

MISSIONS AND MISSIONARY MEETINGS.

SOMETHING ABOUT THEM—ARE MISSIONARY MEETINGS LESS INTERESTING THAN FORMERLY?—ITALY FIFTEEN YEARS AGO AND ITALY NOW.

A missionary meeting was held in St. James Street Methodist Church last evening when there was a large attendance, the Hon. James Ferrier in the chair. Several ministers and laymen occupied seats on the platform.

The Chairman having referred to the motives which should influence the action of the people in giving, quoted from the missionary report of 1878-1879 in regard to the work being done by the Methodists in Canada, the District, the Conference and the St. James Street Church. The income of the Methodist Missionary Society in Canada for the year 1879 was \$140,089. Of this the Montreal Conference contributed \$23,586; Montreal District raised of this amount \$8,180, of which latter sum Montreal city contributed \$6,984. St. James Street Church raised \$3,115 of the amount raised in the city. The missions under the control of the Methodist Church in Canada include Domestic, 849; Indian 45; French 12; German, 4; Japanese, 4; total, 414.

For these there are 450 missionaries, 17 native assistants, 32 teachers, 21 interpreters, a total paid agency of 475.

The Rev. Leonard Gaetz, of Hamilton said it was sometimes asked why missionary meetings were so much tamer

THAN THEY USED TO BE.

He was not prepared to admit that they were tamer, but if they had lost any of their interest he would charge the telegraph with being partly the cause. Nothing could occur in the missionary world of any importance but it was flashed over continents, and under seas by the electric telegraph and appeared in the newspapers at breakfast next morning. Missionaries used to bring these resources to be given out at missionary meetings. People would gather to learn of the last missionaries taken by cannibals in the Fiji islands, or of missionaries imprisoned or slaughtered in the interior of Africa to gratify the spleen of some savage ruler, but now they saw it all in the ubiquitous newspapers, and when the missionary repeated these tales to civilized audiences, they were no longer new. Then next was the advance of civilization. "They don't slaughter missionaries in India now Dr. Butler?" continued the speaker addressing Dr. Butler, who occupied a seat on the platform.

"No, not where the English flag waves," replied the doctor, from the his seat.

"No, thank God, not where the British flag waves," replied the speaker amidst thunders of applause, "long may it wave." The reverend gentleman in his further remarks pointed out that no one would ask that the progress of science and civilization be restricted that interest might be lent to missionary meetings. And then people in their missionary contributions came right down to the solid fact of working for Christ on principle, and it was not the intention to desert the old missionary ship. The missionaries to-day were just as plucky a class of men as those of former days and worked on as small pay and never "struck" either except for God and humanity. They were all of one mind to go on in this good and blessed missionary work. The power of the religion of Christ to convert sinners was felt now as in the days of Pentecost; he believed that there were ten times as many converted during the past year in Canada as there were at the feast of Pentecost. There were never as many books written in name of Jesus in a similar period as last year; there never were so many marriages solemnized or so many baptisms performed in the name of the Holy Trinity as last year. What had been accomplished in translating the Bible into the languages and dialects of the world, in having copies of it struck off by the British and Foreign Bible Society so that it could be read by all the peoples, and the comparative ease with which missionary work could now be carried on were pointed out. In former times the heathen

was reached by the interpreter, but now that cold and formal way of approaching them was being removed and they were being addressed in their own language. In concluding the reverend gentleman said he was glad to have the opportunity of announcing the first subscription that evening; it was from a gentleman who was unable to be present, and the speaker deposited a paper "good for \$100, George Armstrong."

After some remarks by the Rev. Hugh Johnston as to the subscription list. The Rev. Dr. Butler, although suffering from illness, delivered a stirring and encouraging address on missionary work. He recalled first remembrances of the last time he had spoken on that platform, when there stood by his side the Rev. George McDougall, who on that occasion described the work on the Saskatchewan, and he himself the work in the East. He felt bereaved when he heard that this mighty man of God had met his death. But no one was essential

to the progress of the cause of God; we must do all we can in our own sphere and be ready for the call when it comes. Having touched briefly upon the missionary work in India, he said there was no missionary but realized that there was a great amount of work still to be done before the world would be converted to Christ; there were yet 175,000,000 of Roman Catholics, but he would give two or three contrasts to show how far they had overcome the obstacle of Roman Catholicism in certain districts. He was old enough to remember when the baggage of the traveller entering Austria was searched, and Bibles and evangelized papers were taken from his possession, until he re-crossed the frontier. A few years ago, about fifteen years, there was

NOT A SINGLE PROTESTANT HOUSE OF WORSHIP IN ROME.

He spoke not of what he had heard simply, but what he knew from personal observation. There was a Protestant house of worship permitted about two miles outside of the city. But there was one man who would have worship in his own house whether the Pope liked it or not, Consul King, of the United States. Since then things have altered. The Berlin Peace Conference has met, and declared that religious liberty was necessary for lasting peace. The Pope was not invited to that Conference. There has been a great tossing over the Concordats since then. Catholic nations were going forward, they must march with mankind. Mr. Lavalée, the Father of the Belgian Bar, although a Catholic, had written a pamphlet translated into English by Mr. Gladstone and since translated into Spanish, French, &c., which pointed out that Protestantism was the religion of prosperity and national peace. Mr. Lavalée was now a Protestant. France now has three Protestant members of the Government. Having illustrated the great growth of Protestantism in Paris and throughout all France, he again directed the attention of his audience to Rome, where fifteen or sixteen years ago Protestants could not worship God there together

EXCEPT IN MR. KING'S PARLOR.

While in Rome for eighteen days recently, he did not see a hat raised to a priest, while Prince Anades, the youthful son of King Humbert the constitutional ruler, while out with his calvacade had hats doffed to him every where he went. Priests were passed like spectres. In the city there were now

NINE PROTESTANT CHURCHES,

including two English Methodist Churches. The American Methodists had their church right opposite the Vicar-General's palace, and the Vicar-General was next to the Pope. He could throw up the window and hear the services without paying pew rent. He (the speaker) had been invited to hear special services in a Protestant church to the Italian soldiers. Had he seen ten or a dozen there he would have rejoiced; he saw one hundred and thirty-two in the uniform of the Italian army, one-half of whom had side-arms on, evidence that they were non-commissioned officers. These met in class and in love feast. He felt the world was moving, and was filled with an indescribable feeling when he went to the inquisition and saw these fine fellows mounting guard there. The Rev. Dr. then starting with Martin Luther's visit to Rome, rapidly sketched the progress of the Reformation, touching also upon the work of the Rev. John Wesley, and that of the Rev. Father McNamara. Latey began in New York, of which he spoke hopefully.

The meeting proper having concluded with this address, the subscription cards were passed up to the chairman with sums varying from \$1 to \$800 marked thereon.

THE INHERITANCE AND THE HEIRS.

There are three things we may say about Heaven.

It is a growing Institution. As a city derives its wealth from the vast territory of which it is the capital so Heaven is hourly gaining a wealth of numbers and songs from the field of the world. This earthly territory, where redemption is operating in the hearts of sinners, is constantly sending "triumphant bands" through the gates of death into the world of glory. Saith the angels to John, "These are the ones coming"—for this is the meaning of the original—they that are ever coming "out of great tribulation, having washed their robes and made them white in the blood of the Lamb." It is always the sowing time and the growing time and the gathering time and the storing time in the soul-harvest of redemption; and so shall it be till the blast of the archangel's trump when we shall go home to be forever with God.

"One family we dwell in Him, One church above, beneath, Tho' now divided by the stream, The narrow stream of death. One army of the living God, At his command we bow, Part of His host have crossed the flood, And part are crossing now." Heaven is the perfection of a time-course of development. As on a tree

the sap produces the bud, and the bud the leaf and blossom, and the blossom the fruit, and then the fruit fills the grave, so with grace in, and glory for, the soul. It is the Christians privilege to be "more than conqueror" because he is employing the advantages of the victory while he is fighting the battle. Fighting the good fight of faith, and running with patience the race set before us, and growing in grace and in the further knowledge of our Lord Jesus Christ are simply progressive steps of which repentance is the beginning, and glory the end. "Blessed are the pure in heart for they shall see God,"—see Him not only in the end, but in the bright dawning of grace in the soul, in every development of Christ-like virtue, in every beautiful and sublime prospect of nature, with ever stronger and more realizing faith, till that faith is lost in sight, and no longer seeing through a glass darkly, we stand face to face with God.

"Nearer and nearer still We to our country come, To that celestial hill, The weary pilgrim's home; The new Jerusalem above, The seat of everlasting love."

Heaven is a glorified reproduction of the Christian's earth experiences in grace. Mapping out his pilgrimage from the desert of sin to the paradise of glory, the psalmist saith, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside still waters. He restoreth my soul." But rising to that state where man restored to more than pristine glory, dwells with God, behold the life of the redeemed! "They shall hunger no more, neither thirst any more—for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Behold the similarity between grace and glory! Jesus is their Shepherd still, and the sheep of His pasture here, in Heaven we shall "roam o'er fairer fields," and drink at the living fountain head, still following the Lamb whithersoever He goeth.

These three thoughts on the inheritance suggest a fourth relating to the heirs.—What experience on earth will constitute the souls fitness for the heavenly state? "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Here is simply described the preparation of the sinner for Heaven. He hears, he believes with his heart unto righteousness, and in the depths of his soul that faith bears fruit in the consciousness that his sins pardoned, that he is a regenerate and reconciled child of God, possessing in this experience the earnest or pledge of his heavenly inheritance. True religion is the empire of Christ in the soul. Men's fitness to stand approved before God is a spiritual fitness. "The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh at the heart." Paul speaking of the true adornment for a Christian wife saith, "whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." That experience then, which alone prepares the soul for heaven, is the work of the Holy Spirit in the heart revealing Christ as our Redeemer, God as our Justifier, Himself as our Sanctifier, thereby establishing a divine indwelling in our hearts. "Now he which stablisheth us with you in Christ is God, who hath also sealed us, and given the earnest of the Spirit in the Spirit of our hearts." J. M. F.

GOING TO HEADQUARTERS.

Before the Reformation in Scotland, a good old gentleman, who had seen her better days, was reduced to the necessity of taking a small moorland farm under the Duke of Huntly, ancestor of the Duke of Gordon. On this barren spot the widow and her two sons, by their unwearied industry, contrived to glean a scanty subsistence. But, miserable as this dependence was, they were likely to be deprived of it by the practices of a greedy, ruthless land servant, or factor, as he is denominated in Scotland. The unfeeling scoundrel strained every nerve to dispossess the widow and her orphan children, and adopted an infallible method to attain his diabolical object—namely, raising the rent almost beyond their means of paying.

In this emergency, she applied to several persons who were said to possess the favor of the Earl; but all in vain. Seeing ruin inevitable, she summoned up resolution to wait on his lordship himself. The Earl was a man of bluff, open, and generous disposition, received her with great kindness, and, after some conversation, found her to be a person of superior sense and worth and expressed much surprise that

the poorest of his cot farms should be occupied by one who had most obviously moved in a higher sphere.

"But," quoth the worthy nobleman, "you must dine with me and my family to-day; I must let them see what sort of stuff at least one of my tenants is made of."

The astounded widow was very reluctant to accept the invitation; but the Earl would not be denied. She had the good fortune to make herself equally acceptable to the countess and all the family. After dinner she was shown over the castle, and finally she was conducted into the chapel, where there was no lack of images. But fearfully scandalized were the feelings of the good woman when, coming in front of the Virgin Mary, she saw her noble hostess and children sink down before it as if a signal had been given for their immediate prostration. When they had ended their devotions, they were equally astonished at the unbending posture and horrified looks of their heretical guest.

The Earl, who had been absent, now made his appearance. Seeing how matters stood, he asked her how she could be so neglectful of her duty to the Holy Virgin. Where could she find such an all-sufficient intercessor for sinful creatures as the blessed mother of our Lord? "Please your honors," quoth she, "allow me to answer ye in a homely way, but—by your favor—not so far, I reckon, from the subject in hand. Ye well know, my Lord, that I have a small farm under your lordship; and for some years we had s' riven, hard my two boys and myself, to make two ends meet. Few as our comforts have been, they have been seasoned with content, which is a pleasant, though uncommon, drop in the cup of poverty; but, now we are to be turned out of house and home by a factor who shuts his ear to the widow's cry. I, too, have made supplication to intercessors of well known power and favor with your honorable lordship. I have applied to little Sandy Gordon, and got neither solace nor satisfaction from him. In short, all has proved vanity and vexation of spirit. Before I and my burns go forth, the sport of the winds of Heaven, I now do what I should have done at the outset—I apply to the great Gordon himself."

This most judicious and touching appeal produced an electrical effect on the noble persons to whom it was made. The widow and her sons obtained a long lease of an excellent farm, on a rent merely nominal, and it is believed her descendants enjoy it this very day.

The common people in Aberdeenshire believe the conversion of the Gordon family from the Roman Catholic to the Protestant religion to be in no small degree owing to the above pithy address.—Southern Presbyterian.

THE JEWS.

A REMARKABLE MOVEMENT AMONG THE JEWS.

The Scotch Monthly Record says there was an indescribable yearning in the Jew toward the land owned by his ancestors. At this moment, this indescribable yearning has turned to Jerusalem in such a stream of emigration that some of the Jews were proposing to arrest it by assisting the pauper emigrants to turn to their own countries. The Jewish Chronicle, who lamenting the influx, said that they might as well attempt to turn the course of the Atlantic as to stem this irresistible tide. He stated that in the total population of 36,000 the Jews in Jerusalem were reckoned two years ago to have increased 13,000 and now they were numbered at 18,000; and the contributions for their support from the Jews of other countries were estimated at £60,000 (\$300,000) a year. Dr. Moody Stuart stated, at the late General Assembly of the Free Church, quoting a very remarkable statement which was recently made by one of the Jewish organs in England, namely: "If it is the good-will of Providence that there should arise out of the accumulation ashes of desolation which covers Palestine, an era of glory which shall unite the Jews in the cradle of their race and their religion, that consummation could not take place under other auspices than those of England, although it was remarkable that the time for this was not yet." In addition to the growing desire of the Jews to return to their own land, and signs of desire elsewhere to hasten their return, there was, he thought, another element in the hope of the world's peace being cemented by their occupying the lands of their fathers.

A leading London Journal has recently thus adverted to this: "The possession of Palestine and a part of Syria by a people who have learned a complete cosmopolitanism during some eighteen centuries, a nation at once European and Asiatic,—Asiatic in its origin, and European in its Education—would not be by any means a bad arrangement. It might not be impolitic to assist in placing so influential a people in so important a position, as the inevitable decay of Turkish power renders a change of government necessary. All the difficulties and jealousies incident to any project of joint occupation would be avoided; for the Jew is at once of no nation and of all. No peo-

ple could better solve what before, many years must become the Syrian difficulties."

The Jewish Chronicle says: "The report that the Porte has granted a concession to an English Company for the construction of the Euphrates Valley Railroad, and to a French Company for the Jaffa-Jerusalem line, has been very favourably received by the Jews in Jerusalem, especially as, according to their belief, a prophecy in the Scriptures will thereby be fulfilled. The Euphrates Railway, so it is proposed, will intersect the former provinces of Assyria and Babylonia, and will have stations at Mossul and Hillah, in the neighborhood of which towns are Assyrian and Babylonian ruins. It has been suggested at Constantinople, that eventually a junction might be effected between the Euphrates line and the Egyptian Railways, which, if carried out, would furnish the following prophecy of Isaiah xix, 23: "In that day there shall be a highway out of Egypt to Assyria, and the Assyrians shall come into Egypt and the Egyptians shall serve with the Assyrians."

A Jew in Egypt again—"History repeats itself," though sometimes slowly. Khedive of Egypt has raised an Austrian Jew named Julius Blum, to be Pasha and Assistant Secretary of State; which reminds us of the advancement of Joseph in olden time. It is said, indeed, that no Israelite has, since the time of Pharaoh's favorite, reached so high a position in Egypt.

A PUZZLED PARSON.

An old gentleman from the East, of a clerical aspect, took the stage from Denver south in ante-rail road days. The journey was not altogether a safe one, and he was not reassured by the sight of a number of rifles deposited in the coach, and nervously asked for what they were.

"Perhaps you'll find out before you get to the Divine," was the cheery reply.

Among the passengers was a particularly (it seemed to him) fierce-looking man, girded with a belt full of revolvers and cartridges, and clearly a road agent or assassin. Some miles out, this person, taking out a large flask, asked, "Stranger, do you irrigate?" "If you mean drink, sir, I do not?" "Do you object, stranger, to our irrigating?"

"No, sir." And they drank accordingly.

And a further distance had been traversed, the supposed brigand again asked, "Stranger do you fumigate?"

"If you mean smoke, sir, I do not."

"Do you object, stranger, to our fumigating?"

"No, sir." And they proceeded to smoke.

At the dining-place, when our old gentleman came to tender his money, the proprietor said, "Your bill's paid."

"Who paid it?"

"That man"—pointing to the supposed highwayman, who, on being asked if he had not made a mistake replied, "Not at all. You see, when we saw that you didn't irrigate and didn't fumigate, we knew that you was a parson. And your bills are all right as long as you travel with this crowd. We've got a respect for the Church—you bet!" It was no highwayman, but a respectable resident of Denver—A. A. Hayes, Jr., in Harper's Magazine for March.

In one of our exchanges we read the statement that twenty-six clergymen of various denominations, according to the Churchman, have joined the Protestant Episcopal church during the past year. We find also in the same paper another statement, that of 3900 P. E. ministers but 2000 are rectors of churches, while 515 are without occupation.

The question arises, of the 515—nearly one sixth of the whole number, how many belong to the long catalogue of proselytes, the migratory, the inefficient and the unsettled spirits, who have received by digital succession, from a supposed exclusive channel of grace, the Apostolic ministerial deposit, committed to an Episcopal order of assumed Divine right?

Would it not be advisable before cumulating the Ecclesiastical vessel with a motley crowd of passengers, to put this large unemployed force at work? May not the comparative diminutive size of the P. E. church be owing to its false policy, preying on its ways and hedges, and bringing new souls into the Kingdom. Leave Proselytism to Jews and Papists.

No. 115 GRAPTON ST. HALIFAX, N.S., August 4, 1879.

MESSES. T. GRAHAM & SON,—Dear Sirs—It gives me great pleasure to inform you of my perfect cure of CATARRH, from which I have suffered in its severe form for 15 years without being able to find a remedy for it, and I had long thought that nothing could cure me, but thanks to Providence and the use of your valuable preparation, CATARRHINE, I have been completely cured of that distressing and I might say disgusting complaint, and I only used one box. I can confidently recommend it to any suffering from that complaint. Yours truly, C. F. F. SCHOPPE.

SLIP They are slip... Like a leaf... With never a... We watch the... Into the bear... As silent and... On an arrow's... As soft as the... That lift the w... And ripple the... As light as the... As fond as a... As pure as the... throat... As sweet as the... So tender and... One after another... Down the dim... We hear the... In the steps of... dead... As beautiful as... There are only... Shall we waste... Shall we trample... Those beautiful... By the dusty w... There are only... No envious taun... Make life's fair p... And fill up the m... wine... But never an an...

OBITUARY.

MR. EDITOR.—Y committed to the your old friend Ed sonville. Two year ed of his beloved p he appeared to lo things of the world months his streng although no special affect him. Throug ed to realize that short, he expressed on the atonement, a til the afternoon of he calmly passed aw ever with the Lord. tion assembled to e the tomb. Bro. Lu attend a missionary very suitable serm When we left him t til the morning of th In the evening we meeting in the churc large congregation w eting addresses w brethren Betts, Luc in which the congreg deeply interested. W results will be quite The depression in our rious effect upon the church in this place. Death continues to locally. On the 15th to the grave the rema lan, whom you may h days. Thus one gen while others come o these changes lead u and apply our hearts o We are this week o of Bro. R. Tweedie, h meetings in the chur which we hope may o What we need is a ha Ghost. May the spri upon us. 300 Stream, Feb. 19

AVERAGING THE WITH THE

There is a great m and pointedly put, in cident. A man who prided ralty, and expected t was constantly seen pretty well on the times got mad, and I am perfectly honee the Sabbath when I buy; but I give a poor, and I never was This man hired a c to build a fence arou He gave him very part In the evening, when came from his work, th "Well, Jock, is the is it tight and strong?" "I canna say it's strong," Jock replied, average fence, anyhow, are a little weak, other strong. I don't know b gap here and there, a ya but then I made up for the rails on each side dare say the cattle will fence, on the whole, an though I canna just say fact in every part. "What!" cried the m the point; "do you tel built a fence around m places and gaps in it, might as well have bui all! If there is one ope where an opening can cattle will be sure to find go through. Don't yo that a fence must be pe worthless?" "I used to think so," dry Scotchman, "but I so much about averaging the Lord, it seemed to try it with the cattle. I fence will not do for them an average character will day of judgment.