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TRUST THE ETERNAL—ever the same; Judas ope their petals as He doth arrange, Shall He forget them, when Love is His name?

SCRIPTURE ILLUSTRATIONS OF THE SHORTER CATECHISM.

BY REV. A. B. MACKAY, MONTREAL. LXXIX.

AHAB, the king of Israel, was very powerful, rich and prosperous, but also very wicked and very weak before the evil influence of his strong-willed queen.

This palace was Ahab's holiday resort, but it had one drawback; it had no kitchen garden. Walking on its walls magnificent views lay spread before Ahab.

His wife, finding him in bed, asked what was the matter, and when he told her, she laughed a scornful laugh and said if he would leave it to her she would soon make all straight.

But as they turn what makes the king start and then sink back in his chariot with cheeks of ashy paleness and with eyes that seem ready to start from their sockets?

The message was terrible and sank deep into the heart of Ahab. Slowly he went on to his ivory palace, when the long haired prophet ceased to bar the way, but nothing could give him

joy. The prophet's curse kept ringing in his ears; the smell of blood followed him everywhere. For a time he repented of his sins and walked softly, and found that God was very pitiful and very patient.

The ways of God are deep and solemn. After Elijah had been translated, after Ahab had been slain, and the dogs had lapped the crimson water of the pool in which his chariot had been washed.

The sin of Ahab, thus terribly punished, began with the breach of the tenth commandment. He coveted Naboth's vineyard and took Naboth's life.

SPURGEON'S PREACHING. FURTHER, in his way of preaching, Mr. Spurgeon is intensely practical. By that we do not mean that he indulges in "moral" preaching.

TO WORK AND TO DO WORK. It is one thing to work; it is another thing to do work. Yet men are generally inclined to think that they ought to have credit and ought to receive pay according to the number of hours or days they spend at a piece of work.

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see whether he has done much work, or has merely been at work. And if he finds that he has little to show for his working, it behooves him to learn how to work, in order that work may be the result of his own working.—S. S. Times.

Mission Work.

MISSIONARY LETTERS. BY FAVOUR OF REV. DR. WARDROP, Convener of F. M. Committee we are permitted to lay the following letters before the readers of the REVIEW:—

CÔTE'S AND KE-SE-KOO'S RESERVES. LETTER FROM REV. GEO. A. LAIRD.

MY DEAR SIR,—It is now some ten months since we commenced work on Côte's and Ke-Se-Koo's Reserves. During this period our work has been largely formative; we have been endeavouring to lay foundations on which to build in the future.

We are glad to be able to say, that the people are manifesting a good deal of interest in the various religious services, not only on the Sabbath, but on week evenings as well. The meetings are regularly attended; the people quiet and orderly, and many of them listen to the Word with a degree of intelligent appreciation.

In August last Chief Côté became a convert to Christianity, and was baptized. He has not yet become a member in full communion, but has signified his intention of doing so before long.

We have two services on Sabbath and two on week evenings. We have held two communion services. Nine new members have been added to the roll—eight on profession of faith and one by certificate. There have been fifteen baptized, one adult and fourteen children.

On Ke-se-koo's Reserve a number of the people are nominally Roman Catholics. With these we come more or less into contact. A few of them attend our services, and we are doing what we can to give them a clearer light.

I have had many personal interviews more especially with heathen Indians, but want of space will not permit of details. They have always been glad to listen, and some of them have thanked me warmly for telling them the Gospel story.

The school continues to prosper under Mr. McVicar. The total number enrolled for the last ten months is thirty, with a daily average for the whole time of twenty-one three quarters. Some of the children have made rapid progress, and all have done fairly well.

bread-making, etc., and in these branches a fair degree of progress has been made. The improvement of the people in personal neatness, and in the cleanliness of their homes, is also noticeable. We notice too some change in the manner in which the Sabbath is observed, although there is still much room for improvement in this respect.

It is scarcely necessary that I should speak of hindrances or discouragements. It could not be reasonably expected that in a field like this, these would be altogether absent. But while we have had some things to try our faith, so far we have met with no really insurmountable obstacles; and we have had so much for which to thank and praise our Heavenly Father, so many tokens of His kindness, so many blessed experiences in our work, that even to speak of difficulties would seem like ingratitude.

In conclusion, I would only add that the work among the Indians here is hopeful. If prosecuted with zeal, and dependence upon God for a blessing, the fruit in time will appear. The present is largely the time of sowing, but we have evidence even now that the good seed is taking root and springing up. We look for good results in connection with the school. It is most essential, that an efficient school should be maintained. It may be a difficult matter to elevate the present generation so that they will become intelligent Christians, but if the children are properly cared for, I see no reason why the rising generation should not become useful citizens, but take their place in the Church as enlightened and God-fearing men and women.

REV. DR. WARDROP, C.F.M.C. MY DEAR BROTHER,—To keep all things moving and growing, I suggested the idea of the younger preachers, especially Pi-po-hoan, going every Monday to drill with one of the older preachers who is in San-kiet-a-kol, the largest city in the plain, and returning on Saturday, each to his own station.

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Sixteen years have rolled by since I began to teach the Bible to A. Hôa, and last night he sat with ten-fold more eagerness and amazement than ever. Every day makes it more precious. Every hour makes it more pressing. Every death makes it more urgent to teach the Bible above and beyond—infinitely beyond, anything else.

Before heaven and earth I declare this moment I have laboured to teach its truths, believing them all from Genesis I:1 to Revelation xii:1, to be a revelation to man from the only living and true God. And I boldly and fearlessly declare my conviction, that the native young men here now (and others like them) are the best hope—the great hope of the Church of our Lord and Saviour Jesus Christ in North Formosa. Ever yours, G. L. MACKAY. TAMBU, April 7, 1888.

DEMERARA. LETTER FROM REV. JOHN G. USON.

THE following letter from Mr. Gibson, of Demerara, to the Presbytery of Toronto, in reply to the notification that he had been appointed a delegate to our General Assembly, will be found of interest:—

"I would indeed be glad if I could be present at the meeting of the General Assembly to be held in Halifax. There is, however, no probability of getting away from my work at present. I must forego the pleasure of meeting with old friends and seeing familiar faces until some future time. It would not take long to go and return, but the temptation to remain a few months in Canada, if I were once there, would be more than I could resist. If the habit of returning after twelve years' absence were more general it would not be an unmitigated evil. While it seems impossible for me to visit Canada, I cannot see any reason why some of the members of the Toronto Presbytery could not take a trip to Demerara. Ministers sometimes have holidays, and some of those who visit the Old Country might spend their time just as enjoyably, and perhaps as profitably, in a visit to a new country. A breath of our tropical atmosphere would be refreshing to those whose blood is constantly chilled by northern breezes. The reports you hear about the unhealthiness of our climate are often exaggerated, and there is among many persons an unreasonable fear of the Southern sun. There are occasional epidemics of malignant disease, which run their course so rapidly that medical skill is of little avail. By careful living and the use of a few simple medicines sickness can often be ward off. I have enjoyed excellent health, and have never been unfit for work a single Sabbath since leaving Toronto. He who appoints us our work will also give us the health and strength to perform it. The numbers of our converts is increasing slowly but steadily. The people move about from one part of the colony to another, in search of easier work and higher wages, and in this way our members are sometimes scattered. Those, however, who have been accustomed to worship with us always seem pleased to return and remain within reach of our services. You will be sorry to hear that our strongest supporter, the Hon. Wm. Russell, died on the 8th of March, the evening of our annual missionary meeting. When in Scotland last summer for a few months' vacation he represented the claims of our mission to his partner, and in July they sent us a donation of £100 sterling. He was a large-hearted and liberal friend, and we will feel the loss of his influence and contributions. The Canadian Church is so busily occupied with other objects that we can scarcely expect much further assistance. There is a wide field for labour on the coast, but the labourers are few."

LORD BRASSEY ON MISSIONS. THIS chair at the annual meeting of the London Missionary Society held at Exeter Hall was taken by Lord Brassey, who said they were sometimes met with the objections of those who said that there were masses of people in our own country who stood in need of the Gospel, and even in greater need of it than those heathen people for whom they pleaded. He did not question the melancholy fact that there were masses of people in England who did not hear the Gospel, but he feared that the English people did not hear the Gospel because they did not avail themselves of the opportunities within their reach. However this might be, it must be certain that there was urgent need for the work in which they were interested to-day. It was England's highest mission and imperative duty to educate and civilize the masses of people in foreign lands with whom they held intercourse in the ordinary channels of trade; and if it was their duty to educate and civilize, might he ask what could be the value of the education which was without religion? A second objection raised was that which was taken on the ground that here and there in particular instances acts of indiscretion were committed by those who undertook missionary work. Where human agency was employed, and on an extensive scale, it could not be otherwise. However, such cases were few indeed compared with the noble work which had been done for generations by those sent forth from that and kindred societies. From personal experience he could testify to the good work done by the society. Rev. R. Wardlaw Thompson (foreign secretary) presented an epitome of the annual report. It stated that the work was steadily progressing in China, India and Madagascar. The totals of the statistics of the stations showed 152 English missionaries, 32 female missionaries, 1,031 ordained native ministers, 4,637 native preachers, 78,618 Church members, and 347,015 other native adherents.

Woman's Work.

FEMALE EDUCATION IN INDIA. ANOTHER LETTER FROM PUNDITA RAMABAI.

A MEMBER of the recently formed "Ran-bai Circle," in this city, not being quite clear in his own mind as to the status of the widows of India when educated, and the kind of work open to them, wrote to Pundita Ramabai regarding this matter, and has received a reply from which we are permitted to make some extracts:— "Your question in regard to the widows who are despised, is a seemingly difficult one to answer. They cannot be expected to become popular even if they are educated; but I think that when they have some skill to do things for themselves, they will find that they are regarded in a different light by those very people who used to despise them. A well educated woman will know how to make her own way in society. Although our men are very much prejudiced against female education, they are certain enough to give honour to whom it is due.

"I do not think there will be much active opposition to women who want to do something. Our women are already accustomed to work. What they need is a judicious training for qualifying themselves for certain industries. They can do fine manual work without exposing themselves to public indignities as the reformers have to do. They will be acceptable as trained nurses and medical women in respectable families when they are prepared for filling these posts. They will be employed as private teachers for their wives and daughters by men who are not courageous enough to take a bold step in sending the women to public schools, but will be glad enough to give them some educational advantages in their secluded homes.

"What I meant to say in my letter to you was just this: That the Missionary Societies might profitably establish schools for training these widows and give them a thorough knowledge of either religion, medicine, literature or industrial arts. The last, in my opinion, is the most helpful to women at present. It will help them to earn their own living without exposing themselves, and without being compelled to become Bible women or missionaries, whether they are called to these duties or no. The only way of making an honest living that is opened to a woman convert under the missionary agencies is to be a Bible woman or a teacher in a mission school.

"Any intelligent person can understand that all women converts are neither called to be nor are fit to be teachers or Bible women. There may be some who are, but those who cannot take up that work have nothing to depend on but the charity of the missionaries and native Christians. Some missionaries have come to realize this difficulty. The Cowley Fathers who work in Poona have opened an industrial school for boys, where they teach carpentry, printing and such other things. The Wantage Sisters, who work in the same city, have also opened a home where they take women of the lower classes and train them to be washerwomen.

"But we want things provided for high caste women suitable to their social standing and tastes. They cannot work in laundries and such other places. They lose everything by becoming the members of a Christian Church; the Church must therefore see to it that they have something at least which will help them to lead a respectable life, owing nothing to any one but Christian love. The Church must not force every one of its women converts into the class of Bible women, preachers and teachers. It must also take care to prepare teachers from among these women who will do credit to their profession."

MR. MORTON, of Caterham, who recently made the English Presbyterian Church the channel through which his missionary benevolence should flow, has made somewhat similar offers to two Presbyterian churches in Scotland. He undertakes to pay the salary of a medical missionary and two native assistants for three years in any part of India, on condition that the Foreign Mission Committee of the Free Church take up a new station where these are to be employed, thus starting a new mission centre. This offer has been thankfully accepted by the Free Church; so, also, has a similar offer made to the United Presbyterian Church. It will be remembered that Mr. Morton has made a similar offer to the Presbyterian Church in Canada, and that Rev. Professor MacLaren, who is now in England, was delegated by the F. M. Committee to thank him for his generous offer.