor Richmond.....	3 00
Hopewell.....	2 00
Kamloops.....	2 00
ackenhams.....	7 00
Perth, Knox.....	3 00
Craigvale.....	3 90
Bracefield.....	3 00
Oronoe.....	11 30
Cnatham, St John's.....	6 00
Hamilton, St John's.....	3 00
Oxbow.....	2 10
Toronto, West.....	20 00
Inverness.....	6 79
Winnipeg, St Giles.....	7 00
Glassville.....	3 00
Roxboro.....	2 00
Uxbridge, Chalmers.....	7 00
Smith's Falls, St Paul.....	10 00
Lindsay, St And.....	10 49
Orono.....	2 00
Lakefield.....	5 04
North Smith.....	85 00
Galt, Central.....	15 50
London, Mission.....	2 46
Dartmouth, Dawson st.....	2 00

Bayfield.....	2 25
Bethany.....	1 94
Victoria, St And.....	5 75
Lucknow.....	8 62
Branford, St And.....	1 00
Toronto, Cooke's.....	5 00
Carlton Pla, St And.....	23 00
Vindsor, N S.....	6 00
Port au Pique.....	6 40
Woodstock, Chalmers.....	5 00
Longburn.....	2 30
Macdonald.....	1 75
St C. herines, Ist.....	7 65
Welland.....	2 50
Chatham, N B, St And.....	10 51
Toronto, Central.....	1 02
London, Ist.....	5 00
Mull, Bethel.....	6 50
St John, St Stephens.....	6 67
Stonewall.....	5 30
ttawa, Erskine.....	5 00
Bowmanville.....	2 00
Kintail.....	2 00
Lower Steviacke.....	2 00
Halifax, Coburg Road.....	3 76
Lime Springs.....	1 00
Toronto, Westminster.....	7 60
Richmond, B C.....	7 00
Amherst, N S.....	5 60
Normanby, Knox.....	1 00
Cherterville.....	1 85
Morewood.....	2 70
Wapperton.....	2 40
Wolseloy.....	5 00
St Peters, C B.....	4 70
Riverside, N S.....	5 00
Castleragh, N S.....	2 21
Place Bay.....	10 10
Alexandria.....	2 00
Cardinal.....	3 80
Chilliwick.....	4 00
Lanark, St And.....	6 31
Brant & Arvie, Man.....	2 55
Hornings Mills.....	2 65
Hilthurst.....	1 00
Allandale.....	2 25
Qu'Appelle.....	3 10
Pittsburgh.....	4 00
Storrington.....	2 50
Glenburnie.....	1 75
Ravenshoe.....	5 60
Riverfield.....	5 00
Howick.....	4 00
Cobden.....	2 25
Scotch Ridge.....	3 00
St Andrews, Que.....	6 00
Orr, Man.....	3 25
Rose Isle, Man.....	1 45
Renwick, Man.....	2 30
London, Waterloo st.....	1 00
Cheltenham, Ont.....	2 35
Oakville, Ont.....	2 25
Smithville, Ont.....	2 87
Chalmers, Que.....	5 00
Uma, Ont.....	2 75
Buctouche, N B.....	3 50
Sandringham, Ont.....	3 00
Cobourg, Ont.....	4 04
Manitou, Man.....	3 00
Snow Road, Ont.....	3 07
McDonald's Cor, Ont.....	3 00
Elphin, Ont.....	81 00
St Andrew's, Winnipeg.....	15 00
Erskine, Hamilton.....	12 37
Hull, Que.....	5 00
Florenceville, N B.....	3 66
Bradford, Ont.....	4 45
Queensville, Ont.....	3 00
Henry's ch, Lachute.....	3 00
Dixie, Ont.....	1 00

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