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Go Ye into all the World and Preach  
the Gospel to Every Creature.

# The Maritime Presbyterian.

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HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

JUNE, 1886.

## HEART RELIGION.

Into the recesses of personal spiritual life it is difficult to enter. The chamber of the heart is a sacred enclosure. The deeper joys and sorrows of spiritual experience are sacred things. Christians feel that they are not matters for free and familiar converse. In every human soul there are depths that no father confessor can sound. Only by quiet meditation and secret prayer, by a devotional use of the Word of God, can the divine life be maintained in the pious soul. Mere registering of evanescent feeling and changing emotions on the pages of a diary, not of course meant for publication, cannot be a safe guide. Earnest daily communion with God without human intervention is to true spiritual health and progress a felt necessity.

Is this direct and immediate endeavour after a higher, fuller and larger Christian life as general among professing Christians as it ought to be? Are existing conditions favourable or unfavourable to its promotion? Our age is one of boundless activity in every direction. Ordinary pursuits are more relentlessly engrossing than ever before. The value of time for wordly business was never so fully recognized as it is to-day. Steam communication even is chided for being too slow; science and engineering are eagerly seeking appliances by which speed in travelling by land and sea may be accelerated. In religious, social and philanthropic movements there is restless activity and ever new organization, in many cases admirable in design and result; in all most admirable in intention. The time left for calm retirement, meditation and self-examination has been greatly abridged. With fading opportunities has there been a corresponding desire to strengthen those that remain? This is a matter that does not admit of statistical tabulation. It cannot be represented in periodical returns, yet it is of transcendent personal importance.

Between earnest, direct and immediate personal communion of the soul with God and the dreamy vagaries of a luxurious mysticism there is a wide difference. In the one case you breathe the pure, healthful, bracing air of heaven; in the other spiritual tone and vigour are enervated by the sickly and heated vapours of a lazy sentimentalism. The claims of duty are too urgent in these days to afford opportu-

nities for such purposeless trifling; all the more reason, therefore, for the diligent and conscientious use of the means at disposal for the continued and regular maintenance of a living, personal piety.

Secret prayer has in every age been commended as a necessary part of religious life. Not merely the spiritual heroes and heroines of past times, but countless thousands of busy but obscure men and women, engaged in the commonplace duties and drudgeries of daily life, have found it an unailing solace and source of strength, bringing courage and hope to the heart in troubled moments, and filling their serener hours with a rare joy. The most impressive of all teaching is the teaching of example. He who went about continually doing good, who was always about His Father's business, spent many solitary hours in fervent prayer on the lone mountain side.

Greater cultivation of the devotional habit would lead to marvellous results. It would develop personal elevation of character and influence. Home life would be made sweeter and brighter by its presence. The bitterness and rancour so painfully apparent in the eager race of competition would be greatly lessened. Things seen and temporal would assume their relative proportions, and the unseen and eternal would increasingly become present realities. It is told of Sir Robert Peel that, no matter how late the sitting in the House of Commons, it was his regular habit on returning home to spend some time before retiring to rest in the pursuit of works of devotion. No matter how exciting had been the debate in which he had previously been engaged, the devotional hour always had a tranquillizing effect on his moral and spiritual nature.—*Sel.*

The year 1888 completes a century since the establishment of the General Assembly of the Presbyterian Church in the United States. The present Assembly has taken order for the celebration of this anniversary—the General Assembly is to meet in Philadelphia and the Church is to be called up to raise a fund of \$5,000,000 for the advancement of its interests at home and abroad.

After studying six years at Stockholm, a nephew of Cetawayo, the late Zulu king, is about to return to his own country and to establish a mission among the Zulus.

# THE MARITIME PRESBYTERIAN.

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No. 6.

## The Maritime Presbyterian

Is published monthly, at 25 cents per annum in advance, in parcels of four or upwards to one address, single copies 40 cents. Subscriptions at a proportional rate may begin at any time but must end with December.

All receipts of this paper after paying its own cost are given to Missions.

All communications to be addressed to

Rev. E. Scott, New Glasgow, N. S.

**CORRECTION:**—In publishing Miss Blackadder's report of the Princetown school for 1885, we made a mistake in the omission of some figures. There were in school during the year 208, the average number enrolled was 119, daily average 86.

The present is an interesting period in the history of Presbyterianism. Last winter there was celebrated in Montreal the centenary of the establishment of Presbyterianism in that city, which may be taken as the origin of Presbyterianism in the Upper Provinces of our Dominion. During the present summer, the Presbytery of Truro purpose celebrating the centenary of their existence. One hundred years ago that Presbytery, the oldest Presbytery in the Dominion, was organized. One hundred years ago this summer, Rev. Dr. MacGregor landed in Pictou, and began his work, and although the Presbytery was not organized until later, it is the centenary of Presbyterianism in the County, and should be appropriately observed by the Presbyterians of the County.

The State of the Foreign Mission Fund at the close of the accounts is a matter for gratitude. The income for the year paid the years expenditure, all but about \$200. In the report it is stated that the receipts are within \$44,50 of the expenditure, but it must be remembered that at least \$150 of this was given by a lady in the West for a fourth missionary to the New Hebrides, and if he be not appointed it must be held at her disposal. It does not belong to the

Committee for its ordinary work though it had to be included in the years receipts.

Our position is a matter for thankfulness, because we have not added more than \$200 to the debt, whereas during the previous year it was increased by about \$400, but it is not a matter for self congratulation, for during the few days before the closing of accounts more than \$1000 was unexpectedly received from different sources in the West. Had not this been done our expenditure for the year would have exceeded our income by a much larger amount than during the previous year.

The General Assembly of the Presbyterian Church in the United States, purposes celebrating two years hence, in 1888, in Philadelphia, the Centenary of its organization. The committee appointed to make arrangements have made the following recommendations:

First:—The Assembly of 1888 shall meet in Philadelphia, and the second Thursday of its meeting be set apart as a day of thanksgiving and rejoicing.

Second:—As leading up to this it be urged on all churches, Presbyteries and Synods to arrange for the collection and publication of the facts of their history; the Presbyteries and Synods to have these presented at their fall meeting in 1887, and forward copies to the Clerk of the Assembly and to the Presbyterian Historical Society. The Boards of the church are urged to prepare a history of their work. The day of thanksgiving, it is recommended, be devoted to meetings in which shall be discussed the history, progress and outlook of the Presbyterian church. The raising of a thanksgiving fund of \$5,000,000 during 1887-8 is also recommended, the interests of which is to be devoted to the permanent funds of the different Synods. Finally, the committee recommend that the year 1887-8 be made a year of special prayer in all the churches for the blessing of God.

FINANCE REPORT, (EASTERN SECTION), 1886.

State of the accounts is as follows:

FOREIGN MISSIONS.		
(1st account.)	Cr.	
By Total Receipts		\$10008 24
To Balance due May 1st, 1885	\$ 790 80	
" Total Expenditure	15937 08	16727 88
Balance due Treas. May 1st, 1886		\$ 710 04
DAYSPRING AND MISSION SCHOOLS.		
(2nd account.)	Cr.	
By Total Receipts		\$ 4506 48
To Balance due May 1st, 1885	\$1194 03	
" Total Expenditure	4712 14	5907 07
Balance due Treas. May 1st, 1886.		\$ 1310 50
HOME MISSIONS.		
	Cr.	
By Balance on hand May 1st, 1885	\$ 400 00	
" Total Receipts	4350 54	\$ 4750 54
To Total Expenditure		\$ 4718 40
Balance on hand May 1st, 1886		\$ 32 05
AUGMENTATION FUND.		
	Cr.	
By Balance on hand May 1st, 1885	\$4546 19	
" Total Receipts	9049 68	\$13595 87
To Total Expenditure		8855 08
Balance on hand May 1st, 1886		\$ 4740 79
COLLEGE FUND.		
	Cr.	
By Total Receipts		\$ 9050 05
To Balance due May 1st, 1885	\$ 5826 21	
" Total Expenditure	10861 52	16407 73
Balance due Treas. May 1st, 1886.		\$ 7447 03
COLLEGE BURSARY FUND.		
	Cr.	
By Total Receipts		\$ 610 33
To Balance due May 1st, 1885	\$ 200 50	
" Total Expenditure	770 00	970 50
Balance due Treas. May 1st, 1886		\$ 360 47
AGED AND INFIRM MINISTERS' FUND.		
	Cr.	
By Total Receipts	\$2558 64	
" Balance on hand May 1st, 1885	430 95	\$ 2989 59
To Total Expenditure		2275 07
Balance on hand May 1st, 1886		\$ 713 02
COMPARATIVE STATEMENT OF RECEIPTS FROM ALL SOURCES.		
Foreign Missions, 1885		\$13517 72
" " " " 1886		10008 24
Increase		\$* 2490 52
Dayspring and Mission Schools, 1885		\$ 4189 53
" " " " 1886		4506 48
Increase		\$ 406 65
*This increase is owing to a Bequest of \$1026.00 and amount contributed by Western Foreign Mission Bd. for Democratic Missionary, etc..		

Home Missions, 1885		\$ 6055 03
" " " " 1886		4350 54
Decrease		\$ 705 39
Augmentation Fund, 1885		\$11262 70
" " " " 1886		9049 68
Decrease		\$ 2213 08
College Fund, 1885		\$ 8845 50
" " " " 1886		9050 05
Increase		\$ 207 09
College Bursary Fund, 1885		\$ 870 98
" " " " 1886		910 33
Decrease		\$ 200 65
Aged and Infirm Ministers' Fund, 1885		\$ 2764 50
" " " " 1886		2568 64
Decrease		\$ 205 86
Total Receipts, 1885		\$48511 28
" " " " 1886		46224 50
Decrease		\$ 2286 72
CURRENT FUNDS BALANCED MAY 1ST, 1886.		
	In Fund	In Debt
Foreign Missions		\$710 04
" Dayspring and Mission Schools		1310 59
Home Missions	\$ 22 05	
Augmentation Fund	4740 79	
College Fund		7447 03
College Bursary Fund		360 47
Aged and Infirm Minister's Fund	713 62	
	\$5486 46	\$9337 78
Balance due Treas. May 1st, 1886		\$4351 32
To meet this balance we have loaned to Church Schemes from		
College Stock	\$3300 00	
H. W.	1000 00	
T. P. J.	1000 00	
R. T.	50 00	\$5350 00
Balance on hand		\$ 998 63
STOCK HELD BY BOARD OF PRESBYTERIAN COLLEGE, 1886.		
For College Purposes.		
Bank Stock	\$37626 12	
Mortgages	21386 66	
Notes	440 66	
Other Securities	1654 67	
Loan to College Current	1000 00	
Deposit Receipts	3453 27	\$63567 33
New Endowment.		
Bank Stock	\$13321 61	
Debs. Halifax, Moncton & Truro	8324 00	
Mortgages	7400 00	
Loan to College Current Acct.	2300 00	
Deposit Receipt	2000 00	32345 61
Home Mission.		
Mortgages	\$ 1000 00	
Bank Stock	850 00	
Deposit Receipt(McLeod Bequest)	2000 00	3850 00
College Bursary.		
Bank Stock	\$ 550 00	
City Debentures	1000 00	
Note	100 00	
Deposit Receipt	50 00	2000 00

(Continued on page 137.)

## Trinidad.

### REV. J. W. McLEOD.

In our last issue we gave, in letters from Trinidad the particulars of Mr. McLeod's death. He was born at North River, Colchester, April 23, 1853. In early youth he was set apart to the work of the ministry by a pious mother, who died when he was twelve years of age. He entered Dalhousie College in 1872, taking the highest prizes in classics and mathematics in his course. His first two years in Theology were taken at Princeton, the last at Pine Hill, Halifax, where he graduated in April 1880. On Nov. 23, of the same year he was appointed the fourth missionary to Trinidad, and was ordained and designated to that work in St. Matthew's Church, Halifax, on the 20th of December. He was married to Miss Bessie W. Dowling, daughter of Edward Dowling, Esq., of Lunenburg, and immediately after left for Trinidad, sailing from New York early in January.

His work during the past five years is known to most of our readers, and the opinion of it by his fellow-laborers is truly given in the resolutions given below.

During the first two years the climate and work told upon his strength, but in weakness he labored on, having during his fourth year, in addition to his other work, the care and responsibility of building the new church at Princetown, which he carried to a successful completion.

During the last year, unable to preach, he resigned his position as missionary and was appointed to train the native teachers and catechists, which he carried on until within a few weeks of his death. The last sad scene has been already pictured and need not be reproduced.

The following resolution was passed by the Presbytery of Trinidad on the 23rd of April:

"The Presbytery desire to record their sincere sorrow at the death, on the 1st April, of their dear brother, the Rev. J. W. McLeod, M. A. While humbly acquiescing in the dispensation of the great Head of the Church, the Presbytery would express their heartfelt sympathy with Mrs. McLeod and her children in their very great loss, and prayerfully in faith and love commend them to Him who is the Father of the fatherless, the Judge of the widow, and the faithful Promiser.

The Presbytery also desire to record their deep sense of the loss the Mission to the East Indian Immigrants and the cause of Christ in the island have sustained in the early removal of their late friend, and would recognize in his death a solemn call to themselves individually to be prepared for the coming of the Lord; as also to greater zeal and more prayerful, self-denying effort to build up and extend the Redeemer's cause in this island."

The resolution passed by the Mission Council is as follows:

"This Council in removing the name of their late brother from their roll, desire to record their sense of his fitness, from natural endowment, culture, acquisitions, and consecration, for the work in which he was engaged; their admiration of the resolute manner in which he carried on his work amid weakness and suffering for above three years; their gratitude to the head of the church for the measure of success vouchsafed, and for the grace which imparted calmness and resignation in the prospect of death. The Council, too, in tendering to the widow and fatherless their assurances of sympathy would commend them to the orphans stay and the widows shield with the prayer that the little flock gathered out of heathenism but now deprived of the fostering care of the under-shepherd may be more entirely in the keeping of the Great and Good Shepherd Himself."

### MR. MORTON ON FAITH CURES.

(For the Maritime Presbyterian.)

TUNAPUNA, April 28th, 1886.

I lately received a letter from one of your readers who seems to have been grieved at reading in your columns that I, on one occasion, advised a sick man to go to a doctor. Others may have felt in the same way, and as I have little time to write individuals, I would be glad if you would allow me, once for all to answer in this matter.

1. I cannot plead ignorance, for I am quite aware of the Faith-cure movement, and have read the books and studied the texts of scripture referred to.

2. I have unbounded faith in "the power of the loving Saviour to heal the body," and have no doubt of His special care for the sick, and I am to the full extent of my knowledge a medical mission-

ary. So also is Mr. Grant to whom my correspondent refers.

3. I believe that God ordinarily works by means that are more or less within our knowledge, that He who made bread for the time of health, made medicine also for the day of sickness, and that both alike should be used. By eating, I do not assert that man lives by bread alone; nor by taking medicine do I assert that he is cured by that alone.

The Hindus are fatalists and despise means. They are only too ready to let their friends lie down and die, because they say God can cure them if He likes, and if He does not do so, it is His will that they should die. Or charms and spells are looked to, and journeys made to a supposed holy place, in this Island, where an image is exhibited that is said by the Roman Catholics to have fallen from heaven, and a miraculous cure is expected. Now when a man comes to me as a religious teacher expecting a supernatural cure for some simple malady, am I to magnify that bodily evil as calling for a very special exercise of faith and struggles in prayer? Or am I to impress upon him the greater evil of sin from which Jesus saves us, and for deliverance from which he ought to agonize? For an abscess ripe for the lancet we know the remedy, and so also in many cases of sickness that are daily occurrent. They cause little anxiety and are not fitted to call forth the higher exercises of faith.

4. Where means have been used and have failed, we should seek the divine guidance and blessing as to the use of others; and where no means are known to us as available, the divine power is still available to work by unknown means, or so far as we know, without them. And in such cases God has often interposed in his own way to save from danger and from sickness. Answers to believing prayer are not miraculous.

5. Shame, fear, toil, sickness and death came because of sin, and Jesus saves us from our sins; but these five remain and exercise a ministry in favour of righteousness in this sinful world. They work together for good—for peaceable fruits of righteousness in God's children. Where is the promise that sickness will flee away cured by faith in Jesus? If its ministry for the soul's good is not wrought out it will not, and it would be no mercy if it did; and if God is to be glorified in our death

more than by our living, the sickness will be unto death. It was so even when there were miraculous cures, and deliverances. Lazarus died again. Peter escaped but James was slain. The thorn remained in Paul's side, and no faith-cure delivered Timothy from his infirmity. Each however received grace to glorify God. The passages quoted, then, if taken literally of bodily sickness and applied universally, prove a great deal too much. When we say to any particular man, if you believe in Jesus he will save you from your sins, can we with the same assurance say, he will save you from your sickness also? There is a clear commission to preach repentance and remission of sins in his name; am I authorized to say, "and bodily healing too."

My correspondent says, "How soon the heathen would believe in your God if you would heal the sick in this way," that is by laying on of hands and prayer. Suppose the cure was not effected, in a case of leprosy for instance. Might it not greatly prejudice the matter of faith in Jesus for his soul's salvation. And suppose it were effected, does the case of Paul at Lystra, not suggest that likely enough they would give us the glory and wish to worship us as gods or socerers, and when we rejected their worship be easily persuaded to stone us.

6. But what of the cures said to be effected? In many cases the disease is mental, or imaginative and so is the cure. Instances might easily be given of cures wrought by apparently accidental circumstances, quite as sudden, and quite as complete, as those produced by the faith-cure. What disease has not been cured even in its worst stage by some of our Patent Medicines? And does not the confidence with which they are recommended give them in many cases more curative power than any inherent virtue in them. The failures one never hears of. It is so with the faith-cure. Its failures are ignored or explained away. The greater number of its cures are explicable on other grounds. The few that remain as genuine answers to prayer are in perfect harmony with what I am persuaded is the safe ground to take, namely, that while we have no promise to assure us that it is God's will to cure even his own children in every case, we can ask him to do so, if it be his holy will and he will answer us yes or no according to his infinite wisdom.

The faith-cure system ignores God's ordinance of suitable means. It has no place for "Luke the beloved Physician." It exaggerates a truth, till out of all proportion. And perhaps worst of all it has little tolerance for the faith which bathes the fevered brow, mixes the Quinine draught, or certifies the dropsical patient to the hospital.

Not long ago a missionary in Africa under the influence of this delusion refused all medicine. He had faith to be cured of malarial fever without Quinine—he was not going to die—the Bishop and others who urged him to take the medicine were lacking in faith. Thus he spoke; but he did not recover. Work is the use of means with the view to a desired end. Faith and prayer look up to God to give the efficiency. In both the natural and spiritual world these ought ever to go together. We sow, weed, and water, we eat, drink, and sleep, we bathe, fast, and take medicine, we teach, watch over, and pray for, but the harvest, the life, the health, and the salvation, we own are of God.

JOHN MORTON.

#### LETTER FROM MR. GRANT.

SAN FERNANDO, April 19th, 1886.

Dear Mr. Scott:—

It may be interesting to some of the readers of the "Maritime" to know what stations are supplied on Sabbath, and who are the agents.

Yesterday (Sab.) services were conducted at the following places:

- At 8 a. m. Rusillac by Telaksingh.  
 " Fyzabad by Bisesor.  
 " La Fortune by Ujajarsingh.  
 " Hermitage by John Karim.  
 " Wellington by Seeboo.  
 " Petite Morne by Rev. Lal Behari.  
 " Bonaventure by Ed. Tulsi.  
 At 11 a. m. San Fernando by K. J. Grant and Lal Behari.  
 " Barrackpore by Seeboo and Kedaroo.  
 " Oropouche by Telaksingh.  
 At 4 p. m. Canaan by K. J. Grant.  
 " Pointe-a-Pierre by Lal Behari.  
 " Harmony Hall by Ed. Tulsi.  
 " Hospital, San Fernando, by Chas. Paiga.

At 4 p. m. Piotou by Narnarayan.

At 7 p. m. San Fernando, English, by K. J. Grant.

" Oropouche by Telaksingh and Bisesor.

The above are fixed stations, regularly supplied, but don't suppose we are limited to these stations. Our helpers are busy the day throughout at the labourers' dwellings, in the estate Hospital, or under the grateful shade of some spreading tree reading, instructing, preaching.

In addition to this, Sabbath School work is carried on successfully in San Fernando, and at several of the country stations. The boys we have brought in from the country to have the advantage of instruction in Miss Copeland's school, and whom we trust will become our teachers, christian workers, and in due time preachers, are divided into two companies and go to some of the nearer stations to aid the singing, a part of the service in which Indians take a decided interest. It is now 9 p. m., and as I write a dozen lads in their quarters on our premises are singing Indian bhajans.

Yesterday I baptized a man, three grown up school children, and four infants, in all eight. We see many signs of progress—the truth is taking hold. Cease not to pray that it may come with power to many. A note just to hand from a noble-hearted, intelligent young Chinaman, indicates a readiness to take a class in the Sabbath School. He says, "Hitherto I have declined acting when you requested me, but I feel it would be wrong in me to refuse again. I will take the class on Sabbath, trusting to him who alone can aid me."

Believe me,

Yours very truly,

K. J. GRANT.

M. J. D. Landels, missionary of St. James' Place U. P. Church, Edinburgh, and formerly of the Glasgow city mission, has been appointed as missionary to the New Hebrides. He is the third who goes out in response to the appeal made by Rev. J. G. Paton.

It is a most miserable state for a man to have everything according to his desire, and quietly to enjoy the pleasures of life. There needs no more to expose him to eternal misery.—*Bishop Wilson.*

## New Hebrides.

### NEW HEBRIDES MISSION VESSEL "DAYSRING."

The "Dayspring" is the vessel employed in carrying on the work of Christian Missions among the Islands of the New Hebrides. The Group consists of about thirty islands, nearly all of which are inhabited. Missions in connection with several distinct branches of the Presbyterian Church have been carried on in this Group for the last forty years. There are at present in connection with the Mission, THIRTEEN European Missionaries, and about ONE HUNDRED Native Teachers.

The "Dayspring" is the only regular means of communication between one Island and another, and between the Islands and the Colonies. She comes to Sydney twice a year for supplies for the Mission families; and she spends several months every year in visiting, both those that are Christianised and those that are still heathen. Her expenses are about £1,800 a year; these are paid by the united contributions of the Presbyterian Sabbath Schools of Australia, Tasmania, and New Zealand. The Schools in Canada and Scotland also contribute a part.

The affairs of the Mission Vessel are managed by a Board in Sydney, appointed by the New Hebrides Mission Synod.

The Board consists of the following gentlemen:—

REV. DR. FULLERTON, *Chairman*.  
REV. DR. STEEL.  
REV. R. S. PATERSON.  
REV. JOSEPH COPELAND.  
J. H. GOODLET, Esq.  
GEORGE DUNCAN, Esq.  
ALEX. KETHEL, Esq., M. L. A.  
REV. JAMES COSH, M. A., *Secretary*.

### REPORT OF THE MISSION VESSEL "DAYSRING," 1885.

During the past year the "Dayspring" made two trips from Sydney to the Islands. On the first occasion she left Sydney on the 1st April, taking with her as passengers the Rev. H. A. Robertson and Mrs. Robertson of Eromanga, the Rev. J. H. Lawrie and Mrs. Lawrie of Aneityum, and the Rev. Charles Murray and Mrs. Murray of Ambrim. Her first port of call was Aneityum, which she

reached on the 17th of April. Having landed Mr. and Mrs. Lawrie and their goods at Aneityum she proceeded northwards, calling and landing goods at Futuna, Kwamera, Weasisi, Dillon's Bay, Fila Harbor, Havannah Harbor, Nguna, Tongoa, Epi and Ambrim, she then returned to Anelghauhat, Aneityum, which she reached on the 26th of May. Having spent a few days watering and re-fitting, she proceeded again northwards, calling at all the mission stations and taking on board missionaries and teachers for the meeting of Synod.

On the 24th of June the Synod met at Epi, and on the 13th of July the "Dayspring" started for Ambrim, where Mr. and Mrs. Murray were put ashore on the 14th. She then proceeded southwards calling at all the mission stations and landing the missionaries and teachers, and doing other mission work. Having received the Rev. Mr. Watt and Mrs. Watt, and also Rev. Mr. Michelsen and Mrs. Michelsen on board, with several teachers, a visit was paid to a number of outlying stations where teachers are working or are wanted, and the vessel returned to Anelghauhat on the 28th of August, left for Sydney on the 29th, and reached Sydney on the 11th of September.

On the second trip of the year the "Dayspring" left Sydney on September 26th, reached Aneityum on October 7th, made two visits to each of the mission stations, landing stores and receiving mails, conveyed native teachers to outlying stations on Epi, Mokura, Mai and other places, and sailed again for Sydney, which she reached on the 21st of December.

In the course of the year the "Dayspring" experienced several times severe gales, but under the good Providence of God by careful management she was kept free from injury, and was able to accomplish fairly well the work which was required of her. In view, however, of the increased demands arising from the expansion of the work in the Northern Islands and the increase in the number of missionaries shortly expected from Scotland, it has been felt by the Synod that something should be done to provide greater facility for carrying on the work than is afforded by the present "Dayspring." With this end in view a minute was passed, a copy of which is appended to this report, requesting the "Dayspring" Board in Sydney to make full and careful enquiry

respecting the cost of a larger vessel, with auxiliary steam power, and to forward the result of their enquiries to the Synod in April next. The Board in Sydney are now engaged in procuring the information wanted, and meanwhile, the money collected in the United Kingdom by the Rev. J. G. Paton for the purchase of a new vessel has been invested at interest by the Mission Committee of the Presbyterian Church of Victoria.

### INFIDELITY.

A correspondent of the *Episcopal Recorder*, writing from New York city, says:—"In the line of infidelity I must mention the meeting of the Nineteenth Century Club, which took place a few evenings since; not that I mean that only infidels attend these gatherings but they evidently are in the majority. Col. Bob Ingersoll, Courtland Palmer and Professor John Fiske were present upon the one hand, and Dr. McCosh and Chauncey M. Depew upon the other. Professor Fiske, who is known as a 'cosmic theist,' spoke on 'The Idea of God.—Is Pantheism the outcome of Modern Science.'" Mr. Depew was next heard from, who began his remarks by declaring his belief in the Old and New Testaments precisely as they are presented by Christianity, being in direct antagonism with the previous speaker, who accepts them with an interpretation entirely his own. 'How many of us even understand what the philosophers say?' continued Mr. Depew. "They tell us God must disappear; that prayer is begging; that the holy communion is cannibalism. When did such a religion send out a missionary? When you show me a colony of 10,000 people who have come to live decently by its teachings, I may believe it. But I say now that the Christian faith of my mother is good enough for me. If we believe this faith, what harm? If we disbelieve it, and thereby do wrong, what of our future?"

### PRESBYTERIANISM IN NEW SOUTH WALES.

The General Assembly of the Presbyterian Church of New South Wales on March 9th in St. Stephen's Church, Sydney. There were sixty-five ministers and forty-five elders present, the largest number yet assembled. Twenty-one years ago the United Church was formed of three frag-

ments, and only amounted to sixty congregations with ministers. Now there are 110 charges. During the last six years sixty ministers have been imported from the British churches. Thus we have made great progress.

We are now about to federate in one Assembly along with four Australian colonies. The first Federal Assembly is to be held in Sydney in July, and will represent 300 congregations in five Australian colonies. Our Church in New South Wales has a Sustentation Fund, which under the fostering care of the Secretary, the Rev. J. Miller Ross, who founded it, is making progress. The minimum dividend to all ministers placed upon the equal dividend platform, has been £300, but two-thirds have not reached this point yet. They however are aiming at this, and receive a certain amount of aid. The business of the General Assembly was well conducted, and comprehended a variety of matters. It was proposed to inaugurate a fund of £50,000 as a thank-offering for the success of past years, and in a way of celebrating the majority of the Church, the subscriptions are to stretch over a period of five years. The neighbouring church in Victoria is about to celebrate the jubilee of Presbyterianism in that colony, by raising a similar sum of £50,000. Thus our Australian Presbyterians are displaying their interest in the good old cause of their fathers by a liberality worthy of the rich lands in which they have been placed in the providence of God.—*Cor. N. Y. Evangelist.*

She who would be the mother of heroes, must bear herself heroically in their sight. Our little tempers, polite prevarications, lapses from the right line of honor or of Christian charity, our faults which are many, and our foibles which are legion—these tell for us upon our clear-eyed babies tenfold more powerfully than do the neat didacticisms we reckon as precept upon precept; the strong measures we classify as line upon line.—*Marion Harland.*

Good resolutions are often like a loosely-tied cord—on the first strain of temptation they slip. They should be tied in a hard knot of prayer. And they should be kept tight and firm by constant stretching Godward. If they slip or break, tie them again.

## JUST THREE THINGS.

"I once met a thoughtful scholar," says Bishop Whipple, "who told me that for four years he had read every book he could which assailed the religion of Jesus Christ, and said he should have become an infidel but for three things: First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all that such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the only guide and leave me stone blind. Second, I had a mother. I saw her go into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream. Third, I have three motherless daughters (and he said it with tears in his eyes). They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel."

REPORT ON FOREIGN MISSIONS  
(EASTERN SECTION.)

The Committee in presenting a review of the work of the department for the year just closed, are once more reminded of the loss they have sustained in the removal by death of their esteemed secretary, the late Rev. P. G. MacGregor, D. D., who has prepared all the reports hitherto submitted by this Committee to the Assembly. In accordance with the leave granted by last Assembly, he visited Britain, but returned in the Autumn little improved in health. Towards the end of October he became much weaker, and sank steadily until on the morning of the 5th of Feb. he passed peacefully to his rest.

## DEATH OF REV. THOMAS M. CHRISTIE.

Two years ago Rev. T. M. Christie, missionary at Couva, Trinidad, was obliged, owing to failing health, to resign his charge. Returning to Nova Scotia he seemed to improve and was engaged for a time almost constantly in preaching. Thinking that a milder climate might be more favorable to his health, he accepted, from the Home Mission Committee of the Presbyterian Church in the United States, an appointment to Southern California. Here he labored for about a year, but growing weakness again compelled him to give up his work, as it proved, for the last

time. He died at Kelseyville, California, on the third of October last, his wife with her five children returning soon after to Nova Scotia.

## DEATH OF REV. J. W. M'LEOD.

A year ago, having superintended to its completion, the erection of the new church (St. Andrews) at Princesstowan, and feeling unable longer to preach, Mr. McLeod resigned his position, retaining charge of Financial matters, paying teachers, &c., and general oversight of the work. He was then appointed by the Mission Council to give systematic instruction to the teachers in the whole field. This work he carried on in spite of growing weakness during most of the year. Until within a day or two of his death he cherished the hope of returning to Nova Scotia, as soon as the season would permit, but Providence had ordered it otherwise. He was confined to his bed for a week in the latter part of March, and on the first of April passed to his rest. The news, received the night before his death, of a successor to take up his work, was very cheering. He had been five years in the field, and was entitled this summer to a furlough to visit his native land and recruit. He has taken his furlough, but to a better country.

## MISSION OF MR. M'RAE.

In response to the call for another missionary to Trinidad, to take the place vacated by Mr. McLeod's resignation, Mr. W. L. McRae a native of Pictou County, N. S., and a member of the graduating class at the Presbyterian college, Halifax, a young man of much promise, offered his services, which have been cordially accepted. Mr. McRae is expected to be in the field by the first of October to take charge of the district of Princesstowan.

## MR. ANNANDS VISIT.

During much of the time since last Assembly Mr. Annand accompanied by Mrs. Annand has been engaged in visiting the churches. In the months of July, August, and Sept., he addressed upwards of sixty meetings in the Maritime Provinces, chiefly in the Presbyteries of Halifax, Pictou, and Wallace. From the middle of October to the month of December they were in the West, he addressing in all forty-nine public meetings, and she a large number of women's meetings in different parts of Ontario. During the latter part of the winter, after resting for a time, he was en-

gaged in the Presbytery of Truro. Wherever they have gone there has been awakened a deeper interest in this earliest mission field of our church, and on their return they will carry with them to their new field of labour, the sympathies and prayers of a Christian people.

THE NEW HEBRIDES.

The following is the list of the Missionaries connected with the New Hebrides Mission :-

MISSIONARY.	APPOINTED.	LOCATION.	CHURCH SUPPORTING.
REV. J. W. MACKENZIE.	1872.	Efate	Presbyterian Church in Canada.
*REV. JOSEPH ANNAND, M. A.	1873.	Ancityum	
REV. H. A. ROBERTSON.	1872.	Erromanga	Free Church of Scotland.
DR. GUNN.	1883.	Futuna	
REV. JAMES H. LAWRIE.	1879.	Ancityum	Presbyterian Church of Victoria.
*REV. JOHN G. PATON.	1865.	Ahiwa	
REV. D. MACDONALD.	1871.	Efate	Presbyterian Church of Tasmania.
REV. R. M. FRASER.	1882.	Epi	
REV. WILLIAM WATT.	1869.	Tanna	Presbyterian Church of New Zealand.
REV. PETER MILNE.	1869.	Ngunu	
*REV. OSCAR MICHELSEN.	1878.	Tongoa	Presbyterian Church of Otago.
REV. W. GRAY.	1882.	Tanna	
REV. CHAS. MURRAY, M. A.	1884.	Ambriam	Presbyterian Church of South Australia.
			Presbyterian Church of New Zealand.

\* Those marked thus are on furlough at present.

During the year, reports were on two or three occasions received, that caused a measure of anxiety as to the movements of the French in regard to the New Hebrides, but, as on the previous year your committee had memorialized the British Government with regard to the matter, and had, in reply, an assurance

that Her Majesty's Government will not fail to bear in mind the considerations presented, it was deemed prudent to take no further action, beyond informal correspondence with the F. M. Committee of the Free Church of Scotland, assuring them of our readiness to co-operate in any way that they might deem most in the interests of the mission. It is pleasing to report that thus far the missionaries have been able to prosecute their work in peace and safety.

THE MISSION SYNOD.

Met this year at Epi on the 24th of June. Considerable time was occupied in considering the question of a new mission vessel. It was finally resolved to ask the "Dayspring Board" in Sydney to make full inquiry regarding the cost of running a vessel with auxiliary steam power, and the further consideration of the matter was postponed to the Synod of 1886.

THE DAYSPRING.

The Report of the mission vessel has been received. During the year two trips were made from Sydney to the Islands. She left for the first trip on the first of April, taking with her, Mr. and Mrs. Robertson, and two other missionaries and their wives, made a circuit of the group, calling at the different stations, then gathered the missionaries and teachers to Synod, and carried them again to their homes. She then visited several outlying stations where teachers are laboring, or wanted, and doing other necessary work, returning to Sydney on the 11th of September. She left again on Sep. 26th on her second trip, made two visits to each of the mission stations, landing stores and receiving mails, conveyed teachers to outlying stations in different islands, and sailed again for Sydney, which she reached on the 21st of December.

In consequence of the expansion of the work and increased demands upon her, it has been for some time felt that the "Dayspring" is insufficient for the needs of the mission. The Mission Synod have asked the "Dayspring Board in Sydney to make full and careful inquiry respecting the cost of maintaining and running a larger vessel with auxiliary steam power. This the Board has been doing, and in the meantime pending the result of their inquiries, the money collected in Britain by the Rev. J. G. Paton for the purchase of a new vessel, has been invested at interest by the Mission

Committee of the Presbyterian church of Victoria.

#### ANEITYUM.

It is with a feeling of regret that we present our last report from this island. Here our first missionary, Rev. Dr. Geddie the first foreign missionary sent out by any colonial church, began his work. Here was the scene of his toil and triumph, and for nearly two score years the name "*Aneityum*"—has been dear to our people. A few years after Dr. Geddie's settlement, he was gladdened by the arrival of Rev. Dr. Inglis of the Reformed Presbyterian church in Scotland,—who settled on the opposite side of the Island, and the two stations have ever since been maintained by their respective churches. Five years ago the Mission Synod forwarded a resolution, respectfully entreating F. M. committees, of this Church and of the Free Church of Scotland, with which the Reformed Presbyterian Church had united, to consult as to the propriety, in consequence of the decreasing population, of placing Aneityum as soon as possible under the charge of one missionary, the other to be freed from his station, and to be placed on one of the heathen islands. Your Committee, approved cordially of the resolution and entreaty, and, although feeling that our church had priority of claim, agreed to leave the whole matter to the Mission Synod as the best judges in the case, to remove either missionary, pledging itself to abide by the Synod's decision, provided the F. M. Committee of the Free Church would concur in this mode of settlement. The Free Church Committee resolved that it would be unwise to remove their missionary, and there the matter in the meantime ended.

On Mr. Annand's return a year ago, he again brought the matter before your Committee, and offered, even though he had been once removed, and had learned two languages, to leave Aneityum to the missionary of the Free Church, and go to Santo, the largest and most Northerly island of the group, or any other heathen island to which he might be appointed. Your Committee again opened correspondence with the Foreign Mission Committee of the Free Church of Scotland, offering, in the event of Mr. Annand concurring in, and the Mission Synod approving of, the proposal, to transfer Mr. Annand to Santo or such other island as the Mission Synod

might select, leaving Mr. Lawrie, if the F. M. Committee of the Free church, and the New Hebrides Synod, approved, to take charge of the whole island, and, as the Mission Synod have already expressed the opinion that a mission to Santo should not be attempted by a single missionary, this Committee would express the hope that should Santo be chosen, the Foreign Mission Committee of the Free Church of Scotland may see their way clear to the appointment of a colleague to be associated with Mr. Annand in this effort to extend the mission. The F. M. Committee of the Free Church replied, accepting the sole charge of the whole island of Aneityum, agreeing to correspond with Dr. Gunn, their missionary on Futuna leaving it with him and the Mission Synod to decide whether he should be transferred from Futuna to Santo. Should Dr. Gunn and the Synod decide against the transfer, they suggest that the Rev. J. G. Paton is empowered to select for the Presbyterian church in Victoria a new missionary, who might be associated with Mr. Annand in Santo, and they express strongly the opinion that any further development of the New Hebrides mission should be undertaken by the Australasian Churches. Your Committee on receipt of the above, remitted the matter to the Mission Synod, to take all necessary steps for the transference, on Mr. Annand's return, in the event of their approving of it, and reiterated its conviction of the desirableness of another missionary being associated with Mr. Annand in the occupancy of so large and important an island as Santo. They further brought to the notice of the Free Church Committee that there were mission premises at Aneityum belonging to this church, asking that this be taken into account, as the cost of breaking ground at Santo will be considerable. This question of property, the Free Church Committee, agreed to leave to the Mission Synod and Mr. Lawrie for equitable settlement, promising to pay the amount that may be decided by them.

Mr. Laurie has already assumed charge of the whole Island, and writes: "I have thus the superintendence of 36 village teachers, 2 main, and 4 branch stations. With the aid of native preachers we have kept up Sabbath services at each of these six churches during the year. Recently I have held daily Evangelistic services for three weeks devoting a week each to three

districts. This was a special endeavor to gather in outsiders, and the result was that many ordinary communicants were aroused to more intense earnestness regarding spiritual matters. Taking the joint stations there are at present 362 communicants on the Island. This year the people on the North half of the Island made 2,85 lbs., and those on the South half, 1,220 lbs., making a total of 3,505 lbs., best arrowroot, contributed for mission objects by this people, besides what they do to keep up mission buildings on their own island.

## EFATE.

The progress of the work during the past year, has been on the whole very cheering. A very severe type of influenza, brought from a neighboring island, Noumea, swept over several villages, but with little fatal result. The mission family were prostrated with it but recovered in safety. One difficulty in the way of the work hitherto, has been that the heathen villages scattered through the interior of the island were largely inaccessible to the gospel. Latterly a village has been built, not far from the mission premises, and to this, the people from the mountains, that wish instruction are removing. It now numbers about fifty natives, and more are joining them. They have built a little church, which is already too small. The missionary's statements may be summed up as follows: "Years ago, had you filled their huts with gold, you could not have persuaded them to move away from their own villages, and renounce the customs of their forefathers. But the gospel has silently influenced their hearts, and now of their own accord they have come to trust under the shadow of the Lord God of Israel. I cannot tell you how thankful I feel to a kind Heavenly Father, for permitting us to return to our field. We labored many years with apparently very little success, but now we are greatly rejoiced in seeing many turned from darkness to light. A few years ago our prospects for extending the work among the natives in the mountains seemed dark, they were so scattered, perhaps eight or ten in a village, and so inaccessible. Now we have the happiness of seeing them gathering into one village. I believe that before many years the scattered villages among the mountains will all have moved down. We have an accession every few weeks. The same is true of Mr. McDon-

alds side of the island. Twenty-nine have thus been gathered in from heathenism at this station during the past two months. At Fila the work is very hopeful. I believe we shall have a large ingathering there very soon. I was there last Sunday and as we went from house to house the natives were, waiting for us. They are just finishing their feast. You are aware that part of the village, one fourth, is Christian. When the rest of them join us we will attack Meli (the greatest stronghold of the enemy on the island) in true earnest. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

## ERROMANGA.

Mr. Robertson and family, returning from their furlough, reached their station in safety on the 25th of April, 1885, and were warmly welcomed by the natives. They found that on the whole the work had gone on well in their absence. The first communion after their return was held on the 28th of June, exactly 13 years from the day of their first settlement there in 1872, and on this occasion there were present 610, of whom 177 were communicants. Immediately before the communion he baptized thirty-seven adults, and twenty-four infants, and on Monday after communion married seven couples, and on Wednesday, the eighth. In noting the changes that have taken place in these thirteen years, Mr. Robertson says "then we had only a handful of true friends and helpers, now we can count them by hundreds, our teachers number 32, and our adult church members nearly 200, and there is nothing which our better class of people are not willing to do for us personally or in forwarding the work, and when I first came here I could not get a small piece of fence put up, though I offered large payment for it." He also writes,—"Our natives took great care of our mission station in our absence. Our mission buildings were beautifully white washed, cleaned, and painted, and the grounds like a well kept garden, the boat painted, the cattle and goats looking so well, and the grape vines bearing fine bunches of grapes. They built a new plastered school house at *Traitors's Head*, a kitchen for us, and fenced in the missionary premises. The most of our teachers have done well during our long absence, and several high chiefs have given up heathenism, and are now attending

church, though, alas! a large number of both heathen and christians have died during our absence, among whom were seven of our teachers.

The 300 bound copies of Matthew and Mark have long since passed into the hands of those who read, or are learning, and this summer (your winter) I hope to get Luke and John printed in Sydney. My teachers and the wives of some of them gave me £10 sterling to remit as their first gift, a thank offering to the British and Foreign Bible Society." Twelve casks of arrow-root, containing over 2000 lbs have been shipped to Halifax, as their contribution to the Funds.

A letter received a short time since, states that on January 27th of this year, the communion was held at Traitors Head, the Station on the East side of the Island at which 712 were present, of whom 168 were communicants, on that side of the Island the mission family had spent three months, returning to Dillon's Bay early in February. Mrs. Robertson had contracted a fever, partly from fatigue in crossing the Island, with which for a time she was brought very low, but she has recovered, and by the latest accounts the mission family were all well.

#### THE PROPOSED MISSION TO SANTO.

Santo is the largest and most northerly island of the New Hebrides group, as Aneiteum is the most Southerly. Though no definite appointment has been made, it has been named as the probable field of Mr. Annand's future labors. As already stated your Committee in consenting to the transference of the whole work on Aneiteum to the Free Church of Scotland, expressed strongly their conviction of the necessity of another missionary to cooperate in establishing a mission at Santo, but that Church does not see its way to make such an appointment. Dr. Gunn will probably remain at Futuna, and, whether there will be a new missionary from the Victorian church who will be appointed to Santo is a matter of doubt. Last winter Mr. Annand inquired of your committee if they could give him any encouragement to hope that they would send out another man with him to that field, but they felt that they could not, in the present state of the Fund, incur additional liabilities. More recently they received a request from the Women's Foreign Missionary Society, asking them

to appoint a man, and guaranteeing his support until such time as the Committee might be in a position to assume it. In reply, your Committee again decided, "in view of the increasing debt upon the Fund and the probability of a speedy amalgamation of the Foreign Mission Funds of the Eastern and Western sections of the Church, to defer further consideration of this subject until after the meeting of the General Assembly."

#### THE TRINIDAD MISSION.

Reviewing their whole field for 1885 the Mission Council say:—"This year will long be remembered as one of great anxiety and trial to every interest in Trinidad. As citizens and as missionaries we have sympathized deeply with those upon whom the trials have fallen, and we close the year sincerely trusting that improved markets and favorable seasons may mark the coming year. Some of our subscribers have not been able to continue the amount of their former contributions, and there is also a decrease in the contributions of the native church. The attendance at school has somewhat increased. There have been admitted to the Christian church by baptism during the year 71 adults and 62 children, in all 133, while 18 couples have been united in Christian marriage. There have been in operation 39 schools, at which 1965 pupils were enrolled, with an average daily attendance of 1369.

#### ORDINANCE FOR THE INCORPORATION OF TRUSTEES.

The mission council having for some time felt the need of some simpler and better method of holding the property of the church in perpetuity, with little expense or inconvenience, appointed a committee consisting of Messrs. Grant and Morton, who with legal advice, prepared a draft of an ordinance for the incorporation of trustees. This draft was cordially approved by the Presbytery of Trinidad, and ordered to be referred to the Foreign Mission Committees of the Presbyterian Church in Canada, of the U. P. Church of Scotland, and the Colonial committee of the Free Church of Scotland for their consideration. Your committee expressed approval of the proposed ordinance.

SCHOOLS, 1885.

NAMES.	ON ROLL.			AV. DAILY.
	Boys.	Girls.	Total.	
Tunapuna.....	31	14	45	35
Tacarigua.....	43	24	72	60.
Orange Grove.....	22	22	44	24
Arouca.....	26	14	40	30
San Fernando.....	108	35	143	99
Canaan.....	45	31	76	51
Cedar Grove.....	26	7	27	21
Pictou.....	66	16	82	58
Wellington.....	24	8	32	25
La Fortune.....	52	12	64	40
Point-a-Pierre.....	33	8	41	30
Harmony Hall.....	53	16	69	41
Tarouba.....	21	6	27	18
Usine, St. Madelaine	70	42	112	89
Petit Morne.....	17	3	20	18
Bonaventure.....	30	12	42	29
Belle Vue.....	26	13	39	31
Rusillac.....	19	2	21	17
Fyzabad.....	24	4	28	15
Barakpur.....	28	10	38	21
Hermitage.....	36	8	44	29
Cocoye.....	22	15	37	26
Princetown.....	69	50	119	86
Mt. Stewart.....	36	12	48	27
Jordan Hill.....	26	9	35	19
Palmyra.....	23	10	33	20
Riversdale.....	33	11	44	23
Lengua.....	19	11	30	20
Brothers.....	18	6	24	18
Cedar Hill.....	13	10	23	16
St. Julian, Ben Lo-				
mond & Bon Intento }	25	0	25	20
Exchange.....	40	8	48	33
Brechin Castle.....	67	42	109	90
Esperanza and Pro-				
vidence.....	41	20	61	38
Milton.....	22	14	36	27
Calcutta Village....	20	12	32	26
Waterloo.....	36	15	51	31
St. Joseph.....	41	5	46	33
Caroni.....	36	17	53	35
Total	1391	574	1965	1369

TUNAPUNA.

Mr. Morton states that the greater part of his report for last year might be re-read for this year, as the work as been continued much on the same lines. Miss Amy Hilton of Yarmouth appointed by your committee arrived in Trinidad to begin her work the first of 1835. With the advice of the Mission Council and the con-

sent of Miss Semple it was arranged that the latter should take charge of the school at Tacarigua and the former at Tunapuna. Miss Semple reports that out of 80 enrolled in the Tacarigua school, the average attendance for the year was 60, with 60 attending the Sabbath school, also conducted by herself. She taught a night school of young men who had to work in the day. They made good progress, both in Bible study and secular knowledge. Miss Hilton reports that the average at the Tunapuna school was 35, and speaks hopefully of the deep interest shewn by the children in the Bible lesson which begins each days work. The Sabbath school at Orange Grove, taught by Miss Morton numbers 44, with an average of 24. It is steadily increasing, and along with other agencies is exerting an influence for good in the Estate. The excellent work done in the schools of this district, and in those of Mr. Hendrie's field was shewn in a public examination held at the end of the year, with a gathering of 270 of their Hindu school children, at which the Governor, Sir William Robinson, and lady, and a number of officials, and other friends were present, and expressed themselves highly pleased with the work. Concerning the excellence of school work, Mr. Morton makes the following remarks, which will apply to all the fields: "The cost of these schools may to some minds appear somewhat aside from pure missionary expenditure, but this is a great mistake. Christian schools and Sunday schools are the special agency for the young, and through the children they have a leavening effect upon the parents. They take time, but years pass quickly, and looking back we can testify to the immense importance of the work done in our Mission schools." In this field, commercial distress, extreme drought, and loss of means through one whom they trusted, told unfavorably on the minds of some, but yet the work goes steadily on. At Tacarigua a teacher's house has been erected. A fund has been established for the erection of a church at Tunapuna, and notwithstanding the hardness of the times, \$1550 has been subscribed of which \$1100 has been paid in. To meet the balance Mr. Morton proposes that as his district is almost clear of debt, the ordinary grant to it be reduced from £490 to £450 and that a special annual grant of £50 be made to the Church Erection Fund till the debt upon it be

paid. This has been sanctioned by your committee, and the church will probably be proceeded with this summer. Six adults and eleven children have been baptized, and two couples married during the year. The school roll of this district numbers 201 with an average daily attendance of 149. The number of communicants in good standing is 13, and the deepening influence of the gospel is seen in the increased demand for Hindi books, and the Spirit of inquiry that is more and more awakened among the people.

SAN FERNANDO.

Mr. Grant writes:—With a family circle unbroken, and encompassed with mercies, we come to report the mission work of another year, which shows progress and aggression for which we are thankful. On every Sabbath, services are regularly held at seven out-stations, and the word is preached in scores of small places during the week besides." During the year 38 adults and 39 children have been baptized, and the Communion roll shows 144 members in good standing. In the new church at Oropouche, for which the friends in Newfoundland and elsewhere contributed so liberally, the Lord's Supper was twice dispensed and a Communion roll of 40 members is there formed, including those at Fyzabad and Russillac. At the opening of a new school house at Barrackpore, 70 were present, 5 were baptized, 17 partook of the Communion, and \$26 were contributed towards the building fund. There are in this district 18 schools, with a roll of 942, and an average daily attendance of 657. Miss Copeland, who aided by Mr. Corsbie and Miss Annie Olmel, taught the central school at San Fernando, reports an average for the year of 99. The growing efficiency of the school is obtaining for it a wider recognition. Several of the leading townfolk have sent in their boys and paid liberal fees. Mr. Corsbie at his own request retired from it at the end of the year. A gathering of 300 children at Christmas for examination and prizes, was most gratifying to all, and especially so to those who labored through the year and now saw some of the fruits. The erection of a new school house at Barrackpore and repairs on seven others, together with outbuildings on the mission premises, obliged the missionary to close the building account for the year with a debt of

£134, which, however, he hopes to pay off without applying to your committee. Finding that two of the schools were a sufficient distance from any school supported by Government to entitle the people of these districts to such, application was made to the Governor, and, after careful inquiry, La Fortuna and Point-a-Pierre schools were placed on the list of Ward schools, thus relieving the missionary from a measure of responsibility and expense without seriously lessening his influence. Another school in Cocoye village was closed about the middle of the year. Some of the children had removed and there were not enough left to warrant the expenditure. To train the young to work as well as read, hoes were bought and scores of school children were thus taught to work for a time each morning under the care of a competent instructor. The ordinary school work has been prosecuted with the ever deepening conviction in the mind of the missionary that adults as well as children should be taught to read. Of helpers and catechists Mr. Grant speaks in terms of praise, and of his ordained assistant, Rev. Lal Behari, that he continues the same able, zealous, godly, and acceptable workman as in earlier years, with a weightier influence for good amongst his countrymen. The plan for the coming year is to appoint a christian worker or catechist to every centre of importance. Grateful mention is made of the proprietors of estates who in these times of great losses continue to provide so liberally for the instruction of their laborers. The liberality of the native congregation has been still further manifested by agreeing at the annual meeting to raise during the coming year £150, or one half the salary of the missionary.

PRINCESTOWN.

Although Mr. McLeod resigned the charge of the district, at the beginning of the year, he still retained the management of its finances, lived most of the time at Princetown, exercised a general supervision of the work, and reports its progress. He says: "My health is not much worse than in 1884, save that I have been unable to preach. Although helpless thus in myself, I have not been left helpless. Throughout the year, each missionary gave one day in eight weeks, which gave us every alternate Sabbath. Mr. Gibson

also, at the request of the Council, was with us till his departure for Demarara. Mr. Henry Brown, Rev. S. H. Wilson, and Thomas Thompson, Esq., of San Fernando, gave valuable aid, while in the intervening Sabbaths the Hindu Service was largely filled by Joseph Annajee, who during the past year labored faithfully in word and doctrine." Miss Blackadder, who for nearly ten years, has taught with much success the school at Princetown, had charge also of the Sabbath school, and reports steady and cheering progress. Owing to loss of £25 to Jordan High School, through depression in the sugar trade, that at St. Julian had to be closed, and its support given to the former. Messrs Morton and Grant gave frequent aid in visiting the farther schools. The debt on the new church \$324 was nearly all paid off, making a total raised in Trinidad for that object of \$1800. Congregational collections have, notwithstanding dull times, increased by \$120, a special collection on Communion Sabbath amounting to \$70. Nine schools were in operation during the year with a total attendance of 336, and a daily average of 249, 13 adults and 4 children were baptized, three couples married, and there are now 70 on the communion roll.

#### COUVA.

The missionary writes, "During the year we have experienced something of sickness, anxiety, and perplexity, but have received many blessings and have had enough success, in the Lords work to cause us to thank God and take courage. School has been opened on Perseverance Estate, a larger building acquired for school purposes at Waterloo, and both these have been placed on the Government list of assisted schools, while that at Calcutta village has been accepted, on most satisfactory conditions, into the Government ward school in that neighborhood. A building has been erected for an infant class room at California, and a deed of gift of mission land in Exchange village has been received from A. Cummings, Esq. The new mission house, of which mention was made in last year's report, has been built during the year. It was found that the original estimate would not complete the work, together with the necessary outbuildings, and \$500 additional has been granted for the purpose. During five months of the year some work was done in the new district of

Chandanagra, but it was found impossible in the meantime, to overtake it, and during the latter part of the year that field has been unoccupied. The Sabbath Hindustani services have been well attended, and a willingness shown to receive Christian instruction. There are seven schools in this district with a roll of 372 and an average attendance of 270. Nine adults and five infants have been baptized during the year, and four couples married. The Communion roll of the Indian congregation numbers 43, that of the English 15.

One important event of the year has been the formation of a congregation of English speaking Presbyterians. This was done by the Presbytery of Trinidad on the tenth of June, in answer to a memorial signed by 33 persons. Service has been held for this congregation every Sabbath evening at 7 o'clock, which has been well and regularly attended. Besides the amount which appears in the financial statement, there has been raised upwards of \$800 towards the building of a church to be used as a place of worship for English speaking Presbyterians in the district, and also for the Coolies who are, or may yet become, Christians in connection with the Presbyterian Mission there. It is very fitting that part of the time of the missionary in this district should be devoted to this congregation, inasmuch as he is supported almost entirely by the estate owners, and the congregation is largely made up of young Scotchmen who have come out to superintend the work on these estates. Besides this the missionary writes of its being a great help to the mission, inasmuch as it leads the English speaking people to take a far deeper interest in the progress of the work among the Indians. Great enthusiasm has been manifested in reference to this object, and it is expected that the church will be completed by the end of the current year.

#### DEMARARA.

Mr. Gibson having spent some time in Trinidad, studying the language and the work, and at the same time giving aid, especially in the district of Princetown, left about the 20th of May for Demarara, to take up his work there. On his arrival in Georgetown he received a hearty welcome from Rev. Messrs. Slater and Ross. He writes, "going as a missionary to the coolies of British Guiana does not mean

going to live in a country where there are only heathen. The hardships endured by those who have gone to labor among savage and uncivilized tribes can form no part of the experiences of missionaries to Demarara. Although my work is a new undertaking, the sphere of my labor is not a new or undeveloped country. In the parish of St. Luke's there are fifteen estates and on almost every one of them are several handsome houses. The gardens and lawns of the West Coast Demarara, are not the indications of a country either undeveloped or poverty stricken." Mr. Gibson enters on his work among the thousands of coolie laborers in Demarara with good prospects.

#### EXTENSION OF COOLIE MISSION WORK.

Rev. James Muir, of the Church of Scotland, and minister of a small Presbyterian congregation in the town of St. George, in Grenada, "came over 100 miles of sea seeking Indian helpers." Young men from the San Fernando district went as teachers. Mr. Grant and Lal Behari accompanied them, Mr. Grant remaining nearly a week, Lal Behari a month, to aid in starting the school. The prospects of success are good. During the previous year a young man from the same district who went to St. Lucia as an interpreter in civil service, was so earnest and faithful in telling his fellow countrymen there of the way of life, that an agent was asked for from Trinidad to carry on the work. A teacher catechist and his wife went from San Fernando about the end of the year, and at last accounts were doing well. Mr. Morton has already supplied in some measure the demand there for Hindi books as did Mr. Grant in Granada. Your committee report with gratitude these tokens of the progress of the Gospel among the East Indian immigrants to the Indies of the West.

#### TRAINING THE NATIVE AGENTS.

At the beginning of the year, Mr. McLeod being relieved from his charge at Princetown, and thinking that his strength would admit of his training the native teachers and catechists, was appointed to that work, and continued it regularly throughout the year. He visited the different stations at regular intervals, giving instruction to the agents there, and had all assembled during the April and

August vacations at San Fernando for a weeks' drill and written examinations. The examinations were conducted in each field at the close of the year. The number enrolled was 44, the average attendance 32. The studies were grammar, geography, history, Stalker's life of Christ, Arithmetic, Algebra.

#### STATE OF THE FOREIGN MISSION ACCOUNT.

For several years our expenditure has steadily exceeded, by a little, our income. One year since, we reported a debt of \$1985.73. This amount has been increased during the year by the very small sum of \$44.50, so that practically, the year's income has done the year's work. This is a state of matters which your committee report with profound gratitude, and they feel sure that the Assembly will rejoice with them in their joy. The present position of affairs was not anticipated a few days before the close of the year, nor would it have been realized but for the generous donation of \$600 from the Woman's Foreign Missionary Society, Western Section, and \$518 from individuals and congregations in the West, making over \$1100 received from the West just before the closing of the accounts. For this the committee give hearty thanks.

The whole receipts for the year have been	\$20604.72
The Expenditure	20649.22
	<hr/>
Loss on the year	44.50
Former indebtedness	1985.73
	<hr/>
Total debt at date	\$2030.23

This amount represents, in addition to the work of the Eastern Section, the sum of \$971.11, half the salary of Rev. J. Gibson of Demarara, which passes through the accounts of the Eastern Section and is remitted from their Agency, as also \$259.61, contributed in the East for the work of the Western Section in India, and remitted to Dr. Reid for that purpose. Your Committee report with thankfulness the aid received from the Woman's Foreign Missionary Society, Eastern Section, and also from the various Woman's Congregational Missionary Societies, throughout the bounds of the Synod.

Respectfully submitted.

ALEX. McLEAN, *Convener.*  
E. SCOTT, *Secretary.*

## MEETINGS OF PRESBYTERIES.

The Presbytery of P. E. I., met at Mount Stewart on May 20th, for the induction of Rev. A. B. McLeod.

Rev. Rodk. McLean preached, Rev. J. G. Cameron narrated the steps. Rev. A. Raulston addressed the minister and Rev. Wm. R. Frame, the former pastor, the people.

Read a petition from the Church of Scotland congregation of Orwell Head, asking to be received into the Presbyterian Church in Canada. The Presbytery received the petition, expressed their gratification at this voluntary movement towards union on the part of the large and intelligent congregation of Orwell Head, and appointed a meeting of Presbytery to be held in Zion Church on the 8th July, at 11 o'clock, a. m., for the purpose of hearing the petitions and taking action on this application.

Rev. J. M. McLeod was chosen a delegate to the General Assembly instead of Rev. Mr. Gillis, resigned.

The call of Summerside to Rev. J. Murray having been declined, was set aside.

PRESBYTERY OF HALIFAX.—Met April 28th in St. Matthew's Church, Halifax.

The people of Bridgetown petitioned for the services of Rev. John Cameron. It was agreed to assist that congregation to the extent of \$300.00 a year, and to guarantee Mr. Cameron \$700.00 for one year if he will undertake the work there.

Papers were read from the congregation of Annapolis, showing that its finances are not in a satisfactory state. Messrs. Christie and Dickie were appointed a committee to enquire more fully and report. Messrs. Dickie and Jack are to visit Little River congregation (changed by vote of the people to Lower Musquodoboit) at an early day in the interests of the augmentation fund, and with a view to the speedy settlement of a pastor there.

Rev. J. A. McKeen of Bermuda, was granted three months leave of absence.

Dr. Burns is to visit Musquodoboit Harbor as soon as he conveniently can.

Messrs. W. L. McRae, J. W. McLennan, B. A. and Roderick McLeod, theological students were licensed to preach. Rev. Adam Gunn was empowered to moderate in a call at Noel whenever the congregation is prepared to proceed.

Obituary notices of the late Dr. Mc-

Gregor, Dr. Ross and Mr. Charles Robson were read, approved and ordered to be engrossed in the minutes, and copies to be sent to the families of these deceased brethren.

The Presbytery resolved to overture the General Assembly to change certain regulations of the augmentation scheme.

PRESBYTERY OF HALIFAX.—Met on Tuesday, May 25th, in St. John's Church. Rev. John Cameron accepted the appointment to Bridgetown. The Committee on Annapolis was continued with instructions to visit the congregation, and endeavour to settle matters satisfactorily. Dr. Burns reported a visit to Musquodoboit Harbour. The congregation cannot raise more than \$450, and Presbytery earnestly ask the Augmentation Committee to make a grant of \$300. Dr. Burns was appointed to support Dr. Archibald's application before the General Assembly. Kentville applied for moderation in a call, offering a stipend of \$900. Mr. Dawson was appointed to moderate on the 29th June. Mr. George F. Burns, Toronto, was appointed a delegate to the General Assembly. Agreed to renew application for the admission of Mr. Howie to the ministry of this Church. Mr. Gavin Hamilton, applied to be certified to the College for next session.

JOHN McMILLIAN, Clerk p. t.

THE PRESBYTERY OF TRURO, met in the Presbyterian Hall, Truro, on Tuesday.

The following recommendation of the Committee appointed to arrange for the hundredth anniversary of the Presbytery was received and approved.

1. That a committee be appointed to prepare a brief historical narrative embodying the facts connected with the formation of the Presbytery which shall be publicly read on Sabbath, Aug. 1st., in all our churches within our bounds and ingrossed in the record of the Presbytery.

2. That in connection with the reading of the narrative a sermon shall be preached by every minister upon the Doctrine and Polity of the Presbyterian Church.

3. That on Monday, August 2nd, a public meeting shall be held in Truro, and addresses given by speakers chosen for the occasion.

4. That a collection shall be taken, the proceeds of which after paying expenses shall be devoted to Home Mission work within the bounds of the Presbytery.

The whole matter was afterward remit-

ted to the committee to carry out the recommendations of the Report.

The Rev. A. F. Thompson laid his resignation of the congregation of Economy and Five Islands before the Presbytery.

Arrangements were also made for the ordination and designation of Mr. W. L. McRae, missionary elect to Trinidad which was appointed to be held in St. Andrew's Church, Truro, on Tuesday, July 6th at 7.30 P. M.

J. H. CHASE, *Clerk.*

**PRESBYTERY OF ST. JOHN**, met on the 4th May. On the previous day Messrs. W. C. Calder, Willard MacDonald, James Ross, Robert Haddow and J. A. Cahill, had after due trial been licensed. On Tuesday, in order to meet the emergencies of the Home Mission work, these young men were ordained by the laying on of the hands of the Presbytery.

The following mission fields have been erected into charges for ordained missionaries:—New Kincardine, Quaco, St. George, Hampton Village, Riverside, Pisurico, South Richmond and Springfield.

A memorial from residents of the Golden Grove was presented, asking to be supplied with religious privileges. Rev. Messrs. Bruce and Fotheringham were appointed a committee to visit Golden Grove and report to the Home Mission committee.

The connection of Rev. G. S. Allen with Woodstock has been severed by the Presbytery.

The following were elected delegates to the general assembly: Revs. James Gray, J. S. Mullen, J. D. Murray, J. A. Bearisto, K. McKay, T. F. Fotheringham, Geo. Bruce and A. McDougall. The alternates chosen were Rev. Messrs. Gumm, Wm. Stuart, Bennet and Shore. The following were elected representative elders: Dr. James Walker, Andrew Lamb, A. W. Coburn, Mr. Henderson, J. G. Forbes, John Willett, L. W. Johnston, E. Friar.

The matter of changing the forms of statistics was left to Rev. Mr. Fotheringham and John Willet, who were instructed to bring the matter before a committee of the General Assembly.

**PRESBYTERY OF MIRAMICHI**, met at Newcastle May 26th. Arrangements have been made for locating Mr. Clay as preacher at Nelson, for the Summer. Rev. A. O. Brown was appointed Moderator of the

Session of Escuminac. Presbytery resolved to make application to the Assembly to receive Rev. G. A. Howie, as a minister of this church. Rev. J. W. George was appointed commissioner to Assembly.

E. W. Waits, *Clerk.*

**PRESBYTERY OF PICTOU**:—Met at New Glasgow on May, 4th. Mr. Donald's demission was reluctantly acquiesced in. The committee on Augmentation reported that the Synod's allotment to the Presbytery (\$1600) had been realized. (It was since found that it lacked a few dollars of the amount, Ed.)

Catechists were appointed to the Mission Fields within the bounds, Mr. W. McLennan, at Country Harbor and Isaac's Harbor, Mr. A. P. Logan at Wine Harbor, and adjacent settlements, Mr. C. Munroe at Cape George. Arrangements were made for the occasional supply of Fifteen Mile Stream.

Mr. Sinclair presented the report from the Committee on Sabbath Schools. After conference it was agreed to urge ministers, sessions, and superintendents to increased diligence in the selection of books for the S. S. libraries.

Mr. Laird presented the report on Statistics shewing that the addition to the communion roll had been in excess of the previous year by 118, and the removals fewer by 117, that the average attendance at prayer meetings had increased by 256, that contributions to, French Evangelization, Aged and Infirm Ministers Fund, Synod Fund and College Fund had slightly increased, while those for the other Funds had diminished, that the congregations of James Church, E. River, Union Centre and Lochaber, An'gonish, Glenelg, Knox, Little Harbor and Fisher's Grant had contributed to all the schemes, that four more had contributed to all except the Aged and Infirm Ministers Fund. Report was received and adopted.

Mr. Cumming, presented report of Committee on Temperance recommending,

1. That sessions be encouraged to see that all the people under their oversight, be educated in regard to the magnitude, for reaching and withering effects of the liquor traffic.

2. That we endeavour to get all the members of our congregations to be total abstainers.

3. That while we will do what we can, to have our present restrictive laws carried

into effect, we will not rest satisfied until we obtain legal and practical prohibition.

A committee was appointed to make arrangements for celebrating the centenary of Presbyterianism in the County of Pictou.

Mr. Scott was appointed Commissioner to Assembly in room of Mr. Donald.

E. A. McCURRY, Clerk.

#### BRITISH AND FOREIGN BIBLE SOCIETY MEETING.

The Annual meeting of the British and Foreign Bible Society founded in 1804, was held in Exeter Hall, London on May 5th. The Earl of Harrowby the new president occupied the chair. He said he could not take the chair for the first time without asking the meeting to ponder for a few moments on that great and good man, Lord Shaftsbury their late president, who since their last meeting, had passed away full of years and honors. For thirty years he had presided over the annual gatherings of this society, during which time he had never missed a meeting. He regarded their late president as the leader of a new host of good men in the upper class of society, who were doing what they could to bridge the gulf which divided the rich and poor. The secret of Lord Shaftsbury's useful life, was not in his courage, zeal, or sympathy, though he possessed these characteristics in a very marked degree, but rather in the fact that he was completely saturated with the Holy Scriptures.

An abstract of the annual report was presented by the Rev. John Sharp, Secretary. It stated that the past year had been one of "death's oft," and that many voids had been made which would be difficult to fill. The committee would weave a tribute of grateful remembrance for one and all of those they had lost, and would also thank God for those whom he had raised up to carry on the Society's noble work.

The total income of the Society for last year had been £238,391, 18, 6, while the expenditure for the same time had been £240, 718, 15, 5.

During the past year the Society had circulated over four million copies of the Word of God; while the total issues since the formation of the Society had been considerably over one hundred and eight millions of copies.

A "penny," new testament in the Welsh language had been printed, and the amended version of St. Luke's Gospel in Irish is at present being distributed in the Sister Isle.

The B. and F. Bible Society with its branches extending to the ends of the earth, is the grandest association in the Queen's vast empire. It is the one great centre around which Christians of every name can rally and unite. Its single aim is to circulate the Word of God among all nations. Its work has been signally blessed in the past.

And now a great door and effectual is being opened unto it. God is at this moment pointing it to every nation and kingdom under heaven, and saying "Behold I have set before thee an open door and no man shut it." In the face of every obstacle its work must increase until its high missions shall be fulfilled, when the knowledge of the Lord shall cover the earth as the waters cover the sea and when the kingdoms of the world shall become the kingdoms of the Lord and of His Christ.—*Ex.*

#### ALWAYS NEW.

"How many years have I stood in this place?" asked Mr. Spurgeon, "and preached to congregations just like this Sabbath after Sabbath, morning and evening! Now suppose I had preached on some scientific subject, I should have been spun out a long time ago. If I had any other doctrine to preach than Christ crucified I should have scattered my congregation to the winds of heaven long ago. But the gospel is always new. Jesus Christ is the great attractive magnet, and when he gets hold of any of us he turns us into magnets, and we turn somebody else, and they in like manner turn others, and more and more the kingdom grows. Christ is still the working power, but he works through those who have received him." If men are in Christ it matters little how or when they are converted.

The American churches which call themselves evangelical claim 11,318,287 communicants. In a year they have contributed \$3,830,631 for foreign missions. The number of missionaries in the field is 2,393; and these are assisted by over 10,000 native workers, representing nearly 370,000 converts.

## FUNERAL OF TSO-TSUNG-TANG.

Among the Chinese a grand funeral is always regarded as the greatest good fortune one can possibly get. Immense sums are spent on the funerals of the rich; and not unfrequently families of the poor are impoverished and sometimes irretrievably ruined from the inordinate expense incurred at the funerals of relatives. No means is left untried to procure the funds necessary for this purpose. A stigma of no ordinary kind attaches to those who are niggardly in this matter. Their conduct, if the funeral be that of a parent, is considered most unfilial, and indelible disgrace attaches to them.

It is frequently a matter of no small difficulty to get even the Christians to see the folly of such a habit. It is not easy to eradicate feelings founded on universal custom and opinion, and to get them to view the matter as it should be viewed.

A grand coffin with gorgeous trappings, several bands of music, a long train of male mourners followed up by a large gathering of women wailing and sobbing in the most woeful style, huge shrines containing ancestral tablets, and large boards recording the titles and virtues of the deceased, all go to make up the singular procession. The crowds who look on exclaim "What a happy man!" and the relatives are pleased and glorified thereby. But alas! in many cases this lavish and foolish expense results in years of misery, sometimes life-long misery, to the survivors. In the case of notable magistrates and great statesmen the funeral is on a scale of the most lavish and gorgeous nature. No expense is spared on such occasions, and specially so when the funeral is at the expense of the State. A funeral of this kind has lately been seen at Foo-chow. There, as recently reported, the great Chinese statesman and general Tso-tsung-tang lately died. His body was conveyed from the house where he died to a steamer to be carried to his native place for burial. The procession to the ship was on a grand scale; and we are sure our readers will be interested in the following account of it.

The Foo-chow correspondent of the *North China Herald* writes, under date October 16th, as follows:—"At the present moment salutes are being fired on the river banks to the honour of Tso-Tsung-Tang, whose remains are being borne northward to his own ancestral city. This

has been a great day for the population of Foo-chow. I will attempt to give you the order of the day as I witnessed it. It required fully five hours for the funeral procession to proceed from within the city to the island at Nantai, where the embarkation took place. A huge frame was built over two large cargo boats, and within this the huge casket was deposited to be transported to the steamer at Pagoda anchorage. As a Chinaman put it, Tso would not sail in a steamer when alive, but could not help himself when dead. The crowds were dense all along the route of about four miles, impeding the progress in their eagerness to see.

The order of the procession was as follows:—Two immense paper frames in the form of a man to clear away all evil influences followed by fifteen horsemen and a body of hectors. Then came two green fans, several boys with fancy wands, and ten banners. Then four large yellow fans four three-cornered flags, and two silk umbrellas elegantly decorated with blue dragons. Following these were forty yellow placards, so to speak, boards with three or more characters on them. Next three plain yellow umbrellas, four white boards with black characters, and sixty-four red boards with yellow words inscribed, enumerating the honors conferred upon him. Among these were all the degrees, the titles of Victory, &c., up to Senior Grand Secretary, and all his Imperial honours. One white board and sixty-eight in red and gold followed these. Five red satin official umbrellas in three frounces preceded two large dragons and seventy serpents, urns, balls, &c., which glistened brightly in the sunlight as they were borne by so many men. Then came two plain banners on horseback and eight yellow with white dragons followed by four horsemen. Next were ten yellow canopies with eight bearers each in yellow garments, with eight mandarins afoot between them. Within these were tablets with the Imperial Mandates. A band came next followed by three mandarins on horseback, and about twenty on foot. Then followed a white chair, eight bearers carrying a portrait, over a hundred white satin placards with titles in red and black velvet characters, borne by soldiers marching two by two; two white umbrellas with yellow tops and one blue umbrella, two paper elephants, one lion, and the *ch'i-lin*, a fabulous animal, the badge of the first military

rank; three fancy lanterns carried by mandarins. An interval of about fifteen minutes passed before the Provincial Treasurer, Provincial Judge, and Grain Commissioner passed in chairs with their horsemen following. Later came sixteen silk banners in purple, white, and red, with small yellow flags at their tips. Then four soldiers with fixed bayonets, ten with broad blades on long handles, and twenty with tridents. Four mandarins followed with yellow rolls and yellow boxes on their backs, and fifty or sixty military mandarins of various buttons walking with their attendants all dressed in white. More lictors, two green fans, two white-buttoned mandarins on horseback, and then a riderless white horse with red saddle and white trappings; and after this about ten officials with gold buttons bearing lanterns. Then came a green chair with twelve bearers, carrying a portrait of the departed general, followed by mandarins of the fourth rank.

A large amount of gold paper was scattered broadcast, and then came a good band with drums, cymbals, clarionets, &c. Behind were about ten high mandarins. The funeral car itself was immediately preceded by over a hundred officials with buttons removed. They walked between two white cords attached to the neck of the immense dragon which formed the support of the casket. Just in front of them walked the grandson and two sons of the Grand Secretary. His oldest son being dead, the grandson was chief mourner—a young man of under twenty years, apparently. They were each dressed in white serge, and the grandson was supported on either side. I am confident there were ninety-six bearers for the coffin, but some observers claim only sixty-four. They were dressed in white with neat blue collars, and their suits were fastened without buttons. The casket presented by the Empress was covered by a larger one, and all were concealed within the elegant red satin coverings. The sides were covered with gold dragons, and the top was checked off in diamonds with white rosetts and festoons. At the tea pavillion, about half a mile from the wall, many officials returned to the city, after a special salute had been given to the Tartar General and Viceroy, and special honours had been paid to the departed. The tables, loaded with cakes, &c., &c., were speedily relieved of everything by the hungry crowd the moment

ceremony was over.—*English Presbyterian Messenger.*

### THE MOTHER.

There is no human love like a mother's love. There is no human tenderness like a mother's tenderness. And there is no such time for a mother's first displaying her love and tenderness toward her child as in the child's earliest years of life. That time neglected, and no future can make good the loss to either mother or child. That time well improved, and all the years that follow it can profit by its improvement. Even God Himself measures His fatherly love by a motherly standard. "As one whom his *mother* comforteth, so I will comfort you," He says; and what more than this could He say? and many a strong man who was first comforted by his mother's loving and tender words and ways while he was a helpless child has never lost his grateful trusting dependence on that mother's ministry of affection and sympathy.

When gruff old Dr. Johnson was fifty years old he wrote to his aged mother as if he were still her wayward but loving boy:—"You have been the best mother, and I believe the best woman, in the world. I thank you for all your indulgence to me, and beg forgiveness for all that I have done ill, and of all that I omitted to do well. John Quincey Adams did not part with his mother until he was nearly or quite as old as this; yet his cry even then was:—"O God, could she have been spared yet a little longer. Without her the world feels to me like a solitude." When President Nott, of Union College, was more than ninety years old, and had been for a half a century a college president, as strength and sense failed him in his dying hours, the memory of his mother's tenderness was fresh and potent: and he could be hushed to needed sleep by a gentle patting on the shoulder, and the singing to him of the old time lullabies, as if his mother was still sitting by his bedside in loving ministry, as she had been well nigh a century before. The true son never grows old to a true mother.—*S. S. Times.*

Remember that, although they are all your children, each one has an individual character, and that tastes and qualities vary indefinitely.

## "THOU DIDST IT."

BY REV. THEODORE L. CUYLER-

"I was dumb; I opened not my mouth, because *Thou didst it.*" David the singer has become David the silent. The great musician is mute. His harp is hung up; the most eloquent of his generation is speechless. Why? Is his heart so utterly broken that he is struck dumb? Overwhelming grief does indeed sometimes seem to paralyze the tongue, so that the sufferer cannot speak, and congeals the fount of tears so that the sufferer cannot weep. The most pathetic picture of grief that I ever saw was a noble woman, who on her marriage-day heard the terrible tidings that the man whose hand was to clasp hers had suddenly died while on his way to their nuptials. Her brown hair blanched with the shock, and she sat speechless without a tear. We pastors often encounter the cases of crushing bereavement in which even the relief of tears is denied. Congested grief is the worst of all grief.

But the Psalmist's silence was not of that character; he has told us why he opened not his mouth. He had been brought face to face with this tremendous fact, *Thou didst it!* An Almighty and All-loving Father had laid His hand heavily on David's back in chastisement, and the Psalmist lays his own hand upon his lips. "I am silenced now; I will quiet myself as a child that is weaned of its mother. God did it."

Ah, my dear friends who may be reading these lines to-day with a smarting heart, it is a glorious discovery which we make when we discover God's hand in an experience of sorrow. If a fellow man has wounded us, or wronged us, we may scold at his stupidity, or vent our indignation at his unkindness; the charity of forgiveness is the utmost grace we can exercise. But when we come up to face our Heavenly Father, and recognize His great overshadowing hand in the cloud of sorrow, then there is nothing for us but silence and submission. Questionings will bring no answer; God keeps His own secrets. Murmurings only aggravate the suffering. Rebellion is—ruin. Push as far as we can, and press as hard as we may, we cannot force that solid gate of mystery on which is inscribed "God did it."

Well, then, as we sit and read those words through our tears, let us try to take

in their wonderful instruction and their precious consolation. Did my All-wise Father do it? Then it was no blind stroke of Fate, and no hazzard blunder of ignorance. He makes no mistakes. Just wherein the wisdom of God's treatment of me lies, I do not comprehend any more than your little boy comprehends the inside works of the clock when he looks at its face and reads the figures "VIII." He says "It is eight o'clock, and I must be off to school." He accepts the fact without going behind the clock-face. So you and I are to accept the transcendent truth that God doeth all things well, although He does not admit us into the mysteries of His providence. Our peevish and rebellious *Whys?* will only chafe and worry our sore hearts, and bring no answer. Infinitely better is it for us to *be still*, and know that He is God.

If He did it, there was not a shadow of cruelty or a shred of unkindness in the affliction. This is a precious discovery; for we can bear almost any blow more patiently if we feel sure that pure love held the rod. Love never wrongs us. Love never tortures us, never deceives us. Love never inflicts a wanton wound. The same love that "spared not His own Son, but delivered Him up" for our redemption, took your son and my daughter out of our clinging grasp; and did it, too, without asking our permission.

"But I cannot understand how a loving Father *could* take my darling away, while other people have a houseful of children undisturbed;" and another says: "If I had not been so perfectly happy with my husband, then I should feel more reconciled;" and another says: "This is a strange way of showing love." Good friends, this is not the world to unravel mysteries in, or the place to demand explanations. Up yonder is another world, in which we "shall know even as we are known." This world is God's primary school; you and I are the little ignorant scholars. When the All-wise and loving Teacher is speaking, the dutiful child *should keep still.* When he appoints us hard lessons, we should learn them, even though the tears fall fast upon the page. The mightiest, deepest lesson to be learned in this world is to let God have His way. Your brain and my brain are not big enough to comprehend all the mysteries of Divine providence; but your heart and my heart may trust our gracious com-

passionate Father enough to say "Lord, not as I will, but as Thou wilt; I open not my mouth because *Thou didst it.*"

If we could push ajar the gates of life and stand within, and all God's workings see,

We could interpret all this doubt and strife, and for each mystery could find a key.

But not to-day. Then be content, poor heart! God's plans, like lilies pure and white, unfold.

We must not tear the close-shut leaves apart; Time will reveal the calyxes of gold.

And if through patient toil we reach the land Where tired feet, with sandals loose, may rest,

When we shall clearly see and understand, I think that we will say, "God knew the best."

### TAKING CHANCES.

He was a man about twenty-five years old, and reputed to be a little irregular in his habits. I heard him say to the neighbor with whom he was talking, "I propose to have a good time and take my chances." Not many are bold enough, or reckless enough to make such an avowal openly; perhaps most men would shrink from whispering such words even to themselves. Yet it is the feeling, the shadowy thought, which they are working out in their lives.

"Have a good time." Well, that may be well enough if the words are taken in the best sense. But what, my friend, is a "good time" in your estimation? Is it to give large indulgence to the lower propensities of our nature; to get as much fun and laughter out of the world as possible; to enter into amusements of all sorts, even those of doubtful moral tendency; to indulge in little vices, and in big ones, too, sometimes, when occasion offers? How much real good do you find in such a mode of life? I venture to say you are often uneasy and restless—dissatisfied with yourself and all things around you; and sometimes you feel such a sense of guilt, such pangs of remorse, that you would gladly run away from yourself.

"Have a good time and take the chances." Why, friend, there are some who are having a better time than you do, getting some solid enjoyment out of every day as it passes along; and they do not feel that they are running any chances either in their course of life. The great affairs of their souls are all arranged and settled, and they count their blessedness as sure as the promises of God.

"Taking chances"—chances for eternity! Is there not something awful in the suggestion? Staking the everlasting destiny of our soul on chances! Is it a matter then of little concern to you whether you go to heaven or to hell? Chances for eternity! Do not deceive yourself, I pray you. There can be no chances in the case, "for whatsoever a man soweth that shall he also reap" (Gal. vi. 7). This is a universal law, and must remain forever in force. The farmer reaps what he sows, and so must the sinner. If you sow to the flesh, live for the gratification of your depraved nature, the result is inevitable—misery, death eternal. Moreover, the way of salvation is settled and unalterable: Without faith in Jesus Christ there can be no hope of escape from the penalty of sin. "He that believeth shall be saved, he that believeth not shall be damned" (Mark xvi. 16). This announcement is clear, positive, startling. Yet do you think of running chances for eternity? that you can somehow slip into a happy condition hereafter! What folly, what madness! "How shall we escape if we neglect so great salvation?" (Heb. ii. 3). You see you *cannot escape* the awful doom of the wicked if you merely neglect the salvation which is provided in Jesus Christ.—J. P. M.

### GOD'S PROMISE.

There is something about the story of a man's conversion to Christ that is interesting at any time. One friend, telling us how graciously God had saved him, said he was specially touched at heart by the consciousness of God's mercy in forgiving wilful sin. He said, "I did not need any one to teach me that I was a sinner. I knew that, and I was fully aware that God knew still better what a great sinner I was. I had sinned against light and knowledge. When I heard God's promise to forgive even such sin and blot it out of the book of his remembrance I could not reject such mercy. I just knelt down and cried out, "God be merciful to me a sinner." I put faith in God's promise and I have had ever since the sense of his pardoning grace and the consciousness of his helping power."

GEORGE MULLER'S ORPHANAGE IN BRISTOL:—Last year, without applying to a single person, his receipts amounted to \$200,000. He has received in all from the beginning more than five millions of dollars.

## FRANCES RIDLEY HAVERGAL.

The name of Frances Ridley Havergal has become to thousands of Christians, in all parts of the world, a household word. She has spoken to us in her writings so personally as to be a real friend of all. Little children go to sleep on one of the "Little Pillows," and wake to the chime of a "Morning Bell." The older folk are helped, stimulated, and cheered by wise and loving words, unfolding some of the promises and commands of the King whom she loved and served, or the privilege and blessing of being wholly his, "kept for the Master's use;" whilst many voices, the wide world over, take up the echo of her songs of praise. The memorials of her life have brought us yet nearer to her, and explained the power of her words, by showing her lowly walk with God.

Born December 14, 1836, she was the youngest daughter of Rev. W. H. Havergal, then Rector of Astley, Worcestershire, afterwards of St. Nicholas, Worcester.

She was a singularly bright, clever child, early giving promise of the gifts so fully developed in later years. The little book in which she wrote her childish hymns and rhymes begins with verses written at the age of seven; from nine years old upwards she wrote long and amusing descriptive letters in perfect rhyme and rhythm. She seems to have had deep religious impressions during childhood, both at home and at school, but could not fix any actual time as the date of conversion.

From 1851, she knew what it was consciously to trust in Jesus, and to find the sweetness of the Word of God.

All her life henceforth was filled with blessed work for the Master, in Sunday-school, Bible-classes, cottage visiting, Y. W. C. A. meetings, and many other things. More than once she was laid aside for a time through severe illness, and "under his shadow," learning more and more of the love of Him who laid her low; and made to feel the pressure of his hand, she was further trained in that wonderful sympathy with, and tenderness for others which was such a marked feature in her character. Truly she comforted others with the comfort wherewith she herself was comforted of God.

In 1870, Rev. W. H. Havergal entered into rest; and those who have read "The Memorials," or the poem "Yet Speaketh," can form some idea of how much poorer

was earth henceforth to his daughter, and how much richer heaven.

She had an intense love for music, and would play from memory through Handel, and much of Beethoven and Mendelssohn. Her singing was beautifully expressive and sweet; and she loved to sing God's own words, praying that they might be his message to the listeners. In this way many opportunities were afforded of speaking of Him of whom she sang; and she had the joy of seeing fruit found to his glory.

Her sister writes: "Almost the last time we walked to church together she turned round to me and said, 'Marie, I've come to the conclusion that it will be very nice to go to heaven. The perfect harmony; the perfect praise; no jarring tunes. You don't know the intense enjoyment it is to me to sing in part music. I don't think I could hear the Hallelujah Chorus and not sing it; but *there!*'"

Miss Havergal made several tours in Switzerland, entering with intense enjoyment into the beauties of nature, recognising the touch of the Father's hand in all, and finding in them spiritual help and teaching. Abroad, as well as at home, she was constantly doing the "King's business," and was privileged to lead many—tourists, peasants, invalids—to rejoice in her Saviour. The volume, "Swiss Letters," is a lasting memorial of these happy journeys.

In 1873, a little book entitled, "All for Jesus," by Rev. J. T. Wrenford, Newport, Mon., came under Miss Havergal's notice, telling of a fullness of blessing beyond anything she had yet attained. It met a felt need, and soon she herself could say, "I have the blessing," the Spirit powerfully applying this word to her soul: "The blood of Jesus Christ, his Son, cleanseth us from all sin."

From this time her life was full of sunshine; some expression of it is found in the beautiful hymns, "Without Carefulness," and "From Glory unto Glory":—

"And now I find Thy promise true,  
Of perfect peace and rest;  
I cannot sigh; I can but sing,  
While leaning on Thy breast,  
And leaving everything to Thee,  
Whose ways are always best."

"From glory unto glory, without a shade of care,

Because the Lord who loves us will every burden bear ;  
 Because we trust Him fully, and know that He will guide,  
 And know that He will keep us at his beloved side,  
 Abiding in his presence, and walking in the light,  
 And seeking to 'do always what is pleasing in his sight ;'  
 We look to Him to keep us, 'all glorious within,'  
 Because the 'blood of Jesus Christ is cleansing from all sin.' "

In 1878, Miss Havergal went to live with her sister near Swansea. Here for a few months she was fully occupied in writing, helping others, and working in the neighbourhood of her new home. On May 21st 1879, she took cold from being out in the damp on one of the Master's errands ; a feverish attack ensued, then inflammation and peritonitis.

Through intense suffering and constant sickness her patient endurance and gladness in God's will witnessed to his power. Through the last hours again and again were heard the words, "Splendid, to be so near the gates of heaven !" and "So beautiful to go !" At dawn on June 3rd, the change came ; and with the King's name on her lips—trying to sing, but just uttering HE—she passed into his presence to behold Him in his beauty.

#### LONELY LABORERS.

Many Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes ; yet some who are doing what God will think a great deal more of at the last never saw their names in print. Yonder beloved brother is plodding away in a country village ; nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus know him well.

Perhaps yonder sister has a class in the Sunday-school ; nothing striking in her or in her class ; nobody thinks of her as a remarkable worker ; she is a flower that blooms almost unseen, but she is none the less fragrant.

There is a Bible woman ; she is mentioned in the report as making so many visits a week, but nobody discovers all she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving Him without the encouragement of man's approving eye, yet they are not alone ; the Father is with them.

Never mind where you work ; care more how you work ; never mind who sees if God approves. If he smiles, be content. We cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed which makes the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone. For God, the Eternal One, who guides the marches of the stars, is with you.—Rev. C. H. Spurgeon.

#### NO SCOLDING.

If you wish to make your family and neighbours happy—if you would see calmness and evenness of temper developed in your children—if you would lighten the cares and smooth the path of the companion of your bosom—do not irritate or scold, or be in a passion when your humour is crossed, but remember that others have hearts as well as yourself, and let the sunshine of Christian meekness and gentleness always beam from your eye. How happy will be the circle of such in such a case. Aye, this Christian temper is about the only requisite to make the fireside happy—places which husbands and children will regret to leave, and be glad to return to. Then let the husband be indulgent to the annoyances of his everworking and often-overworked wife ; and let the wife always meet him with smiles when he comes home perplexed with the cares of business ; and let both be forbearing under their mutual imperfections, and homes will be more as God intended them to be.—*Western Recorder.*

There are now four Protestant colleges in Asia Minor—Robert College, at Constantinople ; Armenia College, at Harpoot ; Central Turkey College, at Aintab, and a new institution (Anatolia College) at Marsovan, sixty miles south of the Black Sea, and about 400 miles west of Constantinople.

## CONTINUOUS CHRISTIANS.

BY REV. T. L. CUYLER, D. D.

A clock would be of little value which should only strike "one." There is but little more of value in the spiritual experience and influence of those who make a public confession of Christ, and then cease to grow. Their religion seems to begin and end with that act, as far as any visible power for good is concerned. But from sound, deep, sub-soil conversion, we should expect a steady continuance in faith, and constant development in the divine life.

So many are the hindrances to be overcome, that the great apostle exhorted his new converts to "continue in the faith." In the first place the old nature is not entirely exterminated, even in the most genuine regeneration; as Paul was forced to fight his, and to bruise it with sturdy blows, so has every Christian had to maintain the same conflict. The flesh lusteth against the Spirit. "Why he so strict?" murmurs the old selfish nature. "It is only a little thing; why not indulge this once?" In addition to these and similar evil suggestions from within, there are constant weakening and demoralizing influences from without. Many social customs are unfavorable to robust consciences godliness; so are certain temptations of business life in these days of hot competitions. Bunyan's Pilgrim halted in "Vanity Fair" only a few days, but many Christians have to encounter an intensely worldly atmosphere all the time. The adversary, too, is never idle; the neglect to keep watch even for an hour, lets the enemy slip in through the postern-door. With some Christians there is a natural tendency to doubt and depression; this is aggravated by poor health and shattered nerves. With others there is a speculative tendency, which busies and bewilders itself with mysteries beyond our reach. Satan rejoices when he can entice a Christian into such fogs; they chill him to the bone. Every one of us has a foe to fight; that just as much belongs to us as our gait, or complexion, or features of the face. A Christian's school has no vacations; his campaign has no truces; his service no furloughs. He must battle his way up to the conqueror's crown.

In view of such obstacles, the strongest proof of the reality and power of heaven-imparted grace is found in the fact that so many hold out to the end. Over against

the backslidings and desertions of certain professors, must be set the victorious experience of those who continue in the faith, and are kept by the power of God to a full final salvation. Those who attain to the richest, strongest, and most fruitful piety, are those who use the *Helps* most faithfully.

They are devout students of God's Book feed on it, and draw their soul's "rations" everyday. They pray without ceasing, even in the face of discouragements. They keep Christ before them, and when we are looking at Him, we are not beguiled by the Tempter. There is a prodigious encouragement also in knowing that the Lord Jesus has His eye upon us, and makes continual intercession for us. His promises also are taken in like iron into the blood.

In estimating ourselves or others, we must not expect the impossible. The strongest have some weaknesses; the bravest show some scars. Christian character is to be estimated by the whole trend and bent of the man. No ship makes an absolutely straight track from New York to Fastnet rock; no Christian can show a chart of his voyage without variations from the air-line, but if he keeps on heading for heaven, he will, by God's help, reach it. Some Christless people do very many good things, and some Christians may commit grievous sins, as Noah, Hezekiah, and Peter did, and yet have their faces set toward God. Everything depends on the direction in which the life is steered, and on patient continuance in well-doing. To "continue in the faith." means to continue in vital heart-union with the Lord Jesus—ever more in His omnipotent grasp, ever more under His supreme guidance.

Some professors of religion are like the young moon that shines feebly above the horizon for an hour or two, and then goes down. The true Christian should be like the full moon that sheds its steady beams the whole night through. Clouds may occasionally float across and hide it; spots on the surface can be detected by the naked eye. But in spite of all these blemishings, the steady orb is there, reflecting the glory of the Sun of Righteousness, and shining on and on, until it is swallowed up in the glorious day-dawn of heaven. To be all this is within the possibility of every soul, even the humblest and the most tempted, if that soul will simply *continue in the light and love of Christ*.



## A MOTHER'S PICTURE.

A poor woman lost her only daughter in the vicious whirlpool of London life. The girl left a pure home, to be drawn into the gulf of guilty misery and abandonment. The mother, with a breaking heart, went to Dr. Barnardo, and telling him the story, asked if he could do anything to help find the lost one. He said: "Yes, I can; get your photograph taken, frame a good many copies, write under the picture, 'Come home,' and send them to me."

Dr. Barnardo sent the photographs to the gin-palaces, dance-halls, and other places which wretched outcasts are in the habit of frequenting, and got them hung in conspicuous places. One night the girl, with some companions in sin, as she entered one of these dens of iniquity, saw her mother's picture. Struck with astonishment, she looked closely at it, and saw the invitation, "Come home," written underneath. To whom was it addressed? To her? Yes. She saw by that token she was forgiven, and that night she returned to her mother's arms just as she was.

This is God's loving cry to every wanderer—"Come home!" and there is a loving welcome, full of sweetest forgiveness, for all who cheerfully respond to it.

In Christ we see the picture of God, the merciful, loving, Heavenly Father. Under the dying form of His Son on Calvary's cross God has written in letters of blood, "Come home, wanderer; come, come home."

The barbers in our cities want their Sundays, and we hope they will get them. Oftentimes they need only to get existing laws enforced to secure their right. In Boston one thousand barbers have asked the Board of Police to put the law in force against the whole fraternity. Sabbath Associations and Law and Order Leagues should help them.

It is proposed to establish a "Synod of New England," composed of the seventy-two Presbyterian ministers who inhabit that region. There have been Synods in New England before, and one met in Cambridge, Mass., in 1643, at the same time that the Westminster Assembly of Divines was in session in the Jerusalem Chamber in London.

## JOHN BRIGHT ON TEACHING THE YOUNG.

John Bright, though now advanced in years and in indifferent health, has lost none of the clearness of his keen moral preception. This is shown by the estimate he places on the usefulness of Sabbath schools, as expressed on a recent public occasion. He says they contribute much toward the development of the moral feelings, and that the work performed by them was of more importance at the present moment than it had been at any previous period in English history. The powers of monarchs were lessening, and the influence of the aristocracy was fading away. The only power that was growing—a power that would never henceforth be limited—was the power of the people. He claimed, therefore, that the most pressing need at the present time was political education, by which there could be cultivated in the minds of the people a sense of their moral responsibility. They should be taught that labour would have its just reward, and that the wealthy should be permitted to enjoy their riches in security.—*Sel.*

The Year Book of the oldest Presbyterian Church in Europe—the Waldensian Church—shows that the church has 15,000 communicants, 59 churches, 36 mission stations, a seminary, with three professors and 16 students; a college, with 7 professors and 75 students; a female high school a grammar school, three hospitals, one orphanage, one trades school, 250 primary schools, with 6,500 pupils; 170 Sunday-schools, with 4,500 pupils; and several religious periodicals.

A number of Chinese converts at Foo-chow have volunteered to go to Corea as missionaries. This is the first instance of a Chinaman leaving his own country to spread Christianity abroad.

*Words and Weapons* says:—"There are some Christians who dare not come out to church or prayer-meeting when it rains for fear that what little religion they have will be washed away."

The Southern Presbyterian Church gave to Foreign Missions \$73,170.27, an advance of \$606.06. There was a balance of \$6,861.07 in the treasury.

## KIND WORDS.

Most men are won by kind words. There may be the brute in the outward appearance, and everything external give evidence of manhood and virtue gone. But often it has been found that beneath all this rough and brutal exterior linger some remnants of what was naturally a noble soul. A kind look, a sympathetic word, a generous act, have often been received with an appreciation which has given evidence that the sensibilities, though blunted, are not dead.

Kind words cost little, but are often like "apples of gold in pictures of silver." How many noble natures are in ruins—natures which if restored would shine as stars of the first magnitude. A kind word, a friendly act, a helping hand, would rescue them. Mrs. Willing, in her beautiful volume, "From fifteen to Twenty-five," gives the following incident, which illustrates our thought: "Humanity knows itself to be a king, though dethroned and crownless, and it will be treated with respect. A lady who understood this accidentally pushed a little street Arab off the sidewalk. She stopped and apologized, saying she hoped she had not hurt him. He stepped back, and gave his rimless hat a jerk. 'My eyes, Jim!' he exclaimed, turning to a boy who had heard the whole, 'If she don't speak to me jest like I wore standin' collars! A feller could 'ford to git pushed off forty times a day to git spoke to like that.'

Many a boy, apparently as rough and hopeless, could be won to virtue and to a life of holy living by kind words and kind acts. The slums of all our cities are full of them, and they will soon be beyond hope. Let them be gathered as jewels for the Saviour's crown, and as stars for the crown of him who rescues them.—N. Y. Witness.

If Prince Bismark has not gone to Canossa he is well on the path which leads in that direction. He has made overtures of peace to the Pope, which the Holy Father graciously accepts, not "as a definite peace, but as a long step toward the solution of the difficulty." But the Roman Catholic Bishops in Germany are preparing new claims, as fast as Bismark concedes those already made. The religious orders they now say, must come back and the Catholic schools be restored.

## REVIVAL WORK.

Aim for conversion. A definite and steadfast purpose in revival services is one important condition of success. An impulse like this is generally contagious. The lukewarm and the ungodly will not be able to resist it. "This one thing I do," is an excellent rule in seeking the salvation of others.

Whenever the thought of obstacles to be overcome is suggested, always remember that difficulties even greater than these have been many a time conquered. Instances almost without number might be given, showing the power of God in removing whatever stands in the way.

Present all the Scriptural motives to repentance and a new life. Never mind if some one says that an appeal on grounds of final doom is selfish and unworthy of the gospel. The teachings of our Lord are not to be set aside in any respect.

Let everything be said and done under the conviction that God loves sinners, even while His nature and holy law will not allow the finally impenitent to escape. Such a conviction will preserve us from dogmatizing tendencies. There is nothing so powerful in winning souls as a sense of infinite love.

Seek personal preparation for revival work. The prayer of the Psalmist should be our own: "Create in me a clean heart, O Lord; and renew a right spirit within me. Cast me not from thy presence and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee."—*Ex.*

The *Presbyterian Banner* foots up the Presbyterian accounts of the American Presbyterian Church for the past year as follows:—The entire receipts of all the Boards for 1884-85 were \$1,729,638 01. The entire receipts for the year just closed have been \$1,931,811 07—an increase of \$202,173 06 over last year. At the close of 1884-85 the debts of all the Boards amounted to \$213,152 41; now they are \$134,074 53. The balances on hand then were \$17,338 71; now they are \$59,513 52, of which, however, the Board of Church Erection has \$45,046 73. The debts of all the Boards this year are less by \$79,077 88 than they were last year.

## WHAT MUST I DO TO BE LOST ?

"What must I do to be lost?" "Neglect so great salvation." It is not necessary to do anything. We are lost already. Jesus offers to save us; but if we reject His offer we remain as we were. "How shall we escape if we neglect so great salvation?" Escape is impossible, if we neglect the only means of safety. If a deadly serpent bites you, and you refuse the only remedy, you die. If you are drowning, and will not seize the life-buoy thrown to you, you sink. Neglect is ruin. Jesus alone can save the soul! Neither is there salvation in any other. O, sinner! your damnation is sure if you neglect Jesus. If he that despised Moses' law died without mercy, of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God? Dost thou think God will not execute His threatening, that thou canst escape His piercing eye, or that the rocks will cover thee? Vain hopes! There is no escape but to come to Jesus, and simple neglect is certain perdition! "Because I called, but ye refused! . . . then shall they call, but I will not answer; they shall seek Me, but shall not find Me!" O, sinner! escape this awful threatening! Jesus now stands with open arms. He entreats you to be saved! Come with all your sins and sorrows—come just as you are—come at once! He will in no wise cast you out!—*Newman Hall.*

## CHRISTIAN PERFECTION.

"Perfect in Christ Jesus."—Col. i : 28.

Do you not feel in your own soul that perfection is not in you? Does not every day teach you that? Every tear that trickles from your eye weeps imperfection, every sigh which bursts from your heart cries imperfection, every harsh word which proceeds from your lips mutters imperfection. You have too frequently had a view of your own heart, to dream for a moment of any perfection in yourself. But amid this sad consciousness of imperfection, here is a comfort for you—you are perfect in Christ Jesus. In God's sight you are complete in him—you are accepted in the Beloved. But there is a second perfection yet to be realized, which is sure to all the seed. Is it not delightful to look forward to the time when every stain of sin shall be removed from the believer, and he shall be presented faultless before the throne, without spot or wrinkle, or

any such thing? The Church of Christ will be then so pure, that not even the eye of Omniscience will see a spot or blemish in her; so holy and so glorious, that *Hart* did not go beyond the truth when he wrote:

"With my Saviour's garments on  
Holy as the Holy One."

Then shall we know and taste and feel the happiness of this vast, but short sentence: "Complete in Christ." Not till then shall we fully comprehend the heights and depths of the salvation of Jesus. Dost not thy heart leap for joy at the thought of it? Black as thou art, thou shalt be white one day; filthy as thou art, thou shalt be clean. Oh, it is a marvelous salvation, this! Christ takes a worm and transforms it into an angel. Christ takes a black and deformed thing and makes it clean and matchless in his glory, peerless in his duty, and fit to be the companion of seraphs. O my soul, stand and admire this blessed truth of perfection in Christ! Oh "that Christ may dwell in your hearts by faith."—*Spurgeon.*

## THE CAPTIVE BIRDS.

Liberty to the captives.—Isa. lxi : 1.

We have somewhere read of a traveller who stood one day beside the cages of some birds that were exposed for sale, ruffled their sunny plumage on the wires, and struggled to be free. A way-worn and sun-browned man, like one returned from foreign lands, looked wistfully and sadly on these captives till tears started in his eyes. Turning round to their owner, he asked the price of one, paid it in strange gold, and, opening the cage, set the prisoner free; and thus he did with captive after captive till every bird was away soaring to the skies and singing on the wings of liberty. The crowd stared, and stood amazed; they thought him mad, till, to the question of their curiosity, he replied: "I was once myself a captive; I know the sweets of liberty."

And so they who have experience of guilt have felt the serpent's bite, the burning poison in their veins; who on the one hand have felt the sting of conscience, and on the other the peace of faith, the joys of hope, the love, the light, the liberty, the life are found in Jesus—they, not excepting heaven's highest angels, are the fittest to preach a Saviour, to plead with man for God or with God for man.—*Guthrie.*