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## THE WORLD'S OUTLOOK.

### THE PROGRESS OF RIGHT.

The world's outlook is steadily growing brighter. The power of evil is growing less and the influence of good becoming ever stronger. Though far, far, from its goal, earth is tending heavenward. "Thy Kingdom Come" is receiving constant answer along two lines, viz. the spread of the Gospel in the heathen world, and the strengthening of that Kingdom in Christian and civilized lands. A review of the former would be a survey of missions, with ever brightening outlook. The latter may for convenience be divided into two parts, the extension of the Christian Church and the growing power of right in the laws and customs of the world. The following remarks refer more especially to this last phase of "The World's Outlook."

"The kingdom of God is not meat and drink, but righteousness and peace." These two may be included in righteousness, for where righteousness is there is peace, and so far as communities and nations are concerned righteousness is making progress. Oppressions and wrongs are being pointed out and resisted and overcome more fully and completely with each passing year.

Much of wrong yet remains but there is scarce a wrong which men suffer at the hands of their fellowmen to-day, but was greater far not many years ago, while wrongs that were have wholly disappeared. The time is not very far past when among the nations in the van of progress, Great Britain and the United States, men and women were hung for petty theft and innocent people burned on a charge of witchcraft, while in cases far more numerous than at present might made right. One has only to study the laws and life of Britain for the century, and learn the wrongs that once were legal and the sins that were common, to see how great the advance in righteousness to-day.

Peace too has progressed. During the past twenty years the nations have passed

in peace through testing times that not very long ago would have led to war.

Not only so but the very provocations to war have resulted in more solid and enduring peace. The latest and most marked illustration of such a result is that between Britain and the United States. A year ago the Venezuelan scare brought anxiety to many. Not only has it passed away but it has led to the present proposed treaty of arbitration between these two great peoples, which without that scare would probably not have been made for some time to come. Thus it is that God makes the wrath of man to praise Him, and the spirit of strife to further the ends of righteousness and peace.

Another illustration of the same principle is seen in Canada. A year ago the Manitoba School question, with its strife of race and creed, made many anxious for our country's weal. But the very strife has been the means of leading the French Roman Catholics of Canada to think and act as never before; to assert their civil rights and refuse to blindly rest in the submissive ignorance to which the hierarchy would doom them. They have themselves taken up the struggle for their rights and Protestants can look on with confidence that manhood against priestcraft will win the day.

The above outlook may seem unduly bright. It is certainly not in accord with much of present day prophecy. Many can see nought but "breakers ahead." Two great subjects, strife between nations and between classes, war national and social, furnish text and theme for much gruesome foreboding. Nations are armed and arming as never before: the struggle between capital and labor, between class and class, seems growing more intense, and taking on ever new phases: and prophets of evil find in these two thunder clouds that hang on the horizon material in plenty to keep the fearful in unrest. Press and platform and pulpit sometimes harrow hearers and readers with ominous predictions of impending ill and make timid people wish

themselves safe through life before the ill draws near.

But the history of the past, both along the line of human experience and of prophecy, and the outlook for the future along the same lines, warrant the assured hope that all the gloomy pictures of dark and troublous and awful days to come, which sometimes make timid lives a burden, are about as unreal as the bogies from which the childhood of by-gone days was wont to shrink in terror.

Even the warlike preparations on a vaster scale than ever before, that make Europe an armed camp, burdening and making anxious its peoples, are not without their "other side." In the first place, while armaments are greater than in former times, they are not greater in proportion to the general advance. They are but keeping pace with the progress along all other lines.

In the second place these vast armaments are probably the most potent factors in preserving peace. In proportion as nations are prepared for war, in that proportion will other nations hesitate to attack them; and the very fact of the Great Powers being armed to the teeth, may, in the present imperfect condition of things, be the means of preserving peace. When all peoples are sufficiently elevated to act from higher and better motives the world can forge her swords and spears to instruments of peace and keep glad jubilee. But while that day has in large measure come with our own Empire, with most others it has not, and preparation for war seems the best means of keeping peace. Prevention is ever better and cheaper than cure and the burden of vast armaments, with peace, is infinitely better than war.

The war of classes also, under its varied names, has its "other side." Socialism, the spirit of unrest with present conditions, which sometimes breaks out in violence, in destruction of property, causes no little anxiety to many thoughtful minds, and one often hears gloomy predictions of dark days to come in the war between class and class, between capital and labor.

But what is Socialism under its varied names? At bottom it is a protest against some unrighteousness. It is the waking of man to his manhood and his resentment against being made in any way a victim to the selfishness and greed of his fellowman.

Constituted as men are, it is inevitable that in its protest this spirit of resentment will go too far in the opposite direction; but as the pendulum in its swing must ultimately rest in the perpendicular, so humanity must and will find its rest in the moral perpendicular, in uprightness, in the righteousness towards which the world under the influence of the Gospel is ever making progress.

So long as one-half of the world tamely accepts the conditions which the other half may choose to impose upon it, so long will these conditions be hard ones; and with human nature as it is, the class war seems the only way of securing a measure of righteousness to all, until the coming of the better day when the Spirit of Christ shall rule men's acts and lives.

Socialism under other names has blessed the world with reforms in the past and will do so again. It has won for men all the liberties they enjoy. It wrested Magna Charta from an unwilling King and gave us British liberty. It is the unrest of men who refuse to be slaves and their demand for their rights. Welcome, the spirit of unrest with wrong. May it live until earth's wrongs be righted and the Golden Rule have sway and man to man be brother.

The protest against wrong sometimes takes shape of greater ill than that against which it is aimed, but this too finds its partial corrective in the protest of those who suffer by it; while, to complete the good work, the blessed influence of the Gospel comes into the thick of the strife with ever increasing power, hastening heaven on earth and earth to heaven.

Be it ours, while indulging the glad hope of a better day for our sinning, sorrowing, bright and beautiful world, to do what in us lies, by life and work, to hasten that day in its coming.

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Cordial thanks for the kind words of encouragement that have come with the renewals for another year, and for the help of willing fellow workers. Many ministers and elders and members have heartily co-operated in extending the circulation of the Record. But it should have more readers. Loyalty to our Church should lead every Presbyterian family to take it, and few there are who cannot do so. Let other papers be taken but let not our own, only, Church paper be forgotten.

## Church Notes and Notices.

### CALLS.

From Knox Ch. St. Thomas, to Mr. Drummond of Russeltown, Que. Accepted.

From Osgoode & Kenmore, Otta. Pres., to Mr. Walter Beattie of Virden, Brandon Pres.

From St. Paul's Ch., Hamilton, to Mr. Neil McPherson accepted.

From St. Paul, Minn., to Mr. A. E. Driscoll of Souris, Man. Accepted.

From Newmarket, to Mr. McNabb of Meaford, Ont.

### INDUCTIONS.

Mr. W. L. Atkinson, ordained and inducted at Innisfail, Edmonton Pres., 1st Dec.

Mr. Duncan Campbell, ordained and inducted missionary to Cariboo, B.C., 30 Dec.

Mr. J. Lindsay, ordained and inducted into St. Andrews, Banks, and Gibraltar, Barrie Pres., 29 Dec.

Mr. McMullan, into Springville and Bethany.

Mr. D. J. Fraser, ordained and inducted into St. Stephen's Ch., St. John, N.B., 14 Jan.

Mr. J. L. Small, ordained and inducted into, Keewatin, Presbytery of Superior, 11 Jan.

Mr. P. F. Langill, called from Fort Erie, into St. Andrew's Ch., Martintown.

### RESIGNATIONS.

Mr. Thorn of St. Andrew's Ch., Arthur, Saugeen Pres.

Mr. James H. White of Deer Park.

Mr. A. McVicar, of Nelson, B.C.

Mr. D. Miller of Coboconk and Kinmount.

Mr. W. P. Begg of Kentville, N.S.

Mr. A. McVicar of Vernon, B.C.

Mr. A. Sutherland of Knox Ch., Ripley, Maitland Pres.

Mr. John McLean of Claremont, Whitby Pres., 19 Jan.

### MINISTER'S OBITUARY.

Rev. John McGillivray was born near Goderich, Ont., in 1856. He obtained his early education in the Goderich Grammar School, after which he entered Toronto University in which he took a high standing. Graduating from the University he took the Theological course at Knox College, Toronto, and immediately after licensure he received and accepted a call from Melville Church, Westmount, where for the last ten years his ministry has been a very successful one. Two years since he was obliged on account of ill health to spend some months in Denver, but since that time he

carried on his work as usual. On Sabbath, Jan., 10th, he preached in the morning. In the evening and through the following week he felt somewhat unwell but was bright and cheerful, until, late on Friday evening, 16 Jan. he became suddenly worse and before midnight passed to his rest at the early age of forty years.

### PRESBYTERY MEETINGS.

Algoma, Thessalon, 9 Mar. 7.30 p.m.

Barrie, Barrie, 9 Mar. 10.30 p.m.

Brandon, Brandon, 2 Mar.

Brockville, Cardinal, 22 Feb. 2 p.m.

Bruce, Paisley, 9 March, 1.30 p.m.

Chatham, Chat., St. And., 9 Mar., 10 a.m.

Edmonton, Ed., 2 Mar., 10 a.m.

Glenboro', Glen., 8 Mar., 7.30 p.m.

Glengarry, Cornwall, Knox, 9 Mar., 11.30 p.m.

Inverness, Whyco, 17 Mar.

Kamloops, Kam., 3 Mar., 10 a.m.

Lan. and Ren., Pembroke, 22 Feb., 8 p.m.

Kingston, King, Chal., 16 Mar., 10 a.m.

London, St. Thomas, Knox, 9 Mar., 9 a.m.

Maitland, Ripley, 16 Mar., 1 p.m.

Miramichi, Newcastle, 30 Mar.

Melita, Mel., 1st week Mar.

Montreal, Mont., Knox, 9 Mar., 10 a.m.

Owen Sd., O. Sd., Knox, 16 Mar.

Paris, Brantford, Zion, 9 Mar., 11 a.m.

P. la Prairie, Neopawa, 1st Tu Mar., 4 p.m.

Peterboro, Port Hope, 1st, 9 Mar.

Quebec, Mor. Coll., 9 Mar., 4 p.m.

Regina, Moose Jaw, 3 Mar.

Sarnia, Sar., St. And., 9 Mar.

Stratford, Strat., Knox, 9 Mar., 10.30 a.m.

Tor., Tor., Knox, 9 Feb.

Superior, Sup., 2 Mar., 10 a.m.

Win. Man. Coll., 2 Tues., Mar. and of ev. alt. mo.

Whitby, Whitby, 20 April.

### 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 Minister's Fund, 3rd Sabbath February.

Foreign Missions, 3rd Sabbath March.

French Evangelization, 4th Sabbath July.

Home Missions, 4th Sabbath August.

Colleges, 3rd Sabbath September.

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

Assembly Fund, 3rd Sabbath November.

Manitoba College, 3rd Sabbath December.

Directed also, that all congregations and mission stations be enjoined to contribute to the Schemes for the Church.

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

## Our Home Work.

In a note just received from Rev. Dr. Warden, the Agent of the Church in Toronto, he states that the receipts for all the schemes in the Western Section are far behind the corresponding period of last year; Home Missions receipts are about \$9,000 less than those of last year to date, and Foreign Missions in the least favorable condition of any of the Funds.

Into the opening gold fields of our Far West men are pouring from all lands. There are many reasons why we should have Home Missionaries at all available points. 1. The forces of evil will be very active and will make plague spots in our land unless counteracted by the Gospel. 2. Many of our young men from the East are going there. If the Church and Sabbath be not there some of them will be ruined. 3. These mining districts will be the source of at least some wealth and churches established there should early become self-supporting and help to support others. 4. Christ's command is, the Gospel "to all."

### YOUNG FOLK'S AUGMENTATION FUND.

Hitherto the Augmentation Committee has made no special appeal to our Young People's Societies and Sabbath Schools, chiefly because we did not wish to divert their attention from the various Home and Foreign and French Mission objects, to which they have been contributing. As the circular which has been sent out shows, we think that at the present time we may make this modest appeal, which practically asks our young people and children, to search "the corners of their pockets," and give to Augmentation the cents, or larger coins, which they had not intended to give to any of the Schemes above mentioned.

Is there any special reason why this appeal is made? Just this, that the Committee finds difficulty in extending the work in the new districts, and especially in the North-West and British Columbia, to fields where it is most important that there should be settled ministers. In many of these fields young men who have "gone West," are in the majority, and we have thought that it should be an inviting object of mission effort to our Young People, that they should help in casting cords around these young men, which will draw them in right paths. Our children too, many of whose older brothers are out there, may surely be expected to be interested in such an effort. Our idea, therefore, is to have the Young Folks' Fund specially devoted to such work in new districts. It seems to be work which is in true accord with that well known Endeavor hymn, "Throw out the life line," and I trust that the members of Young People's

Societies, may cordially fall in with the suggestion of the circular, and that a Rally evening, on behalf of our friends in the West, may be held. They have gone to seek a fortune, and let us seek to keep them always within hearing of the tidings of that Gospel, which offers them the unsearchable riches of Christ.

I have also to ask Superintendents of Sabbath Schools, to explain the object of the Committee to the children, and if possible, to have an Augmentation day in their respective Schools.

Just a little from every Society and School, and the result will be an important and exceedingly beneficial extension of our Church's work. The following circular has been sent out.

To Young People's Societies and Sabbath Schools:

Dear Young Friends:—

In Nipissing and Algoma and our great North-West there are many weak congregations wishing very much that they could have *their own minister*, one likely to remain with them for a number of years. The Augmentation Committee would like to help them, for we think it would do them good; but it is so hard to get the money, for all the older people say that they are giving us every cent they can spare and yet we have not enough.

Sometimes we have thought of you young people and children, but we know about your Mission Bands and Home Missionary Societies and pupils at Pointe-aux-Trembles, and so we thought you, too, might be giving every cent you could spare. Now we think you may have a cent or 5 cents or 10 cents over what you intended for the other missions. So we ask you to consider whether between now and the end of March you can have an Augmentation night in your Young People's Society, or an Augmentation day in the Sabbath School, and send on the collection to Rev. Dr. Warden, Confederation Life Building, Toronto. Don't be afraid to send it because it's small—twenty-five cents or a dollar or five dollars, may be—a great many small gifts will make a large fund and do ever so much good. We shall put all we get into a Special Young Folks' Fund, and use it only for very weak fields in new districts, and after a while let you hear about the results.

I send you a leaflet which may help your meeting, but better still, get your minister to tell you about our work, which I am sure he will be glad to do.

Hoping Dr. Warden may soon hear from a great many of you.

I am, yours very faithfully,  
R. Campbell,  
Convener.

Renfrew, January, 1897.

## Our Foreign Missions.

A friend in Pictou, N.S. sends to Dr. Morrison \$100 for Foreign Missions. A lady in Montreal sends to Dr. Warden \$1000 for the same object besides as much to Home Schemes. Yet there is room. Our F. M. Work, East and West, requires our utmost efforts during the three months that remain of our Church year.

The Victorian Church which ordered the last Dayspring, resolved by a large majority at its recent Assembly to do nothing towards a new vessel until the Mission Synod, which meets in the New Hebrides next summer, expresses its wish in the matter.

Rather a motley list of articles Dr. Annand acknowledges for his Training Institution, from friends of the mission, chiefly in Australia and New Zealand, *e. g.*, 1 case hollow ware, 1 anvil and forge, 1 parcel exercise books and pencils, 1 parcel drapery, 1 box clothing, 1 sledge hammer, 1 bag beans, etc. The list gives a glimpse of the College curriculum.

The uncertainties of life in some of the New Hebrides Islands is seen in the rather naive remark of Rev. Dr. Annand, given in another column, that some of the heathen proposed killing two of his workers who were travelling among them preaching the Gospel, but that the intended victims heard nothing of the affair until the leader of the plot was himself killed and eaten.

The slow tedious work of winning South Sea savages is incidentally but very strikingly suggested by the statement of Dr. Annand given below that after his helpers had itinerated nearly every Sabbath for a year and preached the Gospel more or less in nineteen different villages, as a result one or two bushmen decided to come to him to learn, and that these were prevented by some of the people living near him who oppose the Gospel. We should often remember in prayer these workers and their work.

One way in which the enemies of the Gospel in Tangoa shew their hatred is by trying to prevent anyone selling food to Dr. Annand for his Training Institution, which with twenty-eight young men and their wives needs no small quantity. Concerning this he writes:—"It becomes us to make special reference to the godness of God in providing food for our large family. As soon as one source of supply closed, through the intriguing of our enemies, another would open; so we were always supplied bountifully as the days came round.

Our mission in Trinidad has suffered a loss in the resignation by Rev. E. A. McCurdy of Greyfriars Church, Port-of-Spain. This congregation was originally a mission of the U. P. Church of Scotland and is yet nominally in connection with that body though it has long since become a self-sup-

porting congregation. Mr. McCurdy, of Nova Scotia, was called to the pastoral charge of it nearly six years ago and has not only done a good work among his own people, but has been a help to our missionaries, as from long intimacy with our Foreign Mission Work and workers there, he was so well qualified to be. There were hearty and kindly tokens of appreciation of the work of himself and Mrs. McCurdy and much regret at their departure.

Rev. Dr. Morton has been in Trinidad some twenty-nine years. Eight years since he gave over to a new missionary the field where he and Mrs. Morton had long labored, Princetown, and began a new work at Tunapuna. Of that work he spoke as follows at a recent missionary meeting in Greyfriars Church, Port-of-Spain.

In 1831 I came to Tunapuna 8 miles from this place. Rev. Mr. Falconer, your minister, and a few members of this congregation, and one or two others in Port-of-Spain, urged this step, and for a number of years were generous contributors. Our work went on and now extends from the border of the Couva district to Sangre Grande. During the past 15 years, over 1000 have been baptized by me and there are close on 100 Communicants.

## WORK ON SANTO.

On the little islet of Tangoa, separated from Santo by a narrow channel, Dr. Annand has established his home and his Training Institution, and from this he works the South Side of the larger Island.

In his Report to the last New Hebrides Synod he says:—

The weather having been particularly favorable during the greater part of the year, a larger field has been worked than heretofore. Supatalo our Nguna teacher in company with some of the students or servants has itinerated almost every Sabbath. They have preached the gospel in nineteen different villages on Santo.

Almost everywhere they have been fairly well received. On one occasion some of the heathen proposed killing Supatalo and Paul of Malekula. It was all unknown to these until the leader in the affair was himself killed and eaten. Several murders and cannibal feasts have lately taken place in the districts visited.

As fruit of these evangelistic efforts one or two bushmen decided to come to Tangoa to school, but they were prevented from coming by the Tangoans. The leading men of Tangoa are still doing their utmost to prevent the gospel taking hold upon the people. They also try hard to keep us from getting food but all in vain.

Two infanticides of a most diabolical kind took place in our parish not very long since. They continue their heathenism, but they fear God, *i. e.*, they dread Him, as indicated by their abstaining from work on Sundays. We trust and pray that God's time to favor the people of South Santo is near.

### A VISIT FROM VICE-ROYALTY.

TO OUR MISSION HOSPITAL, INDORE.

The following is an address presented to the Countess of Elgin, wife of the Viceroy of India, on the occasion of her visit to our Mission Hospital at Indore, Central India, a few weeks ago, 3 Nov., 1896.

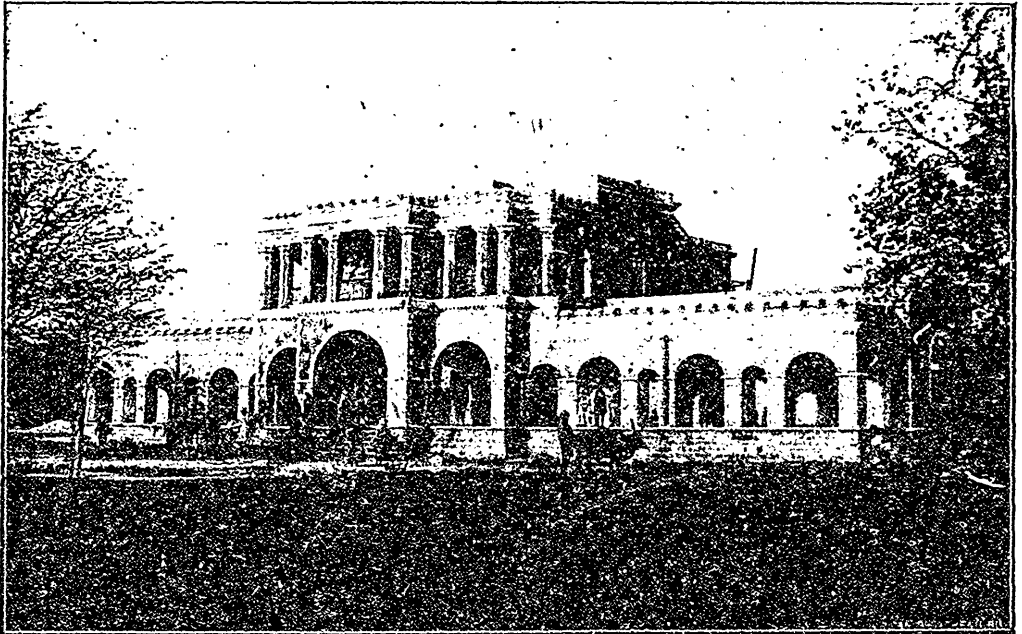
*May it please your Excellency :—*

In the name of the Presbyterian Church in Canada, whose missionaries we are, we bid you a hearty welcome.

We appreciate very highly the honor Your Excellency has conferred upon us. In no part of the Empire of Her Gracious Majesty are to be found hearts more sincerely loyal

to Her Majesty than in our fair Dominion of Canada; and we therefore rejoice that we are thus permitted to receive within our Hospital walls one who so worthily represents Her Gracious Majesty in this interesting land.

We, especially, are cheered in thus being honored by the visit of one who has shown such a warm interest in the special work we are seeking to forward. Lady Dufferin had the honor of inaugurating the work that bears her name, that has done so much to ameliorate the condition of the women of India. We rejoice that her mantle has fallen on shoulders so able and so willing to carry the burden, even after it in its prosaic routine lacks the stimulating influence of novelty.



Our Mission Hospital at Indore, Central India.

We are deeply grateful to Your Excellency that you should be able in your short visit to Indore, amidst the important functions of your exalted position, to turn aside to encourage and show your warm sympathy with our humble efforts.

Dr. Elizabeth Beatty was the pioneer in Central India of special Medical work for women; and at first the work was carried on in dispensaries and by house to house visitation.

H. H. Maharajah Holkar early showed an interest in the work, and at different times has given substantial proofs of the same. The site on which the Hospital now stands, so centrally situated and so suitable for our work, was his gift. The funds for its erection were provided by the women of the

Presbyterian Church in Canada, by whom also the work has been maintained.

Five years ago the Hospital was opened. Each year we have been encouraged by seeing more of the sick and suffering women of Central India availing themselves of the help provided. Last year our in-patients numbered 297, and the attendance of out-patients 22,547.

Every woman coming to us knows she is coming to a Mission Hospital, and that while with us she will receive daily teaching in the truths of Christianity. That this fact keeps some away, we do not deny; but we also know that once a woman has been an in-patient she is generally most anxious to have all her friends, when ill, avail themselves of the Hospital.

From our small beginning the work has gradually developed. Medical Mission work for women under fully qualified lady doctors has been carried on in five centres in C. I., viz., Neemuch, Ujjain, Indore, Mhow and Dhar; and at the present time we have in the field four lady doctors and one trained nurse from Canada, in addition to hospital assistants, nurses, etc., of this land. We desire also gratefully to state that we have been encouraged in thus developing our work by some of those occupying high places in C. I.; notably by H. H. the Maharaja of Dhar, who recently gave two very valuable sites for a hospital and bungalow accommodation in his capital; and by invitations from both princes and ministers to their States, as in Jaora, of which as yet we regret we have not been able to avail ourselves. 62,306 women in C. I. were assisted by our Mission last year, at a cost of about Rs. 24,000 (about \$8,000, Ed. Record), almost wholly the gift of the women in Canada to their suffering sisters of India.

Though the time does not seem to have come when we can hope for much assistance in this land for the work, which is becoming each year a heavier burden, as it is constantly growing; yet we beg to assure Your Excellency that in thus recognizing and sympathizing with our work you have conferred on us a very real favor and very valuable aid. We, therefore, beg to return to you our very sincere thanks for your kind visit, and pray that you may long be spared to assist and encourage the cause of truth and humanity.

(Signed), Marion Oliver, M.D.,  
Margaret McKellar, M.D.,  
Physicians in charge.

### HELP FOR THE BHEELS.

BY REV. J. BUCHANAN, M.D.

Dear Mr. Scott:—

With regard to the \$5,000 approved by the F.C.M. for the erection of the Mission House, Hospital, and two boarding schools, one for boys and one for girls, in the country of the destitute, oppressed Bheel, let me tell your readers in outline how this money will be useful for missionary purposes.

The Mission House is a necessary shelter for missionaries going to a hot climate in order that continuous work or any work at all may be done for more than half the year.

A Hospital in the midst of a timid untutored host of 800,000 people scattered over a wild rough country in thousands of villages, or more correctly communities, is useful in breaking down prejudices; in being a practical manifestation of the loving gospel we preach; and as a means of reaching, through the crowds that will gather day after day, outlying communities of these poor people, that would be otherwise utterly impossible for one man.

One person from a distance treated lovingly, helpfully, faithfully, in a hospital, changes the attitude of his far-away village toward the missionary and the gospel he preaches. Those remaining for a time in the hospital carry back with them to their villages a fairly good conception of what practical Christianity is. In the hospital with loving true Christians they have a book written in a character they can understand. Christ's life was pre-eminently a ministry. In the hospital the medical missionary has a constant opportunity of proving to the understanding of all grades of thought that God is love and that Christians are His servants.

The boarding schools are Christian Homes for boys and girls left destitute, either by the oppression always there, or by famine which is now claiming so many victims in this sin-cursed land. These orphanages we hope to make, by means of industrial labor, as near self-supporting as possible. While the children will be taught to read they will also be taught to work with their hands. There has always been a good return for the money spent for the orphan. God's blessing has seemed to rest in a special way upon such work. It has yielded in some thirty, in some sixty, and in some a hundred fold. Next month I hope to shew how the money will be useful as a famine relief fund.

I beg gratefully to acknowledge the following additional sums toward the \$5,000 Bheel Building Fund: From Toronto, Miss M. A. Snively, \$50; Mrs. J. T. Brodie, \$10; John Gowans, \$10; Rev. W. D. Ballantyne, \$5; C. H. Kahrs, \$5; Anon., \$1; Anon., \$1; Mrs. M., \$2; Mrs. Dr. Small, \$1. From Doon, "Friend of Missions," \$2. From Galt, The Misses Ballingall, \$5; W. Cassels Buchanan, 35c.; Esther Deans \$5; Central Church C. E. \$1; Mr. Nairn, \$1; Central S. S., \$30; Mrs. Mary Buchanan, \$50; Anon., \$2; Norman Colvin, \$1.20. "Christmas Offering" by L. W. Montreal, \$25; Stamps, 79c.; Robert McQueen, Kirkwall, \$2; Margaret McTavish, S. Mountain, \$15; Mrs. Harris, Tor., \$5; "Nina," \$6. From Glen Morris, Blue Lake, S. S., \$5; Blue Lake M. B., \$2; Mrs. Wm. McVittie, Algoma, \$2; M. Steed, Glen Small, \$1; J. M. M., \$5; Mrs. D. M. Buchanan, Lanark, \$2.50; "A Sympathizer," Levis, \$5. From Hamilton, "A friend," \$0.50; "A friend," \$1; J. Watt, \$5; Mrs. J. McQueston, \$5; "A friend," \$25; "Cobourg," \$1; A friend of Missions, Sarnia, \$1; "Gratitude," \$2. Previously acknowledged, \$73. Total, \$319.34. Promised \$241.00. Grand Total, \$633.39.

### FORMOSAN JOTTINGS.

There has been much disturbance of the work; some churches have been injured and others destroyed, but the energy of the missionaries and the liberality of the native Christians have both combined to meet the difficulties of the situation. Dr. Mackay writes:—



"Since the last uprising here, it became evident we would have to reorganize our stations so as to have 60 in working order. The destruction and occupation of rented chapels by Japanese soldiers, and reduction of converts by dispersion and death, led us to decide on the selection of other places. That has been the burden of my work since College closed.

Koa Kau and I are back from ten days labor inland. On Sabbath, 23rd, ult., I preached at five stations, the last being the one recently opened, fifteen minutes walk from the Bang-kah Church. Upwards of 100 listened to my exposition of Psalm 29:3, What grand, majestic words. "The voice of the Lord is upon the waters."

The next day at 8 a.m., Mr. Kawai a Japanese Evangelist, and I rode on "rickshas" to Sek-khau. Japanese soldiers were in possession of the chapel, so we went at once to a convert's house, where the preacher and family have been staying since their removal from the Church. Fifty Christians assembled in the brickyard outside, where we spoke of Jesus and His glory, sang a hymn of praise to God, and returned to Bang-kah. In the eve, 36 children sat in front and recited the Ten Commandments and the One Hundredth Psalm.

On the 26th I visited Pang-liau, a town about three miles away. The people were delighted, and the children followed talking as friendly as Canadian youth. There was a time when the youngsters there could shout "Barbarian" with voices shrill enough. A report that the rebels were in the vicinity kept soldiers so much on the alert in the streets, that converts could not assemble in the Bang-kah Church for evening services.

The next day, Rev. Giam Chheng Hoa, the Bang-kah preacher, Koa Kau, Kawai and I, went by train to Kelung. At 7 p.m., Kawai preached in Japanese, and I in Chinese, to upwards of 100 hearers. \$42.75 were put on the table, for repairing the Church. The following day we stayed over at Tsuing-kha, and held a mid-day meeting. Including those in and outside, 100 listened to the Gospel. \$50.00 were given there and then, by the Christians, for repairing their much damaged place of worship.

In the morning Kawai went with me to Sin-tung, and secured a building in an excellent locality for mission purposes. That night in Bang-kah, a venomous serpent crawled up the steps and glided along the floor in the midst of the congregation. There were neither wild cries nor confusion, and the reptile was soon dispatched.

Sabbath morning I went to Sin-tiam, and found soldiers still occupying the Church. The commanding officer was very gentlemanly, however, and I addressed a house full of eager hearers, then accompanied Rev. Tan He' to Lai-o, about three miles distant. There a number of old converts are fitting up a place for Christian worship.

## FORMOSA'S GOOD NEWS.

ITS NEW RULERS, FRIENDS OF MISSIONS.

In his own vivid way, Rev. Dr. Mackay of Formosa, in a recent letter dated 7th December, pictures an interview with the new Japanese Governor of Formosa, Mr. Nogi, who gave the cheering assurance that the Christians would be protected. Dr. Mackay was accompanied by Rev. D. Ferguson of the English Presbyterian Mission in South Formosa.

"Mr. Myoshi, the interpreter, met us at the door and in a few moments we were heartily received by the Governor who without any ceremony sat down beside us. He pleasantly made inquiries about Formosa climate, diseases and people.

"I then stated that North Formosan Christians refused to take up arms against the Japanese, and in consequence were threatened, persecuted, and several killed by rebels. Nevertheless, Japanese petty officials and soldiers failed to distinguish between friends and foes, and insulted, abused and even killed Christians in more than one locality. Therefore Christians had a very hard lot between rebels and reckless soldiers.

"When Mr. Miyoshi, the interpreter, was about through, the Governor's eyes sparkled with fire, as he sprang to his feet, grasped my hand tighter and tighter, whilst he told the interpreter to say that he sympathized with us and was determined to protect the Christians.

"Turning to Ferguson he said, 'And you in the south have suffered in the same way. I will protect your Christians also.'

"He was thoroughly aroused, and I was greatly impressed (so was Ferguson) with his grand soldierly appearance. I will never forget the scene; it reminded me of my interview with Lin Ming Chuan during the French war.

"I believe Governor Nogi will do his part according to justice in governing this island."

A pleasing incident came out during a call which Dr. Mackay made upon another official, Shitago Midzune, Chief of the Civil Department; H. Sugimura, Chief of the Foreign Section being present also. Let Dr. Mackay say it in his own words:—

"An hour was very pleasantly and profitably spent together. Before leaving, I said, "Twenty-two years ago three or four Japanese called at my little Chinese house in Tamsui." With an enjoyable smile, Mr. Midzune said, "I was one of them."

How interesting! it seemed like meeting an old friend. How impossible to see through the unknown before us! Both these officials said that every convenience would be given for spreading Christianity. I believe such assurances are honestly made, and time will show whether or not the minor officers and civilians will carry out the good intentions of these gentlemen.

## Young People's Societies.

### THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY REV. R. D. FRASER, CONVENER.

The Monthly Topics for 1897 consist of a General Survey, and are adapted to all the various sorts of young people's societies. The second weekly meeting of the month is to be devoted to them; and attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E.'s. is for sale by the *Endeavor Herald Co.*, Toronto, at 60c. per hundred. It is issued by arrangement with the Assembly's Committee, and embraces the Monthly Topics of the Plan of Study.

Topic for week beginning March 14th.

### FOUNDATION WORK.

John Knox and His Times.

Gen. 12 : 1-9 ; Heb. 11 : 8-10.

#### LITERATURE.

The Literature on Knox is very abundant. The Committee have selected the following as sufficient for the purpose :—

McCrie's "John Knox;" G. Barnett Smith's "John Knox and the Scottish Reformation;" Taylor Innes' book on Knox, each 50c.; "John Knox" in "Memoirs of Mighty Men" series, 3c.

"McCrie" is the standard history, full, and exceedingly readable. Barnett Smith's book is a good attempt to popularize the story and is illustrated, as is also the little booklet, a chatty account of the great hero, in the "Memoirs of Mighty Men." Taylor Innes is the latest writer and is deeply interesting. With much skill he seeks to display the underlying principles of Knox's life and work.

#### POINTS FOR PAPERS OR ADDRESSES.

Scotland as Knox found it.  
Scotland as Knox left it.  
Knox's forerunners.  
Knox as a priest and tutor.  
Knox in the castle of St. Andrew's, and his call to the ministry.  
The Galley Slave.  
Knox in England.  
Knox and his women friends—Taylor Innes, Chap. III.  
Knox in Geneva with Calvin.  
The Lords of the Congregation.  
The First General Assembly.  
The First Book of Discipline.  
Knox as a Preacher.  
Knox and Education.  
Knox and Queen Mary.  
His last days and death.  
His influence upon our Church and our day.

Any four or five of these topics briefly treated will be sufficient to ensure a profitable meeting. Material will be found in the paragraphs given below and the admirable article of Rev. W. G. Jordan, and more in detail in the books recommended.

The outline of the life of the great Reformer may be obtained from any good Cyclopaedia. A description of St. Giles, Holyrood, John Knox's House, the Castle at St. Andrew's, would be very appropriate.

#### I. KNOX'S PERSONAL APPEARANCE.

In a letter addressed in 1579—seven years after Knox's death—to Beza, by Peter Young, the tutor of James VI., the personal appearance of him "who never feared the face of man"—as the Regent Morton said—is thus described :—

"In stature he was slightly under the middle height, of well-knit and graceful figure, with shoulders somewhat broad, longish fingers, head of moderate size, hair black, complexion somewhat dark, and general appearance not unpleasing. In his stern and severe countenance there was a natural dignity and majesty, not without a certain grace, and in anger there was an air of command on his brow. Under a somewhat narrow forehead his brows stood out in a slight ridge on his ruddy and slightly swelling cheeks, so that his eyes seemed to retreat into his head. The color of his eyes was bluish gray, their glance keen and animated. His face was rather long, his nose of more than ordinary length, the mouth large, the lips full, the upper a little thicker than the lower, his beard black mingled with gray, a span and a half long, and moderately thick."—*Rev. T. Fenwick.*

#### II. KNOX IN THE PULPIT.

Randolph writes of him to Cecil : "The voice of that one man is able to put more life in us in one hour, than five hundred trumpets blustering in our ears."

The student, James Melville, thus describes him when an aged and broken man in the pulpit at St. Andrew's :—"I had my pen and my little book and took away such things as I could comprehend. In the opening of his text he was moderate for the space of half an hour, but when he entered to application he made me so to grow and tremble that I could not hold a pen to write. In St. Andrew's he was very weak. I saw him every day in his doctrine go hulk and fear (hooley and fairly, gently and with caution), with a furring of martins about his neck, a staff in the one hand, and gude, godlie Richard Ballender holding up the other oxtar, from the Abbey to the Parish Kirk; and by the same Richard and another servant lifted up to the pulpit where he behooved to lean at his first entry; but ere he had done his sermon he was sae active and vigorous that he was like to ding the pulpit in blads and fie out of it."

### III. FROM THE BIBLE.

In writing the First Book of Discipline, as John How, one of those who assisted Knox in preparing it, says:—"They took not their example from any Kirk in the world, no, not from Geneva." They went direct to the word of God. In general outline this book shaped the Presbyterianism of Scotland as it has ever since remained and therein gave the model for the Presbyterianism of all English-speaking peoples.

### IV. KNOX AND EDUCATION.

There is nothing more worthy of note in this First Book of Discipline than the plan laid down for national education. A school was to be established in every parish for the instruction of youth in the principles of (mark the admirably simple programme and the order in which the subjects are given) religion, grammar, and the Latin tongue. There was also to be college in every notable town; and regulations were made for three great universities. The funds were to come from the religious endowments. The Scheme was only partially carried out for want of funds, which greedy nobles absorbed, but still was productive of untold benefit.

## FOUNDATION WORK—JOHN KNOX, HIS LIFE AND TIMES.

BY REV. W. G. JORDAN, STRATHROY.

The Christian Church is built upon the foundation of the prophets and apostles, Jesus Christ himself being the Chief Corner-Stone. That is a fact which we would ever place at the front in all our discussions of Church life and work: but, at the same time, we believe that we are justified in using the phrase "foundation work" in connection with the career of John Knox. No one would have been more ready than he to say, "other foundation can no man lay;" but on that foundation once laid, it was given to him to build for the generations that came after.

In asking the Young People's Societies to study the life and work of John Knox the Committee has set before us a large inspiring subject. It is a subject that is still handled by able men of various shades of opinion and has by no means lost its freshness. To many of our young people this subject is no doubt quite new and it will introduce them into a world very different from that in which their lot is cast. If, however, they will make an effort to bring back the by-gone days and learn

"In what a forge and what a heat  
Were shaped the anchors of our hope"

they will find the study both instructive and stimulating.

All the space at our disposal might be spent in discussing the literature which is now available for students of this particular period of Scottish history, but we must leave for the present that attractive field, with the remark that the books recommended by the Committee are amply sufficient for the purpose of gaining a general view of those distant times and some definite conception of the Reformer's personality and work. Dr. McCrie's life of Knox, though published over eighty years ago, is still a standard work, a store-house of information concerning the man and his times. The recent work by Mr. A. Taylor Innes is perhaps more suitable for the purpose of a brief text-book; there is not so much detail, but there is an effort to grasp the deepest significance of the man's spiritual life, as well as to give a comprehensive survey of his outward career. Biography written in such a spirit is one of the most wholesome and quickening forms of literature, and if the counsel of the Committee leads many of our young people to read these books much good will assuredly come out of it.

We do not admire the saying attributed to Voltaire, "Happy are the people that have no history;" we rejoice that we have behind us a glorious history, that we are encompassed about by a "great cloud of witnesses," and that, when something is needed to rebuke our sordid meanness and enfeebling sloth, it may be found in the lives of men and women who fought the great battle of freedom through their loyalty to God.

John Knox was born in 1505, and died in the year 1572, so that his real work falls in the third quarter of the sixteenth century. He did not live to a great age, and he was late in life before he got to his work, but he has left an indelible mark on the religious life of Scotland and of the world. That short career had compressed into it a mighty work which was done under great difficulties. There were fightings without and fears within but he came off more than conqueror through the love of Christ. Whether it would have made so much difference to the religion of Scotland as Ian MacLaren seems to suggest, if Knox, instead of being like Paul, broken down by imprisonment and weakened by disease, had been like Luther, a jovial man, who "could play the flute and fight the devil,"—is not a point that can be dealt with in an article of this kind. We have time only for the essential principles and the most important facts.

To explain the full import of the phrase "His times" would require volumes instead of sentences. The life of Knox was not that of a private saint but of a public reformer. It was bound up with the life of the Scottish nation in one of the most critical periods of its history, a time when Scotland was swayed hither and thither by the changing currents of European politics. At that time Scotland was not in the stream of European culture, it had not been

much influenced by the revival of learning. by the great movement which we call the Renaissance or Renascence. John Major, a professor in Glasgow (and afterwards in St. Andrew's), under whom Knox studied, brought a great reputation from Paris, and George Buchanan, the great "humanist," born the same year as Knox, went to that city to study; but these are the brilliant exceptions that prove the rule.

The Church of Scotland was wealthy and corrupt. The monastic orders had great power, so that, while the large country parishes were neglected the priests and the monks lived in idleness luxury and vice in the abbeys and monasteries into which they had gathered the riches meant for the support of the ministry and the maintenance of God's poor. This and much worse we know on the testimony of men who continued to be faithful sons of the Old Church in that evil time.

There were many crying out for reform, but there was no sign that it could come from within the Church. That Church had sinned away its opportunities, so that reform could not come from any still small voice speaking within, but from the more violent forces which work in a revolutionary spirit. Grumblers, satirists, and even mystics were not sufficient; what was needed was a prophet of fire, an Elijah of the sixteenth century, a man with a strong sense of God's righteousness and a full realization of the eternal love manifested in Jesus Christ. Such a man was John Knox, not so great in pure theology as Luther or Calvin, but a mighty preacher, a faithful pastor, a man of keen insight and dauntless courage.

In dealing with the life of Knox, we must take first a period of forty years, stretching from his birth, in 1505, to his first public appearance as the companion and helper of Wishart.

The birth place of Knox was in or near Haddington, in East Lothian. He never lays claim to rank and both friends and foes speak of him as a man of lowly birth. Still, his parents could not have belonged to the poorest class, as they found means to send their son to Haddington Grammar School, and afterwards to Glasgow University. At school he was well drilled in Latin, and at college he studied the old Scholastic philosophy and theology.

He became a priest and tutor, but we have little information about this part of his life, as he always manifested a strong reserve with regard to it. So we cannot trace the course of his inward life, as in the case of the open-hearted, expansive Bunyan, but must infer the deep struggles and silent battles from the final decision and full formed character. In 1546, we see him going before George Wishart bearing a two-handed sword and only by earnest pathetic entreaty prevented from following that gentle, courteous man to prison and death. Thus, when we first meet Knox he is on the side of what seemed to be a feeble, hopeless cause.

Driven from one place to another, he was persuaded to take up his abode in St. Andrew's castle along with his pupils. There he continued his work of teaching and catechizing, and was occasionally drawn into controversy by some of the ecclesiastics of the city. There also there came to him in a strange fashion his real call to the ministry, which, after considering for a week in his chamber, he decided to accept. That week of communion with God and wrestling with self gave the bent to the whole of his subsequent life.

But we see in what strange ways God leads his servants. The man who has submitted to take upon himself the burden of a great work finds first of all, not useful activity, but painful imprisonment. Knox, along with others, was taken captive by a French fleet and carried to France, there to spend the greater part of the next two years in degrading slavery. The strong, resolute Scotchman was doomed to be a "galley slave." Even there he and his companions refused to bow to idols, and flung the images away from them contemptuously as "painted boards." Once during this time, the galleys appeared off the coast of Scotland, and Knox, on seeing the steeple of St. Andrew's, expressed a confident hope of again lifting up his voice there to the glory of God.

It is probable that he was liberated through the influence of the English Government; but there were still ten changeful years to pass away before he could stand face to face with his full and final work as the reformer of Scottish religion. Five of these years were spent in England and the other five on the European Continent.

The connection of Knox with England is full of interest. His first wife was an English woman, two of his sons became clergymen of the Church of England, and he himself might have been a bishop of that Church, had he chosen to accept the office. Two years he spent in Berwick-on-Tweed, and a similar period in Newcastle-on-Tyne. In both these places he exerted a powerful influence, speaking boldly for righteousness and vigorously denouncing "idolatry."

Thus a year was spent in and around London in preaching and helping on the work of the Reformation, until, on the accession of Mary, he was compelled to flee to the continent, with less than ten groats in his pocket, but believing that God would provide.

We cannot follow the details of this period of his life. At Dieppe he strengthened the Protestant cause by his personal energetic influence; at Frankfort he showed calm courage and wisdom in the midst of bitter controversies; and at Geneva he was an esteemed colleague of the great Calvin. We must not think that all this time Knox was absolutely cut off from Scotland. He watched with anxious interest the movements of religion and politics in his native land, and helped the good cause

by occasional visits and frequent epistles. To him the leaders of the Protestant cause looked when the crisis came and he did not disappoint them.

In 1559, Knox appears in Scotland, "ever in the brunt of the battle." His coming struck panic into the hearts of the priests, and he was at once declared to be an excommunicated outlaw. From this time onward he takes his place as the foremost man of Scotland and as the real leader of the movement for purity of faith and simplicity of worship. Whether we view him as a preacher, politician, or statesman, we can see that he is a man of one clear purpose,—that is to win Scotland for Christ, and to cast out the superstition which had so long blighted its religious life. He was brusque, impetuous, intolerant, but withal tender-hearted and sympathetic towards those who sought his counsels and help.

When he came home he found the nation divided into hostile camps; when he died a few years later, he could rejoice that the battle was won, the nation had made a deliberate choice from which it was not likely to recede.

Besides preaching and lecturing, he carried on difficult negotiations and championed the cause of Protestantism in the presence of nobles and princes. In his dealings with the Queen Regent, and Mary Queen of Scots he may not always have displayed gentleness and tact, but he was always true to the one purpose of his life, and the carrying out of that purpose meant freedom and progress for Scotland.

He gave counsel to the Lords of the Congregation; he inspired the soldiers when they were faint-hearted; he rebuked avaricious nobles who were eager to devour "widows' houses," and the poor ministers' portion; he fought for a more scriptural creed, a more intelligent worship and a more godly discipline.

He was often cast down by bodily weakness and irritated by half-hearted friends or treacherous enemies, but through it all he preached a bold, clear gospel, and though often ready to say "good night to it all," "endured as seeing Him who is invisible."

It was largely by his means that a nation, which for long had groaned under priestly tyranny was made to feel that it stood face to face with God and must choose whom it would serve. "Common man as he was, the vague, shoreless universe had become for him a firm city, and a dwelling place which he knew. Such virtue was in belief in these words well spoken, *I believe.*"

Very affecting is the story of his death. The man who had fought such a fierce battle passed peacefully away, drawing to his heart the precious promises that had sustained him in many a trying hour. "It is no painful pain, but only such a pain as shall soon, I trust, put an end to the battle." His anchor had been cast in the seventeenth Chapter of John and it held fast during the

last dread storm. When the voice that had often rung out boldly in defence of truth lost its power, his servants begged for a sign. Then he lifted his right hand heavenwards and glided gently out of this troublesome world. Thus died the man who feared God in such a way that he lost all base fear of men.

The great lesson of his life is that it is a positive enthusiastic faith which alone is competent to wrestle with tyranny, reform abuses, and bring in purer manners and nobler laws. Scepticism and criticism are of themselves poor weapons with which to fight the world's great battles. "This is the victory that overcometh the world even our faith."

Knox had no narrow view of the work of the churches. In addition to the preaching of the Gospel and the building up of men in spirituality of life, he would in every parish support the poor, compel the lazy to work, give every child a good common education, and open the way for higher education, as far as possible, to young men of real intelligence and noble ambition. Here was a great programme, a true, "forward movement," which was to bear rich fruit in spite of many hindrances, not only in Scotland, but throughout the world, in the distant lands of which he never dreamed.

We do not claim perfection for Knox. He had "the defects of his qualities," and perhaps other defects as well; but much of the criticism that has been lavished upon him has been very foolish, magnifying his infirmities, belittling his work, and reproaching him for not having attained the superficial tolerance of our easy-going days, a tolerance that is too often a shallow indifference.

It is true that Knox was a zealot, a man of strong convictions and full of fire and we cannot imagine what other kind of man could be a reformer in days of darkness, when the Church had lost the power to preach and retained only the energy to protect vested interests by cruel persecution. In such days it is refreshing to meet a man whose highest interest is to know God's truth and to use it as an instrument by which a nation may be liberated and sent forward to its high destiny.

#### C. E. Prayer Meeting Topics.

A very pretty Topic Card is published by the Endeavor Herald Co., Toronto, for the General Assembly's Committee on Young Societies. It includes "Uniform" Topics, and is therefore suitable for any C. E. Society; and it also includes the "Plan of Study" of the General Assembly's Committee, and is specially suitable for Presbyterian C. E. Societies. It is a very neat and tasteful card, and should be used by all Presbyterian C. E. Societies. Price 60 cents per 100.

## TO SECRETARIES OF Y. P. S.

Presbytery Conveners will now be awaiting reports from the Young People's Societies on the blanks sent out at the New Year and due to be returned before the first of February. There should be no delay in forwarding them but rather a friendly rivalry as to who should be first heard from. The Presbytery Conveners will then be able to make their report to Presbytery promptly and the Assembly's Convenir furnished with his material in good time. Societies that have not received blanks may get them from Presbytery or from

Rev. R. Douglas Fraser,  
Bowmanville, Ont.

## Y.P.S. ASSEMBLY RESOLUTION No. 5

BY REV. R. G. MACBETH, WINNIPEG.

In the January RECORD we considered the fourth of the resolutions appended to the Report on Young People's Societies and adopted by the last Assembly. It remains for us to consider briefly the fifth, which reads as follows:—

"That ministers and elders be urged to give loving encouragement and counsel to Young People's Societies as they may require it, and especially to forward every well-directed effort to bring more of the young men into the membership of the Societies and an active interest in the Church."

As the present writer, though a member of the Committee, cannot claim any share of credit for framing the report or resolutions, he feels at liberty to say that the present resolution is wisely worded and planned. The only criticism that the resolution might seem open to *prima facie* is that in the last clause, referring to the desirability of bringing young men into the work, the Society seems to be placed before the Church.

But during the study of the fourth we saw how the Society was found to be a means of developing the gifts and graces of the young people and of securing them for the Church, and those who know how many of our Church workers were gradually brought in through associate membership in the Christian Endeavor Society to active membership in the Church, will see that not only do these two resolutions follow each other in order, but that we have the right sequence in the clauses of the fifth.

In the first part ministers and sessions are urged to give encouragement to Young People's Societies. If our study of the fourth resolution was followed we need not now stop to show that ministers and sessions do well to encourage them. The youth, strength, and enthusiasm, together with the other gifts of the members, all lead us to realize how desirable it is for the cause of Christ that these Societies should be formed and fostered. That they will need encouragement from the spiritual leaders in the congregation is not to be doubted. Our young people, whether mem-

bers or adherents, are loyal to the Church to which they belong and they will be anxious to have the approval of their elders in the work they are endeavoring to do. The presence of minister and elders, as frequently as possible, even without their taking an active part in the meeting, will show the members that the society is appreciated, and its work recognized as an important factor in the congregation.

The resolution asks further that not only encouragement but counsel be given as required by circumstances. The minister and elders have the advantage of years and experience. The young people recognize that fact fully and will welcome counsel and suggestion at all times and especially at the critical junctures when new plans of work are being discussed or undertaken.

The resolution asks that both encouragement and counsel should be *loving*. The word is wise and well placed. We do not say that any of our ministers and elders would cherish any other spirit towards their young people, but it is important that a loving spirit should not only be cherished but manifested. The human heart responds readily to love as he knew who wrote, "We love Him, because He first loved us," and when the young people feel that their spiritual shepherds are ready and anxious to deal lovingly and tenderly with them in the Spirit of the Great Shepherd their hearts will respond with throbbing answers to the encouragement and counsel offered.

The last clause of the resolution urges ministers and elders to forward every well directed effort to bring more young men into the Society and the Church. This surely is something devoutly to be wished. The so-called stronger sex are in the minority, though not as yet alarmingly so, in all departments of the work in which both engage. Before men are caught away in the whirlwind of business and pleasure let us get hold of them. The world is full of temptations in which the saloon, the gambling den, and other haunts abound, and tempters and temptresses whose feet take hold on hell are storming against the life of the young man.

On the battlefield of the young man's life the powers of the unseen world are waging war for possession of him, and it is ours to ally ourselves with God to win the battle for the right. The best directed effort to win the young man for God is made by magnifying true manhood and by holding up the ideal man whose bravery and purity and tenderness throw a splendor around humanity. It is well too to direct the attention of the young man to the heroic figures of history who have been supremely strong because of their religion, for when he is led to feel that the manliest thing is to do right and the most cowardly thing is to do wrong, the battle is nearly won. The Church cannot well afford humanly speaking to do without the young men and the young men certainly cannot afford to do without the Church.

## Other Presbyterian Churches.

San Francisco Presbytery has appointed a lady as Presbyterial evangelist, and her addresses are creating considerable interest.

The memorial stone of the new Presbyterian College at Cambridge will be laid next May by Mrs. Lewis and Mrs. Gibson.

In Scotland the Established, Free, and U.P. Churches embrace 80 per cent. of the population.

Rev. Dr. Ritchie, of Duns, Scotland, has just entered upon the 58th year of his ministry in the U. P. Church.

Dr. George Smith the Foreign Mission Secretary of the Free Church of Scotland is this winter visiting the missions of that Church in India.

The United Presbyterian Church will next year celebrate its jubilee. Histories of the origin of the Secessions, one for the young and another for adults, are being prepared.

Paisley Kirk Presbytery unanimously agreed to a petition asking for the appointment of a deaconess in connection with the North Parish.

The proposed Christian college towards which Dr. Sheldon Jackson has generously given \$50,000, will be placed four miles from Salt Lake City.

Fifty years ago the U. P. Ch. of Scotland had 22 missionaries, now 154. Its missionary income then was £11,500; now it is £39,600.

Rev. Hur. L. Mackenzie missionary in Swatow, China, been nominated as Moderator of next Synod of the Presbyterian Church of England and has accepted.

Ian MacLaren:—"The best service any man can render to Christianity is to see that the work of his own denomination is well organized and effectively carried out."

President Patton at the sesquicentennial of Princeton College:—"The best way for a man to serve the Church at large is to serve the Church that belongs to him."

Professor Ramsay, of Glasgow:—"More than one quarter of all the missionary labor and toil of the Protestant Church of God falls to the lot of the Presbyterian Church."

The oldest minister in the Free Church of Scotland, Rev. W. Ross Taylor, D.D., died 5 Oct. He was ninety-one years of age, and was ordained in 1829, sixty-seven years ago.

Herman Warsawiak a missionary among the Jews in New York applied recently for ordination to the Presbytery of New York, but he declined to consent to the Presbytery's overlooking his work and Presbytery declined to receive him.

There are, or were until recently, two John McNeils, Presbyterian Evangelists, one the well known Scotchman; the other, an Australian Scotchman, almost equally well known in the Australian Continent. The latter recently died at Brisbane, the former, with untiring zeal is pursuing his good work in various centres in Britain.

The late Mr. George Stewart, carpet manufacturer, who resided at Thornhill, Lasswade, has left to the General Assembly of the Free Church of Scotland \$15,000, to be invested, and the annual proceeds to be devoted in equal shares to the Sustentation Fund, the Foreign Mission Fund, and the Mission to the Jews.

Home Missions and Foreign Missions grow together. Texas has been the great Home Mission field of the Southern Presbyterian Church. It has been well evangelized, and the result is that the churches have increased eight-fold, and the gifts to foreign missions nearly tenfold. Establish more churches at home, and you will surely have more abroad.—*Phil. Pres.*

The Presbyterian Seminary at Danville, Kentucky, has its old Seminary building divided into suites suitable for small families, and eleven married students with their wives and children are housed there for the winter, while pater familias is completing his studies. Dr. Annand's Training Institution in the New Hebrides, however, leads the world in that respect, for its twenty-eight students, are almost without exception married and have their wives with them to share in the training.

This is the Jubilee year of Mission Work in China, by the English Presbyterian Church. Forty-nine years ago the work was begun by setting apart a solitary laborer, William Burns; while to-day the Church is represented in China by eighteen ordained missionaries, twenty lady missionaries, and ten medical missionaries, together with a staff of native pastors and evangelists. There are 130 missions stations and ten hospitals, besides institutions for the training of native workers.

By the statistical report presented to the sixth general council of the Presbyterian Alliance, in Glasgow, in June, there are now 89 Presbyterian Churches connected with the Alliance, consisting of 1,426 Presbyteries and 31,925 congregations. The communicants in these churches, as far as returns have been received, number 4,795,216. and

their contributions for self-support, home work, and foreign missions amount to £6,779,292. The general secretary of the Alliance estimates the number of Presbyterians in the world to be not less than 20,000,000.

Old ministers are not confined to Scotland. At St. Joseph, Mo., U. S. A. lives a retired Presbyterian minister aged 86, who on 18 Sept. celebrated the 60th anniversary of his ordination. In these years he received over 2000 members into the communion of the Presbyterian Church.

How to settle difficulties was well illustrated in the recent Synod of Nebraska. There were two Presbyterian Colleges in the State, Bellevue and Hastings. The General Assembly had recommended that but one college in a State should receive aid from the Board of Aid for colleges, and had asked this Synod to make choice. Both had many warm friends. The discussion was long and earnest, but kindly; and one morning, after half an hour of prayer, the vote was taken by ballot and resulted in a majority of twelve for Bellevue. Friends of Hastings moved to make it unanimous, and then they sang "Praise God from whom all blessings flow."

In the Southern States the Synods are making arrangements for celebrating the 250th Anniversary of the Shorter Catechism and the other standards of the Westminster Assembly. That Assembly met July 1st, 1643, and sent up to Parliament the Directory for Public Worship, November 21st and 27th, 1644; the Confession of Faith on December 4th, 1646, and April 29th, 1647; the Shorter Catechism, November 25th, 1647, and April 14th, 1648; and the Larger Catechism, October 15th, 1647, and April 14th, 1648; and held its last meeting March 25th, 1652. This series of documents contains the most complete summary of Bible truth ever prepared, and of the series, the most widely known is the Shorter Catechism. Who can measure the influence of that little book on the world's intellectual and moral and spiritual character during the past two hundred and fifty years. And its influence is not growing less for The Shorter Catechism is more widely studied to-day than ever it was before.

The riot at L'ai Kang, that compelled Dr. Howard Taylor and other missionaries to leave, was caused by the rage of one woman. She had demanded the loan of 200 taels, but was refused, and in her rage she spread the report that on a certain day relief would be given by the foreigners to all who came for it. This, of course, caused the gathering of a mob, and but for the timely arrival of the magistrates, lives might have been lost. As it was the missionaries were driven out and the place looted.

## The World Field.

The French Government has issued a decree abolishing slavery in Madagascar.

Ecuador and Bolivia, containing over 3,000,000 of people, have never had a Protestant missionary, and Venezuela has but one.—*Woman's Work for Woman.*

Korea has been re-divided into thirteen counties. First-class post-offices have been placed in eleven of the cities, and second-class in fourteen smaller towns.

In the past year, the most memorable thing in science was the discovery of the so-called X ray by Professor Roentgen, of Wurtzburg.

Moody and Sankey held a revival meeting in the prison at Sing Sing on the afternoon of Dec. 16th. About 900 of the 1,400 convicts attended the services.

The United States now pays about \$250,000,000 annually for military, navy and pensions. Well on to a million dollars per day for war purposes in times of peace.

It has been stated that, since the application of the anti-Jewish laws in 1892, more than 50,000 Jewish inhabitants of the two Russian capitals have embraced the orthodox Greek faith.

Mr. W. Howard, of the New York Armenian Relief Association, makes an accurate list of twenty-four separate massacres of Armenian Christians in the Turkish Empire, from September 30 to December 29, 1895.

According to Prof. Sayce, in the *London Academy*, three of the four names of kings mentioned in Genesis xiv. have now been discovered in cuneiform inscriptions: Chedor-Laomer, Tidal, and Arioch.

The ancient copper mines of Sinai have been re-explored. These were worked by the Egyptians, or their slaves, thousands of years ago, and are believed to have been abandoned about 3,000 years ago.

The Orthodox Church of Russia is enormously wealthy. It is said that it could easily pay the £200,000,000 which constitutes the national debt of Russia, and yet not altogether impoverish itself.

Dr. J. L. Humphrey, a missionary, writes: "I baptized our first convert in Barcelona, July 24, 1859: to-day we have an army marching heavenward of 105,000 strong." Are Missions not a success?

The London Missionary Society has used four successive ships in the South Seas bearing the name of John Williams. Her annual cruise covers not less than 20,000 miles.—*The Missionary.*



A great Christian movement among Jews in Warsaw and some other towns in Poland is in progress through the faithful efforts of Pastor Meyerson. He writes that "Jargon Testaments are asked for, and simply snatched out of our hands."

In India there are now about *one thousand* natives of India ordained by the Reformed churches to preach Christ to their countrymen—Hindo, Parsi, and Moham-medan. Fifty years ago there were only twenty-one.

One of the features of California life, which is not often noticed in print, is the large decrease of the Chinese laboring population of the State. San Francisco's Chinatown has fallen off almost one-half during the last three years.

The Lord Mayor of London proposes to signaiize his mayoralty, and commemorate the sixtieth anniversary of the Queen's reign, by raising a national subscription to free the hospitals of the metropolis from debt. It will require from \$4,000,000 to \$5,000,000.

The largest school in the world is located in the heart of London, presided over by Lord Rothschild. Thirty-five thousand poor Jewish children are in attendance. During the year, one, or, if needed, two suits of clothing are presented to each child by this generous peer of the realm.

Mr. Hermann Warzawiak, through *The Jewish Christian*, reports twenty-two baptisms in his Mission: ten on October 11th, one on October 25th, and eleven on November 8th. All but one of these were baptized by Dr. John Hall, of the Fifth Avenue Presbyterian Church.

"You belong to the conquering faith; I belong to the dying faith," said a Brahmin to Bishop Hurst. "How do you know, comrade?" "I see it everywhere," was the answer. "The missionaries of the cross are aggressive. They have faith in their faith, while we cultivate only an inward hope, and that hope means very little."

"The Uganda region," says *The Missionary*, "has an area of 400 by 500 miles, with one-sixtieth of the area of Africa and one-sixteenth of the population." There is no missionary field in which more marvelous work is being done than to-day in Uganda. No one comes forward for baptism who has not first learned to read.

A papyrus has lately been discovered in Egypt, giving an account of a suit against Herod Agrippa brought before the Emperor of Rome by two leading anti-Semites of Alexandria. That helps to make more real the suit brought before the Emperor of Rome against Paul by Portius Festus, in which Herod Agrippa figured.

Giving money to the Lord is just as much an act of sacred service as offering a prayer, or singing a hymn of sacred praise, or teaching in a mission school, or coming to a sacramental table. In the Bible the consecration of our substance is not made a mere incidental, it is put in the forefront of our religious duties.—*Dr. T. L. Cuyler.*

There is a benevolent society in Russia called "The Lovers of Zion," whose purpose is to encourage and assist emigrants from that country to Palestine, and which has already sent more than 30,000 families who have bought or taken up the idle land in and around Jerusalem and are cultivating the olive.

#### A LETTER FROM TURKEY.

Mr. James Croil has kindly forwarded to the RECORD the following letter which he recently received from Rev. R. Chambers, formerly a minister of our Church, of Norwich, Ont., and now for about a score of years a missionary of the American Board in Turkey.

It tells simply and well its own sad story.

Bardezag (Ismidt),

29 Oct., 1896.

Dear Mr. Croil:—

This is a trying year financially in this country. Trade is at a standstill. Armenians are not permitted to go to the capital even to buy goods, the fields are unsafe, people going to and coming from their work being shot down without warning. Many thousands of Armenians have fled the country, aided by the foreign consuls. Other thousands are in prison. Everyone who leaves the country forfeits his earthly possessions; if he remains in the country he is likely to forfeit his life. What a mad carnival of pitiless disorder and slaughter!

My school has suffered severely. Many of the parents (my pupils come chiefly from Constantinople) have been massacred and their homes destroyed.

I was expecting this year 100 full-pay boarding pupils; I have only 45 boarders, and many of them charity or half-pay pupils. I have not money to pay my teachers. Not only do the Great Powers still look on with patience, but the Mission Boards are aiding, and encouraging the Turks by cutting off the financial support previously given for the support of Christian institutions among the Armenians. The Christianity of this generation has been "tried and found wanting;" it will be "a scorn and a hissing" to all future ages.

Our opportunities for Christian work are overwhelming and our workers are very few. I now preach and conduct Sabbath School every Sabbath, teach five hours every day, conduct a prayer-meeting every Wednesday, and vainly try by correspondence to keep up connection with the out-stations of my field.

How the Indian women in the settlements of the Hudson Bay Co. live and toil, is thus told by C. W. Whitney, in *Harper's Magazine* :—

"They sleep and dance and smoke, but their sleeping comes as well-earned respite after the day's toil ; their dancing has the outward appearance of a sacrifice, to which they are silently resigned ; and smoking is an accompaniment to work rather than a diversion in itself. The woman is the country drudge. Her work is never finished. She chops the firewood, dries the fish and meat, snares rabbits and carries her catch into the post on her back ; makes and embroiders with beads the mittens, moccasins and leggings ; yields the lion's share of the scanty larder to her husband when he is at home luxuriating in smoke and sleep, and when he is away gives her children her tiny allowance of fish and goes hungry without a murmur."

Rev. Dr. Josiah Strong, General Secretary of the Evangelical Alliance for the United States, writes : "It would be impossible to say how many of the Christian subjects of the Turk have been massacred, but, making no account of any number less than 10,000 at a time, there have been 152,000 slaughtered since 1822, as follows : In 1822, 50,000 Greeks ; in 1850, 10,000 Nestorians and Armenians ; in 1860, 10,000 Maronites and Syrians ; in 1876, 10,000 Bulgarians ; in 1894, 12,000 Armenians ; in 1895 and 1896, 60,000 Armenians."

#### EVILS ABOLISHED IN INDIA.

How steadily the world is bettering, thanks to Christian missions and Christian governments. An interesting summary of the evils abolished in India within the last century is given in the *Free Church of Scotland Monthly*, by Rev. J. Murray Mitchell, a veteran missionary.

"In a heathen land like India many institutions and customs existed of which no Christian or truly civilized government could possibly approve. Among the most notable of these were the following :—

1. *Infanticide*.—The murder of female children had been found by Mr. Jonathan Duncan as grievously prevalent among the Rajput tribes in and around Banares. He did his best to suppress it ; and when he became governor of Bombay he put forth new efforts on discovering its existence in Gujarat, Kutch, Malwa, and Rajputana. This was very early in this century. Since then Government has been on the watch, but, with all its vigilance, it does not seem to have wholly extinguished the hideous crime.

2. *Suttee (sati)*, or the burning of widows on the same funeral pile with their dead husbands. This had become fearfully common among the higher castes. In 1829 it was forbidden by Lord William Bentinck

throughout all the British territories. In 1838 it was still very common in the native states, and in 1839 a great sensation was caused by the cremation of nine women along with the body of old Ranjit Singh, "the lion of the Punjab." Gradually, through continual pressure on the part of Government, the dreadful rite has been altogether suppressed.

3. *Thuggee*.—A hideous association of wretches called Thugs had infested the roads of India from time immemorial, who devoted themselves (they were servants of the goddess Phawani) to the work of strangling travelers. They buried the bodies after they had robbed and stripped them naked. Individuals had been found guilty and executed, but the frightful extent of the evil was not known till 1829. A new department was at once organized, and in less than ten years more than three thousand Thugs had been apprehended. Cases of Thuggee are now scarcely heard of.

4. *Meriah Sacrifices*.—In 1829 another startling discovery was made. The Khonds, an aboriginal race among the hills of Orissa, were in the habit of sacrificing to the goddess of the earth children or adults who had been captured or purchased from the inhabitants of the plains. This dreadful rite could also be traced back into far antiquity. The Khonds were wedded to it ; they rose in rebellion when Government forbade it, and, as their country was full of rugged fastnesses, the insurrection was crushed with difficulty. They were allowed to sacrifice bullocks instead of human beings, and with that concession they became at length content.

From among other evils, now wholly or nearly extinguished, we select the following :—

5. Swinging suspended by an iron hook run through the muscles of the back.

6. Piercing the thigh with a sword, and marching with the weapon sticking in the limb.

7. Taking evidence by torture.

8. Barbarous modes of executing condemned persons.

9. Slavery (once common among Mohamadans and Hindus).

10. Forfeiture of property on conversion.

11. Indecent exhibitions at festivals.

12. Unjust treatment of lower castes (partially remedied).

13. Prohibition of widow-marriage.

14. Early marriages (discouraged).

15. Government administration of the revenues of heathen temples.

16. Firing salutes in honour of heathen festivals.

It will be seen that the last two items indicate reforms of Government procedure. How truly sad that such changes should ever have been needed !

## Life and Work.

### CHRIST'S GIFT OF PEACE

BY DR. COYLER.

"Can I do anything for you?" said an officer on the battlefield to a wounded soldier who lay weltering in his blood. "Nothing, thank you." "Shall I bring you a little water?" "No, I thank you; I am dying. There is one favor you can do for me. In my knapsack there you will find a Testament. Please open it at the fourteenth chapter of John, and you will find a verse that begins with the word 'peace.' Please read it to me."

The officer got out the book and read, "Peace I leave with you; My peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

"Thank you, sir," said the dying man. "I have got that peace: I am going to that Saviour; I want nothing more." In a few minutes his fluttering spirit had flown away homeward to its everlasting rest. He had come into possession of the precious legacy which his Saviour had given him.

### JUSTICE WITH CHILDREN.

HOW A BOY WAS MISUNDERSTOOD.

So much has been said about the management of children that mothers begin to weary of it all, and yet of children I wish to speak. Would that my voice could reach every woman's heart, whether mother, sister or teacher. First, I wish to lead you back to your own childhood. Did you ever begin to do some odd job that you had not been told to do, but that you supposed yourself fully capable of performing, expecting to be thanked for kindly helping, only to find that you had done the worst piece of mischief that you possibly could, and, more than all, were told that you had done it out of pure mischievousness? If you never had such an experience it must have been because servants were so plenty that nothing was left to do or that you were too indolent to exert yourself. A friend that I was visiting had a bright boy of six years, with a loving disposition, always willing to help every one but apparently the most mischievous of children. His mother was in despair. She confided her trouble to me and I resolved to watch him and see if I could not find out the reason he had won such a name as "Little Mischief."

The next morning at the table my friend remarked that the weather was so beautiful that she must remove her plants from the sunny window they occupied to the veranda, but she added, "I do dread to do it; it is so tedious and it tires me so."

I noticed how the little eyes sparkled, and knew as well as if he had told me that the little fellow had heard what she said, and

would try and do the much dreaded job for her. Not long after she ran over to Mrs. A's and no sooner did the gate shut than Harry was active. The flower stand was already in the accustomed place waiting for the plants. One by one carefully he lifted the heavy pots and without breaking a leaf, transferred them to their summer quarters. Sometimes he paused a moment to rest then went bravely to work again. His face was a picture of happiness. He was helping his mamma.

I watched and wondered if this would also be laid to his mischievous propensities. My friend was gone rather longer than she expected, for, as she told me afterwards, Mrs. A. had a love of a bonnet that she must see, as well as several costly additions to her parlor furniture. Ah! there lay the secret of her discontented looks for she had told me that owing to several losses she would not be able to expend much money on her summer outfit. As she came in the gate her face passed through all the phases of surprise, dismay, and finally anger.

"Harry come here this instant! What have you been doing? How dare you touch my plants?"

Stinging blows fell on the hands that had toiled so thanklessly.

"You are always in some mischief!" she exclaimed.

I watched the child; he was heart-broken. His bosom heaved and his sobs were pitiful.

"Go to your room and stay the rest of the morning." He obeyed.

"There! what did I tell you? How can I manage such a boy?"

"By simply understanding him," I replied.

"What do you mean?"

"This; your little boy wanted to help you; I read it in his face. His motives were the best. You said it tired you so and he generously did the disagreeable task for you."

"But if he had dropped one?"

"He did not; and if he had a broken plant is better than a broken heart. I tell you candidly if you do not act differently with that boy, he is ruined."

They were harsh words but I knew the mother heart would in time forgive them.

"What can I do?"

"Put yourself in his place. Find out his motive if you can, and believe me, ten times out of twelve, what passes for mischief is only a wish to lighten your burdens, a desire of the loving heart to help you."

She went with me to the veranda. We re-arranged the plants and I called her attention to the heavy pots and then to the little aching arms and back, and after she had acknowledged she was glad they were moved I begged her to tell her little boy the same.

"What! acknowledge that I did wrong to punish him? I would lose all control over him if I did that."

"Try this time and see," I urged. And she did. When she entered Harry's room he sat in a chair by the window quietly watching the floating clouds. Still smarting from a sense of injustice he did not look around or smile.

"Harry, come here." He obeyed. "Why did you move the plants? Tell me the exact truth."

He looked up to her face, and, reading encouragement there he simply said: "Because you said it tired you so. I am most a man now. I can help you lots. I did not break one, not one mamma, and they were heavy. Are you glad now I did it, mamma?"

"Yes, yes, Harry, and I was cross and hurt your hand. I am sorry."

"Oh, it does not hurt any more now. Next time I'll wait till you tell me."

They came back together and I saw by the looks of my friend that she had learned a lesson not soon to be forgotten. That was six years ago. They called while passing through our town this winter and a more gentlemanly helpful boy would be hard to find. She said, "I have you to thank. From the day of the much needed lesson I watched and looked into the motives of my child and always found that the so-called mischief arose from a desire to be useful. I soon got acquainted with my boy and had no more trouble with him. He is now my greatest comfort."

Mothers, fathers, and all that have charge of precious souls, beware how you misconstrue their motives! Though they may perhaps seem to do things out of pure mischief be sure it is so before you punish them lest they cease to care, and as they have the name, only wish to make it fact. Oh! the men and women that have gone to destruction from having their motives mistaken, their actions misconstrued! Be sure none of these sins are laid to your charge.—*The Housekeeper.*

### STUDY TO BE QUIET.

This most wholesome injunction of the Apostle, when observed, becomes a method of deliverance in not a few of the trying experiences of life.

"Study to be quiet" when sickness and bereavement come to your home. God takes no pleasure in pain or sorrow, but he will impose both if thereby he may bring us to love him, or make us more like himself. At such a time it is unselfish, unbelieving, to complain and murmur—very wicked to find fault with God.

There are medicines which, taken with wisdom and in moderation, baffle disease and restore health; but abused, they weaken and destroy. So with sickness and sorrow, as we please to use them. To some they are what God means them for all—a savor of life unto life; to others, a savor of death unto death.

At such a time, it is only wise to be very considerate, very humble, very submissive. Think of God's wisdom and goodness, of his fatherhood, of your own ingratitude, unfaithfulness and worldly-mindedness. Go alone and let the Lord speak to you in the silence, let him unravel what seems a mystery, let him offset your pain or loss with his own loving presence. Say, "It is the Lord, let him do what seemeth him good." At such a time, "Study to be quiet."

"Study to be quiet" when your feelings are wounded. Feelings are a very sensitive brood, especially when they nestle in pride and have been much petted. Perhaps there is no time when it will be so difficult to conform to this wholesome injunction, certainly no time when it is so necessary.

We rather like the old law, "an eye for an eye." In this day of a larger, nobler manhood and womanhood, it is not good. Jesus never struck back; he answered not reviling with a like base weapon. How quiet he was amid almost brutal provocation. Herein was his greatness. He that conquereth his own spirit is greater than he that taketh a city.

When any one says an unkind thing about you, don't fuss and hunt up an equally unkind thing to say about your enemy. That is not brave nor noble. It is selfish, weak, a blot on a character which might be beautiful but for that. One dead fly will spoil the sweetest ointment.

Sometimes unkind, untruthful suspicion will be laid upon you; you will be charged with wrong hatched in the imagination of the accuser. Hasty, prejudiced people, with only one side of the case before them, without a shred of proof, will believe and circulate what is wholly untrue and damaging to sacred reputation. It is hard to bear, I own: but remember Jesus and other good people have borne far more. What is the wise course in such a case? Keep your temper sweet, don't let kindness wander from your heart. Take this thing to the Lord, not publicly, but in the secret place.

Be very quiet; if you speak, do it with charity. If you are innocent, have not the slightest fear—the time of vindication is coming, provided you have not foolishly fanned the spark into a great flame. From this on will we not pray for grace to give hearty, loving consent to this good word—"Study to be quiet."—*Rev. M. Rhodes.*

### THE SCHOLAR'S INFLUENCE.

From time to time, we hear a great deal about the Sunday-school teacher's influence over the scholars: influence which, if rightly used, often proves of far greater benefit to the pupil than the most learned instruction. But now I wish to speak of this subject from another standpoint.

I refer to the influence which the scholar (oftentimes unconsciously) exercises over the teacher. I think, to realize this fully, a

teacher must (like myself) have scholars who belong to her own social circle, and are beginning to join in the many worldly amusements of the day.

Have them come to her, with their invitations in their hands, and ask if there is any harm in their attending this party, going to such an entertainment, or playing cards (just for fun). She must feel that her scholars look to her for counsel and example in every-day matters, before she can fully grasp this solemn question of influence.

I remember my favorite scholar, a boy who was very fond of gayety, asking me if there was any harm in his going to a ball about to be given. Now, reader, between ourselves, I intended going; for though I did not see much good to be gained by so doing, I did not think it any very great harm,—not for myself, I mean. But when it came to the question as to his going, and I looked into the earnest eyes fixed on mine, and thought that my word was to decide his going or staying away, that was a different matter.

I could not say, Go, and send that boy into all the temptations of a fashionable life; so I told him to stay away from the ball-room, and gave him my reasons, to the best of my ability. Then, when the eventful evening arrived, what was I to do? could I go?

Go, with my own words of condemnation still ringing in my ears, and the memory of his earnest glance still haunting me? No! Ten thousand times no!

The thought of his perfect trust in me, and the wondering question, so sure to be asked the next Sunday, "Why could not I go, if you did?" kept me away from the ball-room until I found that I had lost my taste for such frivolities.

And once again. How often I have heard one scholar quiet another by saying, "I would not tell her about that; she does not care for such things" (things that I did care for, mark you), until I, with a blush of shame, wished that I was as true a Christian as they thought me.

Ah, fellow-teachers! have you never felt a longing to live up to your scholars' ideal of you? Have you never felt appalled at the thought of your own unworthiness, and resolved to lead a better life, when you have heard your scholars say, "Our teacher's so good!"

Has the thought of your influence over their trusting hearts never made you pause and shrink back from taking a wrong step? If so, believe me, you also know something of the scholar's influence.—*Ex.*

Lord, Thy will be done in father, mother, child, in everything and everywhere; without a reserve, without a But, an If, or a limit.—*Francis De Sales.*

## EXCUSES.

Excuses which are generally pleas, or extenuations for neglect of duty, are seldom honest and truthful. There is almost always an evasive quality that invalidates them. It oftentimes happens that the person to be excused had failed in duty from some unworthy cause, and hence the excuse. The seldomer we give excuses in exchange for evasion, or neglect of duty, the better.

The world would be vastly improved were no excuse given. They are strong indications of weakness, of want of manliness or womanliness, and should seldom or never be offered.

We often hear a person say, "I forgot," or "it slipped my memory." Indeed, these expressions are but stereotyped forms, and drop almost mechanically from an offender's lips. How belittling these words are! Often indulged in, they weaken and deteriorate the mind beyond all expectation.

To always confess a fault and never extenuate it is far the wiser way. One excuse begets another, until it becomes a lengthening chain with no apparent ending: Shakespeare says:—

And oftentimes, excusing of a fault  
Doth make the fault the worse by the  
excuse;  
As patches set upon a little breach,  
Discredit more in hiding of the fault  
Than did the fault before it was so patched.

Let us not hide our faults or seek to palliate or excuse them. The true way is to eradicate them if possible, anyway not to gloss them over with the varnish of excuses, which often are the revelators of glaring faults.—*Alexander Macaulay.*

## SIN A TELLTALE.

Sin is a merciless telltale. It is its own revealer. In its very effort at self-concealment it exhibits itself. It tells the truth without meaning to. It is an offence toward God, and therefore strikes no chord in the eternal harmony of truths. It is discord, and as such has no support, no vital unity, with the universe of fact or truth. In its forlorn isolation it cannot but sooner or later be discovered. He who is getting entangled in evil practices would do well to remember that they cannot long consist one with another. The artifice of making them seem honest and true and straight must break down. One need not be so afraid of the glances of his fellowmen as of the inexorable telltale of his own evil deeds. Sin is the detective that dogs the footsteps of the sinning. As Moses said to the disobedient children of Reuben and of Gad, "If ye will not do so, behold, ye have sinned against the Lord; and be sure your sin will find you out."

## MY NEIGHBOR.

By REV. THEODORE L. CUYLER.]

"Thou shalt love thy neighbor as thyself." A whole-hearted love of God expels selfishness and prompts us to put our fellow-men into the same heart also.

Who is our neighbor? You say it is the person who lives near us. Very true; but that has a wide meaning. All our fellow-men dwell together in this huge planet-house which our Heavenly Father has built for us. We shall all sleep side by side in one common burial-ground; and we shall all stand together before the great white throne on the Judgment-morn. The tawny savage of Borneo and the swart barbarian of the upper Nile, the lone fisherman of Labrador and the crisp-haider boor of Timbuctoo will be my neighbors before that tribunal.

Will I not be ashamed to meet such neighbors then and there, if from our laden table of Gospel-bounty I did not send to one of them a slice of precious Gospel or even a crumb? If I had, then I might have more neighbors in heaven.

Your neighbor, you say, is the person who lives near you. But perhaps he is only a nettle in your side. His being near you enables him to backbite you, or oppose you, or undermine your comfort so that you wish that he lived farther off. What then? *Love* him; that's all. Not his mean or jealous or malicious conduct; but love the man! So love him as to forgive him and do him all possible good, and make a better man of him.

What a triumph of grace it would be if your prayers and your efforts should bring about the salvation of the very person who has tried to do you an injury! Do you think that you ever had a neighbor who treated you as unkindly and as ungratefully and as shamefully as you have often treated your Heavenly Father? Yet He loves you to the point of sending His Son to die for your redemption!

To love a kind, courteous, generous and hospitable neighbor requires no religion. A churl or a scamp could do as much as that. "Do not even the publicans and sinners the same?" But to treat a wantonly offensive man—to treat a malignant, revengeful man as we treat ourselves—this is the sublime requirement of genuine Christ-likeness.

The measure of our love to our neighbor, whoever he is, is the love we bear to our own selves. Do I wish to prosper? Then must I wish him to prosper also. Can I teach him how to manage his business better, and help him to get customers, and aid him to fill up his drained purse? Can I make his home the brighter and put more sunshine into his dark hours? Then by all means let me do it; and if he has been my enemy then I can kill our enemy, and make a friend by one shot.

There is an awful and a distressing inequality in the condition of people on every side of us. A part of it is caused by their own follies, or vices, or improvidence. Another part and a very large part is caused by the violation of Christ's clear commandment, "love thy neighbor as thyself." If we were careful to give every fellow-creature his and her *just dues*, there would not be so much need for what is called "charity." If we spared the unkind thrust or the freezing neglect, how many more happy hearts there would be! Christ's people never will convert this old sobbing and sinning and suffering world to Jesus until they learn that *love* is the only omnipotent conqueror.

Our Lord painted that vivid and beautiful picture of the *Good Samaritan* in answer to the question, "Who is my neighbor?" Tens of thousands of Christian people read the exquisite parable, and wax indignant over the heartless priest and inhuman Levite who passed by on the other side, leaving the wounded traveller to welter in his blood.

Stop, good friend, and look into the mirror of that parable! On your way to your comfortable church last Sunday you passed more than one whom you knew are seldom seen in the house of God. Did you invite any one of them to go, and listen to God's glorious offers of salvation? You hope to be saved yourself; what are you doing to save your neighbor?

On Sabbath afternoon while you are resting on your lounge, or enjoying your religious newspaper, there is a mission school for poor waifs that sadly needs teachers, and pecuniary help, and *personal soul-winners*.

Don't cast a stone at that Levite on the road from Jericho. Those heathen children in our slums are as truly your "neighbors" as the bleeding man on that road side was to the Levite.

There is no more fatal foe to the cause of Christ to-day than this spirit of *Leviteism*, for it wears the robe of religion and professes to be going up to Jerusalem and yet leaves perishing souls unpitied by the way-side. It is the secret of small missionary collections. It is the chief reason for the fewness of conversions to Christ. It creates the chasm between the cultured class pampered with religious privileges and the vast heathenized mass of neglected souls. If it "passes by on the other side" in this world, perhaps it may find itself "on the other side" in the next world. May a fiery baptism of the Holy Spirit purge our churches of this accursed spirit of the Levite and purge it out of all our hearts!

Blessed is the man who has the gift of making friends for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self and seeing and appreciating whatever is noble and loving in another man.—*Thomas Hughes*.

### QUIETNESS.

It was autumn time. An educated Christian lady, warned by the rapid progress of disease, resigned her place as instructor in a ladies' seminary and returned home to die.

No medical skill could avail. The un-  
wasting love of a mother might soothe the sufferer but could not arrest that fever which was daily consuming vital force. We tenderly watched each symptom with alternations of hope and fear—at one time the varying changes giving encouragement, at another causing painful apprehensions of a speedy departure.

One Sabbath day, as the mellow light of autumn crept softly into the sick chamber, the patient sufferer called her sister to her bedside. She said: "I do not know how soon the end will come but there is one thing that has given me trouble. It is the quietness—almost unconcern—with which I view the future. I cannot understand it. Surely my heart ought to be always engaged in prayer but it is not so. I seem to be resting, with only an occasional thought of death.

"This freedom from solicitude about myself and spiritual things gives me concern. Why should it be so? Even as I recall the mercies of God I seem not to be moved in an unusual way; the love of Jesus is no more than I enjoyed in health; the Bible is the same as before. I seem to be quietly resting—that is all. Is this right, or am I mistaken as to my religion after all these years of profession?"

The Bible was forthwith opened, and such passages as these were read: "Take my yoke upon you, and learn of me, and ye shall find rest upon your souls;" "In quietness and confidence is your strength;" "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever;" "The ornament of a meek and quiet spirit, which is in the sight of God of great price," etc.

It was given her while listening to such scriptures to see a new meaning in spiritual quiet; all that the heart was expected to do was to "be still" before the Lord. Now the light broke upon her soul, producing an increased peace. It was no longer a temptation to her that she could not always enter with intense earnestness into the prayers offered in her sick room.

She now began to realize the blessed privilege of quietness in sickness. Why should she grow faint? The Lord was her keeper; he was at her right hand; the floods could not overwhelm her; she knew whom she had believed, and that he was able to keep that which she had committed unto him.

The hour of departure came, finding her still resting—an hour so welcome to many a suffering child of God. It came, as does the close of a beautiful autumn day, crowned with golden fruitage, calm in loveliness as

the autumnal sun gently sinks away behind the hills—so she died in quiet peace. Heaven burst upon her view. "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down."

Here is a lesson for us all. If in life we are wholly devoted to God the end is always the same. "Mark the perfect man and behold the upright: for the end of that man is peace." Our Saviour will then say to us in our failing strength: "My peace I give unto you."—*E. r.*

### GOOD THINGS TO LEARN.

Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick-room.

Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows.

Learn to stop croaking. If you cannot see any good in this world, keep the bad to yourself.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the carache, headache, or rheumatism.

Learn to attend strictly to your own business. Very important point.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.—*Selected.*

### SPENDING MONEY.

There is much to be said about the extravagance of the times. Young people expect to step into the places of their fathers and mothers and begin life where they leave off. They are not prepared by the years of experience that were spent in gathering wealth together to spend it properly, and in many cases they rush into extravagances which in time dissipate their father's hard earnings.

The remedy for this lies in giving to the young better training in the matter of spending. With the children of the poor this is a knowledge which comes painfully soon, for adversity is a severe training school, but among the children of the well-to-do people, and the wealthy class as well, there is a lack of knowledge which is sometimes pitiable. Every article purchased has an intrinsic value which is easily estimated, but it has also another value that is represented by the need of the one who desires to purchase it. There are times when the commonest articles assume a value altogether out of proportion to their actual value on account of the demand for them. Something of this varying value should be understood, and no one is prepared to take charge of money unless he understands values as related to his actual needs, and who is not prepared to set his face like flint against the temptation—the enticing temptation—of buying what he really does not need when he cannot afford to do so.

## A FATAL INHERITANCE.

A bright little girl joined a juvenile Temperance Society, and was very earnest in getting her young friends to join. But her crowning achievement, on which she had set her heart, was getting her father to sign the pledge. He was a confirmed tippler, but he loved his child, and to please her he signed. The man went away and broke the pledge, but the little maid would not be discouraged, and in a few weeks she induced him to sign again, and this time he kept it.

When this child grew to be a girl of seventeen she was one day invited to tea by some of her friends, who thought her a fanatic on the subject of temperance, and had concocted a plot to have a joke on her. When the first cup of tea was passed round and she had tasted it, she burst into laughter which was almost maniacal. They asked her how she liked it. She said, "Very much." "Do you know what is in it?" they said. "No," she answered, "but whatever it was I will have some more." They had put rum in the tea, and the girl took some more, and that night was carried home drunk, and from that night she never could be kept from the drink. She wandered away to Portsmouth, and there she ultimately died an outcast on the street. The little maid had saved her father, but the virus of the father's sin was in the child's blood, and she perished through that taint.—*Christian Herald*.

## SIR WM. DAWSON'S VIEW.

"I cannot go beyond history. I do not think we have any facts that take us farther back than the Bible records. If you suppose that man originated by spontaneous evolution out of lower animals, you have to go infinitely far back—but that supposition is purely hypothetical."

Concerning the origin of man, Sir William said—I know nothing about the origin of man except what I am told in the Scriptures—that God created him. I do not know anything more than that, and I do not know anybody who does. I would say with Lord Kelvin that there is nothing in science that reaches the origin of anything at all. That man is a product, a divine creation, is all that I can say. So with the first animal, it must have been a product of absolute creation. As regards the future, Sir William does not take a pessimistic view at all. "In my time I have seen so many abuses rectified, so many great evils overthrown, and so much done for the spiritual welfare of humanity, that I look forward to better things to come."

The testimony of such a man far outweighs all the shallow anti-Biblical conceits concerning the origin of man which find their way to newspapers and monthly magazines.—*Ex*.

## "CRITICISM" AND "INSPIRATION."

Rev. John Hall, D.D., of New York, whose mental weight and strength are in keeping with his giant stature, spoke as follows at the Presbyterian Council recently held in Glasgow:—

"There is undoubtedly a real place for true Biblical criticism. The Bible never has been in such circulation as it is at the present time, and the god of this world, the enemy of the Bible, has been devising and propagating forms of attack upon it in the name of science and in the name of philosophy.

"We need not be discouraged by that circumstance. On the contrary, let us as ministers be diligent students of our Bible as such, and teach our people to be the same; and while I do not think it is a desirable thing for us as ministers to formally speak and preach upon those conclusions of the so-called higher criticism,—which I venture to describe as the lowest criticism,—I am persuaded that there is a certain fitness, that there is a certain wisdom, in our occasionally calling attention to the answers that can be given to some of these imputations; and I take it as one of the indications of the providential care of His Church that is exercised by its King and Head, that in the departments of investigation that are now sometimes called Egyptology and Syriology, we are now getting the most remarkable confirmations of the historical accuracy of the Scriptures.

We as ministers could do well by calling attention to these particular matters, and occasionally and fittingly, without parading ourselves as being eminent scholars, directing attention to the replies that are being given in increasing degree and with increasing clearness in these two lines of inquiry and investigation that we have come to describe as Egyptology and Syriology. I am one of those who believe that there will be continued study upon these lines, and that the farther it is carried the clearer will be the demonstration that the World of God, is rue, through and through, from beginning to end.

If critics or others question us about the mode of Inspiration, there is one answer that I have always felt perfectly free to give them:—"regeneration is the work of the Holy Spirit;"—and if any man insist upon my telling the *modus operandi*, how that thing was to be done, I can quote the words that our Blessed Saviour used to a learned and scholarly man—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." And precisely so in the matter of inspiration, we have the blessed and glorious fact, and are not required to explain to these so-called higher critics the *modus operandi*.



## International S. S. Lessons.

### THE PRISON OPENED.

14th February.

Les. Acts, 5: 17-32. Gol. Text. Acts, 5: 29.  
Mem. vs. 29-32. Catechism Q. 88.

*Time.*—Uncertain; probably not long after last lesson.

*Place.*—Jerusalem.

#### HOME READINGS.

*M.* Acts 5: 12-32. The Prison Opened.  
*T.* Acts 12: 1-19. Peter Delivered.  
*W.* Acts 16: 16-30. Paul and Silas set free.  
*Th.* 2 Tim. 2: 1-13. "The Word not Bound."  
*F.* Luke 21: 5-19. "Not an Hair Shall Perish."  
*S.* Psa. 91: 1-16. The Safety of the Godly."  
*S.* Acts 5: 33-42. Gamaliel's Wise Counsel.

1. Brought out of Prison. vs. 17-21.
2. Preaching in the Temple. vs. 22-26.
3. Obeying God rather than men. vs. 27-32.

Many converts resulted from the continued preaching and miracle working of the apostles. The growing popularity of their doctrine and works again aroused the jealous opposition of the Jewish ecclesiastics. The apostles were arrested and imprisoned. But, being delivered the same night by the angel of the Lord, they promptly resumed their teaching in the temple early next morning. Their strange deliverance and renewed preaching were reported to the Sanhedrin. The apostles were arraigned before them. The high priest accused them of filling Jerusalem with their doctrine, in defiance of the Sanhedrin. Peter, replying that they must obey God rather than men, fearlessly reiterated the truth concerning Jesus and his salvation.

#### LESSONS.

1. God's angels can open prisons.
2. God's ministers should preach wherever they go.
3. The world blames its troubles upon Christians.
4. No human command should close a Christian's mouth.
5. The Christ men despise we should ever exalt.

### THE FIRST CHRISTIAN MARTYR.

21st February.

Les. Acts 6: 8-15; 7: 54-60. Gol. Text, Rev. 2: 10.  
Mem. vs. 57-60. Catechism Q. 89.

*Time.*—Probably A.D. 36.

*Place.*—Jerusalem.

#### HOME READINGS.

*M.* Acts 6: 1-15. Stephen Arraigned.  
*T.* Acts 7: 1-21. His Defense before Council.  
*W.* Acts 7: 22-36. His Argument Continued.

*Th.* Acts 7: 37-53. His Argument Concluded.  
*F.* Acts 7: 54-60. The First Christian Martyr.  
*S.* Rev. 2: 8-17. "Fear None of Those Things."  
*S.* Rev. 7: 7-17. "Out of Great Tribulation."

1. Stephen's Life and Work. vs. 8-11.
2. Stephen before the Council. vs. 12-15.
3. Stephen's Death. vs. 54-60.

Peter's bold reply (last lesson) greatly angered the Sanhedrin. They determined to kill the apostles. But the wise counsel of Gamaliel, a learned Pharisee, prevailed, and they let them go after beating them and warning them to speak no more in Jesus' name. Nothing daunted, however, the apostles unceasingly preached Jesus.

Seven deacons were now ordained from among the disciples to look after the relief of the poor and needy. One of the seven was Stephen. Certain Jews disputed with Stephen and being unable to meet his arguments brought him before the council on false accusations. Stephen then made the noble defence given in Tuesday's-Thursday's readings. Enraged by his words the Jews hurried him from the city and stoned him to death.

#### LESSONS.

1. Faith gives power for Christian work, and for defence of the truth.
2. Faith transforms a believer's life and very face.
3. Faith looks up in the hour of danger.
4. Faith looks within heaven and sees Jesus Christ.
5. Faith makes a Christian's death glorious.

### THE DISCIPLES DISPERSED.

28th February.

Les. Acts, 8: 1-17. Gol. Text. Acts, 8: 4.  
Mem. vs. 5-8. Catechism Q. 90.

*Time.*—Probably A.D. 36.

*Places.*—Jerusalem, Samaria.

#### HOME READINGS.

*M.* Matt. 10: 16-32. Persecution Foretold.  
*T.* Acts 9: 1-22. Saul the Persecutor.  
*W.* Acts 8: 1-17. Disciples Dispersed.  
*Th.* Acts 11: 10-40. Whether They Went.  
*F.* Mark 16: 14-20. Power Promised.  
*S.* Acts 8: 18-25. The Sorcerer Reproved.  
*S.* Psa. 118: 1-29. "The Lord is on my side."

1. A Fierce Persecution. vs. 1-3.
2. Scattering of the Disciples. vs. 4-11.
3. The Power of the Gospel. vs. 12-17.

After the killing of Stephen, the Jewish persecution of the followers of Christ increased. Large numbers were driven into the provinces of Judea and Samaria. As they went they preached the gospel. The apostles however remained at Jerusalem in spite of the persecution.

Philip, one of the seven deacons, went to the city of Samaria. His powerful preaching and miracles of healing caused great rejoicing in the city. Many accepted the gospel of Christ and were baptized. One of these was Simon, a sorcerer. His subsequent conduct however showed that his faith was very imperfect.

The apostles at Jerusalem, hearing how the Samaritans had accepted the gospel, sent Peter and John to Samaria.

## LESSONS.

1. Hatred of Christ leads to bitter hatred of his disciples.
2. Persecution only sends believers out to carry the word.
3. The gospel carries rich blessings and produces great joy.
4. Those who believe on Christ should publicly confess him.
5. Those who truly believe receive the Holy Spirit.

## THE ETHIOPIAN CONVERT.

7th March.

Les. Acts, 8 : 26-40. Gol. Text. Acts, 8 : 35. Mem. vs. 29-31. Catechism Q. 91.

*Time.*—Probably A.D. 36 closely following last lesson.

*Place.*—On the road from Jerusalem to Gaza.

## HOME READINGS.

- M.* John 5 : 24-39. Scriptures Testify of Christ.
- T.* John 1 : 35-51. Moses and Prophets Wrote of Him.
- W.* Luke 24 : 13-32. "The Scriptures Concerning Himself."
- Th.* Acts 8 : 26-40. The Ethiopian Convert.
- F.* Isa. 53 : 1-12. "The Scripture Which He Read."
- N.* Matt. 16 : 13-20. The Son of God Revealed to Peter.
- S.* 1 John 5 : 1-21. Believers in Jesus, Born of God.
1. An Earnest Inquirer. vs. 26-31.
  2. A Helpful Teacher. vs. 32-35.
  3. A Prompt Confession. vs. 36-40.

In a vision Philip was directed to leave Samaria and go southward along the road from Jerusalem to Gaza. There he met the treasurer of Ethiopia's queen riding in his chariot. He had been to Jerusalem to worship. He was therefore probably a Jewish proselyte. He was reading—evidently aloud as is the Eastern custom—from the book of the prophecy of Isaiah. Philip asked him if he understood what he read. His question led to his being invited to explain the passage, which was Isa. 53 : 7, 8. Philip promptly used the opportunity to preach to him Jesus. The Ethiopian having avowed his faith in Jesus as the Son of God, was baptized.

## LESSONS.

1. We should be ready to run wherever God sends us.
2. God sends help to those who are seeking it.
3. We often need to have the Bible explained to us.
4. Christ is found in the Old Testament.
5. He who believes in Christ should confess him.

## SAUL, THE PERSECUTOR, CONVERTED.

14th March.

Les. Acts, : 9 1-12, 17-20. Gol. Text. 1 Tim. 1 : 15. Mem. vs. 17-20. Catechism Q. 92, 93.

*Time.*—About A.D. 36.

*Places.*—On the road to Damascus ; later, at Damascus.

## HOME READINGS.

- M.* Acts 9 : 1-31. Saul Converted.
- T.* Acts 22 : 1-16. His own Account of it.
- W.* Acts 26 : 9-20. Obedient to the Vision.
- Th.* 1 Tim. 1 : 1-20. Once a Blasphemer.
- F.* Gal. 1 : 1-17. Called by God's Grace.
- S.* Eph. 3 : 1-21. To Preach to the Gentiles.
- N.* Phil. 3 : 1-21. He gave up All for Christ.

1. Face to Face with Jesus. vs. 1-7.
2. Led into the Light. vs. 8-12.
3. Preaching Christ. vs. 17-20.

Saul was raised a strict Pharisee. Highly educated in the Jewish law, he was its zealous adherent. Gal. 1 : 13, 14. We first see him assisting Stephen's slayers. Next we find him a violent persecutor of Christians. Acts 7 : 58 ; 8 : 3.

Soon after Stephen's death Saul started for Damascus, commissioned to bring bound to Jerusalem any Christians he might find there. As he was nearing the city, suddenly the glorified Jesus appeared and spoke to him. 1 Cor. 15 : 8. Blinded by the light, Saul was led to Damascus. Ananias, a devout Christian in Damascus, being directed by the Lord in a vision, sought out Saul greeted him as a brother and laid his hands upon him, whereupon Saul received the Holy Ghost and his sight was restored. He was then baptized.

## LESSONS.

1. No case is too hard for the grace of Christ.
2. Those who persecute Christians persecute Christ.
3. We should surrender to Christ and ask for his will.
4. Christ uses his disciples to help men into his kingdom.
5. As soon as we believe on Christ we should tell others.

Receipts.

For the month of December, by Rev. Dr. Warden, Agent of the Church at Toronto, Office, Confederation Life Building.

KNOX COLLEGE FUND.

Table listing receipts for Knox College Fund from various locations like Deseronto, Eramosa, Bridgeburg, etc.

\$1,271 11

QUEEN'S COLLEGE FUND.

Table listing receipts for Queen's College Fund from various locations like Deseronto, Eramosa, Bridgeburg, etc.

\$208 57

MONTREAL COLLEGE FUND.

Table listing receipts for Montreal College Fund from various locations like Deseronto, Eramosa, Bridgeburg, etc.

\$149 25

MANITOWA COLLEGE FUND.

Table listing receipts for Manitowa College Fund from various locations like Deseronto, Eramosa, Bridgeburg, etc.

Table listing receipts for Home Mission Fund from various locations like Deseronto, Eramosa, Bridgeburg, etc.

HOME MISSION FUND.

Table listing receipts for Home Mission Fund from various locations like Deseronto, Eramosa, Bridgeburg, etc.

ARGUMENTATION FUND.

Table listing receipts for Argumentation Fund from various locations like Deseronto, Eramosa, Bridgeburg, etc.

Table listing receipts for Foreign Mission Fund from various locations like Deseronto, Eramosa, Bridgeburg, etc.

FOREIGN MISSION FUND.

Table listing receipts for Foreign Mission Fund from various locations like Deseronto, Eramosa, Bridgeburg, etc.

\$19,422 11

WIDOWS' AND ORPHANS' FUND.

Table listing receipts for Widows' and Orphans' Fund from various locations like Deseronto, Eramosa, Bridgeburg, etc.

Collections.

Bayfield road..... 4 00	Bristol..... 6 10	A Leslie..... 3 78	Dr McClure, Hon.66 66	Harrowood Beddss : 5 00
Quebec Chal .35 00	Turin..... 4 60	A. M. Hamilton..... 4 00	Nassagaweya.....15 00	Renfrew, St An ss.25 00
Bear Creek .4 20	Oncida..... 2 00	W. M. Kay..... 3 75	Drummond Hill 20 00	Thamesford ss .25 00
Garden Hill .2 00	Iiam St Paul's.....40 50		Carlisle..... 5 50	Maddo, St Col ss.13 00
Lachute 1st .25 00	W Gillimby 1st. 1 97	\$1,544.01	St Louis de Gonz.45 25	Mayfield..... 10 40
Mrkham, St John..... 2 00	Eramosa 1st..... 5 00	ASSEMBLY FUND.	Avenmore..... 6 00	Motherwell ss .39 00
Bryanston..... 2 00	Marmora..... 3 00	Reported.....690 72	W Brown, Calcd.50 00	Mt Forest ss..... 25 00
Avonton..... 4 40	John Henderson..... 1 00	Owen Sd, Knox .10 00	Centreville.....12 00	Motherwell..... 7 00
Carlingford..... 2 00	Winthrop..... 6 00	Shanks..... 1 40	Elmvale..... 6 50	Avonbank..... 11 00
Edmonton..... 5 00	McKellop..... 3 00	King, St And..... 7 00	Eramosa 1st..... 4 00	Johnson & Day ce 4 50
Dunblane..... 1 00	Morewood..... 7 00	Per Dr Morrison 15 18	Marmora..... 5 00	Mrs Brebner Sar. 5 00
Abernethy..... 1 00	Exeter..... 9 00	Motherwell..... 6 00	Hillsburg.....13 72	Grafton ss..... 5 00
E Seneca..... 2 00	Craigvale, etc..... 9 00	Avonbank..... 6 00	Wroxeter..... 4 67	Mrs Cairns, Sawy 25 00
Welland..... 8 75	Bear Creek..... 4 20	Burford..... 2 00	Elmsley..... 4 50	Barton ss & ce..... 12 00
Hullett..... 7 00	Mrkham Hill..... 2 00	Loudesboro..... 3 00	Winthrop..... 4 50	Lacknow ss..... 12 50
Gorrie..... 3 35	Hensall.....32 00	Grand Forks..... 2 00	McKillop..... 4 00	Harrowsmith ss. 5 00
Brotherstone..... 2 40	Mrkham, St Johns. 4 00	Sunny Bra, St Pa. 3 00	Kimburn..... 1 11	New Wmminster St
Unionville..... 2 40	Bryanton..... 2 00	McGregor..... 1 20	Morewood.....15 00	Andss..... 12 50
Ailsa Craig..... 10 30	Avonton..... 5 00	McIntosh..... 3 00	Mont St Gabriel. 10 00	Galt Knox ss.....100 00
Peterboro St Pa. 65 00	Carlingford..... 1 20	McIntosh..... 3 00	Chas. Shibley.....10 00	Beverly..... 2 00
Moore Burns..... 6 45	Et Qu'Appelle..... 2 00	Hills Green..... 1 27	Pres Ch Ireland.486 11	Fergus Mel ss..... 50 00
Proof Line..... 2 00	Abernethy..... 1 00	Turin..... 1 93	Fort Coulonge ss. 3 00	W Lang, Howick.50 00
Carluko..... 2 20	Queensville, etc..... 4 01	Deseronto..... 3 00	Douglas ss..... 12 00	Allandale, ss..... 2 50
Mrkham, St And..... 2 00	E Seneca..... 2 00	W Brant..... 4 00	Osgoole.....10 00	Chippawa ss..... 6 65
Cedar Grove..... 1 00	Monkton..... 2 50	Tara..... 7 25	Watson's c ss.....10 00	Seaforthy m bcl. 5 00
Chippawa..... 2 00	Ratho..... 2 00	Underwood..... 4 00	Galt Knox.....11 07	Est E Martin, Hem 6 23
Lachine, St And.46 05	Hullett..... 7 00	Centre Bruce..... 3 20	Sunnidale..... 2 00	Carluko ss..... 32 50
Duart..... 5 00	Brotherston..... 1 00	Port Elgin..... 6 35	Lake Road.....15 70	Perth Knox ss..... 58 25
Huron oh..... 7 00	Unionville..... 2 00	Dumblane..... 1 80	Lefroy, Cent, etc. 6 00	Richibucto, etc. 1 25
	Ailsa Craig..... 9 21	Ham Pres..... 65 01	Garden Hill..... 2 00	N Sydney, ss..... 29 80
	Peterboro, St Pa. 74 00	Queen Hill..... 7 75	Lachute 1st..... 25 00	Amherst ss..... 59 00
	Proof Line..... 2 00	Elmvale..... 3 00	Avonton..... 27 40	Hopewell Un ss .20 00
	Mrkham, St And. 3 00	Carlvingford..... 6 91	Carlingford..... 5 00	
	Cedar Grove..... 2 00	Edmonton..... 5 00	Edmonton..... 2 00	\$2,242 42
	Chippawa..... 2 00	Fenelon Falls..... 3 59	Et Qu'Appelle..... 2 00	
	Kingsbury ss. 5 00	Wroxeter..... 3 00	Keady ss..... 6 50	JEWISH MISSION.
	Duart..... 5 00	Elmsley..... 1 50	Abernethy..... 1 00	Craigvale, etc. etc \$1 00
		Winthrop..... 5 00	Beverly.....12 00	E Seneca..... 2 00
		Morewood..... 2 00	E Seneca..... 250 00	ASSEMBLY S S COM
		Exeter..... 4 75	Monkton..... 5 45	London, St An ss.55 00
		Manitou..... 5 00	Peewater.....50 00	HALIFAX COLLEGE
		Cumberland..... 2 65	Ashburn..... 3 00	FUND.
		Lake Road..... 1 59	Ratho..... 4 00	E Seneca..... \$1 00
		Lefroy, etc. 3 09	Appin w m s..... 5 00	MORRIS COLLEGE
		Garden Hill..... 2 00	Hullett..... 25 00	FUND.
		Lachute 1st..... 1 00	ss..... 15 50	E Seneca..... \$1 00
		Mrkham St Jms. 2 00	Bathurst & Sher. 9 00	CONTRIBUTIONS UN-
		Bryanston..... 2 00	Mrs Janet Watt. 2 00	APPORTIONED.
		Abernethy..... 2 00	Gorrie..... 3 80	Columbus.....\$35 00
		Parry Sd ce..... 3 00	Broth rstone..... 2 50	Ter Erskine..... 64 00
		Valleyfield..... 5 00	Ailsa Craig.....12 52	Tor Wmminster..... 275 00
		Woodstock..... 3 00	Moore Burns..... 1 33	Fergus Melville.150 00
		Hullett..... 3 50	Leith..... 8 80	Acton..... 9 00
		Kippen..... 3 51	Markham, St An. 8 00	Tor Bloor St..... 500 00
		Brotherstone. 1 00	do do ss 5 00	Collingwood..... 218 30
		Unionville..... 2 00	Cedar Grove..... 4 00	Essex T m soc..... 8 90
		Moore Burns. 6 00	Duart..... 10 00	Dundas..... 172 00
		Markham..... 2 00	Dorchester sta. 8 25	Norwood..... 60 00
		Cedar Grove..... 1 00	Huron..... 10 00	Tor Erskine..... 108 55
		Exbridge & Scott. 3 50	Lambton Jc & S c.125 00	Dundas..... 52 00
		Huron..... 5 50	Montreal West. 19 00	
		Duart..... 3 00	Halifax Grove. 5 00	For the month of
			Red Bank & Whit 7 00	December
			Blue Mountain. 10 00	by Rev Dr Morrison
			Scotsburn..... 30 00	Agent of the Church
			Glennel & E Riv.11 01	at Halifax.
			Lower Stewiacke 21 45	Office, 39 Duke St.
			Hopewell & Mid R 7 75	
			Stewiacke..... 10 00	FOREIGN MISSIONS.
			Saltspggs Eben. 13 00	Reported.....\$13,733 45
			Friend, Spry Bay. 5 00	Fairville, G Bay. 10 25
			Mid Musquodobb 10 00	A S P..... 3 00
			Turo, St And 20 00	Richibucto..... 2 00
			Pgwash St Matt.20 00	Blue Mountain. 40 00
			Clifton..... 9 01	Moose Riv. Mines.27 61
			W Riv, St Marys. 5 00	Digby & Bay View 5 69
			S Richmond..... 3 00	Glennel & E River35 00
				N Syd Thoms..... 1 00
				Alb Two Friends. 5 00
				Brantford Charlos. 4 00
				(Douglastown & N.27 98
				Three Brooks, etc. 6 76

Ministers' Rates.

Reported.....\$1,841 25	A M Farlano..... 8 00	W G Hanna..... 8 00	A Russell..... 39 00	A C Reeves..... 8 00	J A Anderson..... 16 00	A Stewart..... 8 00	N Waddell..... 8 00	J McNeil..... 8 00	T L Turnbull..... 8 00	D Stewart..... 10 00	Dr James..... 10 00	W Millican..... 8 00	A Stevenson..... 8 00	T A Shearer..... 8 00	W Donald..... 20 00	Prof Ballantyne 8 00	Dr Proudfoot..... 16 00	A M Muuro..... 10 00	T Paton..... 12 50	A Stewart..... 8 00	G Guthbertson. 8 00	A J McLeod..... 8 00	Dr Gregg..... 8 00	S W Fisher..... 8 00	T F Fothergham. 8 00	J Gourlay..... 8 00	M McLeod..... 8 00	Prof Ross..... 24 28	J A R Dickson..... 10 00	W J Hewitt..... 161 16	J R Muuro..... 16 00	R M Phalen..... 10 00	G L A Thompson. 8 00	W Burns..... 8 00	J Abraham..... 8 00	N Macphce..... 12 00	P Straith..... 8 00	P Nicol..... 8 00	W T Allan..... 20 00	Dr Parsons..... 12 00	S Young..... 8 00	A M Hamilton..... 8 00	W M Kay..... 8 00
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AGED AND INFIRM MINISTERS' FUND.

Reported.....\$748 10	Pt Hope, Mill St. 3 00	Blackheath..... 1 00	Nassagaweya..... 14 00	Drummond Hill 7 00
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Collections, etc.

Reported.....\$748 10	CS Lord..... 3 00	H McQuarrie..... 4 60	S Young..... 1 00	J Little..... 4 00	E G Walker..... 19 08
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ASSEMBLY FUND.

Reported.....690 72	Owen Sd, Knox .10 00	Shanks..... 1 40	King, St And..... 7 00	Per Dr Morrison 15 18	Motherwell..... 6 00	Avonbank..... 6 00	Burford..... 2 00	Loudesboro..... 3 00	Grand Forks..... 2 00	Sunny Bra, St Pa. 3 00	McGregor..... 1 20	McIntosh..... 3 00	Hills Green..... 1 27	Turin..... 1 93	Deseronto..... 3 00	W Brant..... 4 00	Tara..... 7 25	Underwood..... 4 00	Centre Bruce..... 3 20	Port Elgin..... 6 35	Dumblane..... 1 80	Ham Pres..... 65 01	Queen Hill..... 7 75	Elmvale..... 3 00	Carlvingford..... 6 91	Edmonton..... 5 00	Fenelon Falls..... 3 59	Wroxeter..... 3 00	Elmsley..... 1 50	Abernethy..... 1 00	Winthrop..... 5 00	McKillop..... 2 00	Morewood..... 2 00	Exeter..... 4 75	Manitou..... 5 00	Cumberland..... 2 65	Lake Road..... 1 59	Lefroy, etc. 3 09	Garden Hill..... 2 00	Lachute 1st..... 1 00	Mrkham St Jms. 2 00	Bryanston..... 2 00	Abernethy..... 2 00	Parry Sd ce..... 3 00	Valleyfield..... 5 00	Woodstock..... 3 00	Hullett..... 3 50	Kippen..... 3 51	Brotherstone. 1 00	Unionville..... 2 00	Moore Burns. 6 00	Markham..... 2 00	Cedar Grove..... 1 00	Exbridge & Scott. 3 50	Huron..... 5 50	Duart..... 3 00	Scotsburn..... 30 00	Glennel & E Riv.11 01	Lower Stewiacke 21 45	Hopewell & Mid R 7 75	Stewiacke..... 10 00	Saltspggs Eben. 13 00	Friend, Spry Bay. 5 00	Mid Musquodobb 10 00	Turo, St And 20 00	Pgwash St Matt.20 00	Clifton..... 9 01	W Riv, St Marys. 5 00	S Richmond..... 3 00
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FRENCH EVANGELIZA-TION FUND.

Reported.....\$5,890 52	Holstein..... 3 65	Apple Gravel Hill. 6 00	Sir Wm Dawson. 10 00	Mont Lacroix..... 2 50	Botany, etc..... 7 07	Est Riv A Camp. 5 00	bell..... 100 00	A J Ross, Nairn. 10 00	Mont Am Pres. 25 09	Mitchell..... 6 03	Arkona & Adel. 6 00	Greenbank..... 12 11	Hemmingford. 13 00	Castlereagh..... 2 00	Portauquique..... 5 00	Bass River..... 13 00	Is'd Sel Ormst'n. 5 00	Dorchester..... 10 00	Mimico..... 5 00	Doon..... 4 00	Blackheath..... 8 00	Loudesboro..... 7 00
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POINTE AUX TREMBLES.

Reported.....\$957 94	Saltlick Cheynss. 11 00	Claude..... 4 00	G Wick, U S A. 50 00	Seaforth 1st ss. 50 00	Brantford 1st ss. 22 38	J Cockshutt..... 8 00	Brantford..... 500 00
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