

and women, and ornaments to society. We must confess they had wise, affectionate parents. And whatever else you may be compelled to deny your child by your circumstances in life, give it what it most values, plenty of love.—*Central Christian Advocate.*

HOW TO STUDY THE BIBLE.

Here, then, I am, far from the busy ways of men. I sit down alone; only God is here. In His presence I open, I read His book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read; does anything appear dark or intricate, I lift up my heart to the Father of Light: "Lord, is it not Thy Word? If any man lack wisdom, let him ask of God. Thou givest liberally, and upbraidest not. Thou hast said, if any be willing to do Thy will, he shall know. I am willing to do; let me know Thy will." I then search after and consider parallel passages of Scripture, comparing spiritual things with spiritual.

I meditate thereon with all the earnestness and attention of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God, and then the writings whereby, being dead, they yet speak.—*John Wesley.*

REJOICING IN INIQUITY.

There was an infidel blacksmith who was always carping at professors of religion, especially when he could get a Christian to talk to, or knew there was one near enough to overhear him. Some choice morsel of scandal was sure to be served up about an erring minister, or a sinful deacon, or a Sunday school superintendent who had fallen from grace. One day he was dilating with uncommon relish on his favourite theme to a venerable elder, who stopped to have his horse shod. The good old man bore it quietly for a while, and then he said:

"Did you ever hear the story of the rich man and Lazarus?"

"Yes, of course I have."

"Remember about the dogs—at the gate there—how they licked Lazarus' sores?"

"Yes; why?"

"Well, you remind me of those dogs—always licking sores. All you notice in Christians is *their faults*."

HOW TO BREAK OFF BAD HABITS.

Understand the reason, and all reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons, that lead to the temptation. Frequent the places, associate with the persons, indulge in the thoughts that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, a thousand times. That only shows how much need there is for you to strive. When you have broken your resolution, just think the matter over, and endeavour to understand why it was you failed, so that you may guard against the occurrence of the same circumstances. Do not think it an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which may have been gathering strength for years.

BLESSED ARE THE PURE IN HEART.

The poor soul sitting in the dim chamber of unregenerate nature cannot, through such darkened windows, see the divine. To the simple-minded and holy, the face of God is visible, seen in providence, in trial, in worship, in life, and in the hour of death. These are the blessed ones; happy are they who are thus living in the enjoyment of the Lord's presence, and are neither afraid nor doubtful, because He who is stronger than all, and better than all, is so evidently near to bless and save.

THE legend tells of a great king who owned a golden vase, the gift of some kindly deity, which gave forth whatsoever its possessor willed, inexhaustible in amount. The dream is true. A loving God has given us a precious chalice, from which there pours, in unstinted measure and boundless variety, all that the longing lips of a world can crave,—wine to gladden, milk to nourish, water to slake the thirst. From one source every appetite, every need, every taste, may receive what it will; for He has said, "If any man thirst, let him come unto Me, and drink."

MISSION NOTES.

IN 1700 Captain Cook reached Tahiti, one of the group of islands in the South Pacific known as the Society Islands. In physical character there is a sameness among these islands—for the most part mountainous in the centre, sloping down towards the sea in low-lying and marvellously fertile plains, the whole surrounded by coral reefs. These islands are well watered, and bear a luxuriant growth of bread-fruit, cocoa-nut, orange and tropical trees; indeed there is scarcely a tropic fruit or vegetable but finds its representative here. The native inhabitants are apparently of the Malay race, and, notwithstanding their abominable practices as heathens, appear to have been kindly disposed, and not naturally cruel.

In 1795 (September) the first general meeting of the newly-formed London Missionary Society was held. The discoveries made by the ill-fated *Bounty*, and then being prosecuted by Capt. Cook, were opening up fields for the enterprise of the infant society, and ere that first meeting separated the Directors had resolved to enter thereon. To this end the *Duff* was purchased by the society for five thousand pounds, and four ordained ministers, a surgeon, with twenty-five others (who had been engaged in business, but now were ready to impart the principles and habits of civilization to the South Sea Islanders) embarked thereon. This was August 10, 1796. After delays and dangers incident to long voyages in those days, and not altogether to be escaped now, they reached Tahiti on the morning of Sunday, March 5, of the following year. For nineteen years they toiled and prayed and endured, scattering themselves over the islands, yet no fruit had appeared; but the seed had been sown, and the influence after twenty years began to be felt; parts of the Scriptures had been translated for the use of the natives. The usual record of deaths, changes, reinforcements, and toils was written, and heathenism owned the power of the Cross. This century has witnessed, as the direct result of Christian Missions in those islands, the entire abolition of cannibalism, infanticide, human sacrifices, and the introduction of home sanctity, with the rights and laws of civilization. Travellers for pleasure, as well as scientific explorers such as the late Mr. Darwin, bear unequivocal testimony to the civilizing influences of Christian Missions.

The Roman Catholic Church at length thought they saw an opening for the propagation of their faith in the now Protestant field, and some differences naturally arising between them and the missionaries they would supplant, an appeal was made by the Papal party to Louis Philippe, then King of the French, the result of which was the assumption by France of a protectorate over the islands in question, A.D. 1848. Several of the missionaries thereupon left; others, however, remained, and were in measure protected by the representatives of the British Government. In 1854 the New Caledonia group, in 1864 the Loyalties, were formally taken possession of by the French, the Marquesas having already been secured in 1848. By special legislation, French colonies are restricted in their commercial intercourse almost entirely to French countries. Thus far comparatively little importance has been attached to these islands of the South Seas compared with Asiatic and African possessions; but the projected Panama Canal, which, if carried out, will revolutionize ocean traffic, gives importance to those islands that lie in the direct route to China and Australia through that prospective channel.

The beginning of the French protectorate in Tahiti has, in view of late developments, a missionary interest. Indemnity was demanded from Queen Pomare for certain insults offered to the French flag, the said insults being simply this: Queen Pomare and her people had become staunch Christians after the teachings of the London Missionary Society, which is happily unsectarian and therefore Congregational. Certain French priests were refused the liberty of founding a Roman Catholic mission whose sole object was to proselytize. Indeed a very common-sense course had been adopted by Queen Pomare and her subjects. The priests, deterred to remain, had been with due honours placed on board a vessel and sent to some islands where heathenism still reigned, with a recommendation to pursue their mission there. This, however, was not in accord with international code as understood by a strong nation in its dealing with a weaker one, and Queen Pomare had to

acknowledge the French protectorate. Succeeding her brother in 1827, she reigned prosperous and in growing Christian righteousness, until this pirate expedition in 1848 made her tributary; for thirty-five years thereafter she endured the protectorate of her unwelcome protectors, the true benefactor of her people, and in September, 1877, passed away. With her, whatever remained of independence for Tahiti has gone; her son, succeeding to a nominal rule, became very shortly a pensioner of the French Government, and on March 24, 1881, Tahiti was formally annexed to the French realm, and is now more thoroughly a French possession than either Canada or Australia can be said to belong to Britain.

How far the Roman Propaganda will be enabled to undo the work of the faithful men who first implanted there the Word of life we cannot tell. Times have changed; Republican France cares little for religion in any form save as it furthers national ends; and it may be that the religious indifference of the Government may leave the Tahitians in the free enjoyment of that liberty wherein the Gospel of the Blessed One has made them free indeed.

THE Society for the Propagation of the Gospel in Foreign Parts is the oldest of the great British associations which have done so much during the present century to advance the cause of Foreign Missions. Its origin may be traced as far back as 1644, when a petition was presented to Parliament by a clergyman of the Church of England, urging the duty of attempting to convert the natives of North America to Christianity. Four years later an ordinance was passed, by the Independents of the Commonwealth, establishing a "Society for the Propagation of the Gospel in New England," which, as already mentioned, led to the formation of the S. P. G. Society, incorporated by Royal Charter, A.D. 1701, on the petition of the then Archbishop of Canterbury, since which time the successive Archbishops of Canterbury have been its presidents. All the Bishops of the Church of England and of Ireland, and of the Scottish Episcopal Church, as well as all the Colonial and Missionary Bishops in communion with the Church of England, are vice-presidents. In addition to the *ex-officio* members, the corporation embraces a great many members who are admitted by ballot. The former are required to subscribe not less than two guineas annually to the funds of the Society. The latter are elected from the subscribers of one guinea a year, or who contribute £10 in one sum. Clergymen subscribing half a guinea per annum are eligible for election. The total number of members at present is more than 4,500. In addition to fees, there is an annual grant from Parliament, which, together with the subscriptions from some 8,000 churches, private donations and legacies, swelled the total revenue of 1880 to \$691,440. The distinctive aim of this Society at the first was "to provide for the religious instruction of Queen Anne's subjects beyond the seas, for the maintenance of clergymen in the colonies of Great Britain, and for the propagation of the Gospel in those parts." The Society's first missionary, Rev. T. Moor, appears to have been sent to labour among the Mohawk Indians, in the neighbourhood of New York, in the year 1704. At the end of the year he re-embarked for England, but the ship foundered at sea, and he was never heard of more. A Mr. Andrews was sent out on the same errand in 1712, who, though he made some progress at first, and translated portions of Scripture into the Mohawk language, found it necessary to abandon the enterprise in 1718. A third missionary, Mr. Barclay, revived the mission in 1736, but he, too, was obliged, "for want of pecuniary support!" to retire. Obviously the success attending these and subsequent efforts to convert the aborigines of North America were attended with very limited success. They might have been more successful had the Roman Catholics not been already in the field. As time wore on, the S. P. G. Society widened its scope of operations. It commenced work among the negroes in the West Indies in 1710. It took up Australia in 1795; India, in 1818; South Africa, in 1820; New Zealand, in 1809; Ceylon, in 1840; Borneo, in 1849; British Columbia, in 1858; Madagascar, in 1864; Burmah, in 1868; Japan, in 1878; China, in 1874, and Fiji, in 1879. In those countries where the Society labours, and has laboured, including the American Church, there are now 188 bishops, 5,000 clergy, and upwards of 2,000,000 members of the communion.—*Presbyterian Record.*