

and were gratified to find that every day, a half-hour is devoted to religious instruction. The teachers are trained in the British Normal school at Antigua; have an increase every year of five per cent. on their salaries which the Government lays aside as a provision for the future; and an addition to their income at the end of every fifth year. The Roman Catholics have a school of their own of course; but Church schools receive neither directly nor indirectly any support from the Government. The Principal informed us that, notwithstanding the strongest and most unremitting exertions to prevent it, Roman Catholic children very generally attended the Public school because of the superior education imparted. All over the island, schools have been planted within easy reach of every family, and every child from six to fourteen years of age is compelled to attend them. On these schools the Government expends no less a sum than \$12,000 per annum. This paternal government does more. As a sound mind must belong to a sound body, it looks after the health of the people. Four medical practitioners are provided for the island, and besides these no others are allowed to practice the healing art. The dignity of the profession is thus maintained, and the simple, of whom there are more when feeling an ache than we sometimes suppose, are protected from villainous quackery. The health of the inhabitants is excellent, a fact, however, which rather a rash individual attributed not to the eminent skill of the medical men, but to the number, four, and ventured with no hesitation to predict that sickness and death itself would vanish if the government reduced the four to nought. Like many another, he knew not whereof he spake and therefore he spake with confidence.

Of churches there are also four, but of them the number is not restricted. Full liberty is given to everyone to worship in whatever mode commends itself to him; and this liberty has not as yet degenerated into license. There is first the Lutheran Church, which is virtually Presbyterian and is the State Church in the island. The morning service which is attended principally by the military and the government officials is conducted in the Danish language. At the other services which are largely attended the English language is used. Strange to say English is the language of the island, and even in the schools Danish is an optional subject and taught after the regular school hours, generally to a very small number that is looking forward to certain government appointments. Then there is the Roman Catholic Church dedicated to St. Patrick, and embowered in beautiful trees as ancient looking as the willows that may be seen lingering on some of the streets of the ancient city of Kingston, and which, it has been said, were brought from France by the first of her sons that camped on the shaggy shores of Cataraqui; and surrounded with graves curiously decorated with pink sea-shells and shaded with a variety of umbrageous palms. There are also the English and Moravian Churches, each of which has a considerable following. Yet, notwithstanding such ample provision, educational and religious, the Government has also to provide a body of police and a prison, the former greatly disliked and feared by a portion of the community, and the latter dreaded even as a temporary residence because of its many inconvenient arrangements and unsavoury and scanty fare. Very feelingly did our communicative guide discourse on the subject, and earnestly did he express the hope that we would pay a visit to Christianstadt, a small town on the other side of the island, where the Governor resides and pray him, in the interests of philanthropy, to abolish without delay both police and prison. He could not understand, as some people at home cannot understand, or will not, how clergymen can find satisfaction in the knowledge that magistrates and police are a terror to evil doers, and that punishment is felt to be pain and not to be pleasure.

The town which is called Frederickstadt, and has a population of barely 2,000, consists almost entirely of shingled houses. A few of them are spacious and nice-looking, but many of them are nothing better than huts, rough boards thrown together. Instead of glass in the windows, which would draw the heat and exclude the air, bits of muslin are stretched across, or rude shutters are put on as required. The tall bent cocoanut trees and broad-leaved bananas, which grow in the little back-yards attached to every cabin or cottage, are the only objects pleasing to the eye. The air is laden with a sweet perfume that comes from a kind of acacia, plentiful in the gardens belonging to the better class houses; but, with few exceptions, everything has suffered from the drought, which has continued, not for six months, but for well nigh twelve. Save a slight shower or two and the nightly dews, there has been nothing to refresh the earth all that time. Vegetables and fruit were failing, and flour ran up to famine prices because of our delay in reaching the island. The rain of last night was verily a gift from God.

As we sailed away from the peaceful shore, and dusky, simple people, the heart wishes its best wish for them, that they may truly know and increasingly enjoy God's own Best Gift—the Bread that never fails, and the Water that is a well within, springing up into everlasting life.

#### THE CAUSE OF MISSIONS.

BY MRS. D. MACFARLANE, LACHUTE, P. Q.

The cause of missions may be considered under four distinct heads: 1. The grand foundation upon which it rests; 2. The last command of our Saviour, "Go preach the Gospel

to every creature;" 3. The privileges we ourselves enjoy in a Christian country, which makes our responsibility the greater; 4. The final triumph promised in the Bible. In whichever of those views we contemplate the cause we find ample ground for calling forth our most zealous and ardent exertion in its behalf. But it is in watching the success of the Gospel in those mission fields we occupy that we derive peculiar ground for increased ardour in our missionary career; but as a review of the past is useful only as it enables us to act with advantage for the future, so the first lesson taught us is not to be daunted in our efforts for the spread of the Gospel either by opposition or persecution. Nowhere is this more strikingly exemplified than in our mission to the New Hebrides. Think of the grand, noble lives that were sacrificed in the isle of Eromanga ere the standard of the cross was planted. Surely in taking this example alone, would it be too much for us to say that it comes under the head of the final triumph just mentioned? And glance for a moment at that little gem of the sea, Trinidad, and ponder its small beginning when our missionary, Morton, gave his first lesson to three little coolie boys sitting on a doorstep. And in directing our eyes toward our mission field of India, should not a tenfold degree of energy be infused into our exertions by the recollection of the cruelties of this nation? Here we behold millions of our race yet in darkness, a land where Satan's seat is firmly fixed, deeply planted and rooted, where still the Ganges continues to receive its victims, still the glare of the hateful fires which their monstrous superstition keep lighted up. Still we have the 22,000,000 child widows. Still the closed zenanas with their scenes of sufferings, but we turn from the dark side of the picture and thank God that India has heard the voice of peace, "Arise, shine, for thy light has come," that light by which all those multiplied abominations have been dragged forth. Would that we could say put down forever, and by which her idols may yet crumble to the dust.

China, with her teeming millions, has long presented a grand sphere for action. We might dwell on the China Inland Mission, but we hasten on to our own field, Formosa, which has prospered beyond our most sanguine expectations. In South Formosa there are 1,200 communicants. Our mission in Honan is well started, from which we hope much. It is a cheering thought to know that the Gospel is at work in every nation of the world except one, that is Thibet. We come now to our own Home Mission field, which stretches from the coast of Newfoundland to the shores of British Columbia, and really I think there has been less done in this field considering we have had the Gospel for upwards of a century than in the foreign fields. It is true we have 10,000 French Protestants in the Dominion, but what is that out of one million and a-half.

And here we may draw our second lesson, not to be timid in directly assailing error, for the strongholds of error have never been smiled into ruins and never will. All the artillery of truth must be brought to thunder against them. We must, as in days of old, agitate. Luther, writing on this subject, said: I implore you by no means ever to believe the cause of Christ can be defended without noise, resistance and offence, and dearly as we may love peace let it not be that peace which partakes of the stillness of death nor a compromise with corruption. In regard to our mission stations we have in the North-West 615, but so great is the tide of immigration that our societies do not keep pace with the necessities of this great land, and many parts of the country are still destitute of religious service, and Satan never was more active than at present. Certainly more active than we are. And if we decline to increase our efforts and forces, Presbyterianism will not maintain her ground, and if we long to bring heathen nations to the faith we must preserve the fountain of missions. In short there is necessity laid upon us. There is distress in this new country, and we cannot refuse to hear its cry. It is the distress of ignorance when the mind is starved or fed only on husks, or is degraded into a servant of the body. Our missionary students who fill those stations do not leave us room to doubt that they are men of God and have a fitness for the work, and that they are impelled by one feeling and exhibit in their manner the fruit of one motive. Cheerfully they submit to difficulties and trials incidental to their work, and do so without murmuring, as not to be compared with the glory of the work to which God has called them. Can it be a question for one moment if such labourers are not worthy of greater hire? Lastly I would glance briefly at the name applied to this department of Church work—our Home Mission field. No name could have been chosen either by accident or design more beautiful. It is suggestive of patriotism, and here I would ask the question in what does true patriotism consist? Does it consist in admiration of our country which leads us to prefer it to every other on the face of the globe without grounding our admiration on any solid principle or in holding it up as a pattern of excellence, or in our flashing indignation of the eye when any one points to some flaw in its constitution? Most assuredly not. True patriotism does not overlook the evils that prevail nor refuse to exert itself to remove them that the country which we love may shine forth in true, untarnished beauty.

We find this principle of patriotism has been consecrated in Scripture by many noble examples and closely allied to missionary work. Paul wept when he saw the city given wholly over to idolatry, and the inscription to the unknown God, that God he was seeking to make known, and he not only wept a few idle tears and offered up a few indolent

prayers; he daily disputed with them in the market-place, showing us that he mixed effort with sentiment. And Jeremiah, he was a patriot every inch of him. A man of noble sensibility, he loved his country, the land of his fathers and his fathers' grave; he thought of what his country had become and what it ought to have been. He thought of the privileges it had enjoyed and the fearful abuse of those privileges. He looked on the city which had once been full of people, but was now desolate, and he asked the question in the sadness of sympathy and sorrow, Is there no balm in Gilead, is there no Physician there? In that same spirit should we exercise our patriotism.

There are many parts of our land still in the darkness of ignorance and error, and for long we have been unmindful of the claims they had upon us. I believe, however, that missionary effort is becoming more general, that this state of things is passing away and more effort is being put forth for converting our fellow-countrymen. One of the questions asked of the delegates to the great London Conference was, What means are employed by you for inspiring a missionary spirit among your people? and the answer was, Our monthly sermons and our Woman's Missionary Societies. It is a solemn thought that upon our Woman's Missionary Societies rests in part the responsibility of carrying the Gospel to the heathen world. It is a thought that should make every woman of our land a sharp-shooter in the Christian army.

Still if we can place the standard of the cross in places where it never waved before it matters not whether we went forward as a society or each one running for himself, if all are stimulated by a common principle, all inspired by the last command of our Saviour, all animated by the promise of final triumph. But let us never forget that the work in all its parts is the work of the Lord, that work which when on earth nothing could tempt Him to resign. Satan asked Him to resign this work for the kingdoms of this world and the glory of them, and He rejected the offer with disdain, and is now seated on His Father's throne commanding a far greater view than from that high mountain. There is nothing in this universe he would give in exchange for one single soul, be it that of an African, Chinaman or Indian. The path then for us is very plain. Move forward using the means God has appointed. I never stand in a meeting like this but I feel that the spirits of those martyrs who fell in this cause are near us, around us, over us, urging us on; yea, more, that the great Master Himself is bending down from the throne of His glory pointing to the sacrifice He offered, saying: "How much owest thou Thy Lord?" pointing to the throne He has prepared on high, saying: "Occupy till I come." Fight the good fight, wear your weapons of warfare till the time of your rest shall come, and when your work is over I will send My messenger to set thee free, and thou shalt return as a warrior from the field. Look up, then, for the fields both at home and abroad are white unto the harvest, and that harvest shall be reaped, for He the Lord hath said it, and when those regenerated tribes shall come, some from the east, north, west, south and the isles of the sea, may it be the happy lot of each individual in this assembly to join then in singing the glorious song of "Harvest Home."

#### THE WALDENSIAN CHURCH.

MR. EDITOR,—Some time ago I stated in THE CANADA PRESBYTERIAN that Dr. Prochet, Convener of the Italian Evangelization Committee of the Waldensian Church, had written to me, very urgently asking me to try to get some help for it in Canada. I have done something to help his desire. Thus far, I have been able to send him about \$100 to the givers of which, as well as to myself, he has returned most hearty thanks. I intend setting out again before long, on a voyage of collection. There will be Waldensian ministers at the Presbyterian Council in Toronto next year. They will of course visit other places in Canada, but only among the principal ones, to collect in aid of their Church. I shall visit places which they are not likely to visit. In the meantime, it will give me much pleasure to receive and forward, to Dr. Prochet, help for our Waldensian sister in her noble work of carrying the pure Gospel over all Italy. Dr. Prochet, in his last letter to me, says that during the past year 400 were added to the full membership of the Church, and 700 to her catechumens. As he is speaking of mission work, I take for granted that these numbers represent fruits of the Italian Evangelization work of the Waldensian Church in Italy. Some say that she is not aggressive. She is, on the contrary, very aggressive according to her ability.

Woodbridge, Ont.

T. FENWICK.

#### "THE LORD'S DAY AND THE LORD'S SERVANTS."

MR. EDITOR,—Permit me to draw the attention of our ministers to a paragraph on page 40 of the "Acts and Proceedings" of our last General Assembly. I refer to the one which intimates the wish of Mr. J. T. Morton, of London, England, to present to each minister of our Church a copy of the Rev. J. Lilley's prize essay on "The Sabbath." The essay covers 280 pages, and is entitled "The Lord's Day and the Lord's Servants." Mr. David Morrice, of Montreal, has generously undertaken to bear the cost of postage.

The books, I believe, have arrived by this mail; at least I have received my copy. In order to ensure correctness I forwarded to Mr. Morton certified copies of the Rolls of Synods submitted to the last General Assembly, with all necessary explanations. A copy of the book has been posted in England to each name and address upon those rolls. It may be that a few changes have taken place since the rolls were made up. Where these have occurred it would be well for the ministers interested to enquire at their former post-office addresses so as to prevent losses. Should any of the ministers, after due enquiry, fail to receive their copies, will they please communicate the fact to me?

JOHN NICHOLS.

Montreal, September 21, 1891.