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# The Presbyterian Record.

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No. 8.

## THE REVOLUTION IN QUEBEC.

THE results in Quebec of the recent Dominion elections are both cheering and alarming. They are at once a cause for gratitude and a call to strenuous, earnest, immediate work.

In this statement there is not the slightest reference to the political aspect of the case, but to the revolt of the people from ecclesiastical control in civil matters, their assertion of freedom to think and vote according to their own judgment.

Two things should be seriously pondered by the Protestant Christians of Canada: First, the fact of the revolt, second the meaning of it.

### I. THE FACT OF THE REVOLT.

This is patent to all. The hierarchy threw all their influence in one direction, while the great majority of the people deliberately voted in an opposite direction. A few years ago such a thing would have been impossible. The command of the Church would have been final with multitudes who now have disregarded it.

The revolt does not imply any sudden change in the attitude of the people toward the Church. It is but the expression of a revolution in sentiment that has long been going on and more rapidly with each succeeding year. The revolt is the latest and strongest expression of that steadily changing sentiment, and its strength as thus manifested has been a surprise to all. French and English; Catholic and Protestant; priest and people; have alike been startled with its depth and power. Few would have believed it possible.

Many causes have combined to produce this revolution. It is a natural result of the demand for unreasoning submission, which always tends to make men grow restive; and it is a result, just as natural, of the growing light and knowledge which is penetrating everywhere.

This light has come from many sources. Hundreds of thousands have emigrated to New England and their intercourse and correspondence with their homes has done much to break the spell of Church power.

The French Press too has been growing more outspoken. It has demanded the rights of the people to control their schools; it has advocated various measures of reform; it has even dared to denounce scandals among the priesthood. Attempts have been made to stifle it; periodicals have been put under the ban, the faithful forbidden to read them, and in some cases they have had to cease publication or change their name; but the liberty that they represented could not be suppressed.

Among the agencies in this movement, and the healthiest of them all, is the work of French Evangelization carried on by the Churches, and more largely by our own than any other. The results at times have seemed small, and slow in their appearing; but that work has done its part, not merely in bringing on dissatisfaction with a blind submission to Rome, but in leading to a purer faith, one that asks no submission but to God; a faith that loves the light; a faith worthy of free men.

In one department alone of that work, the Pointe aux Trembles Schools, 3,500 young French Canadians have been educated during the fifty years since these schools began, and the results in their homes and among their friends, though quiet, must have been very great.

From the causes above mentioned it will be seen that two very distinct classes of agency, one purely secular the other religious, have had their part in the result presently attained. Of the latter class it is probable that the most effective was the late political campaign, presenting as it did, all sides of this question to the mind of the people as no similiar contest ever did before.

The ground thus gained will never be lost. Factions may change; hierarchy may ally itself with one or other great party in politics; but it will no longer drive the people at its will. When men taste liberty they always strive for more, and French Canadians will not rest, until the press, the tithes, the schools, and all else belonging to the people shall be freed from the control of the priesthood and men will live in the enjoyment of all their rights as British freemen.

## II. THE MEANING OF THE REVOLT.

In estimating the situation the revolt should not be over valued. It is not a sudden inbreaking of true light, a great forward movement, but the momentary expression of a gradual change which has long been slowly growing, and which will continue to grow, probably more rapidly, now that it has realized its strength.

Two things however should be borne in mind: *First*, that Romanism, with all its error, and its intolerance against those who leave its fold, is yet supreme in the hearts and lives of the vast majority of multitudes of French Canadians. Converts to Protestantism have hard work to live; many of them have to leave the country; and this "freezing out" of English Protestants, is, in some measure, steadily going on. For the sake of our French fellow countrymen in their darkness and ignorance, for the sake of our English fellow citizens, for the sake of our country, these people should have the Bible in their own tongue.

A second thing to remember is that the revolt from Rome which is going on, more especially in the larger centres, is, so far as it is wrought by secular agencies, not a change of Romanism for Evangelical religion, but for unbelief.

These people have learned from the Church of Rome what they know of religion. They were taught to look upon the Church as the depository of the truth, and if they find out the falsity of some of the claims of that Church and rebel against her, their faith in religion is likely to follow faith in the Church.

This has been the case in great measure in old France, which is now so largely infidel; nor are similar tokens wanting in New France. Many intelligent French Canadians are Roman Catholic in name only. They have no religious convictions to lead them to cast off their present profession. It helps them in life. To abjure it would be to court worldly loss; and so they keep the name, but nothing more.

This it is that makes the present stage a momentous one. A transition period is, more or less, one of inquiry. Many of these people are intellectually ready for a better purer faith if it were set before them. If that better faith be not given them the swing to infidelity is inevitable, and it will be a harder task to win succeeding generations back to Christianity than to seize the present opportunity of giving them the Gospel.

The alternative with French Canada is not merely whether it is to be Protestant or Roman Catholic, but, in growing measure, whether it is to be Christian or Infidel. The power of the old, the formal, though great, is broken with many. It is breaking with more. Shall we allow them to drift into infidelity or shall we urge forward the giving of the Gospel of that Christ in whom we have found peace and rest, *Am I my brothers Keeper?*

## THE ANGLICAN CHURCH.

**T**HIS Church is spreading far more rapidly and widely than any other in the world; not in numbers or extent or influence, but in width of doctrine and practice. The term "Anglican" grows steadily more comprehensive, as one part of the Church, with its simple worship and evangelical teaching, and represented by such men as Bishop Baldwin of Huron, and many another noble name, does earnestly and faithfully its work for God and man; while another part, in ritual and doctrine, drifts steadily Romeward.

One can be a good Churchman and be simply and severely evangelical; or he can bear the name with equal right and use "candles," "incense," "confession," the sacrifice of the mass, saint-worship, and prayers for the dead.

The "advanced," the "higher," not critics, but Anglicans, have recently met with a sore disappointment. The Pope will not recognise their orders. He unchurches them just as they do the poor Presbyterians and other "Dissenters."

Of late years there has been much talk of "orders." The Anglicans were desirous of Protestant Union, but when it came to terms it must be on the basis of the "Lambeth platform," one article of which was the historic Episcopate, and it seemed of course to them most unreasonable that Presbyterians and others would not concede that modest claim and be thankful for the privilege of uniting with them and thus belonging to a Church that had real "orders," and a ministry direct from the Apostles.

But with the measure which that Church has given, it has been measured to her again. Some of her leaders were anxious to have their "orders" recognized by the Pope and humbly appealed to him for recognition of the Anglican Church and its sacraments and "orders" as part of the true Church of Christ.

In his Encyclical letter recently published he tells them plainly that there is but one true Church, and that the mystic potent stream of Divine right and power transmitted by Apostolic authority from age to age, cannot flow outside the bounds of the true Church.

"The Episcopal Church"—says the Encyclical—"is rightly judged to be in communion with Peter if it be subject to and obeys Peter, as Christ commanded, otherwise it necessarily becomes a lawless and disorderly crowd."

Small comfort there for the poor Ritualists who looked hungrily for the Pope's approval. The result should be good for the Church of England. It may lead a few who are anxious for "orders" to go over to Rome where they can be sure of them, but it should open the eyes of others and stay in a measure the Romeward tread. At all events it draws the line very clearly between Rome and the Anglican Church, a good example for the latter to follow.

## SIGNS OF THE TIMES.

IN lands that have been under the sway of Rome, her power is at present growing less, as witness France, Italy, etc. In Britain, where the Reformation long ago took root, to the extent even of placing Roman Catholics for a time under civil disabilities, the power of that church is steadily increasing, and she is stronger than ever before since Reformation times.

What mean these signs. Are they but different stages in great cyclic movements of men and nations? Does not history, taking a circle of centuries for its revolution, seem in this matter to repeat itself? Is it not on this wise? *e.g.* :—

Rome—not the people but the hierarchy—has supreme power in a country. She tolerates no other faith. She rules with a rod of iron. She keeps the people in ignorance and bondage. At length, unable longer to endure, they break their bonds, more or less suddenly, and embrace either a purer faith or no faith, according to the agencies effecting the revolution. Freedom is established. Rome, unable to help herself, accepts the changed conditions, claims toleration because it is the principle of Protestantism, and sets to work in her own way to regain in some measure her power.

Inch by inch, using every agency that suits her purpose, but ever keeping the one end in view, she presses steadily on. Generations that knew the tyranny have long since passed away. History is forgotten. Step by step she wins her way—by bribe, by threat, by vote—holding an ever growing balance of power, until at length, with gloved but iron hand, she rules once more in municipal, provincial and national affairs.

Some years since, at the great Catholic Council in Baltimore, she set herself to more vigorous work in the United States. A bureau was established at Washington, and her influence has been ever since felt with increasing power in the national government.

With regard to the same tendency in Britain, the *Glasgow Christian Leader* says:

"The time was—and that not long ago—when the suggestion, that the Protestantism of Britain was in danger, would have evoked a smile of pitying incredulity. The light of the nineteenth century was regarded as a sufficient answer. With all our education, and our scientific progress, spiritual prostration before the antiquated and discredited bugbear of the Vatican was fondly believed to be outside the bounds of all that was probable.

That self-confidence has given place in many to genuine alarm. Events now move with rapid step, and forces that work far-reaching change have a fashion of sweeping in with an ugly rush that bears down all opposition. No one can be blind to the fact that our attitude as a people towards the Pope and Roman Catholicism is radically altered. A penny weekly, which seeks to secure a wide popularity, comes out, in its first number, with two articles on the Pope! No paper seeking to ingratiate itself with the people would have done that even five years ago, unless it had been edited by a madman.

Another indication is the manner in which the Pope's Encyclical has been received by the British press. The language used reminds one of nothing so much as the kissing of the Pope's toe."

**C. E. Convention.** At Washington, D. C., 14-20 July, the world's C. E. hosts met in grand convention. The attendance was 20,000 as against 50,000 last year at Boston. In three mammoth tents, "Washington," "Williston," and "Endeavor," and in some twenty Churches, the meetings were held. In this way no one could get more than a fragment of the whole. In spiritual power and fervor the tone of the meeting was high. "Spiritual power" is the motto given for the coming year.

Inspiring as are such gatherings, they are but the resting places by the way. The work for Christ and the Church is done in the heart alone with God; in the family; in the individual society or Church. But few can shine in great conventions, and shining there is in the eyes of men; whosoever will may shine in his place of life, with whatsoever things are pure, and true, and lovely, and of good report, and this shining is not only before men but in the sight of God. The meeting that truly fills with the Spirit is not the meeting with twenty thousand poor weak mortals like ourselves; but the meeting alone with the Holy Spirit, which costs no money nor travel, nor time, nor toil; which is within reach of the poorest, the busiest, the lowliest. O, for more such conventions of two, then would our Christian hosts of every name be strong in power, bright with beauty, an army of the Lord.

**Worse than Waste.** Britain's war expenditure is sometimes condemned, both because of its object and its amount. The object, however, is not without its good. It has been one great agency in putting down oppression, and in opening up the world to liberty and the Gospel, and the amount is small, compared with another expenditure which is wholly bad, worse than wasted, Britain's bill for strong drink—about two millions of dollars per day, besides all the indirect loss and ruin which it causes.

Last year it amounted to £142,000,000, or \$710,000,000, being an increase of £3,676,000, or \$18,380,000, over the previous year. The increase alone is several millions more than the income of all the missionary societies of the world. If for twenty years the amount now spent for strong drink could be wholly diverted from that channel and devoted to the world's evangelization, what a world twenty years hence would see! What a lessening of poverty, want, suffering at home, and what an uplifting from sin and misery in heathen lands!

But it cannot be. Our part is working, not dreaming, and one task, long and hard, before the Christian Church, is the stoppage of that traffic which, more than any other one cause, hinders the Kingdom of Christ; stopping it by moral suasion, where such means will do it, and by legal suasion where moral will not work.

## Our Home Work.

### MINISTERS, CHURCHES, PRESBYTERIES.

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

#### CALLS.

St. Matthew's Church, Sydney, C.B., to Mr. T. C. Jack, of Maitland, N.S.  
From Leaskdale and Zephyr, Ont., to Mr. Wm. M. Reid of Ouondaga.  
From Selkirk, Win., Pres. to Mr. J. M. Gray, Sterling, Ont.  
From Knox Church, Guelph to Mr. W. A. J. Martin, Toronto.  
From St. George, Bocabee, &c., to Mr. Donald Fraser, of Hampden, etc., St. John Pres.  
From St. Andrews, Peterboro', to Mr. J. G. Potter, Toronto.  
From N. Kinloss, Riversdale, and Enniskillen, Maitland Pres., to Mr. John Maxwell, Stanton, Ont.

#### INDUCTIONS.

Mr. John Rose, called from Ashfield, Maitland Pres., into Malagawatch and River Dennis, C.B.  
Mr. Lewis W. Parker, into Clifton, Truro Pres., 7 July.  
Mr. F. L. Job, to be ordained, and inducted at River Hebert, N.S., 4 August.  
Mr. W. C. Calder, into the newly organized congregation of Loggieville, Miramichi Pres., 21 July.  
Mr. Thomas H. Mitchell, into Unionville, Tor. Pres., 28 July.  
Mr. W. A. Mackay, into Union and Norval, Tor. Pres., 4 August.  
Messrs. G. L. Robinson, Ph.D., and J. Ballantyne, B.D., to be inducted by the Presbytery of Toronto, as Professors in Knox College, 7 Oct., 3 p.m.  
Mr. John A. Claxton, D.D., into St. Columba and Eldorado.  
Mr. J. D. Mackay, to be ordained and inducted at Dorchester, N.B., 6 August.  
Mr. J. C. Cameron, into Moose Jaw, N. W. T., 27 July.

#### RESIGNATIONS.

Mr. Vert, ordained missionary, of St. Croix and Ellershouse, Hx. Pres.  
Mr. Jacob Layton, of Nine Mile River and Elmsdale, Hx. Pres.  
Mr. Sharp, of Admaston, Lan. and Ren. Pres.  
Mr. J. A. Macdonald, of Knox Church, St. Thomas, Ont.  
Dr. Macrae, of St. Stephens Church, St. John, N.B.  
Mr. A. Y. Hartley, of Bluevale and Eadies.

#### AT REST.

Mr. J. H. Brown, a student of Knox College, with one year more to complete his course, was engaged in Home Mission work in Manitoba. A short time since word came to his mother in Toronto that he was ill. She immediately went to him, but death had preceded her. Mr. Brown died 29 June. He was a student of great promise.

#### PRESBYTERY MEETINGS.

Algoma, Gore Bay, September.  
Calgary, Pincher Creek, 2 Sep., 8 p.m.  
Chatham, Chat., St. And., 8 Sep., 10 a.m.  
Huron, Clinton, 8 Sep.  
Inverness, Whycocomagh, 15 Sep.  
Kamloops, Enderby, 1 Sep., 10 a.m.  
Kingston, Kingston St. And., 15 Sep., 3 p.m.

Lan. and Ren., Carl. Pla., 7 Sep.  
Lindsay, Quaker Hill, Aug. 18.  
Maitland, Wingham, 15 Sep., 11.30 a.m.  
Montreal, Mont., Knox, 22 Sep., 10 a.m.  
Melita, Melita, 1 Sep.  
Orangeville, Cheltenham, 4 Aug.  
Peterboro', Millbrook, 22 Sep., 1.30 p.m.  
Quebec, Sherbrooke, 8 Sep.  
Regina, Grenfell, 9 Sep.  
St. John, St. John, 22 Sep.  
Superior, Rat Portage, 9 Sep., 2 p.m.  
Truro, River Hebert, 4 August.  
Victoria, Vic. St. And., 1 Sep., 2 p.m.

Strangers in Pastors in Montreal have learned Montreal, by experience that it is most important they should be informed when families or young people come to reside in their city. Many are practically lost to the Church, simply because their presence in the city is so long unknown to the ministers. Parents, ministers, or Bible class teachers in the country would do well to communicate promptly with one of the city pastors, giving the names and addresses of those who are going to Montreal as strangers this autumn,—especially young people.

The following is a list of the Presbyterian churches and pastors of Montreal :

NAME OF CHURCH.	NAME OF PASTOR.	ADDRESS OF PASTOR.
Calvin.....	Rev. Dr. Smythe.....	414 St. Antoine St.
Chalmers....	Rev. G. C. Heine.....	504 St. Urbain St.
Crescent St..	Rev. Dr. Mackay.....	1133 Dorchester St.
Erskine.....	Rev. A. J. Mowatt.....	130 Mackay St.
Knox.....	Rev. J. Fleck.....	53 Mansfield St.
Melville.....	Rev. J. McGillivray...	Westmount.
St. Gabriel...	Rev. Dr. Campbell.....	68 St. Famille St.
St. Giles'....	Rev. J. Dobson.....	1173 St. Denis St.
St. Mark's....	Rev. J. Nichols.....	131 Lusignan St.
St. Matthew's	Rev. W. R. Cruikshank.	414 Bourgeois St.
St. Paul's....	Rev. Dr. Barclay.....	852 Dorchester St.
Stanley St....	Rev. F. M. Dewey.....	18 Stanley St.
Taylor.....	Rev. T. Bennett.....	195 Maisonneuve St.
Victoria.....	Rev. Wm. Reid.....	61 Forfar St.
Westminster	Rev. M. S. Oxley.....	Green Avenue.

The above note has been sent to the RECORD for publication, by Rev. F. M. Dewey, of Stanley St. Church, Montreal, in order that strangers removing to the city may, as far as possible, be looked after.

Would it not be well if a similar list were sent us from other towns and cities? There is room in this direction for an important Home Mission work. It is not enough to merely give to the young people leaving home, or to families leaving the community, letters to the town or city minister. The letters may not be at once delivered, and other influences, far from helpful, may intervene. Write directly to the minister, giving the address where your friend may be found, and it may mean all the difference between failure and success in some young life.

Of special interest and importance are the articles on "Home Missions in Canada" and "West Kootenay Mission Field," in this department. Read them. Think about them. Act upon them.

A congregation in London Presbytery reports that fifteen of its families are tithers.

St. John Presbytery has responded to the "elder-moderator," remit by appointing Judge Stevens to its chair for the current half-year.

Toronto has twenty-five Presbyterian Churches Montreal has twenty-one; including four French, one "kirk," the American Presbyterian, and its mission.

Ten thousand seven hundred and fifty families were visited last year by the Colporteurs of the French Board. The number of the latter was but two for the whole year and four for six months.

Manitoba College had Dr. George Adam Smith lecturing on Hebrew poetry, and is thus again reaping the benefit of having its session in the summer when the great men of other colleges are free.

A glad day for St. Andrew's Church, St. John, Nfld., was that Sabbath in July which saw the formal opening of the new kirk, built to replace the one lost in the great fire. Rev. L. G. McNeil, a former pastor, assisted by Mr. J. P. McPhee, conducted the services.

Rev. D. Tait of Quebec, Convener of the Presbytery's Committee on French work, says in his report:—"The people among whom our missionaries labor live in our own land, at our very door, and many of them are almost as ignorant of the Gospel as the heathen of India or China."

A most valuable book, and a very suggestive one for sermon themes and thoughts, has been sent to all our ministers by the Agent of the Church. Keep it on the study table. Use it freely. It will prove helpful to both pastor and people. It is out several weeks earlier this year than usual and should, on that account be of much greater service.

Twenty years ago, Winnipeg had a population of 2000; to-day nearly 40,000. Manitoba had then 20,000, now 200,000. Then the Territories were empty, now they contain 100,000 people. British Columbia had then 40,000, now 100,000. Our Church had then in the North West, 2 congregations, and 14 Missions with 35 preaching stations. Now we have there, 14 Presbyteries, 83 congregations, and 174 Missions with 818 stations.

John Knox, three and a half centuries ago, in seeking to stir up the somewhat backward Scottish lords to take active measures in throwing off the yoke of Rome, told them that the best good they could do for their children would be to leave them a country where freedom reigned; where each would be at liberty to worship God as he might wish. The warning decided them. The liberty was won. The best legacy that we can leave our children is a country leavened, into its farthest corners, with the Gospel truth, and this our Home Mission scheme aims to accomplish.

**The West-** While Presbyterians, the world over, **minster.** have been talking about celebrating this 250th anniversary of the *Westminster Standards*, some enterprising Toronto folk have celebrated it in a very practical way, by a new monthly magazine, *The Westminster*, edited by Rev. J. A. Macdonald, late of St. Thomas. The two first numbers, June and July, have appeared. If their high character can be maintained,—and Macdonald's fertile brain and facile pen and instinct in finding helpers, are equal to the task so long as he is in the chair;—the best we can wish is that, confirming the truths of these Standards, it may live to celebrate its own quarter millennium. Send for a sample copy, addressing *The Westminster*, Toronto.

**Maritime** If "beginning at Jerusalem" has **Home Work.** a practical application in our time, it means greatest responsibility for that which is nearest home. While our Maritime Synod is responsible in its measure for Quebec and the North West and the wide world, its first responsibility is for its own scattered Home fields. Last year the cost of Home Mission work in these places was considerably more than was given for that purpose. The work of the present year is going on. The old borrowed balance remains to be paid. The church by the sea, amid other calls, should not forget this one for which she alone is responsible. To have every new settlement in our land leavened with the principles of the Gospel is necessary to the best well being of our country as a whole, and for that which lies nearest, responsibility is correspondingly great. Let this be done and the other not be left undone.

**Summer** Very successful was the summer **School in Hx.** school of Theology in the Presbyterian College, Halifax, which closed 24 July. Our own professors, and several of our ministers, aided by Dr. Scott, of Chicago, and Dr. Sprott, of Scotland, (both old Nova Scotia boys,) and Dr. Watson, of Kingston, spread a goodly feast of reason; while flow of soul of highest type was enjoyed, especially in the morning and evening hour, spent in conference and worship. It is safe to say that in no summer Theological school on the Continent has more solid and valuable instruction been given;—we are inclined to go farther, and put it, even in this respect, first among them all,—while for location, air, water, scenery, etc., it is peerless. Inland schools swelter in summer heat, but here, the Atlantic breezes give vigor to body and mind, color to cheek, and buoyancy to step; while old ocean himself laves the shore of the college grounds, inviting the weary to his arms. A number of the papers read have appeared in the daily and weekly press, while the lectures of Drs. Scott and Watson are to be printed in book form.

## OUR WORK FOR 1896-97.

The following are the estimates of what will be required for the coming year for the work of the various schemes which, as a Church, we are carrying on:

## WESTERN SECTION.

Home Missions.....	\$80,000 00
Augmentation of Stipends.....	28,000 00
Foreign Missions .....	78,600 00
Woman's Foreign Missionary Society..	50,810 00
French Evangelization (including Pointe aux Trembles Schools).....	40,000 00
Colleges, viz.: Knox (including deficit —\$6,576—from last year). .....	18,500 00
Queen's.....	4,000 00
Montreal.....	5,000 00
Manitoba (exclusive of amt. from Synods of Manitoba and British Columbia).....	5,000 00
Ministers' Widows' and Orphans' Fund (over and above Ministers' Rates and Interest from Investments).....	10,000 00
Aged and Infirm Ministers' Fund (over and above Ministers' Rates and In- terest from Investments).....	13,500 00
Assembly Fund.....	6,000 00

## EASTERN SECTION.

Foreign Missions.....	\$30,000 00
Home Missions .....	14,000 00
Augmentation.....	9,000 00
College .....	6,000 00
Aged Ministers .....	3,000 00

## NOTES.

1. French Evangelization and Assembly Fund are common to East and West alike, and alike supported by both.

2. Home Missions in the far North-West, and the support of Manitoba College, are in some measure common to East and West, and the Maritime Synod is asked as in former years to help in this work.

3. Mission stations as well as congregations are enjoyed by Assembly to contribute to the schemes of the Church.

4. Congregations are recommended by Assembly to send their contributions quarterly, instead of keeping them to the end of the year, to save borrowing money to carry on the work of the Church during the year.

## 5. STATED COLLECTIONS FOR THE SCHEMES.

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

Augmentation Fund, 3rd Sabbath Jan.

Aged and Infirm Min. Fund, 3rd Sabbath Feb.

Foreign Missions, 3rd Sabbath March.

French Evangelization, 4th Sabbath July.

Home Missions, 4th Sabbath Aug.

Colleges, 3rd Sabbath Sept.

Widow's and Orphan's Fund, 3rd Sabbath Oct.

Assembly Fund, 3rd Sabbath Nov.

Manitoba College, 3rd Sabbath Dec.

## HOME MISSIONS IN CANADA.

THE following vivid picture is given by Rev. C. W. Gordon, of Winnipeg, in the *Missionary Herald* of the Presbyterian Church of Ireland:

Our Home Missionaries in the Presbyterian Church in Canada conduct services in seven languages, at 1,007 points, with an average Sabbath attendance of 35,779. Their ministrations are enjoyed by 11,356 families, and 3,734 single persons not connected with these families, while the Communion roll in these missions numbers 14,253. In fact, one-eighth of the families of our Church, and one-sixth of the young people in connection with it are to be found in these mission stations under the care of the Home Mission Committees, East and West.

In eastern Canada the work has features of its own, not so striking, perhaps, as those in the west, but still, so important as to command attention and sympathy. For instance, the work in the Province of Quebec, where there are 44 mission stations, 617 families, and 874 communicants, is especially valuable for forming "a breakwater against the inroads of the Roman Catholic Church." These stations are, of course, in addition to the regularly organised Protestant congregations in the province, and must be maintained if we are to keep hold of our Protestant people, and prevent their assimilation by the Roman Catholic Church, with which the vast majority of the people of this province are connected.

In Ontario the mission work is chiefly amongst the lumbermen in the Ottawa Valley, and in the new settlements of Muskoka and Algoma.

But the great Home Mission field of Canada lies west of Lake Superior, and extends from the great lakes to the Pacific Ocean. It is in this vast territory—a country larger than Central Europe, and becoming more or less rapidly settled—that the chief battle for Canadian Christianity is being fought.

We have found it to be a serious thing to neglect new settlements. Let me give some instances. In one valley in British Columbia we found Scotch Presbyterians who had been there twelve years without missionary services. They had intermarried with the natives there, their children had been brought up untaught, and lived more like the savages surrounding them than civilized people. The Sabbath was not observed, and nothing in the valley reminded one of the religion so dear to their Scottish ancestors.

The missionary writes: "I have found here a man who says he has not heard a sermon for thirty-five years; and another man said to me, 'This is the first sermon I have heard for fifteen years.'" Another writes: "Neglect has told seriously not only upon religion, but upon the decency of the people here." Another missionary

tells us.—“Young men spend their Sabbaths in fishing, shooting, horse-racing and gambling.

Last summer I entered a little village in British Columbia on a Sabbath evening, and found the town in a state of turmoil. The day had been devoted to horse-racing, a tribe of Indians had encamped there, gambling and immoral actions had been indulged in. It was an awful picture! These things make us fear for the future of our new country.

But while we have many causes for anxiety and sadness, we have also many reasons for gratitude. The people in many cases respond most readily to earnest work, and often where opposition has been encountered at first, there we have afterwards found the most vigorous support in our work. In one village, for instance, the people opposed the entrance of our missionary, but after persistent and faithful toil for three years, a church was built costing \$3,000, the people paid \$300 per year for the missionary's salary, and the whole tone of the community was entirely changed.

In another—a mining town—our missionary found difficulty in entering, but in three years the mission became self-sustaining, a manse was built, and the congregation contributed \$250 to support a missionary in a neighbouring district.

But while we have attained success in many of the new settlements, there remains still a great amount of work to be done. In many places the right to remain a Christian community is maintained only by the hardest fighting. In one village, with a population of 750, we have a church, there is no other, but there are fifteen saloons open night and day for seven days in the week, besides gambling dens and other low houses in full blast Sunday and Saturday. Not one-third of the people can be induced to attend church. Another village, whose inhabitants number 225, has no church. Attempts had been made to establish services, but were abandoned. The manager of a real estate company in this place was asked for a site for a church, to which request he replied: “We cannot serve God and mammon. We are here to serve mammon, and have no use for a church.” We hope to effect an entrance there this spring, however. Another town with a population of 1,100, has three churches, but there are never more than 125 in church at once, while 18 or 20 saloons and other vile places are liberally patronised, and the whole moral character of the town is lamentably low.

It is not to be supposed, however, that there is only one class of settlers in this country. Even in some of the newest places we have Christian families, some of whom are Presbyterians of the very highest class, living most devoted lives, while you will always find a number of earnest, Christian young men, who, with the courage of their convictions, are doing splendid service in the cause of Christ.

But there is a very large element made up in a great measure of miners from the western States of the Union, just near us, whose influence in almost every case is against Christianity. This is almost entirely owing to the neglect of their new settlements by the Christian Church of the United States. A few years of neglect of a new settlement is enough to stamp it with such unchristian features as cannot be eradicated by years of persistent work.

The future of western Canada in things material is assured, the vast resources, agricultural and mineral, as well as in forest and fisheries, making it certain that a large population will be found west of Lake Superior within a very few years, but as to the character of this population we are not certain. The influences which had such a disastrous effect morally and spiritually in the Western States, are at work in our country, and we have no hope of counteracting these influences but by the Gospel. If we put our hearts into this work, if we are supported earnestly and heartily by the Churches in the East and in the Old Land, we may look confidently for success. We hope to be able to plant on the prairies and through the mountains of British Columbia, a nation, honest, industrious, and God-fearing, for Canada, for the Empire, and for the glory of God.

We believe that the work is greater than the Canadian Church alone can bear, and we earnestly look for, and gratefully welcome, the co-operation of the Churches at home. Already we can see good results from this co-operation during the past two years. It is almost certain that but for the timely aid given by the Presbyterians of Scotland, Ireland, and England, we should have been forced not only to refuse to extend our operations, but even to retire from some of our outposts.

There are indications that the tide of immigration, which, for a variety of reasons, has for a time receded, is about to again set strongly in the direction of western Canada. The mistakes of the early settlers, arising from ignorance of the country and of the methods of farming suited to the climate, will prove of great educational value to the incoming settlers, and we confidently expect a period of prosperity for all those who live by the soil in the Canadian North-West. In British Columbia too the extension of transportation facilities, and the influx of capital will materially assist in the development of the vast natural resources of that province.

The Church must therefore be prepared for these developments—must be ready to meet the new settlers with her ministrations. The young man from Scotland, from England, from Ireland, as well as from the Eastern Provinces of Canada, must be welcomed as he steps off his incoming train with the grip of a Christian missionary, who will be his counsellor and friend. This is our ambition—may God help us to attain it.



### WEST KOOTENAY MISSION FIELD.

OUR energetic superintendent, Dr. Robertson, believes in keeping the church abreast with colonization, and anyone going into a new field and seeing the degrading effect of the absence of the means of grace will say quite emphatically, "He is right."

There is probably no part of the home mission field to-day in which this activity ought to be more displayed than right here in the Kootenay district, British Columbia. The eyes of the whole world are turning toward Kootenay, because of the recent great discoveries in the gold and silver mines. Mines which were a few months ago bonded for from \$30,000 to \$50,000 are to-day worth millions. This activity is causing a big rush of people into the country, and, as a result, new towns are continually springing up. The moral and spiritual interests of these new-comers must be cared for, and at once, or large numbers will lapse into that state of indifference and skepticism which is so prevalent here.

Until my arrival this spring there was but one missionary (a Methodist) in the great district lying between Revelstoke on the north, Kalso on the southeast, and Trail on the south, a distance of over 150 miles. To anyone understanding something of the difficulties of a new field in the mountains, the impossibility of working such a large territory as it should be worked will be quite apparent.

I have decided since coming here to hold regular services in five different places: Nakusp, New Denver, Three Forkes, and Sandon, fortnightly, and Slocan City weekly. Besides these, I intend visiting several small mining camps as frequently as possible.

I cannot hope, in this brief article, to give an account of the work of the whole field; so, in order to give as adequate an idea as possible of the nature of the work and the character of the people, let me ask you to accompany me as we arrange for our first service at two of the stations.

'Tis Friday morning. We are sitting in the bar-room of an hotel at Nakusp—don't be shocked, bar and sitting rooms are all one here. At a round card-table in one corner, upon which many a dollar has been lost and won, we sit writing out notices of our Sunday services. Behind us stand a crowd of men drinking and cursing, and at the same time wondering who this "tender-foot" at the table can be. The notices written, we get permission to put one up here. Soon 'tis whispered round that "a preacher has struck town," and remarks, neither encouraging nor complimentary, can be quite frequently overheard.

We go across the street to another hotel. Stepping up to the man behind the bar, we show him the notice and ask if we may put it up. "Certainly, stick it up anywhere," comes the frank

reply. This draws the attention of the crowd. "Oh!" says one, "you're the preacher, eh? Well, old feller, ye've struck a tough crowd this time!" "All the more need of the preacher, then," we reply, half laughing. "We'll be glad to see you over there (the school) on Sunday," we add. "Well, I jist tell ye, boss, I hain't been inside a church in twenty-seven years." "Don't you think it is about time you were beginning, then?" we ask. "Well, maybe it is; don't know. I may be over." "Of course you'll go, you heathen!" interjects another. Thus they talk.

But come! We must move on. Around we go until every hotel and store has a notice saying that W. B.— will preach on Sunday, at 11 a.m. and 7.30 p.m.

Sunday comes, and with it a day of desecration. Saloons and stores full blast, men piling lumber and splitting wood, others playing pool and poker, while the boys amuse themselves playing ball or fishing. But we rejoice that even here our Lord has not left Himself without witnesses, for while one good, true-hearted woman struggled all winter, in the absence of religious services, to keep the Gospel lamp burning in a little Sunday school, another even endangered her life in nursing for several weeks a poor, degraded outcast who, while in the *delirium tremens*, fell on some broken whisky bottles, almost completely destroying her sight, blood-poisoning of the very worst kind possible following. In this state she was abandoned by her own kind, and left to live or die. It was then our heroine took hold. Do not these noble deeds of self-sacrifice bring to our faces the blush of shame? It is such true hearts as these that welcome the missionary, and, next to God, are his right-hand support.

Our services, though only attended by thirty-three, were, indeed, profitable. Here we have men of almost every stamp. There is the old grey-haired skeptic and the young scoffer, the saloonkeeper and his faithful patron, and one good old Scotch Presbyterian, who thoroughly appreciated the privilege of worshipping the Lord in public.

After a brief visit at Sandon, with its twenty-two drinking places and two score brothels, and a call at Three Forkes and New Denver, we take Thursday's boat for the foot of the lake. Here are springing up, within a quarter of a mile of each other, two new towns, Slocan City and Brandon. There being no school-house here, the first thing we do is to find a place where we can hold service. The only place available is a partially completed new store. Having secured the use of this, we put up notices as at Nakusp. It is amusing, and yet sad, to see the men, as they stand reading the notices, shake their heads and laugh, as much as to say, "Well! well! What is the town coming to anyway?"

Back we go to our "church," and, after piling

lumber for a while, we get a bunch of cedar boughs and sweep it out, then place some boards for seats, an upturned barrel for a pulpit, and swing a borrowed lamp. All things in readiness, we go down through the bush to the river's bank for meditation and prayer.

At the hour for service no fewer than twenty-four, big, stalwart men assemble. Having no hymn books, we announce hymns we all learned at Sunday-school in childhood. Oh! what a service! As we joined in singing "Nearer, my God, to Thee," and the strains of that grand old hymn stole out upon the stillness of the night, it seemed as though the very angels caught up the refrain, and brought back to each heart a keen sense of the nearness of the Almighty. Oh! how I wish all our young people societies and Sunday schools that support the Student's Missionary Society could have been at that meeting. It was worth coming a long distance to see those big miners' eyes fill with tears.

Now the question as to whether or not this work shall be carried to a successful issue, as far as man's part of the work is concerned, rests a great deal with the church in Ontario. Although the men here are, for the greater part, a rough, careless and indifferent lot, yet there are a few who have the good of God's cause at heart. Besides these, scores of Ontario's sons are daily settling in different parts of the Kootenay, and unless the church of Christ is here ready to start the country with them, they too will drift, like thousands of others, into indifference and skepticism. Let me ask the friends of the society and of the church, What are you going to do? You have done nobly in the past, but in view of the tremendous need can you not do more? Young people's societies and Sunday schools, will you not redouble your efforts this summer, so that, instead of lessening the number of our missionaries next year, we may increase them? Then you, too, will have a part in hastening that day when the darkness of sin and vice shall flee before the brightness of the Sun of Righteousness; when the district of Kootenay, which is to-day a cherished kingdom of the devil and his co-partner, King Alcohol, shall become part of the kingdom of our Lord and His Christ. God speed that day!—W. B. in *Knox College Monthly*,

#### FRENCH EVANGELIZATION NOTES.

**Surprised that** "During the month," writes **Protestants pray.** one of our colporteurs in a recent report, "I spoke in 226 Roman Catholic families, and was allowed to read some part of the Gospel in 164 of these, and to pray with 71 of them.

Many of them are surprised to hear us praying the Lord's Prayer. As one woman said to her sister when we arose after prayer, she did not think we prayed the *notre pere* (Our Father). It is a revelation to them, because many of them

think by what they hear from their priests that we do not pray at all. Thank God they are beginning to see better and the truth is spreading.

When I study with them the Scriptures, and show them that their Church has changed many things and added many others that are against the teaching of Christ and His Apostles, and try to make them understand the free salvation by Christ, showing them many passages in the Gospel, principally John iii., 16, and Ephesians ii., 8, 9, it is hard to make them understand what we find so easy and clear to comprehend. I know it is because they have been taught the contrary of the truth, such as penances, beads, fasting at certain times and on certain days, pilgrimages to churches, &c.

But by telling to them many times and reading to them about the free salvation, they will come to understand it as many others have done; and as I tell them, you will be so glad and have peace that you never knew before, when you understand and accept this glorious salvation by Christ only. He alone is the Mediator and advocate for sinners."

"We had last week our missionary meeting," reports a French student in one of the newer missions in Montreal. "Mr. Heine and Mr. Duclos were there and gave us interesting knowledge about missions. A Roman Catholic was there, an old 'zouave du pape' (papal zouave) and, though very poor, he came next day, bringing ten cents to be distributed for the missionary societies."

**Result of knowing** "It is wonderful to witness **Protestantism.** the influence that a few French Protestant families may exercise over the R. C. community around them," writes a missionary. M— was renowned for its hatred to French Protestants when I was here in 1887, but since the opening of a road from N— to this place there is a great change. They now begin to look at us as human beings, and sometimes take great interest to inquire about our religion."

"**Had no** "Mr. G—, of Megantic village, **Religion.**" sent to the Bishop his abjuration of Rome," writes Mr. Charbonnel,—and he also gave notice to the Superintendent of Education at Quebec. But the deputy sheriff denied this (and of course would compel him to pay his tithes.—Ed.) The reason for the deputy sheriff's action was that G— had in his letter merely said that he was of the religion of the minority, but had given no name to it, and therefore as he had no religion he had no right to be a dis-senter."

Our reliance is, "My word shall not return unto me void." The work may sometimes seem slow, but it is always sure.

## Our Foreign Missions.

**Welcome** The rains have come, writes Rev. N. **Rains.** Russell, on 17 June, and ended one of the hottest of hot seasons that has been known here for some time. Water got scarce and we were all put on allowance. There was also much sickness, small pox etc., and now Cholera has begun in the villages. Among our Christians we had two deaths in one week. Our Missionaries are all fairly well. Our schools have been open since the beginning of June, and are well started into work for the new year. One of our students passed the middle school government examination, a short time ago.

**Training Classes** One important line of work in India during the past two years has been the training of native workers. Last year there were two classes; a junior, of eight students, for six weeks, from the middle of June to the first of August; and a senior, of ten students, beginning on the first of September. Two of these were from Neemuch, five from Mhow, six from Ujjain, and five from Rutlam, eighteen in all.

The courses embraced such subjects as Astronomy, Philosophy, Harmony of the Gospels, Lectures in Theology with the Shorter Catechism as a basis, Biblical Theology, Exegesis, etc. At the close, examinations were held with satisfactory results.

The work was done by Messrs. Wilson and Russell, and—speak it softly—Mr. Wilson modestly states in his report: "The wife of one of the workers took the lectures in the senior class." Most people will conclude that this "wife" is one who comes honestly by her qualifications for a professorship in Theological classes. To the uninitiated, we may mention that Mrs. Wilson is a daughter of Principal Cavan.

"The experience gained during the last two years," writes Mr. Wilson, "has deepened the conviction of the importance of this work, and of the necessity of giving more time to the instruction of our agents."

We may not see our way clear to the creating of a native ministry in the meantime, but surely our mission has now reached that stage when it would do well to keep that end in view and to begin to make preparation for it.

We have been praying that the Lord would thrust forth labourers from among our converts. We must take the men he has given us and do our best to fit them for the work which more and more manifestly, must be done by workmen raised up from among the people."

On 17th June, '96, Mr. Russell writes, "The Theological classes for the Catechists and Bible Readers of the Mission open in a few weeks in our native church in Mhow. This is our third year of this work and we hope to have a large and representative class. Mr. Wilson will therefore be with us for the rains. We are to have a special opening service."

**Feasting** "This morning," writes Dr. Margaret **the Dead.** O'Hara, from our new station at Dhar, Central India, "there were very few patients at the dispensary, as it is a Hindu festival called 'Akhoayatritya.' It is the day on which they feast their dead forefathers. People were passing carrying with them all sorts of food, which they take to some burning ghaut, or temple, and leave there the food, believing that the spirits of their friends who are dead will come and eat.

"A very funny thing happened about two weeks ago. Bhagaji and Anand, two of Mr. Russell's workers, were coming out here. Near the road they heard a chicken making a distressing noise; so they went over to see what was the matter. They found in front of an idol a live chicken, a cocoanut, an egg, rice chapatties (native bread), and some matches. The man who came there to worship had brought these things and offered them to the idol, and went away. Bhagaji took the things over to show us. The poor deluded Hindu would return and believe that the idol had consumed the sacrifice.

"How foolish these people are to believe that a piece of stone, on which some red paint has been daubed, could either hear their worship or accept their offerings? If Psalm 115, 4 to 8, is read you will get a true picture of the Hindu's god, only that most of their idols are stone. They have silver and gold idols, but these are among the wealthy people.

"Besides this they worship trees, cows, monkeys, peacocks, snakes and many other things—in fact, everything but the one and true and living God.

"Can you wonder that we who are here and see the foolishness of these people, are most anxious to win the people for Jesus. It is very hard to reach them, and we rejoice greatly when one is brought out from heathendom."

### LATEST FROM HONAN.

LETTER FROM REV. J. GOFORTH.

CHANG TE FU, 2 June, 1896.

DEAR MR. SCOTT:—My family moved here 30<sup>th</sup> October, 1895. During the past seven months preaching has been kept up on an average of from eight to ten hours a day. Many thousands both of men and women have heard the Gospel, the results of which by the blessing of God will be far reaching.

We have not been disturbed by any violent opposition. Tho' four or five thousand students have been in the city for examinations, they never gave us any trouble. We were very thankful for this, because the presence of students in great numbers is often a cause of danger to the missionaries.

But we have our enemies. The Lord has been with us confirming His word in the conversion of souls. This has filled the adversary with great wrath, and he has caused his children to invent and publish many and horrible stories about us.

One of these was that we had killed four children and buried their bodies in our yard;

that the official had come and actually discovered them and was going to drive us out.

Another story was that some people had come into our yard and actually discovered the flesh of several children cut up and salted down in barrels.

Some of the things said of us are so abominably filthy that they can't be mentioned.

One day one of the servants came running in saying he saw the city in commotion and the people all running in the direction of the yamen. He was told that they were going to see the official beating the foreigners.

These things have naturally kept the timid and especially the women from coming near us for the last month or more.

It is wonderful how the Lord has kept us free even from the fear of evil. We actually do rejoice and are exceedingly glad, because they do say all manner of evil against us falsely for His sake.

One morning we were wondering how it was possible for the people to imagine such things of us and represent that we worse than the off-scourings of the earth, when the Lord gave us the following to encourage us: "The Eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee and shall say: Destroy them; and thine enemies shall be found liars unto thee and thou shalt tread upon their high places. Deut. 33; 27, 29.

Even tho' it is the busy time of wheat harvest, we are not without hearers in the chapel all day.

Yesterday two men listened for several hours and seemed much interested. One of them had been here twice before and then brought a companion in with him. They live in a town about 20 miles to the northwest of this city.

Some six days ago a man named Wu came from the same town, saying he had heard such good reports about the doctrine that we were preaching that he came on purpose to enquire. After listening almost half a day he declared to his conviction that this was the only true way, and he was determined to walk in it.

Just before he took his departure he asked what our charge would be for spending so much time in teaching him. He seemed to think it strange that we would be willing to spend so much heart for his sake without money and without price. I doubt not that Christ is laying the foundations of His church in that town.

Last Sabbath afternoon The Holy Spirit seemed to convince three men of the truth. A hot hearted enquirer sitting in the chapel at the time found out that one of them lived in the direction of his own home, so he started off with him, saying, "I must accompany him and tell him more about the Saviour." God gave me such faith in prayer for him at the time that I am sure he is going to save this man also.

## FREE CHURCH AND "DAYSRING."

Rev. Dr. Lindsay, Convener of the Free Church F. M. Committee, has sent an official letter to Dr. Paton, the following extracts from which show the attitude of that Committee to the Scheme:

FREE CHURCH OF SCOTLAND'S OFFICES,  
EDINBURGH, 26th March, 1896.

MY DEAR DR. PATON,—

Your letter to Dr. Smith and myself was read to the Committee at its last meeting on the 17th of this month. I have been instructed by the Committee to send you the following official reply.

They (the Committee) wish you to know that the Foreign Missions Committee of the Free Church of Scotland have uniformly and decidedly disapproved of the scheme (we can hardly call it "the New Hebrides Mission Synod scheme, after their minute of May 18, 1895) to build and maintain a steamer for the exclusive use of the New Hebrides Mission. They have done so from the very inception of the scheme, and their opinion against the scheme has grown stronger instead of weaker. They have been supported in this opinion by their own missionaries.

Their disapproval was not instigated by the representations of any member of the "Dayspring" Board. It was based on their own hard-bought experience in one of their own Missions of the great inadvisability of a Mission owning and supporting a Mission steamer when any other means of transport, even less advantageous, is attainable.

They have only refrained from formally condemning the scheme over and over again, because, had they done so, they could not have continued to pay the £250 a-year for the transport service which they now pay, and they did not wish to put themselves in a position to be compelled to refuse to pay their old share of the transport necessary to the up-keep of the Mission. As it is, they must distinctly vote this sum year by year only, as they have no wish to commit themselves definitely to support even in this way such a scheme.

Yours very truly,

(Signed) THOMAS M. LINDSAY.

## LETTER FROM TRINIDAD.

TRINIDAD, TRINIDAD,  
June 17th, 1896.

FROM January till the middle of May we gave our whole mind to field work, to the neglect, undue neglect as some would say, of correspondents and editors. The rains have set in with old time force and persistence, and we have now some leisure to remember that the 30th of June is at hand.

We have placed a catechist at Sangre Grande, 15 miles east of Arima, and 23 miles from this. Part of the road is good, but the upper part has to be reckoned in mud as well as in miles, in heights as well as in distances. Sangre Grande is a cacao district which extends eight miles east to the Atlantic Ocean.

A large sugar estate is a village in itself, and there is often a village in the neighbourhood. Fewer labourers are required in the cultivation of cacao, and the estates are generally much

smaller. The people are therefore more scattered, and the country being thickly wooded with the cacao and shade trees, the roads and by-paths are often exceedingly bad. But the people are permanent settlers, most of whom have been long in the Island, and many of whom have been taught the truth before they moved back into the woods. They are therefore an interesting and hopeful class.

There is a cart road through the place, and a railway is under construction that will come within two miles of it. It is only fitting that a teacher of the truth should be there before the railway.

The catechist teaches Hindi in the morning to the children, and devotes the afternoon and evenings to the adults. He has found Christians, miles away in the woods, cutting down the forests and planting cacao and coffee.

Such a life has its temptations, but it is a harder, manlier, and more hopeful one than that of hanging about the town.

Last year we began work in Port of Spain, in a tentative way. We have now located a catechist and his wife in that city.

Our East Indian Immigrants come chiefly to the sugar estates, thence many remove to the villages and later on out into the new settlements. But a number, and apparently an increasing number, drift into the city. They are to be found in Government offices, stores, and shops, and as porters, traders, and lodging-house keepers. The sick are to be found in the hospital, and the aged poor and incurable in the asylum.

In this asylum our catechist's wife, who is one of the girls trained in the Home, has free access, to show her Bible pictures and tell her story to about 50 East Indians, feeble and some of them blind, whose prospect for the present life is narrow and gloomy.

In the lodging-houses, commonly called "coolie hotels," we meet with many who live from hand to mouth by their wits. About 20 children come in for Hindi and religious instruction every morning. Christians coming in from the country are looked up and gathered in. Already it is apparent that there is a very needy field in our capital.

In the asylum it is work near the mouth of the grave, so indeed a margin of all our work is. The fruit of such work will not be apparent here, not certainly in yearly contributions. But souls are precious and it is for them we are labouring.

Yesterday a man came here asking for baptism who had walked ten miles. He has been suffering from asthma, and was advised by a Hindu who knows us, to come and be baptized. He knew about Jesus and his work, but had not lost a subordinate faith in subordinate gods. After instruction I decided that his knowledge

and faith were unripe, gave him a letter to the nearest catechist, and a bottle of medicine, and sent him away for a time. The most hopeful cases acquiesce in delay, for the Indians have a proverb about "unripe fruit."

JOHN MORTON.

#### LETTER FROM HONAN.

HONAN, CHINA, May, 1896.

DEAR RECORD,—Honan must surely have received the title of "The Garden of China," from some traveller who was passing through it in the months of April and May; for it really seems to deserve the name during these two months. It would be difficult to imagine a fairer scene than that of the country through which I have been travelling for the past few weeks. The fields are covered with the growing crops of wheat and barley and looks like a great green sea, as the billowing grain bows in graceful obeisance to the breeze.

Every two or three miles there is a clump of trees—marking the site of a village, and adding not only variety, but new beauty to the scenes; for the early flowering trees, apricot, peach, pear and apple, are one mass of blossoms, which fill the air with their perfume; while other trees, mulberry, willow, ash, plane etc., are bursting with life, and suggesting hope, at the thought that one may thus leave behind the mistakes and failures of the past, and press on into new life and fruitfulness.

Away in the west, there is that great range of mountains which separates Shansi from Honan. How grand and majestic they look, towering into the blue sky. I don't know why, unless it be that the words of David in that Psalm, which is so precious to travellers, the 121st, suggests the thought to my mind: but I never look upon these mountains, without having my thoughts raised to God, and being made sensible of His presence.

Even when a child I had this feeling, as I looked from an upper window of our house, and saw away far in the North the Campsie Hills mingling with the clouds. And they were always nearer to me on Sabbath days than they were on week days. I know now that the reason was that the public works in the great city that lay between me and the hills had ceased for the time to darken the air with their smoke; but then it simply seemed to be a happy arrangement of nature that God's mountains should draw nearer on God's Holy day. I wonder how much the religious instinct of the Jew and the Scotchman is owing to the presence of their mountains in their land.

But to come back to Honan, and from the mountains to the road over which we travel. It is decked all along with beautiful spring flowers. They are nearly all familiar ones, among them the violet; but the Chinese violet:

only resembles our home violet in appearance. It has no soul—so to speak—having nothing of the fragrance of the home variety. How often one has this feeling of disappointment in China! One sees something that reminds him of home: but a close acquaintance with it reveals something that makes it lack completeness. One makes friends among the Chinese, but there seems to be a point which cannot be passed, and which falls short of the companionship one can have with a fellow-countryman. I will not take time to write about the turtle-doves, cuckoos, etc. etc., that add life and music to the scene.

Among the cities I have visited on this tour is *Wei-Hui-fu*. It is one of the three principal cities in North Honan, and is famous for its Wang Kong lon, a huge tower, built solid, the stones being fixed by iron clamps. It has stone stairways leading up to the great hall which is formed by two high arches running through the centre of the building, one North to South, the other East to West, open at both ends. Then another flight of stairs leads to the top of the pile, where there is a memorial archway with an altar in front of it, all of stone, that has been used as a sacrificial altar.

The building is about sixty feet square and one hundred feet high. It was erected some two thousand years ago by the wicked king Lu who was banished from his Capital for his misdeeds. He grew very homesick and built this tower so that he could go up and view his home in the distance, about 20 miles away. This is how it takes its name of Wang Kong lon. "Wang" means, to view, "Kong" means Capital, and "lon" means tower.

But one day while he was thus engaged, he saw his mother in her private apartment engaged in making her toilet. And he felt that this was a rebuke from Honan, for going to a place where he could see into other people's back yards. This is a grave sin in China to this day, and foreigners through ignorance of Chinese ideas often cause serious offence to their neighbors. They should do as king Lu did after this incident, abstain from going on to such places.

One has many opportunities of adding to his knowledge through intercourse with the Chinese. For instance I have been informed that the Province of Ch'uan, is the abode of the departed dead. I wonder if the number of angry spirits sent there by the Japanese during the war, had anything to do with the riots that took place in that Province last year.

Another Chinaman, who, by the way, is a B.A., proved most conclusively that the earth is flat, and not round, as Westerners say. His unanswerable argument was, that if the earth was round, and revolved, we would all fall off when it came our turn to go "bottom side up."

Some Chinamen have no use for foreign ideas. A few days since one was looking on with won-

dering eyes while I opened my mail which had just come to hand. Among other treasures from home was a photograph of a little nephew and niece, of whom I felt somewhat proud. I handed the photo to the Chinaman for him to admire while I read my letters. He took it and studied it gravely for a while, upside down, then he tested its weight with his fingers, then tried if the thing would bend, and finally, after holding it to his nose and snuffing at it for a while, he handed it back to me, asking "this thing make what use." I might have told him it was a free pass to the theatre, or a cook's excursion ticket, or a certificate of character, and all he would have remarked would have been "How make so fashion."

In another city where I had glorious times preaching and book-selling, a messenger from the Mandarin came to interview me, and try and find out what the real purpose of my visit was; as the preaching and book-selling were of course mere blinds. He seemed to have the idea that I had come to spy out the land preparatory to our King coming along and taking possession.

Among other things he tried to show me how useless the attempt would be, from the fact that the Yellow River, not far distant, was a "god river," and our steamers could never hope to navigate it in peace. The river was bottomless and the god fierce, and no power on earth could manage him. I suppose that he saw I was duly impressed, for he grew more social by-and-by, and tried to borrow a few of my foreign candles.

Among other reasons given by them as to why we come all the way to preach Jesus, is the ingenious one that we are in something of the same position as the Philistines were in when the Ark of God was in their country. We are so afflicted by His presence that we are trying to dispose of Him to any nation willing to have Him.

But to come more particularly to our work, I never realized so fully before, how many thousands of the Chinese have passed a vote of "No confidence," in the gods of wood and clay. I believe this may be set down among the assets of missionary enterprise, for there is nothing to account for it, other than wide-spread preaching and book-selling, that has been going on for the past years. Wherever I go in town or city, I find that the majority of those with whom I talk have really no belief in these idols, and are ready to listen to our teaching about the True God.

Just here the missionary meets with a grave temptation, viz., to preach a mere Theism that would satisfy any Jew, or Mohammedan; just as the minister at home is tempted to seek popularity by giving ethical lectures instead of Christian sermons. The missionary in China is tempted to give theological discourses: In both cases, Jesus is either left out altogether, or so kept in the back ground that nobody's feelings are hurt.

The sop that the missionary is tempted to give to his conscience, is, that the people need to be instructed in the truth before they can be brought to Christ. In fact that the conversion of a Chinaman, must in every case be a gradual process. I would be ashamed to confess how often that temptation has beset me, even although again and again, I have seen it proved, that the Holy Spirit can bring a soul to birth as quickly in China as He can at home. I have just recently had an experience in this matter that may be interesting and helpful to some of your readers.

In one city which I have visited during this tour, I was much pleased with the friendly manner of the people, and greatly encouraged by the attentive audiences that listened to my preaching on the streets, and the evident interest which some took in the message. In writing home about it at the time, I made the remark, that if I had preached so much to such attentive and sympathetic audiences at home, I would have expected to hear of conversions, and afterwards in pondering over the matter, I began to consider whether it was not simply a lack of faith that kept me from looking for such results here. I was soon convinced that it was; and began to wait on God in prayer about the matter. And when I went to the next city it was with a heart greatly enlarged and looking for great things.

Now mark the results, and give God the glory. Within three days there were several who publicly confessed faith in Jesus. I have never before, so far as I can recollect, seen a city so moved in so short a time. From several quarters of the city people came to me in the inn asking me to explain our doctrine more fully. Many of these inquirers were men of position and influence.

I had only one case of opposition and that broke down completely. The opposers were three students who evidently belonged to wealthy families. They had bought books from me and read them intelligently, and admitted that they were "good books." But their objection was the old one, that, while the doctrine of Jesus was good for foreigners, there is neither need nor room for it in a country that had Confucius for their Sage.

In meeting their objection I did not dwell much on the fact that Jesus is Lord of all the nations, as that position only leads to further arguments which are not always easily understood by Chinese. But I took them on their own ground, and admitted that the teaching of Confucius was very excellent indeed. But, I asked, "have you or any man in China found in Confucius the power to enable you to keep his precepts?" "Have you found salvation from sin?" I wish you could have seen the change that came over them, and hear the eager tone in which they asked, "Is it possible to be saved from sinning?"

My heart leaped with joy at the question, for now I felt that the ground was free to preach Jesus. They let me do all the talking after that, and sat till dark listening eagerly while I preached to them, "Christ the power of God unto salvation," and when they rose to go they had not only forgotten their haughty manners, and become respectful, but seemed humbly so. I believe the Spirit of God was at work in their hearts. But among the number of those who were interested in a general way there were a few who definitely decided to become followers of Jesus, and two out of that number have the gifts of leadership.

One is a very intelligent young man, who has long been convinced of the folly of idolatry. He is a doctor and owns a drug-shop, is fond of books, quick of apprehension, and has ready powers of utterance.

The other, also a young man, is a grain seller, bold and impetuous in manner, a very Peter. He wanted to give up his business, and start out preaching at once at his own expense, but I persuaded him to stay at home for a while and study, and preach in his own city. These two men are going to gather the others together and conduct worship every Sabbath.

I was detained there by rain eight days, and the number of those interested increased daily. It was only the strong conviction that God wanted me to press on, that enabled me to leave that city, for they used all but physical force to detain me. But the Holy Spirit who has commenced the work will carry it on. And when God willing, I visit there again in the autumn, I expect to find ready the foundations for a church. I know that there are some who will ask, "why not stay and gather these people in," and some, even of our Foreign missionaries, may not agree with me when I say that my principle is diffusion, not concentration. I am one of those whose lot has been to be led into the method of work which I am now following, and, although I have been engaged in it for ten years, I have not yet lost faith in it, because during that time God has used me to plant several churches, that are to-day centres of light and blessing.

God has laid it very much on my heart to preach the Gospel in the whole of this terribly needy district, which is the home of something like two millions of people. I shall be glad to open a station if God so leads. But this is not so much what I am aiming at, as that in every town and city He will bring me into contact with those whose hearts I've been prepared to receive the truth, and use me in bringing them into the light so that I may leave them to be witnesses to that light in their own towns while I pass on to others.

Will all who read this please pray for me, that I may be kept in close communion with God, and full of the Holy Spirit, and that I may find open hearts.

JAMES A. SLIMMON.

## Presbyterians Abroad.

Boston Presbytery now has 42 organized congregations and over 60 ministers on its roll.

Dr. McAdam Muir has been translated from Morningside, Edinburgh, to St. Mungo's (the Cathedral), Glasgow.

The next General Council of the Presbyterian Alliance, which meets once every four years, will meet in Washington in 1900.

Dr. Marshall Lang, of Glasgow, was elected by the Presbyterian Council as President of the Presbyterian Alliance for the next four years.

Prof. W. G. Blaikie, D.D., has stated his intention to retire from the chair of Apologetics and Pastoral Theology in the New College, Edinburgh, at the end of next session.

The U. P. and Free Church are proceeding with a joint hymnal. The Committee of the Established Church have handed over to them the results of the joint labors of the three Committees.

Presbyterians support one-fourth of the Evangelical Mission work of the world. Let us be thankful for what has been done, humble that it is so little, and earnest in seeking to make it manifold more.

The Foreign Mission receipts of the Southern Presbyterian Church for the fiscal year recently closed were \$111,976.07, being 9,643.17 more than last year. There was no debt to carry over to burden the work of this year.

Rev. W. C. Cattell, D.D., long a prominent figure in the Presbyterian Church, U.S.A., as Chairman of its Board of Ministerial Relief, caring for Aged and Infirm Ministers, has resigned that work on account of age and infirmity.

Dr. Sheldon Jackson, for many years an energetic Home Missionary worker west of the Mississippi, and later well known as having charge of religious and educational affairs in Alaska, has given \$50,000 to found a Presbyterian University of Utah.

The Presbyterian Churches in different parts of South Africa, are doing what the Presbyterians in Canada did twenty-one years ago, and what the Presbyterian Churches in Australia are now doing, taking steps toward union, that they may the better accomplish their great work in the "Dark Continent."

Thirty-two years ago, four million slaves were freed in the U.S.A. They are now eight millions. Thirty years ago the Presbyterian Church, North, began work among them. To-day her Freedmen's Board has among them 166 colored ministers and 9 white, 306 churches with 17,000 communicants and 19,000 S. S. scholars. Much has been done, but a very small part, even of the increase, has been overtaken.

To help raise the "Million Dollar Fund," Presbyterian Church, U. S. A., for paying off the debts on all the Boards and giving them a working balance, the *Presbyterian Journal* issued a "Woman's Edition," which sold for five cents. The editor's good wife, a true helpmeet, bore a chief share of the burden, but, with her like-minded sisters, had the satisfaction of paying two thousand dollars into the Fund, with more to follow when the advertising receipts are all in.

Long have hymns struggled for recognition in the Irish Presbyterian Church. At length perseverance has won. The last Assembly resolved that since many of the congregations are already using various collections of hymns, it is wiser and safer to have a hymnal with the sanction of the Assembly, not to be placed upon an equality with the Psalms, but for those congregations that may wish them. The Assembly adopted the draft copy of the Union Hymnal, agreed upon by the Scottish U. P. and Free Churches.

At a denominational rally in Washington, during the great Convention, the C. E.'s of the Presbyterian Church, U. S. A., resolved: "As our Home Mission Board is in great distress because of a debt of \$300,000, we urge that each Presbyterian Christian Endeavor Society of our country make a special thank-offering of at least 25 cents per member for the liquidation of the debt of this Board. As all the Boards of our Church have just claims to our loyal support, we trust that this will in no way interfere with regular and increased contributions to them." A committee was appointed to carry out the scheme, which will mean to the Home Board over \$100,000. A good kind of Endeavor.

The world's Presbyterianism met in its sixth Council in Glasgow for ten of the latter days of June. The Reformed Churches holding the Presbyterian system formed an Alliance twenty years ago. Their Council meets once in four years. Last meeting was in Toronto in 1892. The next will be in Washington in 1900. The Council has no authority except to decide what Churches will enter the Alliance, as Presbyterian. The benefits of such an Alliance are, that it binds more closely together the world scattered Churches of the Presbyterian family, enables them to combine their influence on great moral questions at home, and to plan and work more comprehensively for evangelizing the heathen world. It gives visibility to their strength and makes them stronger for knowing it. Especially does it help and cheer the weaker reformed Churches on the continent of Europe. Papers were read and discussions held on many of the great leading questions of the day; questions doctrinal and practical, moral and philosophical, civil and religious; our own men taking a goodly part and as usual doing it well. Dr. Marshall Lang, of Glasgow, was chosen President for the next four years.



## The World Field.

"India has only one Protestant missionary to every quarter million of its people."

"Many cities in India with as many as 5,000 inhabitants have never seen a Christian missionary."

Among the 15,000 Jews of Aleppo, hitherto untouched by any Christian agency, the English Presbyterian Church has just opened a mission.

More than 10,000 Japanese are engaged on the sugar plantations of the Sandwich Islands, among whom eleven Japanese Evangelists are at work.

There were, not long since, 6,000 candidates for baptism in the Battaba tribe in the Rhenish mission in the Island of Sumatra. Of these, 1,000 were converts from Mohammedism.

Before the British occupation of India, the Ganges, in whose waters the Hindoos believed the happiest death was to be found, carried annually 1,000,000 dead bodies to the sea.

The Edinburgh Medical Missionary Society is the oldest in the world, dating from the year 1841, and has (in 1895) twenty-six medical missionaries in the foreign field.—*Woman's Missionary Friend*.

"We live in the midst of not a few oddities. We have people who try to prove from the works of God that there is no God, and others to prove from the Word of God that God has no Word."—*Freeman*.

India, by last census, has 207,000,000 Hindus, 57,000,000 Mohammedans, 7,000,000 Buddhists and 2,000,000 Christians. Fifteen million are called "literate," or "learned," of whom only one-twentieth are women.

It is said that Dr. Barrows is working with a view to another Parliament of Religions, at the next great Paris Exhibition. That of Chicago probably satisfied a good many exhibitors for some time to come.

It is said that out of the 139 Missionary Societies in the world, 121 are supported by Anglo-Saxon money; and out of the \$12,500,000 given for foreign missions, \$10,000,000 are given by the Anglo-Saxon race.

The London Missionary Society determined to celebrate centenary year by raising a special Fund of £100,000, to pay off an accumulated debt and enable it to undertake some new and pressing work. It has succeeded.

The Parsees of India number 90,000, of whom 80,000 live in Bombay Presidency. They generally read English and are among the noblest types in India. No direct missionary effort has been made for them.—*Miss. Outlook*.

In Great Britain the output of books is: Sermons, one volume a day; novels, five volumes a day; educational books, two a day; art and science, two each every week; histories or biographies, six a week, and law, one every two weeks.

In Montreal, the *Sunday Sun* sells freely, without let or hindrance. In Texas, which we are accustomed to associate with no small amount of lawlessness, the Legislature, last session, passed an act imposing a tax of \$500 against each dealer who handles the *Sunday Sun* of Kansas City. The *Sun* appealed. The courts have sustained the Legislature, and the *Sun* is practically killed in Texas.

The jubilee of the Evangelical Alliance, the world-wide union of all Evangelical Christians, was celebrated in London June 30 to July 4. How much it has accomplished in the way of bringing Christians to see more eye to eye during the past fifty years.

A chief and his son, recently converted in connection with the Paris Evangelical Mission in the French Congo, called all the people of their tribe together, confessed their belief in the true God, and then collected their idols and threw them into the lake.

The old Calabar Mission of the U. P. Church, Scotland, celebrated its jubilee in April. The three pioneers of the mission who, after their long fifty years of toil, were looking forward joyfully to the event, were all called away by death during the past year.

The Portuguese Government has decided on the expulsion of the Swiss Protestant Missionary from the neighborhood of Delagoa Bay. Two other missionaries of the same Society have gone to Lisbon to protest against this measure.—*Journal des Missions Évangéliques*.

Of the seventy thousand breweries in the world, thirty thousand are in Germany, Great Britain has eighteen thousand, and the United States five thousand. Each country uses nearly all its own product, except Germany, which manufactures more than it consumes.

A Russian baptism is a curious ceremony. A large wooden bowl is filled with water, and the priest takes the child in his arms, stuffs wadding into his ears and nostrils, and then plunges the little head under the water three times, during which period he repeats prayers for the Imperial family.—*Presbyterian*.

The Bible was not allowed in Rome before Victor Emmanuel entered the city twenty-five years ago. Immediately afterward the first Bibles were taken into the city on a dog-cart by a colporteur. Now it is said that there is no book as widely spread in Italy as the Bible, and none that finds as many buyers.

Truth is working quietly but surely in the Chinese mind. He who doubts this should remember that the American Bible Society during the past year sold and distributed in China, Bibles and portions of it, no less than 385,875 copies. Let the work go on at this rate for a few decades, and the results, with God's blessing, will be astonishing.—*Phil. Pres.*

Christian Endeavorers have never before held such a Sabbath-observance rally as that which met at Washington. With increased emphasis our oft-proved devotion to the cause of the sacred Lord's Day was reiterated, and sent ringing out into the world. Especially strong was the stand taken against the Sunday newspaper. Christian Endeavor will not touch this unclean thing. We are its enemy because we believe it to be God's enemy, and at every opportunity we lift up our voices against it.—*Golden Rule*.

If 50,000 true converts to Christ have already been won in China, the whole multitude of China's millions can be won. The lever that has lifted 1,000,000 souls out of the darkness of paganism into Christian life and civilization is strong enough to lift the whole world into the light of God. We may justly change our Saviour's words of prophecy to the sober terms of history, and say: "They are coming from the East and from the West, from the North and from the South, and are sitting down in the kingdom of God."—*Dr. Judson Smith, in North American Review*.

### JESUITISM IN U. S. A.

Jesuitism is making itself more and more felt in the secular press and in the municipal governments of the land. It is folly to close our eyes to the fact. The Romish hierarchy started upon the policy of dominating this land during the famous Baltimore Council, and every year since has witnessed increasing evidences of progress in this direction. More recently it started a new political society under the specious plea that it was necessary to do so because the A. P. A. was encroaching upon its rights; but it must not be forgotten that the latter organization was formed as a counteractive to the machinations and attacks upon our liberties and institutions by the Jesuits of Rome. This wily foe will bear close and constant watching.—*Phil. Presbyterian*.

### NO SENSE OF SIN.

The difficulty with the Japanese, a lady missionary says, especially with women of the upper class, is to make them believe that they are sinners, and she gives this instance:—"I was talking one day to a dear little woman of very good family, an officer's wife here, and was telling her that before the one true God we are all sinners. She listened politely, and then, covering her face with her hands, she burst into a peal of quiet laughter. 'I do beg your pardon,' she said, 'but I a sinner! the idea is too ridiculous.' You see it is firmly believed in many cases among men, and women too, that other nations may need a Saviour, but not Japan; Japan is the country of the gods, the Japanese the children of the gods, and therefore they cannot sin."—*C. M. Gleaner*.

### MOHAMMEDANISM A FAILURE IN INDIA.

What are the causes that have led to our decline? Want of education has been assigned as the main cause, but want of school-teaching is more the consequence of social decadence than the cause. Our social degeneracy must be mainly ascribed to our inability to accumulate wealth and inability to preserve property. Both Hindus and Mohammedans are living under the same government, but while the Hindu community is accumulating wealth and gaining in social importance, we have lost the wealth and the property that we had when the English people assumed the sovereignty of India. The time is rapidly coming when, in spite of individuals becoming judges or magistrates and barristers or advocates, the great majority of the Moslem population will become hewers of wood and drawers of water.—*Moslem Chronicle*.

### THE HIDDEN BIBLE.

A few years ago, when Italy had not the religious liberty which the country now happily possesses, the police were sent one night to search the rooms of a young man who was supposed to have a Bible in his possession. The young fellow did not appear at all disturbed by this inroad of the police, but sat calmly smoking his pipe while they turned over all his papers, broke open his cupboard, and ransacked his room from end to end, even ripping up his sofa and chairs to see if the forbidden book was hidden in the stuffing. But it was all in vain. No Bible was discovered anywhere, and the police went away baffled. The Bible was, however, close at hand, hanging in a net from a nail just outside the window-sill! —*The Evangelist*.

At Cairo a Mohammedan College has over 11,000 students and 300 lecturers and teachers.

### ENDEAVOR PROGRESS.

In the fifteen years of the history of Christian Endeavor—

Forty-six thousand societies have been formed. Five millions of Endeavorers have been enrolled, of whom more than 2,700,000 are to-day members.

Two millions of others, Endeavorers in all but name, have probably been enrolled in purely denominational societies.

Ten million Endeavor meetings have been held. Five million copies of the constitution have undoubtedly been printed, in forty different languages, and at least 15,000,000 copies of the pledge.

Over 1,000,000 of our associate members have come into the evangelical churches connected with fifty denominations, influenced, in part at least, by the Christian Endeavor Society; and it is certain that over \$2,000,000 have been given in benevolence through denominational and church channels.—*Dr. Clarke*.

The C. E. Societies of Great Britain were last year increased by one thousand, and now contain over 100,000 members.

### INDIA'S GREATEST NEED.

Says an Indian correspondent of the Boston *Congregationalist*:

"A long experience in this land leads me to the conviction that India needs not so much the efforts of a number of peripatetic lecturers, however distinguished they may be, as it does the burning appeals of spiritually minded and spirit-bearing souls. A dozen such men could do much more good to young India than a hundred profound and eloquent lecturers. India is in danger of being intellectualized to death. What we need is more heat rather than light. I do not wish to depreciate any effort at giving to India Western and Christian thought. I only desire to emphasize the supreme fact that the greatest and most urgent need of this land to-day is not thought, but life—even the direct life of the indwelling spirit of God."

The same writer asserts that, having studied the movement since its incipency in India, he is prepared to maintain that, in proportion to the money expended, efforts put forth, and lives sacrificed, no mission in the same time has had less success in India than the Salvation Army.

### GIRLS IN INDIA.

All girls in India are very fond of pretty and bright-colored dresses. The dress is simply five yards of muslin. When only three or four years old a little girl begins to learn how to wind it gracefully around the body and over the shoulder. When she goes into the street she slips one end over the head as a veil. A little short sleeved jacket is the only other garment she wears. This is a very cool and comfortable costume for the hot climate.

Every family has a jewel-box full of little "cubby-holes" for each ornament. This is often buried in the mud-floor of the woman's inner apartment. If you want to see their jewelry you must make an appointment beforehand, so that they can dig it up.

Once in eight days the girls and women wash and comb and oil their hair, and have it nicely braided. They also take off and brighten the jewelry at this time. They would rather starve than give up their jewelry, they are so fond of it. The poorest people make theirs of tin, brass, lead and glass, and sealing-wax and shells.—*Over Sea and Land*.

## WHAT PROGRESS IN CHINA ?

BY REV. ALBERT A. FULTON,  
*Presbyterian Missionary to China.*

**H**EATHENISM is stationary. Christianity forever aggressive. Heathenism is not only stationary; it is a stagnation, a desert without an oasis. Christianity is the onward flow of a mighty current, and "everything shall live whithersoever the river cometh."

Seen from a distance, heathenism seems to many minds to have certain ethical qualities to which the word "desert" is not strictly applicable. To know heathenism we must live in heathen lands. Europeans travel in Asia: they never choose to reside there. We need to come into intimate, vital relation with the political, social, moral fabric of heathenism to appreciate the purifying, life-giving power of Christianity.

Take a single instance. China is numerically the mightiest nation on earth. The teachings of Confucius have shaped the character of the people for more than two thousand years. No better ethical code exists outside of the Bible. But China has not progressed one inch in a thousand years. Century after century presents the same grinding despotism, the same oppression of woman, the same degrading worship of idols; and no heathen country on earth presents a different record. It always has been so, and forever would be so, but for the aggressiveness of that kingdom whose foundations and superstructure belong to "those things which cannot be shaken."

To the apathetic spectator the beginnings of Christianity in India and China compare but faintly with the glorious period when the earth shall be full of the knowledge of the Lord as the waters cover the sea. Hundreds of millions have never even heard of the knowledge of salvation. "What of the night?" is heard in many quarters, and he knows nothing of the facts who cannot answer truthfully, "The morning cometh." For one thing is as sure as starlight, and that is that there is no morning for any nation on earth apart from Christianity. But there is another fact, susceptible of easy proof, that the darkness is passing away in every land where Christianity has gained a foothold.

Twenty years ago not half of the provinces of China had a single chapel. Now every province in the empire is occupied. In 1807 Morrison reached China, and battled for twenty-four years in isolation, and baptized his first convert at a solitary spot, fearing the persecution of the authorities. Contrast that day with the present and who will deny that the darkness is passing away?

More than two thousand foreign and native missionaries reach yearly hundreds of thousands of idolators, under imperial toleration of the faith once bitterly persecuted. Local perse-

cutions will undoubtedly occur, but there is not a shadow of probability of any general uprising against the doctrines now known by the wisest men in China to be the cause of the great prosperity of those countries where these teachings are almost universally accepted,

Again, it may be most truthfully affirmed that never in the history of the world were so many doors flung wide open for evangelistic effort. Tens of thousands of villages and great cities, where the voice of the preacher has never been heard, are open to Christian workers. Thousands of scholars have heard something of our doctrines. China is a land of scholars, and the literary classes rule in the larger part of the empire. Hundreds of these men have been converted, are now giving their influence to establishing the faith that they once ignorantly despised. The fact that hundreds have been converted proves that the proudest classes in the empire are not only easily accessible, but susceptible of conversion in common with other classes. Idolatrous practices and superstitious customs were abandoned, and a new life was the fruit of the radical change.

Again, the direct fruits of Christianity are by no means the measure of the power expended. Hospitals, dispensaries, schools, and colleges are having their influence in mitigating prejudice, and in gaining willing hearers. Presses are crowded in furnishing Bibles and tracts, which find sale in many parts of the interior, as well as in the maritime provinces of China.

The overthrow of idolatry, and the founding of Christianity in every dark land, is the sublimest cause ever committed to any generation of Christians. Heathenism is the abode of darkness, oppression, and cruelty, and no one knows heathenism who denies this.

The great fact that the hearing of the gospel is essential to belief in the gospel fixes our responsibility; in the mystery of the fact we may not lose our responsibility because of the fact.

Pessimism has no place in the life of a lover of missions. "Discouragement" is a word never found in his vocabulary. He may become slightly despondent, sometimes disappointed, discouraged never. Christianity is not only invincible; it is absolutely irresistible. Some of the proudest classes in China and India, the strongholds of idolatry, have been reached with the Gospel; and millions more are groping for the light. The greater part of the world's wealth is in the possession of Christian nations.

What is needed to hasten universal submission to the ever-widening kingdom is unanimity of effort on the part of all Christians, fostered by immovable convictions as to the helpless, hopeless servitude of scores of millions whose only hope is an idol of wood or stone. "As a man thinketh in his heart, so is he." Intense conviction means intense activity. When every Christian becomes a light-bearer, not only will the darkness rapidly pass away, the glorious period will be speedily ushered in when "the wilderness and the solitary shall be glad."

## AFRICA: THIRTY YEARS AGO AND NOW.

BY REV. JAMES STEWART, M.D., D.D., LOVE-DALE.

IN no portion of the world have the changes of the last thirty years been so many, so great, or so rapid, as in the southern half of the great African continent. All that vast area lying south of the equator has felt the beginning of a new life, and the drowsy lethargy of a thousand years has been suddenly shaken off. To some extent this has taken place also in certain regions even north of that great dividing line.

The continent itself is a great solid block of land and lake and river, of great deserts, and of still greater areas of fertile soil whose resources are only now becoming known. Roughly, it is a little less than 5000 miles long by 5000 miles broad, and stretches through 70 degrees of latitude and longitude, with an area about three times that of Europe.

In looking over the last thirty years as they have affected Africa, it is impossible not to be impressed with the magnitude and the rapidity of certain events or changes which will undoubtedly shape its future. The following are some of the chief facts or important features of the changes which have come. There are five of them:

*First*—There is the extraordinary reversal of the generally entertained idea about the value, present and future, of this long neglected and almost utterly despised continent. Of this the most unquestionable proof has been the scramble of nearly all the great European powers to obtain each as large a portion of the African continent as could be claimed on any ground—good, bad, or indifferent; or on no grounds at all, except territorial hunger quickened by national vanity, or voracity, or assumption. That partition began ten years ago, and within a little more than four years thereafter ten millions out of nearly twelve millions of square miles had been snapped up by the great powers of Europe.

No such stupendous partition of the earth's surface by such means and in so short a time has ever taken place before.

*Second*—The next fact worthy of notice is that the force which had mainly led to the opening of the continent had its beginnings mostly, though not exclusively, in the south; that its development, even recently, has been from the same direction; and that the earliest movement began in the restless spirit of missionary enterprise.

At a small mission station called Kolobeng, north of Kuruman, a missionary named David Livingstone conceived the idea of a new road into South Central Africa, shorter than the long toilsome route of two months by ox wagon from Cape Town. The Boers had greatly harassed

him and his people. They burned his station, destroyed his property, and scattered the natives under his care. He said, "As there was no hope of the Boers allowing the peaceful instruction of the natives at Kolobeng, I resolved to explore the country in search of a healthy district, that might prove a centre of civilization, and open up the interior by a path to either the east or west coast." This journey began in 1852. It was not geography, geology, or gold, or botany, or ethnology, but humanity, or rather the impulse which Christianity gives, which began these world-renowned journeys.

The far-reaching consequences of these journeys are still felt, and are as yet an unspent force. Other explorers of all kinds and degrees, embracing all sorts and conditions of men have followed behind Livingstone. They have done so from various causes. Some have been smitten by the enthusiasm he created; some have been smitten by the magnetic influence of the African continent over all who enter its untrodden ways; and some by more personal and less lofty motives.

Whatever may be thought by some of the net results of missionary labour as compared with the expenditure of money, there can be no doubt as to the indirect influence of missionary effort on our knowledge of the geography, the peoples, and the resources of the African continent.

We may safely go further and say that another indirect effect of missionary work has been its influence on the partition of Africa and on the enlargement of Britain's share of the continent. There have been explorers who were not missionaries, but amongst the permanent occupiers of the untouched wilderness of savage Africa, the missionary comes first, then the trader, then the administrator.

This is the history of the occupation of British Central Africa. A dozen years and more before Commissioner Sir H. H. Johnston established successfully the civil administration of that large area, there was the first station of Livingstone on the small bay at Cape Maclear, and later on at Bandawé, on the west side of the lake; then the African Lakes Company; and finally the settled government of to-day.

It was Krapf's account of the great lakes Tanganyika and Nyanza that gave the first impulse to exploration inwards from Mombasa and the Zanzibar coast. These accounts were regarded at first as missionary tales, or *missionary reports*, which are in some quarters even less credited. These lakes are to-day one of the magnificent realities of East Equatorial Africa, and in the twentieth century will rank in importance and utility with the great lakes of North America.

*Third*—Another change is the greatly increased facilities for missionary work from better communication, fuller knowledge of the country

and its peoples, and greater stability for the missions from British protection in certain regions.

In 1861 the writer of this paper was at Cape Town, accompanied by Mrs. Livingstone. She was on her way to join her husband—and it was her last journey. So little communication then existed along the east coast that we had to wait nearly four months for a ship, and then proceed in a small brig of one hundred and eighty tons.

In 1891, when for the third time I made my way up the east coast to Zanzibar, there were four lines of steamers running—two British, one German, and one Portuguese.

When I first ascended the Zambezi and the Shire in 1862, the voyage was made in a canoe, with a dozen native paddlers, and it took three weeks to reach the Murchison Falls. There are now fifteen steamers on the rivers and lake, and more are said to be building for the African Lakes Company. Where in those days there was only the tangled wilderness accessible by native paths, good roads now exist, there are numerous coffee plantations, and a few months ago the trans-African telegraph line, intended by Mr. Rhodes to connect Cape Town and Cairo, had reached Blantyre on the Shire Hills. On these hills, in 1861, we thought ourselves almost lost in the wilds of East Africa—beyond the possibility of being called back.

*Fourth*—Another conspicuous change during the thirty years is the great increase of main centres and individual points of missionary work.

Thirty-five years ago the long line of coast forming the eastern side of the African continent—from Natal to Cape Guardafui—was unbroken by a single mission station except that of the Church Missionary Society at Mombasa, where Dr. Krapf and Mr. Retmann were working almost single-handed. But the broad zone of Central Africa across to the shores of the Atlantic was a land of entirely undisturbed heathenism. Only at the mouth of the Gaboon there had been commenced, some seventeen years before, a mission by the American Board. Since then, however, as many as fifteen different missions, representing nearly as many different societies, have been commenced. These stretch from a little north of Natal.

Coming to the western side of the continent we have a great development of missionary work in that wide area which forms the basin of the Congo, one of the greatest of African rivers. It pours an immense volume of water into the sea, and with its tributaries affords a waterway, more or less navigable, of 14,000 miles.

This heart of equatorial Africa, forming chiefly the Congo Free State, has a large population, and has recently been the scene of great missionary activity. None of the societies now to be mentioned are twenty years old. At work in

this region there are the English Baptist Mission, the Livingstone Inland Mission, begun by Dr. and Mrs. Guinness, and since then transferred to the American Baptist Missionary Union; the Congo Balolo Mission, still under the care of Dr. and Mrs. Guinness; the American Presbyterian Mission on the Kassai; and the American Methodist Episcopal Mission. There is in addition the mission of the Paris Evangelical Society in French Congo; as well as one or two others in the Congo State proper, such as the International Missionary Alliance, which is American. Some of these were only founded about ten years ago.

In so large a number of missions, not all of them are like to be equally sound in their methods, however splendid may be the endurance and self-sacrifice of their agents. In one or two we find the extraordinary attempt to establish self-supporting missions, and that in a region where white men are scarcely fit for any hard manual out-door labour, and have enough to do to keep in ordinary health or even to live at all, and be fit for the proper work of the missionary.

It is hardly worth discussing this question of self-support when applied to such a region as the Congo. When white men are sent there on insufficient salaries, or on no salary at all after a certain date, we have surely reached the climax of folly in missionary method, or by too great self-sacrifice have landed ourselves in a species of criminal philanthropy.

Yet in every one of these missions there are brave and devoted men and women, spending their lives and often sacrificing them early, in the effort to introduce the light of the Gospel of Christ. It is impossible, therefore, that the light shall not spread, and in due time disperse the darkness of those regions.

*Fifth*—There is one more point worthy of notice. It relates to the future development of this continent by Christianity and civilization, and the route or direction this influence will take. It can hardly be from north to south. It must be from south to north. The better influence can hardly come from the regions north of the equator. They have little to give religiously except Mohammedanism or Paganism, or a harsh compound of the two—a sort of Pagan Mohammedanism.

Of this influence, as a good half-way training for the African, some men, Canon Taylor and others, are greatly enamoured. In Central Africa the chief effect of Mohammedanism has been not to civilize or confer any real benefit, but simply to perpetuate slavery. It seems true therefore, that not "westwards" in Africa, but northwards "the star of empire takes its way." This is not an academic but a practical view of a great question, the future of one half of the African continent.

Into whose hands is that work to fall? The answer to this is connected with the decision that may be come to by statesmen at home in relation to the present difficulty, and the question whether Great Britain is to remain the paramount power in South Africa or not. Should that supremacy fall from our feeble hands, the result will have a profound effect on the north as far as the equator.

Of one thing we may be certain, that there is a future in store for the African continent very different from what its past has been. What this continent shall become in the middle or end of the twentieth century no one can predict. But it will be a very different land when the civilization of the present day and the glorious light of the gospel of Jesus Christ shall have chased away its darkness.—*Free Ch. Monthly.*

## Christian Life and Work.

### THE CONDUCT OF PUBLIC WORSHIP.

#### THE DEVOTIONAL PART.

For the RECORD.

IN our simple form of worship we usually include reading of the Scriptures, praise and prayer, as constituting the devotional part of it, its simplicity being its most striking characteristic, as well as its beauty and strength.

In taking into consideration the conduct of it, two questions present themselves—the one, the measure of its efficiency as at present conducted; the other, the possibility of its improvement.

As regards the former, the gauge must be the results it has helped to produce in developing a truly devout spirit and fostering a consistent and vigorous Christian life. In these respects we can point with confidence to a devoutness that does not confine itself to times and places of worship, but pervades the life; and a robustness of Christian principle that successfully resists the corrupting influence of prevailing worldliness, and has been a leading force in the aggressive work of the Gospel at home and abroad.

In the matter of possible improvement, no one surely is so foolish as to imagine that perfection has been reached. But it may be that desirable improvement lies in a direction quite the opposite of that in which it is sought, not in ornate embellishment, but in seeking that the *conduct* of them be perfected in harmony with the simplicity which characterizes our worship.

Looking at the reading of the Word of God in this light, it would tend much to edification and profit, if greater care were taken, than is often the case, to read so as to clearly bring out the sense, and with a reverent apprehension of the fact that it is God's Word that is being read.

In the service of praise, it is to be feared that improvement will have to be sought in the direction of restraining a strong tendency to make this part of public worship more of the nature of an operatic concert than a part of a religious service in which the humblest individual in the congregation may profitably share. It seems like a confession of weakness in the attractive power of the Gospel when such expedients are resorted to, in order to draw and hold the people to religious service. A great need of the church to-day is the revival of congregational singing that is general and hearty, and the use of high-classed instrument and trained choir is only defensible to the extent to which they are helpful in this direction.

Prayer, it will be readily granted, is that part of worship in which the devotional centres. The other parts are, or ought to be, *aids* to devotion. The reading of the Word of God as God's Word, as well as the exposition of it, should tend to

produce a devout frame of mind. Praise should have similar effect, as more directly bringing the soul into conscious contact with God. But prayer gathers up and concentrates the devout feelings and desire of the soul, and is their natural channel of utterance at a throne of grace, as it communes directly with God. This being the case, the question as to what is the most adequate mode of expression in prayer is a most important one.

Our invariable practice, as a church, in this respect, has been to use the extempore, as opposed to the liturgical, form of prayer. That is, the direct outpouring of the hearts' feelings in the use of such language as is at command for their utterance, rather than the use of carefully prepared forms which may more or less adequately express the hearts' needs and desires at the time.

For the individual, there can scarcely be any question that the extempore, as being natural and spontaneous, is the more desirable and profitable form, taking the simple statement of the Shorter Catechism as a true definition of what prayer is—"an offering up of our desires unto God for things agreeable to His will, in the name of Christ, with confession of our sins and thankful acknowledgment of His mercies."

Some seem to find this mode defective where one undertakes to be the mouth-piece of prayer for others as well as for himself, as in a congregation. And certainly it will scarcely ever happen that any one, however gifted and spiritual, will adequately express all that seeks utterance in the hearts of any assembly.

But, this being granted, it is well to consider if any liturgical form will improve the case. While uttering desires and needs common to all, it will leave much unexpressed that longs for utterance both in leader and people. More than this, it shuts off suggestions arising from immediate surroundings and experiences, and the expression of needs and desires that arise in connection with gathering together and worship.

But perhaps, the greatest objection to the use of a liturgy lies in the fact that there is danger of its degenerating into a form of words, which, however elevated in diction and noble in the sentiments expressed, is by monotonous familiarity robbed of all spiritual effect in its use. And this last objection holds against even a partial use of liturgical forms, as the tendency would be if they were once introduced in the smallest degree, to have them take the place of that natural and soul uplifting and soul edifying mode of prayer which our Saviour, as our great example, illustrates to us, and which we have reason to believe was universally employed in Apostolic times.

If, as has been objected, there is a monotonous sameness and a use of expressions that is shocking to refined taste on the part of many who

lead in prayer, it may be answered that many who with an easy, comfortable, self-satisfied air are ready, in a general way, to confess themselves "miserable sinners" need to be shocked into an *actual sense* of sin by the confession of sins of which they are guilty, in such a way as that they will realize and deplore them and be led to forsake them.

As to the sameness that it is charged is apt to characterize the extempore form of prayer, this is to be avoided by the diligent study and use of the Divine liturgy provided in the Scriptures, particularly in the Psalms and the Epistles. God has promised the Holy Spirit to them that ask Him, and the minister who, having the Spirit's presence and power, follows the Apostolic injunction "Give thyself to reading—to prayer," will find himself always ready to lead the devotions of his people to their spiritual profit and to the glory of God.

In the necessary preparation for this, he may find it needful to decline the performance of many services that in this day have come to be regarded as part of his ministerial work—to say, in reference to social functions, public enterprises, the engineering of financial schemes and and such like, "It is not reason that we should leave the word of God and serve tables." In congregational life where such a course as this is faithfully pursued, there will be the absence of that pyrotechnical display to be found in other quarters, but there will be a spiritual depth and power, enriching and blessing its possessors and reaching out with increasing influence for good to others.

Looking at our position among among Evangelical denominations we seem to be placed midway between those on the one hand whose slavish adherence to liturgies tends to the deadening of spirituality; and those on the other whose rhapsody in devotion tends to the cultivation of the emotional rather than the practical.

Let us be careful in the conduct of public worship to cultivate that intelligence and freedom in devotion that in the past has produced a virile Christianity, rich in spiritual good to the church and fruitful in highest advantage to the world, making its members doers of the word and not hearers only. In maintaining such attitude our church will likely lose those who strongly incline to worship that is embodied in ritualistic forms, and others who are disappointed at the moderate degree of the emotional. But it will retain and gather to itself strong practical souls, whose Christianity embodied in the life has been a mighty uplifting force in the regeneration of our race in the past, and will be in the future, as it pursues its heavenward way, "fair as the moon, clear as the sun, and terrible as an army with banners."—Anon.

God is a Spirit, and they that would worship Him must worship Him in *Spirit and in truth*.

## THE LORD'S DAY—MAN'S DAY.

REV. M. P. TALLING, LONDON, ONT.

For the RECORD.

ONCE a week God loosens the employer's grip of the employee and says "let my people go." Once a week and all week through Christ says, "The Sabbath was made for man." Mark ii, 27.

No individual, company, or syndicate compels men to work seven days a week with God's consent. The history of the nations shows that God puts the stamp of this disapproval upon continuous labor. Work and rest are the alternates on His programme.

The Sabbath and marriage are two blessed possessions that floated out of Eden on the wreckage of man's first disobedience, enriching the lives of all who have kept them as a sacred inheritance.

It would appear that Deity had a double purpose in "making the Sabbath for man," namely Rest and Holiness. One for the body; the other for the soul.

He has provided for the toiler a periodical respite from toil, and prescribed one of the occupations of that respite, "Remember the Sabbath day to keep it holy." Lay down your burdens that your hands may rest; lift up your hearts that they, too, may find rest.

The Lord's day is God's gift to the worker. He takes it from the task master, and gives it to the toiler. To quote Archbishop Ireland, "Sunday is the inheritance of those who are disinherited from the wealth of the world."

A religious Sabbath may seem slow to railroad and steamboat companies, but these are employers of labor. True they provide entertainment for throngs of young people, but that is the very danger we dread, for the young need training in the virtues that establish a people, rather than temptation to the vices that have wrecked past nations. Sunday cannot become a day of sport without becoming a day of labor, and finally a national dishonor, in which all classes suffer, but the poor the most. There is wisdom both in Preserving and in Observing the day "that was made for man."

When a friend is carried to his grave, we at once find excuses for every weakness, palliation for every fault. We recollect a thousand endearments, which before glided off our minds without impression, a thousand favours unpaid, a thousand duties unperformed; and will vainly wish for his return, not so much that we may receive as that we may bestow happiness and recompense that kindness which before we never understood.—Dr. Johnson.

The distinction once drawn by Archbishop Whately, between a good and a bad preacher, was, that the first preached because he had something to say, the second because he had to say something.

### IS THEATRE GOING WRONG ?

"Mrs. ———, do you think it is wrong to go to the theatre?" The questioner was one of my Sunday-school class—a young girl, thoughtful, yet with all a young girl's enjoyment of life; a member of the church; one whose days were spent not at all in play, but in steady, wage-earning work. How should I answer her, and thus, also, answer the question which, as their eager eyes showed, was echoing in every other heart in the class?

I suppose some would at once and emphatically have said: "Yes, it is wrong always and absolutely. You cannot go to a theatre without positive sin." Others would have said, as promptly, "No; there is nothing really wrong in going to see a good play."

Various other replies might be given, more or less satisfactory to those questioning souls, probably leaving the impression that after all much depends on the character of the particular theatre, on the companion or companions involved, and on the play to be given. The conclusion would be that each time the question recurs, it must be considered and settled for that one time—not for all time.

Well, my scholar is looking straight at me, waiting for my answer, and I am in no doubt as to what I shall say to her. Possibly some other younger teacher may be asked the same question, and may not be unwilling to know how it has been answered.

But first I said to my questioning scholar and to my class, "If you change your question a little and ask me if I think it would be wrong for me to go to the theatre, I can answer you in one word—certainly 'yes.' I am sure that it would hinder and not help me in the life I am trying to live with Christ, and, therefore, it would be wrong."

"Now, for you. You are a Christian, a member of Christ's church, having taken very solemn vows upon you as such. You are 'not your own; you are bought with a price.' Your life belongs to God—every moment of it. In your work, in your home, in your pleasures, in your friendships, your true happiness, as well as your safety, lies in keeping your Saviour ever in your heart, and in his keeping close to you. Is not this true?"

"Perhaps you know something of what the theatre is. Can you go there, do you think, loyally holding Christ in your heart and asking him to bless you while you are there? Honestly, now, can you? Do you like to think of your dear Master's eye upon you then?"

"Some people may tell you that they can do this, and that they can go home from the theatre and kneel in prayer, with no sense of separation from God in the evening's amusement. If this is so, it is not the experience of most people, nor is it a safe experiment for all to try."

"But you must, each for herself, ask God to guide you in this matter, and then be willing to do exactly as He tells you. You will do well to look at the question fairly, quietly, prayerfully for yourself, and settle it once for all. Ask, 'Lord, what wilt thou have me to do?' and then obey. After you have thus settled it, do not open it again; let it rest, and act always as you have decided. Let your decision be positive and satisfactory to your own conscience."

Thus it was that I spoke to my inquirer and to my own class of young girls. The answer may help others if the same question is asked of them. This is why I have given it.

Many more things might be said on this subject, but perhaps they would only confuse and obscure the real point in question. It is a simple

thing after all to those who truly seek to know and do God's will. I believe my scholars are of this number, and if they will ask for guidance, intending to follow it, I am not afraid of their own answer to the question which they put to me that Sunday afternoon.—*M. H. P. in Westminster Teacher.*

### CAN WEALTH GIVE HAPPINESS?

In reply to the above question, the following answers were given by some of the world's living millionaires as reported in the *Philadelphia Presbyterian*.

Hon. Levi P. Morton, formerly vice-president of the United States, now governor of New York, and a wealthy banker, said: "When I was a poor young man of twenty years, clerking in a country store, I used to think that if by any wild freak of fortune I could ever accumulate \$100,000 I should be the happiest man alive."

Now that I possess that amount, and possibly a little more, I do not think I am really any happier than in my poorer days. Happiness is in no sense dependent upon wealth, for the fact is that when any of us snatch an hour from life's cares to enjoy any of its pleasures we enjoy them just as much whether we are millionaires or paupers, and for the time being we forget that we are either."

George M. Pullman, the palace car millionaire, declares: "For my part, I can only say that I am not one iota happier now than I was in the days when I had not a dollar that I could call my own, save that for which I worked from sunny morn to dewy eve. Now that my circumstances have improved I can only wear one suit of clothes at a time, and that suit is really no better than the one I wore then. I ate three square meals daily at that time, and cannot eat any more now."

Then I had no responsibility and cares. I only had to be at my post and do my duty, and when my hours of work were over my mind and body were free as those of a bird. I could go to sleep as soon as my head touched the pillow and sleep soundly till morning. Now that I have the weight of vast interests and business cares constantly resting upon me, both in and out of working hours, I do not sleep so well as then."

All things considered, I believe I was quite as happy, if not much happier, when I was poor. Therefore, with all the great advantages and privileges which wealth confers, I do not believe that it brings happiness."

Andrew Carnegie, the widely known steel manufacturer and founder of public libraries, makes sober and sensible reply:

"Wealth can only bring happiness in the sense that it brings us greater opportunities of making others happy. Great wealth is a sacred trust which the man who possesses it should hold and administer to the best possible advantages for the benefit of his fellow men. The truest happiness, indeed the only happiness in this life worthy of the name, is to make others happy, or at least, by improving their condition in some way to make them happier than they otherwise would be. When we have exhausted every other so-called pleasure, that of bringing the look of joyful surprise to the eye and the words of grateful happiness to the lips of others, remains perennial."

"The many ways in which a wealthy man can produce gratifying results are numerous and self-evident. Wealth will enable its possessor to feed the hungry, clothe the naked, endow free institutions of learning, establish free libraries, found hospitals, and do countless other good works. It will enable him to entertain his



friends, and amid pleasurable surroundings help them to the enjoyment of some happy hours.

"In this way, and in this way only—in the power of making others happy that it confers—can wealth, per se, ever bring happiness."

John D. Rockefeller, of the Standard Oil Company, philosophizes in reply as follows:

"Wealth does not bring happiness, for many reasons. One of these is that no man thinks himself wealthy. No man can ever be so rich that there will not be others wealthier than he is, and the knowledge of that fact will make him feel poor, no matter how great his possessions. Practically, then, there is no such thing as a wealthy man.

Whether a man is rich or poor must always be determined by the relation of his desires and expenditures to his income. If a man believes himself rich, and has everything he desires and feels that he needs, he really is rich, no matter if he is worth only ten dollars. On the contrary, if he is worth ten millions and yet has desires and needs which he is unable to, or think himself unable to, gratify or supply, he is poor."

George Peabody's advice on this subject is worthy of a place along with the opinions quoted above. It is as follows: "Bear in mind that to be truly great, it is not necessary that you should gain wealth and importance. Steadfast and undeviating truth, fearless and straightforward integrity, and an honor ever unsullied by an unworthy word or action, make their possessor greater than worldly success or prosperity. These qualities constitute greatness.—*Phil. Pres.*

### MAY KINGSLEY'S DREAM.

A STORY FOR WOMEN'S F. M. SOCIETIES.

It was Sunday afternoon and May Kingsley, a pretty, golden-haired maiden of twenty, having returned from Sabbath-school, was resting in her cosy little library. She made a lovely picture, seated in a rich crimson covered arm chair, her delicate face slightly flushed, and her golden hair floating in sunny waves about her head.

As she sits there her thoughts revert to the day and its doings, she recalls the earnest sermon in the morning and the not less earnest lesson of the afternoon in the Bible class. She recalls also the new and elegant autumn costumes displayed by some of her young companions, and thinks complacently that her own new garments were quite as rich and handsome as the most costly costume in the church.

Then her fancy turns idly to gay remarks, or words of sweet flattery that have reached her ear, and she nestles down in her easy chair with a throb of satisfied vanity stirring her heart; but another memory comes, and her fair face darkens, and with an impatient frown she recalls another incident of the day.

Unconsciously she speaks aloud the thoughts that annoy her: "Oh, dear, I wish our pastor's wife would let me alone and not bother me about her Missionary Circle! I am sure I am too busy to undertake anything more in church work! Why, I really have scarcely an evening left for society as it is, and how can I give another evening to missions? Just look at my week. Monday evening is Christian Endeavor meeting, Wednesday is prayer-meeting, and Friday is choir practice. I must have some time to entertain my friends and make visits and attend entertainments. One cannot be *always* at church.

Of course Missionary Circle is only twice a month but I might just want those very two evenings at home! Besides, I think mission work must be awfully stupid, and I think if I give something in the collection basket every

month I'm doing all that should be expected of me. What good will it do the heathen, or any one else, if I *should* go to a meeting twice a month, and read and pray, and sing, and study about missions?

I really am not at all interested in the subject; and I am sure I've not time for it. I do wish Mrs. Harding would not persist in talking to me, and giving me leaflets to read, and bothering me to attend that tiresome Circle of hers! I think I'll just tell her to let me alone, for I don't feel a particle of interest in such things!"

The young lady's voice died away into a sleepy murmur, and in a few minutes she was fast asleep. But was it sleep? What was that plaintive voice she heard in her ear?

"Pity me, oh, my sister, for I am a Hindu girl! I am married to an old, wicked, ugly Brahmin, who treats me cruelly and often beats me. His other wives despise me, and taunt me, and I am so lonely and helpless. I heard that in your fair country women are not so treated; that they are not sold into such bondage as we are.

They tell me that there is a strange kind and wonderful God, called Jesus Christ, who is even kind to women and will answer their prayers. Is it true, my fair sister?" A dark-skinned, slender girl stood at her side, looking so pitifully, longingly into her face; but before May's startled lips could frame an answer another woman entered, a small, dark creature, in gaudy clothing, chewing the betel nut.

She laughed scornfully, and said in such a bitter tone: "What does she care about her sisters in Spain, or India, or China, or Africa? Didn't you hear her say she had no interest in missions? What does she care for our sufferings, our ignorance, our hopelessness? She has a happy Christian home. She has a Saviour; heaven is here as well as earth, why should she think of her poor heathen sisters?"

And while the Siamese woman spoke, suddenly the room was filled with women, young and old. Some were black and hideously ornamented. Some were old and careworn, others were young and pretty, but whether young or old, fair or dark, all wore a look of hopeless misery that made May's heart ache.

Their voices rang out on the still air so mournfully as they begged for the mere crumbs of the Bread of Life, as they told of their sorrows and privations, their ignorance and poverty, and begged that some kind teacher might be sent to tell them of Christ, and heaven, and holiness.

May gazed in wonder at the strange crowd: Chinese, Japanese, Persian, Syrian, Burman, African, or Polynesian, so unlike and yet so alike, all in darkness, all pleading for life and light. She tried to speak, but words failed her, and again she saw their sad faces and heard their wail, "No hope, no hope! She cares not for us. She has no interest in heathen souls," and all disappeared as suddenly as they had come. With a cry of remorse May awoke, and for a minute sat in silence half expecting again to see that gloomy procession or hear that mournful cry. But she was silent. It was only a dream, but a heaven sent vision to May's thoughtless heart.

Never again did she complain of lack of interest, nor call missionary meetings "stupid." Her eyes had been opened, and, ever afterward, she was a faithful, earnest worker, trying to do all that one girl could for her sisters in darkness.

Though such a vision may not come to each of us, we know that these are no fancies, but sad realities. Let us awake and work with earnest endeavor to send the Gospel light and healing to "earth's remotest bound."—*Mrs. C. E. Burns in Presbyterian Journal.*

## International S. S. Lessons.

### DAVID'S VICTORIES.

August 9.

Les. 2 Sam. 10: 8-19. Gol. Text, Ps. 27: 1.  
Mem. vs. 11-12. Catechism Q. 72.

Time.—About 1040-1036.

Places.—Vs. 8-14 probably the plain of Medeba, south of Heshbon: vs. 15-19, Helam, near and west of the Euphrates.

#### HOME READINGS.

M. 2 Sam. 8: 1-18 . . . *David's Victories.*  
T. 2 Sam. 10: 1-19 . . . *David's Victories Continued.*  
W. 1 Chron. 18: 1-17. *Philistines, Moabites, and Syrians*  
Th. 1 Chron. 19: 1-19. *The Ammonites Overcome. (Subdued.)*  
F. Ps. 27: 1-14. . . . " *The Lord is My Light.*"  
S. Ps. 76: 1-12 . . . " *His Name Great in Israel.*"  
S. Ps. 21: 1-13. . . . " *A Thanksgiving for Victory.*

#### LESSON OUTLINE.

- I. Preparing for Battle. vs. 8-12.
- II. Making the Attack. vs. 13-16.
- III. Winning the Victory. vs. 17-19.

#### HINTS AND HELPS IN STUDY.

A partial summary of David's victories over the nations around him, is given in 2 Sam. 8. The account is resumed in chapter 10. A parallel account is found in 1 Chron. 18: 19. David's several wars of conquest probably occupied the first twelve to fifteen years of his reign over all Israel. The nations he had subjugated were, the Jebusites from whom he had taken Jerusalem, the Philistines, the Moabites, the Syrians as far to the northeast as the Euphrates, the Edomites, and the Ammonites. By these conquests he had extended his dominion over the entire region promised to the chosen people.

#### WHAT THE LESSON TEACHES.

1. We all have our battles to fight with enemies.
2. We should help each other in life's battles.
3. We should be of good courage, trusting God for help.
4. Our souls' enemies are hard to conquer.
5. If we are faithful we shall be more than conquerors.

### DAVID'S CONFESSION AND FORGIVENESS.

August 16.

Les. Ps. 32: 1-11. Gol. Text, Ps. 51: 10.  
Mem. vs. 1-5. Catechism, Q. 73-74.

Time.—B. C. 1034.

Place.—Written by David at Jerusalem.

#### HOME READINGS.

M. Ps. 51: 1-19. . . . *The Prayer of the Penitent.*  
T. Ps. 32: 1-11 . . . *David's Confession and Forgiveness.*  
W. Luke 15: 1-24. . . . *The Return of the Penitent.*  
Th. Luke 15: 9-14. . . . *The Parable of the Penitent*  
F. Ps. 116: 1-19. . . . *The Gratitude of the Penitent.*  
S. Ezek. 18: 23-32 . . . *The Call to Penitence.*  
S. Rom. 8: 1-21. . . . *Justification and Peace.*

#### LESSON OUTLINE.

- I. The Burden of Unconfessed Sin. vs. 1-4.
- II. The Blessing of Confession. vs. 5-7.
- III. The Joy of Forgiveness. vs. 8-11.

#### HINTS AND HELPS IN STUDY.

In the midst of David's prosperity he committed a terrible sin. A full account of it is given in 2 Sam. 11: 2-27. The Bible always speaks plainly about the sins of even its good and great men. By this means it faithfully teaches us the weakness of even the best of human nature, and also the hatefulness and blackness and sure evil consequences of sin no matter by whom committed. We see, too, from this sorrowful picture from David's life, how one sin almost surely leads to others as bad or worse.

For a year or more David seems to have allowed his sin to go unconfessed and unrepented of. Then Nathan the prophet came to him with a message from the Lord about it, which he faithfully and bravely delivered. He so plainly pictured the vile character of David's sin that the king was led to deep contrition, and promptly and fully confessed that he had sinned against the Lord. Although he was pardoned, so that his life was spared, yet he could not escape the evil consequences of his crime, which cast a shadow over the rest of his career. At this time he wrote Psalm 51 (Monday's Reading), which was soon followed by Psalm 32, to-day's lesson.

#### WHAT THE LESSON TEACHES.

1. The blessed man is not the sinless but the forgiven man.
2. Sin unconfessed is an awful burden on the heart.
3. We must confess our sins if we hope for forgiveness.
4. God is a refuge for all who will flee to him for shelter.
5. The forgiven life should be one of gladness and joy.

### ABSALOM'S REBELLION.

August 23.

Les. 2 Sam. 15: 1-12. Gol. Text, Ex. 20: 12.  
Mem. vs. 4-6. Catechism Q. 75.

Time.—B. C. 1023.

Places.—Jerusalem; Hebron, twenty miles south of Jerusalem, Absalom's birthplace.

#### HOME READINGS.

M. 2 Sam. 13: 23-39. . . . *Absalom's Exile.*  
T. 2 Sam. 14: 1-24. . . . *Absalom's Recall.*  
W. 2 Sam. 14: 25-35. . . . *Absalom's Restoration.*  
Th. 2 Sam. 15: 1-12. . . . *Absalom's Rebellion.*  
F. Psalm 3: 1-8 . . . *David's Lament.*  
S. Psalm 55: 1-23. . . . *Friends Faithless—God Faithful.*  
S. Psalm 27: 1-14. . . . *David in Exile.*

#### LESSON OUTLINE.

- I. Fostering Discontent. vs. 1-3.
- II. Stealing the People's Hearts. vs. 4-6.
- III. Organizing Rebellion. vs. 7-12.

#### HINTS AND HELPS IN STUDY.

David had bitterly repented of the great sin of his life, and though he had been forgiven, its consequences had to be endured and its shadow followed him. His own children became the instruments of his chastisement.

His oldest son, Amnon, committed an atrocious crime, for which he was murdered by his brother, Absalom, who then fled into exile where he remained for three years. Through Joab's instrumentality, Absalom was brought back to Jerusalem, and after two years, during which David refused to see him, he was restored to his father's favor. Soon after this he entered into a wicked conspiracy to turn the people against David and to take possession of the throne. Finally by fraud he gained his father's permission to visit Hebron, and there proclaimed himself king. He was now about thirty years old and was probably David's oldest surviving son. His mother was Maacah, daughter of the heathen king of Geshur.

#### WHAT THE LESSON TEACHES.

1. It is easy to sow discontent and to poison others' minds.
2. It is a great sin to make another's friends disloyal to him.
3. It makes a sin more sinful to disguise it in a religious garb.
4. Worst of all treasons is treason against a father.
5. We should never rebel against our King.

**ABSALOM'S DEFEAT AND DEATH.**

30 August.

Les. 2 Sam. 18: 9-17, 32, 33. Gol. Text, Ps. 1: 6.  
 Mem. vs. 32-33. Catechism Q. 76, 77.

*Time.*—B. C. 1023, shortly after the last lesson.  
*Places.*—Mahanaim, east of the Jordan (vs. 32-33); the wood of Ephraim, south of Mahanaim (vs. 9-17).

**HOME READINGS.**

M. 2 Sam. 15: 13-37.... *Itai's Fidelity.*  
 T. 2 Sam. 16: 1-14.... *Shimei's Hatred.*  
 W. 2 Sam. 17: 1-29.... *Absalom's Counselors.*  
 Th. 2 Sam. 18: 1-17.... *Absalom's Defeat and Death.*  
 F. 2 Sam. 18: 18-33.... *David's Grief.*  
 S. Psalm 86: 1-17.... *A Prayer for Help.*  
 S. Psalm 57: 1-11.... *Faith in God's Protecting Love.*

**LESSON OUTLINE.**

- I. Caught in the Oak. vs. 9-13.
- II. Slain by Joab. vs. 14-17.
- III. Mourned by His Father. vs. 32, 33.

**HINTS AND HELPS IN STUDY.**

Absalom's conspiracy matured before David had any suspicion of it. Resistance seemed useless, as he had not sufficient force with which to defend his capital against the rebels whose strength was constantly increasing. He therefore fled from Jerusalem to Mahanaim. Absalom's pursuit of David was delayed by Hushai's counsel. This enabled David to rally his forces and organize his army before Absalom's army, under Amasa's command, arrived. David urged his generals to deal gently with Absalom. The decisive battle was fought in a dense wood near Mahanaim. Absalom's army was completely routed, and Absalom himself was slain by Joab and his men, in disregard of David's earnest command. David, at Mahanaim, anxiously awaited tidings of the battle. When he heard of his son's death he gave way to violent grief.

**WHAT THE LESSON TEACHES.**

1. Filial ingratitude brings curse upon itself.
2. A father's love would guard his child even when he has sinned.
3. Justice seems cruel at times even when right.
4. A father would willingly suffer for his son's sin if he could.
5. Even a father's love cannot save a son from sin's penalties.

**DAVID'S LOVE FOR GOD'S HOUSE.**

6 September.

Les. 1 Chron. 22: 6-16. Gol. Text, Ps. 84: 4.  
 Mem. vs. 11-13. Catechism Q. 78.

*Time.*—About B. C. 1018-1015, not long before David's death.

*Place.*—Jerusalem.

**HOME READINGS.**

M. 1 Chron. 22: 1-19.... *David's Love for God's House.*  
 T. Psalm 84: 1-12.... *Delight in God's House.*  
 W. Psalm 122: 1-9.... *Going to the Lord's House.*  
 Th. Psalm 100: 1-5.... *Enter into His Courts with Praise.*  
 F. Psalm 96: 1-13.... *Declare His Glory.*  
 S. Psalm 89: 1-18.... *God's Covenant with His Chosen.*  
 S. John 4: 5-24.... *Spiritual Worship Sought.*

**LESSON OUTLINE.**

- I. David's Mind to Build. vs. 6-10.
- II. David's Charge to Solomon. vs. 11-13.
- III. David's Preparation. vs. 14-16.

**HINTS AND HELPS IN STUDY.**

David's kingdom, after his restoration, was more strongly established than ever before. In his last days he applied himself with great zeal to the preparation of materials for the temple which Solomon his son was to build. Before his death he secured the succession of Solomon by

placing him upon the throne as his associate in government. Our lesson passage contains the charge which he gave to Solomon concerning building the temple. It shows how fully his heart was set upon the matter, and how anxious he was that Solomon should faithfully perform the work assigned to him. Besides the Home Readings, carefully read 1 Chron. 28, 29.

**WHAT THE LESSON TEACHES.**

1. God blesses even our desires to honor and serve him.
2. Each of us has his own part of God's work to do.
3. It is often a son's duty to finish what his father began.
4. God will use us if only we are faithful to him.
5. Much of our work is only preparation for the work of others.—*Westminster Ques. Book.*

**THE FIRST SEVEN YEARS.**

"Give me the first seven years of a child's life and you may have all the rest," said a distinguished educator. The value of these early years is forcibly illustrated in the biography of one of the greatest philanthropists of modern times, the Earl of Shaftesbury. His childhood was singularly lonely and neglected. His parents cared nothing for his society, and, untroubled by any ideas of parental duty, they gave him over entirely to the care of the servants.

Fortunately for the sensitive child and for the world, the nurse to whose care he was specially intrusted for the first seven years of his life was a kind-hearted woman and a devout Christian. She soon won the heart of the susceptible child, and planted therein the seed which afterward brought forth such abundant fruit. She taught him to believe in a loving God and developed a desire to serve him by being helpful to his fellow-creatures. She taught him a prayer which the great Earl never forgot to repeat daily throughout his long and busy life. He was wont to say that this prayer had been of more value to him than all the religious teachings of later years.

When this good woman died she left him her watch, and to his dying day the Earl would wear no other, saying, "It was left to me by the best friend I ever had." At seven years of age he was sent away to a boys' school, which he describes as one of the worst in England. Here he learned little and suffered brutal treatment. Shrinking from the society of the rough boys, he lived on the memory and love of his one true friend, and thus her teaching sank deeper into his life.

The work which this nobleman accomplished for the neglected and helpless classes, especially for the cruelly abused factory children, is known throughout the world. He gave up ease, political advancement, and popularity, and accepted in their place unceasing labor, neglect, and even persecution, that he might become the champion of the working people in Parliament. That he might know for himself their condition he spent his leisure hours in the factories and mines, in the homes of the poor and the haunts of the out-cast, and was known among them as "our earl."

When near the close of his life the Earl said to a friend, with a touching tenderness of tone, "I simply cannot bear to leave this world with so much misery in it." His wonderful example is especially encouraging to those who, even in the humblest ways, are ministering to childhood. Let the teachings of the first seven years of a child's life be as truly spiritual as were those of Lord Shaftesbury, and all the influences of after years cannot easily turn the mind from the early ideal.—*Congregationalist.*

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THE OLDEST CHRISTIAN HYMN.

[In Book III. of Clement of Alexandria, is given the most ancient hymn in Greek of the Primitive Church. This was one hundred and fifty years after the Apostles, but it is asserted to be of much earlier origin.—Ex.]

Shepherd of tender youth,  
Guiding in love and truth,  
Through devious ways;  
Christ, our triumphant King!  
Welcome thy name to sing,  
And here our children bring,  
To shout thy praise.

Thou art our holy Lord!  
The all-subduing Word,  
Healer of strife!  
Thou didst thyself abase,  
That from sin's deep disgrace  
Thou mightest save our race,  
And give us life.

Thou art wisdom's High Priest!  
Thou hast prepared the feast  
Of holy love!  
And in our mortal pain  
None calls on thee in vain:  
Help, thou dost not disdain,  
Help from above.

Ever be thou our guide,  
Our Shepherd and our pride,  
Our staff and song!  
Jesus! Thou Christ of God!  
By the perennial Word,  
Lead us where thou hast trod,  
Make our faith strong.

So, now, and till we die,  
Sound we thy praise on high,  
And joyful sing,  
Infants, and the glad throng,  
Who to thy Church belong,  
Unite and swell the song  
To Christ our King!

THE IMPURE KORAN.

The Koran has been much extolled for its moral purity; but recent investigation has been laying bare its long hidden iniquities. Dr. H. M. Clark, declares "the safety of Islam hitherto has been that its holy book was shrouded in unapproachable Arabic, or in cumbersome, ambiguous translations. Now that a literal, faithful translation of the Koran has appeared in the widely used Urdu language, there is consternation among the Moslems." A Moulvie, in view of its latest disclosures, said: "I am old and grey haired, but I never knew the iniquity of it as I do now."

Islamism cannot stand exposure. Its sacred writings will not bear severe testing. Only God's Word can endure the strictest and fullest scrutiny. Its holiness abides the searchings of the ages among all peoples.

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