

us. We complained at first if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and languish, we went and begged him to come—even into our inner apartments—and he came, and our wives and daughters now smile upon us in health! Has he made any money by it? Even the cost of the medicine he has given has not been returned to him.

"Now what is it that makes him do all this for us? It is the Bible! I have looked into it a great deal in different languages I chance to know. It is the same in all languages. The Bible! there is nothing to compare with it, in all our sacred books, for goodness and purity, and holiness and love, and for motives of action. Where did the English people get their intelligence and energy and cleverness and power? It is the Bible that gives it to them. And they now bring it to us and say, 'That is what raised us; take it and raise yourselves.' They do not force it upon us, as did the Mohammedans with their Koran, but they bring it in love and say, 'Look at it, read it, examine it, and see if it is not good.' Of one thing I am convinced: Do what we will, oppose it as we may, it is the Christian Bible that will, sooner or later, work the regeneration of our land!"

SAYS the distinguished Archdeacon Farrar: "To sneer at missionaries—a thing so cheap and so easy to do—has always been the fashion of libertines and cynics and worldlings. So far from having failed, there is no work of God which has received so absolute, so unprecedented a blessing. To talk of missionaries as a failure is to talk at once like an ignorant and a faithless man."

WILMOT, the infidel, when dying, laid his trembling, emaciated hands upon the Sacred Volume, and exclaimed solemnly, and with unwonted energy, "The only objection against this Book is a bad life." We will not say that all of those who declare that the work commanded and blessed by the Divine Author of the Book is a failure are men of evil lives, but the evidence is abundant that a great many of them are.

A SAINT is often under a cross, but never under the curse.

OBITUARY.

The Rev. William W. Walker died in St. John, N. B., on the 17th of May last in his 87th year. He was born in Annapolis, Nova Scotia, of Loyalist parents, was educated at King's College, Windsor, and was ordained to the ministry in 1827. He served for a short time in St. Margaret's Bay, and afterwards at Charlottetown and St. Thomas, P. E. I. In 1830 he was appointed to the Rectorship of Hampton, and discharged the duties of pastor of that parish until 1883. In its early his-

tory, with poor roads, a large district of country, and services held at widely different missions, Rev. Mr. Walker had severe and arduous duties to perform, but he performed them cheerfully, faithfully and acceptably, and in his long pastorate made hosts of faithful friends. It was his boast that he had in his more than half a century pastorate never taken but one short holiday, when in 1855 he visited the United States. Of late years he had resided with his son, Dr. Thomas Walker, of St. John.

"The Walkers," says the *St. John Globe*, "came to the Maritime Provinces with the New Jersey Loyalists. They are descendents on the father's side of the Pendrell family, by whom Charles the Second was hidden in the oak tree at Boscobel. The pursuing soldiers searched the Pendrell house, but failed to find the fugitive king. The old home is still standing, and a part of the allowance made to the family for their loyalty was an inheritance of the deceased clergyman. Rev. Mr. Walker died at a ripe old age, simply of natural decay, having filled up the measure of a very active and useful life, and leaving behind him a memory which men will respect and cherish."

AN APPEAL TO THE FRIENDS OF INDIAN MISSIONS.

"Take this child away and nurse it for me, and I will give thee thy wages."—Exodus ii, 9.

DEAR FRIENDS,—For some time past it has been more and more evident that, if our Indian races are to be saved from spiritual and moral ruin, and from the destitution which threatens to destroy them, the Church of Christ must make new and greater efforts on their behalf.

While it is not the office of the Church to relieve the Government of its treaty obligations to alleviate the poverty of the Indians and to promote their advancement in temporal things and secular education, it is manifestly the duty of the Church to countenance and assist in this good work whenever it can do so with due regard to its special functions, and in the spirit of the Gospel.

In fulfilling its treaty obligations, the Dominion Government has, of late years, adopted the wise policy of inviting the aid of the Christian Church in civilizing and educating some of the tribes by means of industrial schools. These are placed under the management of some particular missionary society, the Government giving a grant in aid of greater or less amount, but, with some exceptions, calling for a considerable expenditure of Mission funds. Considering how much, by God's blessing, may be done in arousing and developing the spiritual life of the pupils during the time they are under instruction, and the influence for good they may exercise after leaving, it is felt that the friends of Missions may count it a privilege to assist in the maintenance of these schools.

The results of the work in the few schools now