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THE ARCHIVE
OF THE PRESBYTERIAN
CHURCH IN CANADA

The Maritime

An Every Creature

into all the World

Presbyterian.

Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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SEP. 15, 1883.

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OUR GLORIFIED DEAD.

There is something strangely beautiful in the thought of the glorification of our departed friends. How infinitely superior are our beloved dead to the fellow-mortals about us? We cannot comprehend the destiny of our being until death has revealed some endearing earthly relationship, and has thus raised our thoughts and hearts heavenward. The eyes of the bereaved mother never rest upon a child-face glowing with such radiant beauty as that of her own translated darling. No surviving wife or husband will ever presume to regard another with that exalted reverence which is bestowed upon the departed.

It is well for us to sometimes turn aside from the world, and, as it were, to commune with our dead. Not for the purpose of grieving or repining, nor to recall them back to earth, to reoccupy their former places amongst the living, but to let our spirits out upon the wings of imagination, that we may be lifted into an atmosphere above the earth, where we may better realize that the “gates are most certainly ajar.” Heaven is not a jail. Its gates are many, and they are undoubtedly open. Our mortal eyes may not penetrate the eternal depths, but our souls borne upon wings of fancy and of love may soar into realms of soul-satisfying pleasure and delight.

The child I lost is no longer a romping boy, but as I think of him now, an exalted spirit, immortal, glorified, radiant in beauty, may I think of him as he is, and not as he was? He surely lives. He is not dead. He may not come to me, but my heart and thoughts may go out to him; and as I raise my eyes to heaven, and my thoughts are lifted far above the earth, am I not nearer my boy? The experience which comes of bereavement may become the most exalted spiritual experience of this life, and I had almost said the most pleasurable. None but those who have experienced the hallowed charm of such communions can comprehend my meaning. Glory to God for our blessed immortality!—*Ex.*

Happy the heart to whom God has given enough strength and courage to suffer patiently and find out ones own happiness in the happiness of others.—*Colton.*

Since I began to ask God's blessing on my studies, I have done more in one week than I have done in a whole year before.—*Payson.*

The Maritime Presbyterian.

VOL. III.

SEPTEMBER 15th, 1883.

No. 0.

STATE OF THE FUNDS SEP. 1st, 1883.

FOREIGN MISSIONS.		
Received to Sep. 1st, '83.		\$1317 16
Expended to " "		3307 01
Bal. Due Treas.		1989 80
DAYSRING, ETC.		
Received to Sep. 1st, '83		\$469 65
Bal. duo Treas. May 1st, '83	\$934 21	
Expended to Aug. 1st, '83	1626 09	251830
Bal. duo Treas.		2043 65
HOME MISSIONS.		
Received to Sep. 1st, '83		\$1025 62
Expended to " "		582 17
[Bal. on hand		\$443 45
SUPPLEMENTS.		
Received to Sep. 1st '83		\$1371 65
Expended to " "		1632 40
Bal. duo Treas.		\$269 75
COLLEGE.		
Received to Sep. 1st, '83		\$3209 35
Bal. duo Treas. May 1st, '83	\$3710 52	
Expended to Sep. " '83	3405 73	7177 25
Bal. duo Treas.		\$5567 80
AGED MINISTERS FUND		
Bal. on hand May 1st, '83	\$447 46	
Received to Sep. 1st '83	228 85	676 31
Expended to " "		452 60
Bal. on hand		\$223 81
RECEIPTS FOR THE MONTH OF AUG.		
Foreign Missions		\$360 37
Dayspring and Mission Schools		149 62
Home Missions		150 26
Supplements		52 00
College		934 31
Aged Ministers		81 00
French Evangelization		213 44
		\$2001 60
P. G. MCGREGOR, Treasurer.		

The Synod of the Maritime Provinces is appointed to meet, in Fort Massey Church, Halifax, at 7-30 p. m., on Oct. 9th 1883.

P. M. MORRISON,
Synod Clerk.

The Synod of the Maritime Provinces meets in Halifax on Tuesday the ninth of October.

One important matter before the Synod will be the question of education. For many years our church has supported two professorships in Dalhousie College in addition to the work of supporting the Theological Hall.

Dalhousie has received such generous benefactions during the last two or three years that she can now stand unaided, leaving our Church free to concentrate her energies upon Theological Work where greater effort is needed.

Another matter that should engage the attention of the Presbyterian Church in the Maritime Provinces is making provision for the higher education of her daughters. It is probable that there are few, if any, instances, of a religious body as large and as isolated as the Presbyterian Church in the Maritime Provinces, doing as much, for so many years for higher education and doing nothing for a ladies seminary.

Our young women are sent to Presbyterian Seminaries in the Upper Provinces, to the United States, to the Methodist institution at Sackville, to the Episcopal school in Halifax, some to private boarding schools, and some to *Romish Convents*.

It is well to have neighbors (all except the last mentioned) able and willing to do the work, but it is *not* well to be dependent upon them. A little united, unselfish, effort would effect the desired end. It is said that there are seven convent schools in Prince Edward Island. One way in which the Romanists are seeking to extend their influence in Britain is by establishing schools and convents and occasionally the world hears that *etna*

monied or titled lord or lady has gone with wealth and influence to the Church of Rome.

If the coming Synod would not merely, as did a former Synod, appoint a Committee and leave the matter in an undefined state to fall to the ground between the conflicting interests of different sections, but would arrange some plan by which the whole Church could work in harmony, there is both the willingness and the ability in the Maritime Provinces to provide a Presbyterian Ladies Seminary worthy of our Church. And the man or woman who can suggest such a plan will do a good work.

There have been thirty-five Students in the Home Mission Work of the Maritime Provinces since the month of May. Arrangements have been made for a visit of superintendence by an ordained minister, and for the dispensation of Baptism and the Lord's Supper in nearly all cases.

We have heard of most favourable reports from Hammond River and Hampton Village where Mr. J. S. Allan of Union College New York laboured. The Lord's Supper has been dispensed in both those places by Rev. J. McG. McKay the missionary of the Presbytery of St. John at Hammond River in June and by Dr. McRae at Hampton Village in Sept. 1st. On the first occasion 14 and on the second 19 joined for the first time the solemn commemoration.

And now when the prospect is most encouraging, the young missionary must return to college. It is to be hoped that the Presbytery will be able to provide a continuous supply, if not weekly at stated intervals. Oh for more men: The harvest is great, and white too, but where are the reapers and why do they hold back?

At even time it shall be light. Last Spring after the most successful year that has been enjoyed by the mission workers in Trinidad a cloud seemed to gather over the field. Mr. Christie, owing to failing health had to resign the work and

leave the field, Mr. Morton too was compelled to come apart and rest awhile and at one time grave fears were entertained as to his recovery.

Now Mr. Christie's health is so far improved that he hopes to be able to undertake work in Jamaica though not in direct connection with our mission. Mr. Morton has recruited rapidly and hopes soon to be at his post again in his wonted vigor.

But this is not all. The Foreign Mission Committee of the United Presbyterian Church of Scotland has, at the earnest request of the Presbytery of Trinidad appointed a Missionary to the Coolies, and has offered the position to Rev. Mr. Hendrie who is already on the ground and knows the Hindi language. He is to be located at St. Josephs a village about two miles from Mr. Morton's Station at Tunapuna. There are in his field about 5000 Coolies, while about 7000 are in the district of which Mr. Morton has charge.

It is the earnest wish of our Board to secure a man as soon as possible to fill Mr. Christie's place at Couva. Then with five Missionaries in the field we may look for a yet more abundant harvest from the 50,000 Coolies in Trinidad. •

From the New Hebrides Mission also come good news. Two new missionaries are to reinforce the staff already at work. One of them is on his way from Scotland the other will soon go. These will be supported by Colonial Churches.

Rev. Dr. Inglis writes to Rev. H. A. Robertson as follows:—

"Rev. Mr. McLaren and his wife, missionaries to the New Hebrides for the Victorian Church sailed from New Glasgow on the 12th June in the Loch Stranoch.

By authority of the New Zealand Presbyterian Church, I have engaged Mr. Charles Murray, brother of Rev. W. B. Murray to be their missionary for the New Hebrides.

The Australian Colonies are moving strongly for the annexation of all the Islands from Fiji to New Guinea, and the proposal is quite popular in this country. It is only a question of time."

Rev. H. A. Robertson exhibited for several days at the Y. M. C. A. rooms in Halifax an extensive and interesting collection of relics and curiosities from the South Seas. These he has distributed among the various colleges in the Dominion. Mr. Robertson has been visiting many of the congregations of the Church and deepening the interest in the New Hebrides mission by telling of the wonderful work which God has done by him in Erromanga in the last twelve years.

Rev. John Morton spoke recently in addressing one of our congregations, of the deep impression that had been made upon him when a little boy by reading the letters of Dr. Geddie in the early days of the New Hebrides Mission. Mr. Morton belonged to a different branch of the Church from that to which Dr. Geddie did, and did not get regularly the Missionary Register in which these letters were printed. But a neighbor boy used to lend them to him and the two lads read together with deep interest the stories of the dark, sad, state of the heathen world and what God was doing among them.

This simple statement, made, as Mr. Morton addressed, in the course of his remarks, a few words to the young, is very suggestive.

It shews how far reaching our influence may sometimes be. The lonely, weary missionary, caught his pen as he could get time and wrote to the Church at home urging the claims of those who were sitting in the region and the shadow of death. How little he dreamed that those letters were stirring the heart of a lad that belonged to another branch of the Church, who in after years should go forth, and like himself open a new mission which in such a short time should assume such proportions as that

in Trinidad has done. And as we trace this hidden stream of influence it has a voice for us, telling us of the influences for good or evil that are flowing forth from our lives. What added bitterness it will give to the cup of woe as streams of influence for evil that have gone out from men in this life, and like the waters of the Dead Sea killing where they flow, come pouring back in turbid torrents of remorse, and what glad surprises there will be in heaven in meeting streams of influence that have gone out from our lives on earth as little rills, and broadened and deepened like Ezekiel's river, blessing multitudes in their onward flow, and coming to us again in all their fullness of volume in that better land.

There is a link in the chain, a connecting spring in the stream which we must not forget. It was a very trifling thing for that neighbor lad to give to him those letters, but it was one of the many causes that led to a grand result. Behold how great a matter a little fire kindleth.

"There shall be earthquakes in divers places." There is nothing of the kind recorded in history to equal in magnitude and extent the earthquake, volcanic eruption and tidal wave that occurred one night in the latter part of August in the Island of Java. It is one of the largest of the East India Islands being 666 miles in length and 56 to 136 in width. It is hilly and thirty-six of the lofty mountains are active volcanoes. In the recent catastrophe some fifty square miles of land have gone beneath the sea. Towns have been swallowed up, and it is estimated that seventy-five thousand people have perished.

The event has two lessons for us. It should teach us contentment in our own land. We too often think only of its drawbacks and forget our blessings. Further, we have in this, one of the most striking and terrible reminders the world has ever witnessed, of the day of the Lord which shall come as a thief in the night; wherein the heavens shall pass a-

way with a great noise, the earth also and all that is therein shall be burned up.

The terrible earthquake that occurred on the Island of Ichia on the 20th July has sent a shiver of dread throughout the whole civilized world. In the short space of fifteen seconds 5000 people were hurried from time into eternity, and more than one thousand were wounded many of whom will not recover. One of earth's fair spots, where beauty abounded on every hand has thus suddenly become a scene of desolation and ruin. The story of this catastrophe as told by eye witnesses is said to be too heart sickening for repetition.

Whilst such visitations strike terror into the hearts of men they do also show, how weak is human power. Such convulsions should deeply impress our minds with this fact that our hold of earth at the best is very frail. "Whatsoever thy hand findeth to do do it with thy might, for there is no work nor device nor knowledge nor wisdom in the grave whither thou goest." Work lest the night of death overtake suddenly.

It is said that over 100,000 persons have perished suddenly out of the civilized world during the past seven months. Such a record through disasters and accidents is terrible to reflect upon. And the sad feature of this record is that the most of those who perished were in young and middle life the best fitted to live. Floods, earthquakes and hurricanes are visitations that we cannot prevent, but if proper care and precaution was taken how many of these accidents would not have occurred. When such a waste of human life has taken place within the past few months, solemn lessons should be laid to heart. Should not the truth be deeply impressed upon our minds. For we are strangers before thee and sojourners as were all our fathers, our days on earth are as a shadow and there is none abiding.

of islands situated

on the south of the equator are about equal in size to Capo Broton, containing 33,000 inhabitants. The pleasing intelligence has lately been communicated that one of the group, Peru, has become thoroughly christianized. Labourers of the London Missionary Society commenced work among them a few years ago. It has only taken eleven years to change it from a heathen to a christian island. Now there are churches with a self-supporting ministry and contributions made to the funds of the society which sent them the gospel. Not a heathen is left. This fact should stimulate us to prosecute the work in Trinidad and the New Hebrides, and who can tell how soon the same wonderful transformation may be witnessed. We have much to encourage, let us not discourage our faithful missionaries by our apathy and indifference.

\$25,000,000 have been invested in India in search of gold. What have been the returns? After three years labour only \$2500 have been received. In Nova Scotia, also, a large amount of money is expended. One companies expenses is said to amount to between \$150 and \$200 per day. How often money invested in gold mines yields nothing, and yet failure in this respect does not hinder others from investing. The \$25,000,000 outlay for gold in India is more than the whole christian world has spent in the last fifteen years to evangelize the heathen. When will the time come when we shall see a fair proportion between the investments made for the spread of Christ's kingdom and those to advance earthly interests?

Sixty thousand are perishing daily in the heathen world, what a grand work to assist in rescuing these perishing ones.

The Baptist Convention of the Maritime provinces met in Halifax on the last week of August. One important step taken was the closing of the Theological department of Acadia College and its transfer to McMaster Hall, Toronto, thus making Acadia a secular College,

giving an education in the arts only.

No doubt consolidation is good. And the students for the ministry in the Baptist church will get a more thorough training in Toronto than they have hitherto received in Wolfville.

But might not the consolidation have been better effected. Had they abolished the Arts faculty in Acadia, united with Dalhousie in secular education, and made of Acadia a good Theological school, giving all their strength to the special work of training students for the ministry might not the result have been better both for the Baptist denomination and for the Maritime Provinces.

The whole congregation of Maitland thirty-seven years ago contributed twelve dollars to the Schemes of the Church. During the year ending May 1883, \$881.19 was raised.

According to the comparative statement furnished in the financial table prepared by the Agent of the Church there has been in the Maritime Provinces the gratifying increase in the receipts for a year of four thousand seven hundred and eighty eight dollars and seventy-nine cents.

The Presbytery of Truro reported last year to the Committee on the State of Religion that all the heads of families within their bounds who are communicants conduct family worship. Only one Presbytery among the eleven in the Maritime Provinces reported thus. The fact should be well pondered over. God's anger rests upon the families that call not upon his name.

During the year 1882 twenty-eight congregations in the Maritime Provinces received \$3244 from the Supplementing Fund and contributed \$1496 to the general Schemes of the Church.

In the year 1865 our Home Mission Board sent a Missionary to labour on the coast of Labrador, The Rev. E. A. McCurdy of New Glasgow was the first sent out and spent a summer among the

natives and fishermen on that rugged coast. Though our church has withdrawn from the field and a great deal of spiritual destitution prevails yet, Labrador is not wholly neglected. For a long period Moravians have been zealously labouring in the northern part and have established many churches and schools. In the south there is a great lack of religious privileges. Hundreds of children have never seen a school or church. Five years ago a Methodist missionary was stationed at Red Bay in the Strait of Belle Isle.

A mission boat has also lately been provided so that the many harbors and coasts in the North are now visited and the good seed of the kingdom scattered. It is confidently expected that another missionary will soon be located north of Red Bay.

On the 21st of May the Free Presbytery of Stirling, Scotland, ordained Mr. J. McLaren as a Missionary to the New Hebrides. Mr. McLaren goes out as the agent of the Presbyterian Church of Victoria and sailed from Glasgow for Melbourne on the 12th June. This will be the third Missionary in the New Hebrides supported by this branch of the Presbyterian Church.

In the Free Church of Scotland the Home Mission Committee of the General Assembly have lay evangelists at their disposal whose services are engaged wherever required. The Episcopal Church both in England and America is extending its influence by the employment of lay readers who are doing good evangelistic work. At the last meeting of our General Assembly a movement in the same line was made. A Committee was appointed to take into consideration and recommend some means by which a sufficient supply of labours for the evangelistic work of the church might be obtained. A few lay evangelists would do good work in our mission stations which will soon be left vacant for the winter.

Received for Home Missions from Mrs. Angus Gunn, East River, St. Mary's and acknowledged by request in MAR. PRES. \$20.00.

P. S. MCGREGOR.

THE WIDOWS OF INDIA.

Our readers will remember the dark picture of the seventy-one millions of widows in India, given in these pages not long since. The Illustrated Missionary News from which it was taken contains the following:—

We have received the following letter from the Earl of Shaftsbury in reply to a suggestion made in our correspondent's communication upon this subject.

We quite see with his lordship the overwhelming difficulties which the Government would meet with, if by law they attempted to interfere in the social condition of these poor widows; but this we think, only points more forcibly to the duties of Christians in the matter.

Let the elevating influence of the Gospel of Christ permeate the country, and these fearful systems of Child-marriage and widow-degradation will gradually, but surely, decline.

Increase the staff of Missionaries, augment the supply of christian literature, multiply the Normal Schools, push forward the whole machinery of Missionary enterprise, and more will be done under the blessing of Almighty God to abolish this appalling social evil than could possibly follow from any Governmental project.

24, Grosvenor Square, W.

Sir.—I have read, as you requested me in your letter, the passages in the two numbers of the *Illustrated Missionary News*.

The description of the state of widows is perfectly terrible. But the suggestion of your correspondent, that the Indian Government should interfere by law to relieve the grievances of the 21,000,000 of widows, can't, I fear, be entertained for a moment.

The Government, if the statement of the case be correct, would have to contend against the whole public opinion of India, and institute such a system of supervision as surpasses all human imagination.

"Social" persecutions are far more oppressive and far more difficult to be overcome than all the political and ecclesiastical torture inflicted by authority.

Nothing but the diffusion of the Christian religion can abolish or even moderate these abominations.

Your obedient servant,
SHAFTSBURY.

TONGUES LIKE AS OF FIRE.

Glowing reports of the revival in Japan appear in our exchanges. The tone which we noted last month in the letters to our own Board prevails also in the correspondence of the Board of the Reformed Church and of the American Board. According to a writer in the *Missionary Herald*, the revival began some months ago among the foreign seamen at Yokohama Harbor, then spread to the native Japanese churches in Yokohama and Tokio, and afterward displayed itself in more distant localities.

Three important conventions, viz. the General Conference of Missionaries of Osaka April 16-21; the annual meeting of the Missionaries of the American Board at Kioto, May 4-12, and the Conference of the Native Japanese Christians at Tokio, May 9-13, facilitated the spread of the good influence. Rev. Joseph Neesimo, whose remarkable history is widely known, is said to have spoken at Tokio with great spiritual power. At Annaka, Mr. Neesimo's native town, thirty-six persons had united with the Church but a few days previous. It was from the dedicatory services of an edifice for this very Church that the fire was caught to kindle the revival at Kiriu described by Mr. Thompson in our last number.

The Conference at Tokio fell upon Whitsunday, or Pentecost, and, according to the Rev. Mr. Ballagh, in the *Sower and Mission Monthly*, the day was no feeble copy of its original. The outpouring of the Holy Ghost constituted a theme. Meetings for prayer, praise and inquiry were thronged and hearty.

Simultaneously the interest broke out at other places. At Kobe, while the leaders were absent at Tokio and engaged Pentecostal services, the Church was aroused, as it were spontaneously. The feeling was deep and stirring. The Church there has a young member who was believed to be the most silent Christian possible. He has been known to spend a month in the same house and the same occupation with another person and never once speak except to answer a question. But even *his* mouth was opened and his soul was poured forth in fervent prayer.

At the same time in Osaka, and likewise in the absence of the pastors, the Churches assembled for prayer, and the meetings were sustained with power to the date of the latest published letter.

This movement in various cities and towns, and reported by various brethren, has some features everywhere common.

Prayer prevailed in the assemblies. At other times study of the Word or public discourse would take the lead; but now they gave way to devotion and supplication. The meetings were marked by *vivacity*. The house would be crowded. More would wish to take part than there would be time for. The *people* had the work in hand. They did not wait to be urged by the preachers. Their confessions, and praises, and exhortations were effective.

Pastors in America will hear with delight of activity in mission churches so exactly like that which they are ever yearning for in their own congregations. How animating is it also to the tried friends of missions! Here is a power that is overlooked by those who deary our work. It may seem to be held back. But it will not be forever restrained. It will come to pass in the fullness of days; and it would be presumptuous to forecast the effect upon the heathen world when God shall *pour out His spirit upon all flesh.*—*Foreign Missionary.*

Ordination at Noel.

After a protracted vacancy of four years the Noel congregation has again received the service of a settled pastor. On Tuesday afternoon the 20th August ten ministers and three elders in connection with the Presbytery of Halifax met to ordain and induct Mr. Edward Thorpe over this charge. The afternoon was charmingly beautiful the services appropriate and interesting and the people listened attentively to the close.

In the year 1872 Noel was disjoined from Maitland and transferred from the Presbytery of Truro to the Presbytery of Halifax. It has now had a separate existence of eleven years and though comparatively weak yet is not dead nor wholly unfruitful. Good men have sown the seed of the kingdom there some of whom have entered into their rest whilst others occupy higher spheres in the church below. The first Presbyterian minister ordained in the Maritime Provinces gave a small share of his services to this section of country. A labourer was also sent forth to engage in the grand work of evangelizing the heathen and the claims of the home field have not been overlooked.

In the year 1874 Rev. Samuel Bernard was inducted over them and was their first pastor after formation into a new congregation. After labouring for a period of four or five years he demitted

and a vacancy occurred which has just been filled. Though Mr. Bernard is now in feeble health yet he was present on the 20th, and took part in the ordination services. At the time of his settlement a supplement was received of one hundred and twenty dollars a year. This however has been withdrawn and the congregation is now self sustaining. A debt of over \$200 was also resting upon the church a short time ago, but has been lately swept off and a considerable sum has been subscribed toward a manse and glebe. On the day of ordination when the duty of providing a home for the minister was urged, one gentleman arose and offered to head a subscription list with a hundred dollars. His kind offer was accepted and we will doubtless hear of active steps being taken in this direction before long.

The congregation comprises three separate sections, Noel Proper, Moose Brook and Lower Solmch. And whilst there may not be at present great growth in the congregation yet a good work may be carried on and Mr. Thorpe enters upon the field with encouraging prospects of success. Churches are free of debt, the first quarters stipend is paid and the attendance is good. We hope the congregation has entered upon a new era and that both pastor and people may enjoy abundant prosperity.

D.

MR. MOODY IN KILMARNOCK.

An hour after his arrival here from Ayr on Tuesday afternoon, Mr. Moody was in the pulpit of the leading Established Church, discoursing to a very large and attentive crowd on "What Christ is to us." Towards the close of this Bible Lecture, in speaking of Christians as lights in the world, the evangelist addressed some most earnest exhortations to parents about faithfully striving to win their children for God. Where young people, he remarked, had one temptation fifty years ago, they are confronted with a hundred temptations in the present day. Snares are laid for them on every hand. Yet many Christian parents, and the Church as a whole, are pretty much asleep on the subject, while the children are wandering away and bringing sorrow into their homes. Is it not high time for those whom God has placed over families to be on their watch-tower, looking and labouring anxiously for the conversion of their sons and daughters?

As he is wont to do, Mr. Moody clenched the truth of his exhortation with some

touching narratives from real life. One was about a Scotchman, who settled in the Mississippi Valley, and acquired great worldly possessions, which he hoped to leave to his son. The boy fell hopelessly sick, and when on his death, his father had to endure the reproach, which deeply stung him because of its truth, "I am going to die, and you never prayed with me about the salvation of my soul." Another and more pleasing incident, was about a father in New York who came home to dinner one day to find that his son was fatally ill. He went to the bedside of his boy and said, "Do you know my son, that you are dying?" The son looked surprised, but not sorrowful, and replied, "Father is this death? Will I die to-day?" He was told that he could not live to see another sun rise. He smiled and replied, "Then I will be with Jesus to-night, won't I?" "Yes," said the father, while he turned away to conceal the quickly falling tears. The little fellow saw them and said, "Father do not weep for me. When I get to heaven I will go straight to Jesus, and tell him that ever since I can remember, you tried to lead me to Him." In tones tremulous with suppressed emotion, the preacher said: "If I know my own heart I love my children as deeply as any parent can; but I would rather have them come and drop a tear over my grave, and say I was always anxious for their spiritual welfare, than leave them all the wealth of the world." The congregation appeared to be greatly moved at Mr. Moody's touching appeal, and the group of pastors who were present must have learned a lesson that will be of service to them in future ministrations among the flocks committed to their care.—*The Christian.*

SAH UEL'S LITTLE COAT.

BY THE REV. THEODORE L. OUYLER, D. D.

Small incidents in God's word often teach great truths. One of these incidents was the manufacture by a good woman's hands of a tiny garment that went to dust and ashes 30 centuries ago. In the second chapter of the First Book of Samuel we are told "his mother made him a little coat." The good mother who made the little mantle was Hannah—twice-honored name in the annals of womanhood. The lad who wore it was Samuel, who grew up from a beautiful boyhood into the holy prophet, and the honest, fearless chief-magistrate of Israel. Hannah consecrated him to God from in-

fancy (just as all godly parents do who make infant baptism a holy binding rite), and placed him in the tabernacle. Every year she made for him a little coat, and took it up to Shiloh when she went to offer her annual sacrifice.

We will answer for it that the garment which this sensible mother wove for her darling boy was a becoming one. She would not have him a doll to be overloaded with finery, after the fashion of thousands of fond and foolish parents. As if God had not made the little creature beautiful enough—they must needs overload it with the uphoisterings of costly attire, and then torture its graceful freedom under the tongs and screws of artificialities. On a certain Sabbath some such parents have brought these very children to God's house and formally consecrated them to him in baptism. All the rest of the time they are devoting their offspring to that *other* trinity—fashion, finery and frivolity. This overdressing of the body strikes through into the heart. How can a stop ever be put to the crop of fops and extravagant fashion-mongers, if children are to be trained up into this slavery to externals from their cradles? How can our children be taught self-denial, frugality, humility and the love of Jesus, with their forms smothered under the trappings of pride and extravagance? We are quite certain that when the devoted Hebrew mother made a little coat for her lovely boy, she remembered that he was "lent unto the Lord," and not to the "lust of the eye and the pride of life."

Another meaning may be put upon this "little coat" without any undue violence to Scripture. In the Bible, dress is often made an emblem of character. "Put ye on the Lord Jesus Christ." "Be ye clothed with humility." Faithful disciples are described as they who have "not defiled their garments." Nor is it a mere pun to remind you that the word *habit* signifies both dress and the disposition of the mind to good or evil. The *habit* of obeying God is the very essence of holiness.

Now we parents not only clothe our little ones; we also provide, in no small degree, the habits of their hearts and lives. We help to clothe them in garments of light and loveliness, or else in garments of sin and shame. Our children put on the example set before them by parents and by Sunday-school teachers. Not only what we say, but what we do will be repeated in their words and conduct. Our character streams into children. During the few hours that teach.

ers spend with their classes, as well as during the many hours of parental contact every week, the young hearts are taking photographs constantly which come out in character and behavior. Our irritations irritate them. A trifling teacher of God's book on God's day produces a class of frivolous contempters of sacred things, "Teacher says so," "teacher did so," has, unhappily, left an indelible ink-stain on many a child's memory.

If a boy is handled harshly and jerked into obedience he will likely turn out a sullen, obstinate creature; he will be just what rough impatience made him. If our talk is mainly of money, our children will grow up into covetousness, if it is chiefly about dress, parties and self-indulgence, they will harden into slaves of sensuous pleasures. If we give our boys a *dollar* for the toy-shop or the place of amusement, and a *dime* for the missionary-box, we teach them that self-gratification is ten times more important than giving to the Lord. If we live for the world, they will probably die of the world, and the blood of their lost souls may be found in our skirts! The soul-garments we are weaving they will wear long after we parents or teachers are in our graves our children will be clothed in the characters we hoped to form.

Mr. A—has always regarded it as quite the right thing to offer wine at his table. His sons have tasted it and learned to love it. They became bitten by the serpent "in the glass, and soon took to stronger and deadlier drinks. How does the father like the coat now which he made for his boys?

Brother B—tells his family at the table that the theatre is not so bad a place as the Puritanical folk make it out: so he goes occasionally when some "star" is shining there. His young people go to and soon become sensualized by the unclean sights and sounds. By-and-by a daughter begins to show streaks of coarseness, and the young men follow up the exciting scenes of the play-house over a bottle, or in the chambers that lie hard by the doors of hell! When the mischief has been wrought, how does that father fancy the *habits* he wove for his own children?

Madam C—is fully persuaded that a dancing hall is the only place to acquire elegant manners. So she equips her daughters for the ball-room—even though a "round dance be the last gasp of expiring delicacy." The poor girls become "society girls"—one of the feeblest and most contemptible types of womanhood. If that infatuated mother shall look back

from her dying pillow upon the moral (or immoral) apparel she made for her own children, she may well feel that in casting away the "ornament of a meek" and godly spirit for the tawdry fineries of "the flesh," she has clad them in the garments of shame.

This little text about the little coat is full of the most vital suggestions. Teachers, as well as parents, must remember that they are *weaving character*, and the fabrics will last into eternity. We perform this weaving process stitch by stitch, and we do it by little actions and by unconscious influences. Mother Hannah's tunics went to rags and moths and dust; but the boy Samuel's character shines in the Bible gallery as a raiment of light. The coats we make for the immortal souls committed to our teachings will outlast the firmament; and may God help us to construct such garments as shall glow brighter and brighter among the white robed around the throne. "He that overcometh, the same shall be clothed in white raiment; I will confess his name before my Father and before his angels." Be careful, fellow-teachers in school or in home, how you slight the little coats. —*Westminster Teacher.*

THE OUTLOOK IN INDIA.

Some of the general tokens for good are:

1. The wide-spread use of the English language. It is really quite amazing how English speech is understood by great audiences in India, in almost any prominent town or city. The adoption of a foreign tongue, taken in connection with foreign rule, is a very disintegrating thing in a nation. Besides, the English language, though it lends itself to the enemies of the truth, and consents to be the vehicle of much that is evil, is also very richly freighted with the best literature the world has seen, and the Holy Scriptures, in the St. James and the revised versions, is the text-book of the faith which summons all India to surrender. Besides, the railroads, telegraphs, postal system, education, are indirectly, at least, assailing the hoary institution of caste, one of the chiefest hindrances to the evangelization of India.

2. The great awakening in regard to female education is another very hopeful sign. The zenana work of twenty or twenty-five years ago is beginning to bear fruit, and the example of Englishmen in the treatment of their wives and the deference paid to them, the honour

put upon them, is influencing Indian gentlemen to enquire into the reason of their own customs which assign one-half the race to ignorance and impotence, and leave them the prey of superstition. The influence of a few emancipated, educated Indian women is likely soon to be prodigious. The press can be counted on to help the agitation which will open to women in India a brighter day, and that means a brighter day for the nation. With this awakening, child-marriage, the chief remaining abomination, must go to the wall, as did suttee, infanticide, and suicide, in the name of devotion.

3. One of the brightest pages in the work of missions in India is that written by woman. No one appeared to better advantage in the late Decennial Meeting than she. No one spoke with greater directness or with a clearer discernment of the situation, or a firmer grasp on the conditions of success, than did the lady speakers. Everything seems to promise for the next ten years a rapid development of church-life, and of all evangelistic and educational agencies, including missions. The missionary societies that have long been in this wonderful field should now gird themselves as if conscious that the hour has come to strike a blow for Christ, such as the fathers and founders of the missions never saw, nor had faith to anticipate so soon. Let everybody pray for India's speedy conversion to Christ. — *Gospel in All Lands.*

BELGIUM'S KING AND THE CONGO.

A few particulars relative to the efforts of the King of the Belgians upon the Congo were given by Mr. H. Gratian Guinness at a recent meeting of the Livingstone Inland Mission. There seems no doubt that the generous intentions and desires of that philanthropic potentate are of the most distinguished kind. During the last three years the king has spent £250,000 on the expedition which is headed by Mr. Stanley. He intends, says Mr. Guinness to continue the work until the whole of the Congo region—as large as the United States—is opened up as far as possible to the civilizing influences of commerce. Though himself a Roman Catholic, he is friendly to Protestant Missions, and highly venerates the memory of Livingstone. The future of the enterprise will of course, depend greatly on the agents employed, and it was mentioned as a subject for

earnest prayer to God that man of good character and wisdom might be deputed by the king to engage in a work that must largely affect the future history of the African continent. We sincerely trust that no international jealousies or commercial avarice may be allowed to mar the fair prospect. — *Ill. Miss. News.*

Bereavement.

• There is a depth of agony and loneliness in the sorrow of bereavement, into the secrecy of which the bereaved only can enter. It touches the finest and most hidden springs of the soul. It lies fathoms deep, and seldom passes the lips. The crushed affections, the annihilated hopes, the severed ties of friendship, the grave entombing life's charm, attraction, and sweetness, quenching the sunbeam that illumined the dreary wilderness, is a grief not always apparent, or that may be known and told, but which yet ploughs the deepest furrows on the brow and silvers the hair with its earliest gray. But oh! to know that Jesus can enter into our sorrows, is touched with a feeling of this grief, and is prepared to accompany us to the grave and weep with us there, is a solace no language can describe!

With silence only as their benediction,
God's angels come,
Where, in the shadow of a great affliction,
The soul sits dumb.

Yet would we say, what thy own heart
approveth,
Our Father's will,
Calling to Him the dear one whom He
loveth,
Is mercy still.

Not upon thee or thine the solemn angel
Hath evil wrought;
The funeral anthem is a glad evangel,
The Good die not!

God calls our loved ones, but we lose not
wholly
What he hath given;
They live on earth, in thought and deed,
as truly
As in His heaven.

There are many ways which lead from God, but only one way back. However far and long the wanderer may have gone the way back to the Father's forgiveness and love is very straight and plain and short—repentance.

THE DIFFERENCE.

You may hold in your hand two little eggs. They may look so much alike that you can hardly tell them apart. You can see no reason for preferring one to the other. But let them be hatched and one becomes a beautiful bird singing joyously in the air of heaven, the other a venomous snake, crawling in hateful malignity over the earth. We are all of us now in the egg state. What we really are and what is to be our immortality does not depend on our present outward appearance—on how we look in the eyes of our fellow-men. It depends on what ruling principle of life God sees within us, on what He sees we are adapted to become when fully matured. The man whose name is written in heaven may seem not very different from others about him. He may seem in some respect less beautiful in his surface character and life than many whose names are not written there. But God sees he is a bird's egg and not a snake's egg. God sees he has within him such a germ of spiritual life that when this material egg shell that we call the body is broken and thrown off, and that innermost germ of character is fully developed he will be found in harmony with God, [and fitted to sing the song of Moses and the Lamb in heaven.

That is what makes the great difference in men here now as God sees them. The Christian has been born of God. He has within a principle of spiritual life different from that which any man has who is not a Christian, and when the infirmities of the flesh and evil tendencies that have been inherited from sinful ancestors shall have been sloughed off and the entire nature shall have been brought into harmony with this dominant principle of life—this spirit of loyalty to God—then that man will be found prepared for companionship with the angels in heaven. He will himself be like them, filled and guided by the same spirit which governs them.—*Advance.*

CHILD MARRIAGE IN INDIA.

There is a proposal that all the missionary ladies in India unite in a memorial urging Queen Victoria to prevent child marriages in that country by the law of the Empire. There is little question that it is a matter of high social concern bearing upon the vitality and vigor of the race in that Empire that this time-honored custom should be prohibited by the same beneficent power which has stopped the

cruel rites and bloody sacrifices of the native religion. It has abolished the Suttee, the unfeeling requirements of the Hindoo religion that compelled the widow to sacrifice herself on the funeral pyre of her dead husband. But while it has mercifully saved her from this fearful death, it is a question whether it has not reserved her to a still more fearful fate. She is condemned to perpetual widowhood, mingled with every insult, scorn, and neglect from her husband's relatives that it is possible to inflict upon her, so that the forlorn and forsaken woman often seeks relief in the suicide's grave, or plunges into a life of profligacy and vice. The late census revealed the fact that there are twenty-one million widows in India! The amount of misery involved in this statement is incalculable, but when in addition we include the fact stated by the Rev. Joseph Cook, that one-half of these widows were never wives, but merely betrothed, for Hindoo girls are betrothed from the cradle, and may be married at the age of eight years, or even earlier, the picture is appalling to contemplate. Queen Victoria could not show a wiser humanity than by decreeing that this unnatural and pernicious custom of her Indian subjects must be abandoned. It would be a besetting and a sisterly act if the various Women's Foreign Missionary Boards of this country should unite with the missionary ladies of India in memorializing the Empress of India to interpose her power for the relief of the suffering and oppressed of her sex.—*Illustrated Christian Weekly.*

HINDRANCES AS WELL AS HELPS COME FROM THE LORD.

The wife of a minister in a humble parish was one morning hurrying through her Monday's washing, in order to be ready to accompany him to a minister's meeting some miles off, when an old gentleman from a neighboring village knocked at the parsonage door and inquired for her husband. He was out and there was no fire in the study. Should she seat him there in the cold, and let him wait by himself, or invite him into the kitchen, and hospitably suffer the irruption? Everybody knows the urgency of washing-day; but when a rare treat depends upon its timely achievement, how is a woman's good nature put to the test! "The Lord sends hindrances as well as helps," said the lady, soothing her brow, inviting the stranger

Into her warm kitchen, and making room for him beside her tubs. She pulled down her sleeves, and entertained him with all the grace and kindness with which she used to delight her friends in earlier days in the city.

The visit broke up their plans. To go at all, they must now intersect the railroad some miles distant, and add the expense of a railroad ride to the little journey. Could they afford it? Ah the calculations that must needs be made over a scanty purse! They started, however, and reaching the railroad before time, turned out of their way to call upon two old ladies whom the minister used to know. How gratified they were to see the good man whose godly talk had strengthened their souls in times past. Before leaving, one of them went to her bureau, took out a bill, and slipped it into his hand. The other also drew him aside, and did likewise. And the result was, he had enough for his journey and returned home richer than he left it.

RELIGIONS OF INDIA.

The London "Times" has recently published some interesting and valuable statistics regarding the religions of India. It shows that out of a grand total of 254,000,516 people there are 197,937,450 adherents to the various sects and castes of the Hindoos. The number of Mohammedans is 50,937,450, of demon worshippers, 6,426,511; of Buddhist, 3,418,000; and 1,862,634 native Christians. The number of Roman Catholic Christians was set down at 963,058, or a little over half of the whole. Indeed, a strict scrutiny is stated to have brought out the total of native Protestant Christians as only a little over 500,000. But this number shows the very satisfactory increase of eighty-six per cent. in ten years, as in 1871 the total was only 318,363. Thirty years ago the number of native Christians was only 102,951. In 1861 this number had increased by 53 per cent., and again in 1871 by sixty-one per cent., so that there has been for some time back a rapid and unbroken progress.

WHEEL-BARROW RELIGION.

Richard Baxter said a good thing when he said of some who lived in his day, that they had a "wheel-barrow religion." They "went when they were shoved." It would be hard to find a better name for the religion of many, who live now.

Many people are very like wheel barrows, and no laborer plodding up and down a steep incline has harder and more weary work than those whose duty it is to push them. As often as not they are quite empty. They take what is put into them whether it be good or worthless. What-over knowledge or feeling of duty they have is proof of some one else's work. They are easily upset and emptied, and they have no power or will to rise up again, they move along as a firm hand grips them and keeps them going. As soon as they are left to themselves they stop, and are helpless and useless until they are lifted. When they move it is up and down, backwards and forwards, never getting further, or showing any life of their own.

We do not blame a wheel-barrow for being what it was made to be, or for not showing the nature of a man. But it is quite too bad that reasonable, responsible creatures should show no more will or character than a wheel-barrow. A human being ought not only to hear truth, but so to lay hold of it and make it his own, that it may be a new power to him. He ought to seek God's light, and learn motives for right doing, so as to be able to watch for his way, and take it, and go on in it. He ought to know the worth of God's grace, and how to gain it, so as to need no urging to use the means rightly, that he may grow in it and be strong.

AWFUL FIGURES.

There are not more than 300 churches in the city of Chicago, but there are 3,242 liquor saloons, with over 5,000 bartenders, and yet not 400 clergymen, evangelists and lay readers, 1,000 school teachers 500 policemen, and over 5,000 prostitutes; only half a dozen galleries and 350 variety theatres; about a score of missions, but 126 faro shops and 1,000 houses of ill fame; 12,370 places and instrumentalities for the corruption of morals. Or, to put the facts a little differently, of the 689 miles of streets, 12 miles—giving each saloon, etc., 10 feet frontage—are devoted to crime; 8,000 of 100,000 buildings are used for immoral purposes; \$1,500,000 are spent upon schools; \$15,000,000 for liquor; \$805,000 for our police, perhaps, \$1,000,000 for religious worship and charity; \$4,000,000 for that which destroys both soul and body.

In New York city there are 439 churches, with accommodations for 75,000 persons. The amount expended for ministers' salaries and other congregational ex-

penses in round numbers \$3,000,000. In the same city there are 9,073 licensed drinking houses, and it is supposed that there are about 3,000 unlicensed—say 12,000 in all. The money spent in these drinking houses is set down at 60,000,000 annually. These places pay into the public treasury \$500,000 a year, while the cost of the police, the courts and the charities, chargeable to the liquor traffic reaches \$9,000,000.—*Christian Instructor*.

A HINDU SHRADH.

A shradh is a religious ceremony designed both to do honour to a deceased person, and to secure the salvation of his soul. It is held on the thirty-first day after death occurs. A missionary of the Church of Scotland writes of shradhs in general, and of one in particular, that of the Dowager Maharanees, who lately died at the age of ninety-four. She belonged to a family which is the acknowledged head of the Hindu community in Calcutta. The incident, therefore, shows not what is done by the ignorant and degraded, but by the *élite* of Hinduism. This Missionary says:—"After death, the body is removed to the burning *ghaut*, and there consumed on the funeral pile. On the thirty-first day after death, relations, friends, and neighbours meet in the house of the deceased. Brahmans and Pundits come from far and near, and beggars of all description flock together like vultures to a carcass. The gods are worshipped; the guests are feasted; presents are made to the Brahmans; and the beggars are fed. The festival continues for several days. The cost of these shradhs is enormous: 20,000*l.*, 50,000*l.*, and even 120,000*l.*, have been named as sums spent in some of them, in the case of very wealthy families. It is said that on one occasion 100,000 beggars were assembled at a shradh. The Sobba Bazaar family are Hindus of the Hindus. The deceased Dowager Maharanees was a devout Hindu. She breathed her last on the banks of the Ganges while reciting the name of her god. At her shradh, which took place in Calcutta, nearly 2000 *adhyapakas*, or professors, from the principal educational institutions of Bengal, Behar, and Orissa, were present; 3500 ladies were feasted on the fourth day, and from 10,000 to 12,000 beggars attended the festival. The family idol Gopinathjee, or Krishna, was brought, and placed on a silver throne, to hallow the service with his sacred presence, and the garlanded guests all did honour to the god."—*III. Miss. News*.

THE BOO-BEES OF SOUTH AFRICA.

These natives are really devil-worshippers. I know the devil is honoured by people in our own country, but there he is worshiped by name. They will tell you they have no need to bother about the good spirits, it is the bad ones they must look after and keep right. I saw them offering sacrifices. After I had got my house built, I was anxious to get water. I sank two or three wells, but could not find any. I heard them say that there was water above me, and I thought I could find it. It was some four or five miles above our house, in the crater of an extinct volcano. We found the place, and I was astonished to find the marks of the devil sacrifice there. You might call it the devil's home. To that lonely spot the poor Boo Bee comes many a night, bringing with him his goat, or his sheep, or Lamb, as his burnt offering, and with many mysterious ceremonies offers it to the evil spirit, praying that he would refrain from hurting him and would give him luck. Now, here is contrast for you—on that very day we held our class meeting, and fifteen or sixteen young men and women stood up in that class converted, and testified that Christ had saved them. We sang together, and sang heartily,

Jesus, the name high over all
In heaven, or earth, or sky,
Angels and men before Him fall,
And devils fear and fly.

Rev. Theodore Parr.

No wonder many a preacher loses heart, and feels that his work is not guiding living souls, but trundling wheelbarrows. He wants to teach those who have never wakened out of the sleep of sin; but is forced to spend his time on those who know all he has to say, and who he has taught and roused over and over again. He finds them tumbled into the mire of some sin, emptied of all they had gained, and helpless to get up. Or he finds them standing idle, waiting like dead things, ready to be pushed by a servant of God or an agent of Satan.

Get into the habit of looking for the silver lining of the cloud, and when you have found it continue to look at it, rather than at the leaden gray in the middle. It will help you over many hard places.—*Dr. A. A. Wilkitts*,

Halifax, Aug. 15th 1883.

ALLOCATION OF PREACHERS.

	Sept.	Oct.
Rev. James Thompson.....	P. E. I.	
" C. W. Bryden.....	Pictou..	Hfx.
Mr. Jas. Anderson....	P. E. I.	Mir.
" H. McQuarrie....	P. E. I.	P. E. I.
" John Gibson.....	Hfx.	Lun.
Rev. A. McLean.....	Wallace..	Pictou.
Mr. R. C. Quinn.....	Syd.	Pictou.
" Wm. Dawson....	Truro....	Hfx.
" S. Rosborough....	St. John..	Truro.
" A. W. Mahou....	St. John..	St. J.
Rev. J. K. Bearisto....	P. E. I.	Truro.
" Rev. A. Ross.....	Pictou....	P. E. I.
Mr. W. A. Hammond.	Mir.	Syd.
Dr. Kemp.....	Hfx.	St. J.
" Patterson.....	Hfx.	Hfx.
" Bennett.....	St. John..	St. J.

F. G. MCGREGOR, Sec'y.

JESUS CHRIST, THE ALL IN ALL.

"If we are hungry, Jesus is the Bread of life; to them that sit in darkness and the shadow of death, He is the Resurrection and the Life; to the sick at heart, He is the Physician of souls and the Balm of Gilead; to the prisoner bound and chained, He comes proclaiming liberty, and is Himself the full Ransom; to the thirsty, He is the living Water; to the erring and lost, He is the good Shepherd and Bishop of souls; to the widow, He is the husband; to the orphan a Father; to stranger a Shield and Stay; to all He is the elder Brother; to the mourning He is the Consolation of Israel; to the faint He is the Bundle of Myrrh and Camphire; to all who suffer in troublous times He is a Coveit, a Rock a Refuge a Hiding Place; to the naked He is a Wedding Garment; to the foolish and ignorant He is the Wisdom of God; to the poor and needy He is a Treasure in the field, a Pearl of great price, God tried in the fire; to the unclean, who need washing, He is the Fountain opened for sin and for uncleanness; to the weary and worn with long night-watching, He is the morning Star, the Sun of righteousness. He rises with healing in His wings, and of his fulness we may all receive, and grace for grace."
—Rev. Thomas Alexander.

If you would learn self-mastery, begin by yielding yourself to the One Great Master.—Lobstein

God's Purposes vs Wicked Agents.

The *Christian Union* makes a wise plea for the Christian to see his Father's hand in that which comes to him through bad men as well as good.

"I could be resigned to the death of my child," says one, "had it come from God directly; but ah! it was caused by the miserable carelessness and incapacity of the doctor. My child was sacrificed, and I cannot get over it."

But was not the incapable doctor as much a part of your cup as Judas and Pilate and Herod were in that of our Lord? So others are suffering from slander and evil speaking, from unkind and bitter remarks, and their peace is destroyed. They foam and chafe and break themselves with constant useless moanings, as the wave that breaks against the rock one minute, only to fall and rise and break again! But what if God appointed that you should pass through slander, evil speaking and unjust judgments in order that you may be purified and made forgiving and patient?

It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never, through all ages, have an end! The life of every man is as the wellspring of a stream, whose small beginnings are indeed plain to all, but whose course and destination, as it winds through the expanses of infinite years only the Omniscient can discern.—*Carlyle*

The time may be delayed, the manner may be unexpected, but sooner or later, in some form or other, the answer is sure to come. Not a tear of sacred sorrow, not a breath of holy desire poured out in prayer to God will ever be lost; but in God's own time and way it will be wafted back again in clouds of mercy, and fall in showers of blessings on you and those for whom you pray.—*Prof. W. S. Tyler*.

The great hindrance to Christian progress is unchristian Christianity—Christian doctrine, without a Christian practice. The chief priests, scribes, and elders were religious after an irreligious kind. They mumbled the right words, but they did not live the right life or develop the right spirit. It was religion gone sour—the wine of piety turned into the vinegar of resentment.—*Joseph Harper*

To see the hand of God in the present, and to trust the future in the hand of God, is the secret of peace.

THE Children's Presbyterian.

LETTER FROM A PASTOR.

Dear Children:—

In the school-room you have often pointed out on the map the large peninsula of Labrador. Perhaps you know however but little of the country or of the people living there. It is said to contain a population of not less than 100,000 for whose souls much has yet to be done.

In this country there is a race of people living called the Esquimaux who very much need christian teaching. A very godly sect called the Moravians went among them very many years ago and have done a great deal to instruct them. Churches and schools are now formed and Bibles, hymns and other books in their own language are circulated.

There is also a large number of vessels from New Foundland and Nova Scotia engaged in fishing during the summer season on the coast of Labrador. The men in these vessels are away from their homes and require missionary labor. Thousands for a part of the year are thus away to a large extent from the means of grace and are surrounded by evil influences. A few years ago our church had a missionary among these people but now the Methodist Church is caring for them. Godly men have been going among the natives and fishermen and they find a good deal of ignorance and vice. In many places no Bible is seen and children are growing up without learning to read. There are hundreds of little boys and girls who never saw either a school or church and plenty of households without family worship and where the Word of God is not read.

Let me tell you of a case of which a missionary speaks. One day he went into a house and saw a mother pacing the floor in great distress. There were two lovely children lying asleep and two others playing with some boards. On the dresser was an open Bible. The mother said she had been brought up in a good home in Newfoundland, attended day and Sabbath School and became one of God's children. But said she "I have forgotten

God and here I am trying to train these dear children where there is neither school nor church nor any kind of meeting and where the Sabbath is observed by drinking and carousing." Do you not sympathize with that mother? And there are hundreds of such cases to be seen on the Labrador coast to-day.

From our own shores traders and others are found going to this country in summer. We are sorry to say their influence is not always for good nor do they help the missionaries in their good work. Last year a poor woman who had saved a little money went on board a trader from our own City of Halifax. She wanted a Bible. Her money was taken and a novel given instead of a Bible. She could not read and carefully wrapped the book in a linen cloth. A missionary one day entered the house and asked for a Bible when she handed this novel supposing it was a copy of the Sacred Word. How cruel to act thus with a thirsty soul.

Now perhaps some of you who read the Maritime Presbyterian have fishing vessels sailing from your homes to Labrador. Gather up your little papers and copies of the Maritime and send to the destitute ones in that country of whom we have been telling you.

Go preach the blessed Gospel
To every age and clime;
Lo, I am with you alway
Unto the end of time.

This last command of Jesus,
By some is heeded now;
The fields are white for harvest,
The reapers far too few. D.

RAIN FROM HEAVEN.

Once a little girl who loved her Saviour very much for having so loved her, came to her clergyman with eighteen shillings for a missionary society.

'How did you collect so much? Is it all your own?' The clergyman asked.

'Yes sir, I earned it.'

'But how, Mary—you are so poor?'

'Please, sir, when I thought how Jesus

had died for me, I wanted to do something for Him, and I heard how money was wanted to send the good news out to the heathen, and as I had no money of my own, I earned this by collecting rain-water and selling it to washerwomen for a penny a bucket. That is how I got the money, sir.'

'My dear child,' said the clergyman, 'I am very thankful that your love to your Saviour has led you to work so long and patiently for Him; now I shall gladly put down your name as a missionary subscriber.'

'O no, sir, please; not my name.'

'Why not, Mary?'

'Please, sir, I would rather no one know but him; I should like it to be put down as *rain from heaven*.'

MOTHERS TURN.

"It is mother's turn to be taken care of now."

The speaker was a winsome young girl, whose bright eyes, fresh colour, and eager looks told of light-hearted happiness. Just out of school, she had the air of culture which is an added attraction to a blithe young face. It was mother's turn now. Did she know how my heart went out to her for her unselfish words?

Too many mothers, in their love of their daughters, entirely overlook the idea that they themselves need recreation. They do without all the easy, pretty, and charming things, and say nothing about it, and daughters do not think there is any self-denial involved. Jennie gets the new dress, and mother wears the old one turned upside down and wrong side out. Lucy goes on the mountain trip, and mother stays at home and keeps house. Emily is tired of study, and must lie down in the afternoon, but mother, though her back aches, has no time for such indulgence.

Girls take good care of your mothers. Coax them to let you relieve them of some of the harder duties which, for years they have patiently borne.

Constraining influences of the love of Christ.

A native of New Zealand who had, as a convert and professing Christian, come to the Lord's Supper, suddenly rose, leaving the communicants just before the taking of the bread, and took his seat in a distant part of the chapel, but almost

immediately, as if a new thought darted into his mind, came back again to his former place, and received the bread and wine. When the missionary inquired the cause of this strange conduct the heathen convert said:

"When I went to the Lord's table I had no idea with whom I was going to partake; but when suddenly I observed who was next to me I saw a man whom, but a few short years ago, I had sworn to kill the very next time he crossed my path, for he killed my father and had drunk his blood. Now, can you imagine what I felt when thus unexpectedly I found him close beside me? An awful dread took possession of me, so that I could not stay, and felt compelled to go to a seat away from him; but when I got there the heavens seemed to open before me, and I saw the last great supper of the Lamb, and I heard a voice saying, 'Father, forgive them, for they know not what they do,' and then I returned to my place with all my dread gone and peace in my heart."

Thus he acted on the constraining influence of the love of Christ.

GOOD MOTTOES.

Here are two good mottoes for young people, and old people too:

1.—"Do all the good you can
To all the people you can,
In all the ways you can,
As long as you can."

2.—"I expect to pass through this world but once. If therefore, there be any kindness I can show or any good thing I can do to any fellow human being let me do it now; let me not defer nor neglect it, for I shall not pass this way again."

A FATHER'S STORY.

One night I went home with a lad who had left his father's house, so that he might be free from the restraints of home. I told the father that his son penitent, but that he feared to come back alone. I shall not soon forget the loving look of reproach on the father's face as he said to his son, "Night after night have I watched for your return, and lay awake listening to the sound of footsteps as they approached the door, in hope that it was yours. As they passed by my heart often sickened with anxiety and longing for your return." How like this is to the beseech-

ing cry of God to his backsliding people! If they could only realize how he longs for them they would rush to his arms and find the unspeakable "bliss of full salvation there."

THE WAY THEY DOCTOR PEOPLE IN INDIA.

A lady physician in Bombay was called in great haste to see a Mohammedan woman, who was supposed to be dying. The lady, being convinced that the patient's illness must have continued several days, asked the family friends why she had not been called in earlier. They replied that they wished to send for her a week before, but the woman insisted upon calling in one of their own hakims (doctors) instead. They said that the hakim came, wrote a text from the Koran Arabic, and told the patient to soak the slip of paper, on which the text was written, in a glass of water, and to drink the water for a few days, when she would be quite well. The poor woman followed his directions carefully, and drank the water for several days, when she became so very ill, the family were alarmed, and sent for the doctor.

Fortunately it was not too late, and the woman recovered, perhaps to trust to the same foolish remedy at her next attack. The natives of India have numberless superstitions in regard to diseases. If they are suffering from rheumatism, they tie a peacock's feather around the leg to cure it. If they have fever, they brand the chest and stomach with a hot iron. Little children are often seen with wide deep burns, six or eight inches long, which their parents have made to cure them of disease.

If a man's bullock is lame, he ties a red rag around its horn, and will declare most positively that it will cure the lameness, if only it is allowed to remain. When a horse is eating its grain, the keeper spreads a towel over its back to make the grain digest properly, and will insist upon it that the horse will die if the towel is removed.—*N. F. S.*

HOME POLITENESS.

A boy who is polite to his father and mother is likely to be polite to every one else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger as he becomes

familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, the impression which we make in society, not coveting the good opinions of those who are in a sense a part of themselves, and who continue to sustain and be interested in us notwithstanding these defects of deportment and character. We say to every boy and girl, cultivate habits of courtesy and propriety at home—in the sitting room and kitchen as well as the parlor—and you will be sure in other places to deport yourself in a becoming and attractive manner. When one has a pleasant smile and graceful demeanor, it is a satisfaction to know that these are not put on, but that they belong to the character, and are manifest at all times and under all circumstances.—*Sel.*

ALFRED'S THREE PRAYERS.

'Mamma,' said Alfred one night, as he was going to bed, 'I prayed three prayers, and the Lord has answered two of them. Do you think He'll answer the other?'

'I think He will, my dear; but tell me about these prayers. What were they?'

'One was that he would make you well, and you are not sick any more. Another was that He would make papa more kind; and he has been more kind lately, hasn't he?'

'Yes dear. Now what was the third?'

'I prayed that God would keep us children from quarrelling, but he hasn't answered that yet, for Daisy and I quarrelled dreadfully to-day.'

'Ah, my son, you will have to help the Lord to answer that.'

'Help the Lord, mamma? Can't He do everything?'

'He won't make you good against your will. If you choose to be a naughty boy, God will be sorry for you; but you will be naughty still. But if you earnestly wish to be a good boy, and when Satan tempts you to quarrel, if you turn right to God for strength to resist him, and then fight like a good little soldier to keep down the naughty temper, then God will give you the victory. But He won't do the work for you.'

'O I didn't understand,' said the little boy.

'Yes my dear,' continued mamma, 'you have something to do yourself, when you pray such a prayer, to help God to answer it. You must watch and pray, and fight against temptation; and

if you do this, you will be able, by-and-by, to come and tell me that God has answered all three of your prayers.'—*Kind Words.*

WHAT ARE YOU GOOD FOR.

'Children,' said Mr. Brown, 'what is my watch good for?'

'To keep time,' the children answered.

'But suppose it can't be made to keep time, what is it good for?'

'It is good for nothing,' they replied.

'And what is this pencil for?'

'To mark with,' said the children.

'But suppose it has no lead, and will not mark, what is it good for?'

'Good for nothing.'

'Well,' said Mr. Brown, 'what is the use of my knife?'

'To cut,' answered the little ones.

'Suppose it has no blade,' he asked again, 'then what is the knife good for?'

'Good for nothing.'

'Tell me now,' said Mr. Brown, 'what is a boy or girl good for? What is the chief end of man?'

'Oh, that's Catechism,' cried Willie Brown. 'To glorify God, and to enjoy him for ever.'

'Very well. If a boy or girl does not do what he or she is made for, what is he or she good for?'

And the children all answered, without seeming to think how it would sound, 'Good for nothing.'

Dear boys and girls, if you are not seeking 'to glorify God, and to enjoy him for ever,' is it not just as if you were 'good for nothing?'

LEARN WHILE YOU MAY.

A Romish priest in Ireland one day met a little boy coming across a field from the parish school with a Bible in his hand.

"Do you go to that place?" asked the priest, pointing to the protestant school.

"Yes your reverence," replied the boy.

"I thought so," said the priest, "by the book you have in your hand. It is a bad book; give it to me."

"That book is God's Word," said the boy, "and it teaches us the way to love God, to be good, and to get to heaven when we die."

"Come home with me," said the priest

The boy did so, and on entering his study the priest took the poor boy's Bible and threw it on the fire.

"You shall never read that book again"

said the priest, "It is a bad book; and mind I shall not suffer you to go to that school again."

The Bible was soon in flames, and the poor boy at first looked very sad; but as the priest grew more and more angry, and told him there was an end of all now the boy began to smile.

"Why do you laugh?" asked the priest.

"I can't help it," said the boy.

"I insist upon you telling me why you laugh," said the priest.

"I can't help laughing," replied the boy, "for I was thinking your reverence couldn't burn those ten chapters I've got by heart."

Happy boy! He could say with good King David, 'Thy word have I hid in my heart, that I might not sin against thee.'

"CHICKENS ON THE LINE."

"Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father." Did you ever think of this? Is it not a wonderful thing that the loving God, who watches over all girls and boys, care also for every little feeble chirping sparrow, such as I see in the big, smoky town where I live. Does not this teach us how great God is, and how loving and kind he is to living things, whether strong or weak, whether girl, or boy, or bird.

One day I was riding home on the top of a tramway car. The car was going rapidly down a hill in one of the long streets, and where it was difficult to bring the car to a stand still. Away ahead on the line I noticed a mother hen, surrounded by six or seven tiny downy chickens, all busy looking for food, and unaware of the approaching car. The mother hen did not seem to be much disturbed either, for she stalked about *clucking* as if she had a right to be on the tramway, and as if she thought the car had no right to be there. As the car got nearer and nearer to them I wondered if they would get out of the way. But no; on they pecked and chirped quite earnestly. Will the horses and car just pass over them? Ah, no! The driver has managed to stop the car just in time, for the chickens are quite near the horses' feet. But they did not hurry. The driver had a pleasant smile on his face, and when at last the brood went off the line he started the horses briskly, as he hummed a cheery tune. Perhaps he had some little ones at home. I don't know; but I went home

thinking on how God had kept these little chickens and the old mother hen from harm amidst all the lustle and dangers of a crowded street.

You, dear young people, and I, and all, pass through all sorts of danger unknown to us, but known to God, who keeps his good hand around all those who love him and trust in Jesus. — *Children's Record.*

BITTEN BY A SERPENT.

BY THE REV. C. H. SPURGEON.

What an awful thing it is to be bitten by a serpent! A sad case occurred in London, in October, 1852. It was that of Gurling, one of the keepers of the reptiles in the Zoological gardens. The unhappy man was parting with a friend who was going to Australia, and according to the wont of many he must needs drink with him. He drank considerable quantities of gin; and though he would probably have been in a great passion if any one had called him drunk, yet reason and common sense had evidently become overpowered.

He went back to his post at the gardens in an excited state. He had some months before seen an exhibition of snake-charming, and this was on his poor muddled brain. He must emulate the Egyptians, and play with serpents. First he took out of its cage a Morocco venom-snake. The assistant keeper cried out, "For God's sake put back the snake!" but the foolish man replied, "I am inspired."

Putting back the venom-snake, he exclaimed, "Now for the cobra." He took it up by the body, about a foot from the head, and then seized it lower down by the other hand, intending to hold it by the tail and swing it round his head: He held it for an instant opposite to his face and like a flash of lightning the serpent struck him between the eyes. He called for help, but his companion fled in horror; and, as he told the jury, he did not know how long he was gone for he was "in a maze."

When assistance arrived Gurling was sitting on a chair, having restored the cobra to its place. He said, "I am a dead man." They put him in a cab, and took him to a hospital. First his speech went—he could only point to his poor throat and moan; then his vision failed him, and lastly his hearing. His pulse gradually sank, and in one hour from the time at which he had been struck, he was a corpse. There was only a little mark

upon the bridge of his nose, but the poison spread over the body, and he was a dead man.

I tell you that story that you may use it as a parable, and never learn to play with sin; and also in order to bring vividly before you what it is to be bitten by a serpent. There was no remedy for that poor infatuated creature, but there is a remedy for you. For men who have been bitten by the fiery serpents of sin, Jesus Christ is lifted up; not for you only who are as yet playing with the serpent, not for you only who have warmed it in your bosom and felt it creeping over your flesh, but for you who are mortally wounded. If any man be bitten so that he has become diseased with sin, and feels the deadly venom in his blood, it is for him that Jesus is set forth. Though he think himself to be an extreme case, it is for such that sovereign love provides a remedy.

"And as Moses lifted the serpent in the wilderness, even so must the Son of man be lifted up;

"That whosoever believeth in him should not perish, but have eternal life."—John iii 14, 15.

TAKE THEM TO CHURCH.

Parents should not only train their children at home and take them to Sabbath school, but they should take them to church. It a sad commentary upon the state of religion if children cannot endure the service of the sanctuary for an hour or more, when for week after week and month after month they can sit six hours daily in the common school. We have sadly degenerated from the practice of our fathers. What was more beautiful than to see a whole family led by a parent, enter the church and seat themselves in the same pew. Getting away from the family pew is often the child's first step toward's getting away from the church altogether. — *The Lutheran.*

A CLEVER REPLY.

Some time ago a working-man was urged by his employer to do some work on the Sabbath. The man courteously, but firmly declined to do it. "Why?" said the employer, "did not our Lord himself say that the Sabbath was made for man?" "Yes, sir," was the shrewd reply of the work man; "you are right—the Sabbath was made for man, and is therefore not to be taken from man."

PRESBYTERY MEETINGS.

Presbytery of Lunenburg and
Shelburne.

The Presbytery met at Riversdale on Thursday Aug. 2nd, and it was the most pleasant meeting held there for a number of years; for it was to end in a harmonious manner, a long continued vacancy that had been discouraging to both the congregation and the Presbytery.

Perhaps a brief sketch of this congregation may not be uninteresting. Many of the families which now compose it were, before being organized into a congregation, connected with Bridgewater, about eleven miles distant from the central station.

The late Mr. Murdoch McGregor labored there one summer as catechist for an equal period. He was followed by Rev. T. H. Murray, then a student.

In 1837 the Presbytery set them apart as a congregation, and Mr. Murray was ordained and inducted early that summer. During the three years and a half of Mr. Murray's pastorate the people made great advances on what they had been accustomed to do. They built a comfortable manse, and furnished it. They put up and finished on the outside, with some help from the Hunter Fund and friends, a neat church at Riversdale.

They now have, besides one-third of the new church at Northfield, over £2,000 worth of property free of debt.

After Mr. Murray's resignation in the autumn of 1870, the people became quite discouraged, but the Presbytery were determined to bring them through the crisis if possible. During the winter they gave them free supply, taking collections for Societies of the Church. One summer they were supplied irregularly by probationers. The next they were ministered by a student, and the next by an ordained missionary.

During all this time they were gradually gaining heart, and passing through various experiences, good, bad and indifferent, until this spring when Rev. H. Crawford was sent to supply them. After laboring for two months Mr. Crawford proved himself so acceptable to the people that they with great heartiness and unanimity asked the Presbytery to place Mr. Crawford after them as an ordained missionary, which, by means of an arrangement with the Home Mission Board they rejoiced to be able to do.

The service usual to an ordinary induction were held. Public worship and res-

mon by the clerk, an address to the minister by Mr. Cameron, and to the people by Mr. Miller, were followed by a welcome by the people to Mr. Crawford, after which he was introduced to the session.

Supply for Shelburne and other routine matters received attention, after which Presbytery adjourned to meet again at Lunenburg, on Wednesday, the 26th September, at 10:30 A. M. Sessions will please take note that elders' commissions are due, and that Session Records are required for examination at next meeting.

D. STILES FRASER, Clerk.

Presbytery of Victoria and Rich-
mond.

The Presbytery met at Strath Lorne on the 24th July, for Presbyterial visitation and other business. The congregation of Strath Lorne was found to be in an encouraging condition. The minister, Rev. M. Campbell, is earnest and laborious in his work. And the people recognize, to some extent at least, the value of his labours, by the impletion of their engagements to him.

Mr Campbell has completed the second year of his ministry at Strath Lorne with pleasure and encouragement, and without the congregation being in "arrears." Both minister and people are to be congratulated on their happy relationship. The following resolution was agreed to by the Presbytery:

"The Presbytery are pleased to find that the congregation of Strath Lorne appears to be prospering; the ministers and elders are earnest and hearty in their labours of love; the managers are looking well after the financial affairs of the congregation; and the people seem to be willing to back them up in every good work. The Presbytery, however, would urge upon the congregation to keep in view the necessity of increasing the ministers salary as soon as they can, and as much as they are able; and they would recommend them to the Word of God, and the grace that is in Jesus, for direction, encouragement and strength."

After the "visitation" was over, and some other business attended to, the Presbytery adjourned and repaired to the Lunce where the good lady of that institution, Mrs. Campbell, had made ready a most enjoyable Presbyterial dinner.

The Presbytery will meet again at West Bay, on the 16th Oct.

D. McDUGALL, pro temp.

Presbytery of P. E. Island.

The Presbytery met in St. James Hall, Charlottown, on 7th Aug. There was a full attendance of members present.

The Rev. Arthur F. Carr, M. A. was chosen Moderator, and Rev. J. McLeod; Clerk, for the present year.

Rev. Wm. F. Frame was appointed to moderate in a call in Georgetown and Montague to Mr. C. S. Lord, on 20th Aug., at 8 o'clock p. m.

Rev. Mr. Grant was appointed to preach and moderate in a call in Dundas and Cardigan to Mr. Hector McQuarrie, on the 27th Aug, at 11 o'clock a. m.

Rev. M. McLeod was appointed to preach and moderate in a call in the congregation of St. Peter's and Brackley, Point Roads, to Mr. A. W. Mahon, on 27th day of August at 11 o'clock a. m.

Rev. A. S. Stewart was authorized to moderate in a call to Woodville and Little Sands as soon as he shall find the congregation prepared to proceed with the election of a minister.

Read a circular letter from the Halifax Presbytery introducing Mr. D. McGregor as a zealous and most successful worker. Mr. McGregor addressed the Presbytery on the Principal objects of his mission. Presbytery agreed to encourage Mr. McGregor in his good work and to avail themselves, as far as practicable, of his service as a Christian worker.

Mr. Anderson was appointed to preach in East St. Peters until the last of Aug.

The next meeting of Presbytery was appointed to be held in Zion Church, on 29th inst, at 11 o'clock, a. m.

J. M. McLeod. *Clerk.*

Presbytery of Sydney.

This Presbytery met at Sydney Mines on the 1st.

The Rev. Alex. Farquharson was chosen moderator for the ensuing year. The Rev. D. Drummond reported on behalf of the Presbytery's delegation to Cape North. Rev. Mr. Clark and his session were found good workmen and Mr. Clark earnest, laborious and respected. The contributions to stipend last year were larger than on previous years and many of the subscriptions were very high.

The Presbytery having obtained leave of the General Assembly for the retirement of the Rev. Matthew Wilson, M. A., from the active duties of the ministry, it was agreed to accept Mr. Wilson's demission, to apply on his behalf to the Aged and Infirm Minister's Fund,

The Presbytery having resumed consideration of Mr. Simolair's retirement, a report from the delegates and managers of Loch Lomond were cited to appear before Presbytery at its next meeting to answer for the report.

A petition from certain parties in the backlands of Cow Bay asking for disjunction from Mine and union with Cow Bay, was also laid on the table until the parties appear in their own interest.

The Rev. D. Drummond, treasurer of Presbytery, reported ament the state of the funds. The Commissioner to the General Assembly (Rev. D. McMillan) reported, and congregations were enjoined to assist pay his expenses. The committee appointed ament the Jubilee of the Rev. Dr. McLeod reported progress in their management.

The Committee already appointed in certain Gabarus matters were ordered to visit Gabarus congregation in reference to a supplement. Adjourned to meet in St. Andrew's, Sydney, on the first Wednesday of November.

G. L. Gordon, *Clerk.*

Presbytery of Pictou.

The Presbytery of Pictou met at New Glasgow on the 4th inst. There were present, besides the Moderator, Mr. Stewart, Messrs. D. B. Blair, Dr. Murray, Alex. McLean, Robert Laird, Wm. Donald, E. A. McCurdy, E. Scott, A. W. McLeod and J. L. George, Ministers; and Messrs. James Patton, Alex. Grant, Robert Fraser, and George Laurie, Building Elders.

Dr. Patterson, Messrs. Alex. Ross, E. T. Bayne, and John McDonald were also present as corresponding members.

A call from the congregation of Merigo-mish signed by 263 members and 80 adherents in favour of Mr. C. L. Lord was very cordially sustained and placed in the hands of Mr. Lord, who requested two weeks time for consideration of the matter. Provisional trial exercises were prescribed, and arrangements made for his ordination and induction in case of his acceptance.

Mr. Cumming reported that at the meeting held for Moderation at Stellarton on the first inst., he found the congregation unprepared to proceed.

Reports of labour performed within the bounds of the Presbytery were submitted by Mr. Chisholm, Catechist at Cape George, and by Messrs. T. Rosborough, Alex. McLean and C. S. McLean Probationers.

The Sessions of Antigonish, Little Harbor, and Fisher's Grant, Sherbrooke and Goldenville, and Morigonish, laid their records on the table for review. They were handed to a committee consisting of Messrs. Scott, Dr. Patterson, and the Clerk with instructions to examine and report.

The following arrangements were made for further supply of the vacant congregations:

Antigonish:—Mr. D. B. Blair, Sept. 23rd; Mr. J. L. George, Sept. 30th; Mr. J. S. Curruthers, Oct. 7th.

Scotsburn:—Mr. A. W. McLeod, Sept. 23rd at 3 o'clock, p. m.

Sallsprings:—Mr. Wm. Stewart, Sept. 23rd at 3 o'clock, p. m.

Glenely, &c.:—Mr. C. W. Bryden, Sept. 9th, 16th, 23rd & 30th.

Aferigomish:—Mr. Alex. Ross, Sept. 9th, 16th & 23rd.

The Clerk was instructed to give notice that applications will be received for the Mc-Kenzie Bursaries.

E. A. McCURDY, *Pres. Clerk.*

Presbytery of Halifax.

This Presbytery met at Noel on the 28th Aug. Present Rev. Messrs. Wylie, Morrison, Henry, Simpson, Layton, Dickie, T. H. Murray, Gunn, Jack, and Whittier, Ministers; and Messrs James McLaren, Joseph McLaren, and Richard Faulkner, Ruling Elders.

Rev. S. Bernard being present was invited to sit as a corresponding member.

Commissions were sustained appointing representative elders as follows.—

Kennetcook, Joseph McLaren; Maitland, James McLaren; Dartmouth, Charles Robson; and Noel, Richard Faulkner.

The chief business before the Presbytery was the ordination of Mr. Edward Thorpe. A Committee of Presbytery having been appointed to receive Mr. Thorpe's trial exercises and having reported they were satisfied with the same the services were at once commenced in the presence of a large congregation. Rev. T. H. Murray preached a suitable discourse from Joshua 1st. Chapt. and 9th. verse. Appropriate addresses were then delivered to the minister by the Whittier and to the people by Mr. Jack.

A call was sustained from the Sheat Harbor congregation in favour of Samuel Rosborough. The call was exceedingly unanimous and very largely signed. Not less than 397 signatures were attached to it.

Presbytery then adjourned to meet at Poplar Grove Church, Halifax, on the 9th Oct. at 3 o'clock p. m.

MISTAKES OF LIFE.

Somebody has condensed the mistakes of life, and arrived at the conclusion that there are fourteen of them. Most people would say, if they told the truth, that there is no limit to the mistakes of life; that they are like the drops of the ocean or the sands of the shore in number. But it is well to be accurate. Here, then are fourteen great mistakes :

It is a great mistake to set up our own standard of right and wrong and judge people accordingly; to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavour to mould all dispositions alike; not to yield in immaterial trifles; to look for perfection in our actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible that we cannot perform; to believe nothing but what our infinite minds can grasp; to expect to be able to understand everything. The greatest mistake is to live only for time, when any moment may launch us into eternity.—*Criterion.*

Calmness.

The celebrated Robert Hall said.—“The most extraordinary thing about Wesley was that while he set all in motion he was himself perfectly calm and phlegmatic. He was the quiescence of turbulence.” Wesley was not “phlegmatic.” He had a warm heart, an active spirit. He said. “I am always in haste, though never in a hurry.” He one day remarked to Clarke, “As I was passing through St. Paul's churchyard I observed two women standing opposite to each other, the one speaking and gesticulating violently, while the other stood perfectly still and in silence. Just as I came up and was about to pass them the virago, clenching her fist and stamping her foot at her imperturbable neighbor exclaimed, ‘Speak, wretch, that I may have something to say!’ Adam, that was a lesson to me. Silence is often the best answer to abuse.”

Europe.

In 1876 there were but 1,870 theological students in Germany; now there are 3,707 Protestants and 753 Catholics.

The Methodists own 38 chapels in France, and a total property valued at \$165,000. Altogether, they have 134 chapels and preaching stations, 29 ministers, 100 local preachers, and 2,000 members.

In Bavaria, where the Methodists have been forbidden by law to sing and pray in public, the king has now given them permission to hold religious services, and granted them all the rights of a private Church Society.

A letter-writer from Rome says the movement in favor of a "day of rest" gains ground there. The shopkeepers and jewellers are ready to close their places of business on Sunday, and an effort is to be made to persuade all trades to do this. The Radical and Clerical parties unite in this movement. A secular Sunday may lead to a Sunday spent in religious services.

Dr. Bliss, of Constantinople, reviewing the quarter of a century spent by him in Bible work, stated that during that period the combined circulation of the Scriptures in the Turkish Empire by the British and American Bible Societies amounted to 1,128,870 volumes in thirty languages, of which more than a million had been circulated by sale at an average price of about 2s. 2½d. per copy.

Protestant work in Italy has been afresh recognized by King Humbert. He has received recently a deputation from Protestants, inquired about their doctrines, and dismissing them, wished them "God speed." The royal family has received courteously, pamphlets and books exposing Romish errors and superstitions. A monk recently sent for Vaudois preacher to see a dying Belgian Protestant at a hospital. The other monks offered to prepare the elements for the Sacrament of the Lord's Supper, to be administered by the Waldensian preacher. A papal "bull" prohibits religious discussion, but much of it goes on by the wayside.

In Erfurt, an old city of Saxony, Martin Luther was, four hundred years ago, a university student, and in Erfurt last week they opened the quadrennial observances by which Germany purposes to celebrate the work of her great reformer there. Historic processions filled the

streets where the young student once walked, and bands of singers celebrated the coming there of the man who has made the name of Erfurt famous. There also, in the library of the University, Luther found the chained Bible, in which lay the possibility of the Reformation and all the power and glories of Protestantism. The present autumn will be full of such memorial services, which are arousing much interest, showing that Germany still recognizes in the monk of Erfurt her greatest and noblest name.

The Pope is coming out more conspicuously than he has of late in the political arena. His letter on the Irish troubles has been the sensational epistle of the present year, and its echoes are still heard. He has lately made a protest against the policy of the government of France, in regard to the Church of which he is head. He points out "the painful position of the Church in France because of the policy of the Republic during the last few years. He says that laws, hostile to the Church, are now being prepared. He hopes that the pacific assurances given by France at various times really signify a desire to avoid a painful conflict which would be equally disastrous to both Church and State." It may be that the Pope fears the complete separation of Church and State, which many of the public men of France are urging with increasing earnestness. The times do not brighten for the "prisoner of the Vatican."—*Phil. Press.*

Britain.

The strength of the Free Church of Scotland is now 1,009 charges and 314,604 members—a net increase of 577 over last year.

The receipts of the Foreign Mission Committee of the Free Church of Scotland last year \$339,180, a gain of nearly \$60,000.

There have been so many burials in Westminster Abbey of late years that much difficulty is experienced in finding a vacant space for another grave.

The Established Church of Scotland now has 1,275 parish churches, and 110 chapels or unendowed churches, and 530,292 communicants.

Father Chiniquery says:—Among the best laid plans to Romanize the English people is the erection of a multitude of high schools, colleges, universities, seminaries and nunneries, which, like a net, are covering England and Scotland.

United States.

In New York city 100,000 children are earning a living. The youngest employed as a bread-winner is four years old, and her services are valued at one dollar a week. A large proportion of the children included in this estimate are cash and errand boys and girls, nurse girls, and of course, factory hands.

At the meeting of the American Home Missionary Society in Saratoga it was voted that the yearly revenue of the Society be enlarged to \$750,000, and that \$500,000 be raised the present year, one fifth of it to constitute an "emergency fund," to be expended in the New West and South.

Intemperance, has steadily decreased in Maine, since the first enactment of the prohibitory law, until now it can be said with truth that there is no equal number of people in the Anglo-Saxon world among whom so small an amount of intoxicating liquor is consumed as among the six hundred and fifty thousand inhabitants of Maine.

A suit has been brought in the city of Brooklyn that involves the question, how much a priest may charge for saying mass! The widow of Peter O'Hara bequeathed to Father Maguire a large sum of money to say masses for the soul of her departed husband. Maguire employed his assistant, Father Kenney, to say one hundred and sixty masses, and died without paying the bill. Kenney has sued the estate of his superior for \$16,000. So the charge is \$100 per mass.

The Southern Presbyterian Church exhibits a very healthy growth for the past year. Its statistical statement shows that there are 13 synods, 67 presbyteries, 162 candidates, 45 licentiates, 1,070 ministers, 2,060 churches, and 127,017 communicants. There is a gain of one presbytery, 39 candidates, 5 licentiates, and 30 churches, and a loss of 11 ministers, and an increase of 4,211 communicants. The contributions aggregate \$1,269,416, showing a large increase over any former year.

"It is a fact worthy of notice and a fact to be pondered, that among the Mormons there are few Scotchmen. We have it from one whose testimony can be trusted that there are no Scotch Mormons in Salt Lake City or in Northern Utah, and but a very few, and these from the mining districts, in South Utah. Mormonism sends no missionaries to the land of

Knox, Chalmers, and Livingstone. Why? Because the people know the Bible too well. The Word of God has clothed them in armour which the arrows of the Mormon deceiver have not been able to penetrate."—*Advance*.

Asia.

A letter from India says that the past year has been the most prosperous in the history of the United-Presbyterian Mission in that country. The increase in membership has been over fifty per cent. More than two hundred have been baptized in the district of Sealkot alone.

There are twenty self-supporting Protestant churches in China, and nearly 400 which are partially so.

The Statistical Tables of Protestant Missions in India, show a far larger increase in the last ten years than was expected. The Native Christian adherents in India proper have risen from 224,258 to 417,372; or, including Ceylon and Burmah, from 313,363 to 523,590. The increase in India proper is 86 per cent.

Hon. W. E. Baxter, a member of the English Parliament, who travelled through India, says that "nothing so much impedes the progress of Christianity in that country as the proceedings of certain Highchurch dignitaries, who so thoroughly mistake the doctrines of our most holy faith, and misrepresent the teachings of their Divine Master, as to treat clergyman of other denominations as beyond the pale and very much on a level with the heathen."

Dr. T. L. Cuyler says in the *Examiner*: "The cardinal blunder that has been too often made is that the church of Christ is bound to furnish amusements to her young people, and that they are to be constantly bribed, like spoiled children, with confectioneries and convivialities. No time need be spent in exposing the folly of a course which depraves spiritual character, dishonors the church, and ends in disappointment and disgust. Everything that makes the useful portion of the spiritual household self-indulgent and worldly-minded is directly damaging. Why transplant a young man out of the world into the church if he carries the old soil with him, and yields the same old fruit? In these days the church is quite too much tempted to go 'one mile' into worldliness, without teaching the next generation how to go into it 'train,'"

LIFE IS WHAT WE MAKE IT.

Life is, in a great degree what we make it. And how shall we succeed if we pass by, heedlessly, life's precious opportunities—little opportunities of doing good, little lessons that may at present seem unimportant, help materially to lay the foundation for a great and useful life.

Our facilities for exercising an influence over others are so many and so great that it is difficult to conceive how two persons may sit and converse together without exerting a mutual influence; and every man, who critically examines his intellectual and moral state, will observe that however short his interview with another person may be, it has had an effect upon him.

And this influence is usually exerted when we think little about it; but we have probably left impressions on some minds which will never be erased. And this influence and constancy has often great power; a single instance of advice, reproof, caution or encouragement may decide the question of a man's respectability, usefulness and happiness for a lifetime. How important, then, that we improve every opportunity to make our life a blessing to others.—*Sel.*

**THE GREATEST STREET
PREACHER.**

Archbishop Leighton, returning home one morning, was asked by his sister, "Have you been hearing a sermon?" "I've met a sermon," was the answer. The sermon he had met was a corpse on its way to the grave. The preacher was Death. Greatest of street preachers!—nor laws nor penalties can silence. No tramp of horses, nor rattling of carriages nor hush and din of crowded streets can drown his voice. In heathen, pagan and Protestant countries, in monarchies and free States, in town and country, the solemn pomp of discourse is going on. In some countries a man is imprisoned for even dropping a tract. But what prison will hold this awful preacher? What chains will bind him? He lifts up his voice in the very presence of tyrants, and laughs at their threats. He walks unobstructed through the midst of their guards and delivers the messages which trouble their security and imbitter their pleasures. If we do not meet his sermons, still we cannot escape them. He comes to our abodes, and taking the dearest objects of our love as his text, what sermons does he deliver to us! His oft-

repeated sermons still enforce the same doctrine, still press upon us the same exhortation: "Surely every man walketh in a vain show. Surely they are disquieted in vain. Here there is no continuing city. Why are you labouring for that which I will presently take from you and give to another? Take no thought for the morrow. Prepare to meet thy God."

THE MAJESTY OF BIBLE PRECEPTS.

There is no weakness in them. No one of them is emasculated by the modern prefix "try." The Bible says, "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." "Depart from evil and do good." And thus through the whole Book, from Genesis to Revelation, a moral precept is never prefixed with the enfeebling "try," now so universally common.

Just think of the Bible saying try to depart from evil! Try to cleanse your hands, ye sinners! Try to speak the truth to one another! And instead of "Do not kill," "Do not steal," "Do not commit adultery," suppose we had, Do try not to kill, Do try not to steal, Do try not commit adultery! It is time to stop experimenting in morals. None of it is from above. It is all from beneath, a device from the devil to break down the majesty of the precept of the Bible.

That glorious Book never uses the word "try" in any such connection. It knows nothing of experimental morals. "Try" is never properly used except where a failure may be justified. A failure in morals never was and never can be justified.—*Exam.*

The renowned chief Thakombau, the ex-king who ceded the Fiji Islands to Great Britain in 1874, died on February 1st, at the age of 70. From being a fierce, imperious, merciless, and idolatrous prince he became a devoted and consistent Christian, a member and office-bearer of the Wesleyan Church, whose example and influence aided greatly in the overthrow of heathenism, and the christianization of those former abodes of cruelty.

Christian living and Christian character without Christ are impossibilities; with Christ they have been made a reality, before which the world has ever offered the homage of its admiration and respect.

ROBERT MOFFATT.

Some time in the year 1814 a placard, posted in public places in the town of Warrington, England, announced a meeting of the London Missionary Society. The meeting was held in due season, and probably forgotten by many who listened at the time with interest to the statements which were made, and to the appeals for help. But it was followed by a success of which those who addressed the meeting could not dream, and which was due to no eloquence of theirs. A youth from a neighboring town, a gardener by profession, came into Warrington a day or two after the meeting, and his eyes fell upon the now seemingly useless placard. Others saw it too, but it had no message for them. To the young eye, which now rested upon it, it proved the voice of God to his soul. It set him thinking upon the motives and objects of life and the noblest ends of human effort. The impression deepened day by day, until he reached the decision to obey the call which penetrated every fibre of his soul, and which bade him go to the distant heathen bearing the riches of Christ's redemption to the perishing.

That young man was Robert Moffatt, a mere boy of eighteen at the time. But he had been blessed with pious training. Perhaps the first question of the old Catechism which he had learned in his childhood in his Scottish home rang out in strong tones from his memory as he pondered after seeing the placard upon "the chief end of man." Born in Ormeston, near Haddington, Scotland, in 1795, he was reared in the Secession Church. He went to England to follow the occupation of gardener in his early youth. He had promised his pious mother that he would read his Bible every day. Doubtless her prayers followed the absent boy, and their influence will be known only in eternity. Having made the momentous decision of his life, he lost no time in obtaining the consent of his parents, and thereupon offered himself to the London Missionary Society, which promptly accepted him. After a period spent in preparatory study he was ordained in October 1816, in Surrey Chapel, London, and sailed on the last day of the month for the Cape of Good Hope, his designation being Great Namaqua Land.

Arriving at the Cape his first difficulty was conquered after a prolonged struggle in obtaining the consent of the British Governor for his advance into the interior. So savage were the tribes in the

back country that it was considered a more throwing away of his life for a missionary to make any attempt to work among them. Moffatt persevered, and set out at once for the Orange river, where his first labors were blessed, though not without patient waiting, to the conversion of the notorious, bloodthirsty, cruel chief known as Africaner. The story of the wonderful change wrought in this man and his people is familiar to every one. From this tribe Dr. Moffatt went to the Bechuanas, where he laboured for many years with no apparent results. But he knew nothing of discouragements.

Such earnest souls carry a powerful auxiliary to success in their own hopeful spirits. There came a time of change. Light began to dawn upon the seven years of apparently fruitless labour. A church and school-house were built and signs of civilization rapidly appeared. He went now among other tribes, everywhere with results. The translation of the New Testament, and afterwards of the Old, was part of his Herculean work. In the midst of it his health broke down, but he worked on without pause, and accomplished the wonderful feat of translating the Scriptures into the Sechuana language, dialects of which are spoken all over South Africa to the equator.

From the year 1843 his history mingles itself very much with that of Dr. Livingstone, who married his daughter. Livingstone was in the out door field while Dr. Moffatt was at work at home upon his translations. We believe he is the only individual who, unaided, has translated the entire Bible into another tongue. The chief mission work in South Africa is of Moffatt's planting; to it he gave nearly fifty years of labour, returning but once to England for rest and recuperation until the year 1870, when at the age of seventy-five he put off the harness and went back to England to await the summons "come up higher." His death, occurred on the tenth of the last month, at his home in London. No more faithful servant of the Master has ever rested from his labors. He has gone to behold great clusters of jewels won by him from the darkness of heathenism to sparkle in the Redeemer's crown forevermore.—*Phil. Press.*

A single sin, however apparently trifling, however hidden in some obscure corner of our consciousness,—a sin we do not intend to renounce—is enough to render real prayer impracticable.

THE CONSOLATIONS OF GOD.

Have you ever seen, or perhaps made one of a party who are going to explore a dark, deep cavern—the Mammoth Cave of Kentucky or the Catacombs of Rome? They all stand out in the sunlight, and the attendants, who know the journey they are going to make, pass round them and put into the hands of each a lighted candle. How useless it seems—how pale and colorless the little flame appears in the generous flood of sunlight. But the procession moves along; one after another enters the dark cavern's mouth; one after another loses the splendor of day-light; in the hands of one after another the feeble candle light comes out bright in the darkness; and by-and-by they are all walking in the dark, holding fast their candles as if they were their very life—totally dependent upon what seemed so useless half an hour ago. That seems to me to be a picture of the way in which God's promises of consolation, which we attach very little meaning to at first, come out into beauty and value as we pass on into our lives.—*Phillips Brooks.*

"FOR MY SAKE."

These three little words are the touchstone of love. The application of this touchstone begins with infancy and ends only with the end of life. If that baby in the mother's arms could speak intelligibly it would say, "It is for my sake that a mother's eye watches unsleeping through the midnight hours, and her arms hold me until they are ready to drop off for weariness." "For my sake" many a successful man acknowledges gratefully that his parents toiled and economized in order to buy books and pay college bills. "For my sake" provides the sheltering roof and the arm chair for dear old grandma at the fire-side. Take these three words out of our language and you would rob home of its sweetness and human life of some of its noblest inspirations.—*Rev. Dr. T. L. Cuyler.*

RELIGIOUS FAITHS IN JAPAN.

Shintoism is an ancient system of religion. Its chief deity is the sun goddess, who is invoked by 492 inferior gods, and by 2640 deified men. There are about 8,000,000 deities altogether. Its chief end is happiness and prosperity in this world. In their system, there was first

an egg, which divided, and an eternal substance arose and formed the heavens, and the sediment formed the earth; from the ground the first god arose in the form of a tree; finally, after many gods had come into being, the first male and female god and goddess appeared, named Izanagi and Izanami. The sun and moon were the first children of this pair. Jimmu Tenno, the first of the present emperor's line, was the fifth in descent from the sun goddess. He was born B. C. 660.

The first and the succeeding mikados are worshipped; shrines are erected to about 3000 canonized gods. Hachiman is the god of war; Yebisu is the god of fishermen; Inari is the god of the soil, and so on. The polished steel mirror, the symbol of the sun, and strips of white paper, first supposed to attract the gods to the spot, which afterwards came to be themselves regarded as gods, and offerings of liquor, rice, and vegetables, are the only things seen in the temples of pure Shinto. There are about 98,000 Shinto shrines and over 100,000 Shinto officials. Their religion inculcates reverence for ancestors and imitation of their worthy deeds. On the great festival days the worship often consists of Bacchanalian processions, and until ten years ago, when they were stopped by order of the government, there were many licentious orgies connected with this worship.

Buddhism was introduced from Corea, about A. D. 500. There are about 200,000 Buddhist priests, including monks; there are also over 72,000 temples; these and the Shinto shrines are found almost literally "on every high hill and under every green tree." The bronze image of Buddha at Kamakura is sixty-five feet high; that at Nara is seventy feet. The Buddhists are divided into seven principal, and about twenty irregular, sects. With most of these sects, the doctrine taught is that of transmigration of souls,—a gradual approach toward the goal, Nirvana, or extinction of consciousness. This is accomplished by celibacy and various austerities.—*Missionary Herald.*

There is no favourite child of nature who may hold the fire ball in the hollow of his hand and trifle with it and not be burnt. There is no selected child of grace who can live an irregular life without unrest; or be proud and at the same time have peace; or indolent, and receive fresh inspiration; remain unloving and cold, and yet see, and hear, and feel the things which God hath prepared for them that love him.

THE REVISED VERSION AND THE FUTURE STATE.

We have examined one by one the seventy-three passages in which there is any difference, merely verbal or otherwise, between the versions on the matter of the future state. What is our conclusion?

First. It is that, in the whole, as concerns the matter under consideration, the Revised Version is an improvement on the Authorized Version. It makes some things clearer than they were before. We understand, *e. g.*, a great deal better what it is to have our "citizenship" in heaven, than to have our "conversational" there while we are still in "the body of our humiliation." It straightens out for the common reader some things that were before confusing. It is not implied any longer, *e. g.*, that Christ's soul descended into hell. The untutored reader now has it in true language, "Thou didst not leave his soul in Hades"—the place of the dead, the shadowy realm of the departed, the under world. It is possible that some of the ground for the materialistic representations of future punishment that sometimes have been used have been taken away. But if so, this has not been loss but gain. Enough fearful imagery has been left, even in some cases have more vivid, depicting in language open to any understanding the "eternal horrors" which "hang around the second death." And so

Second. We reach the conclusion that in all essential points the teaching is unaltered. The Revised Version, as did the Authorized, presents to every reader's view an eternal state of rewards and punishments. The wicked "go away into eternal punishment, but the righteous into eternal life." The Revision gives no more warrant to any future probation than can be drawn from the Authorized Version. How much warrant is that? The doom of the finally impenitent here on earth is darkly drawn. We are even inclined to think there is some additional intensity to the awful picture in the new version compared with the old. The Revised Version, as did the Authorized, points out a hell—a place of fearful and poignant and eternal pain—to be shunned. It points out a heaven—a place of joy and eternal peace—to be gained. It points to Christ as "the hope set before us: which we have as an anchor of the soul, a hope both sure and steadfast, and entering into that within the veil; whither, as a forerunner, Jesus entered for us."—*New Englander.*

RESPONSIBILITIES.

It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never through all ages, were he the very meekest of us never have an end! What is done is done, has already blended itself with the boundless, ever-living, ever-working universe, and will also work there for good or evil, openly or secretly, throughout all time. But the life of every man is as the wellspring of a stream, whose small beginnings are indeed plain to all, but whose ulterior course and destination, as it winds through the expanse of infinite years, only the Omniscient can discern. Will it mingle with neighboring rivulets as a tributary or receive them as their sovereign? Is it to be a nameless brook, and will its tiny waters among millions of other brooks and rills increase the current of some world's river? Or is it to be itself a Rhine or Donau, whose goings forth are to the uttermost lands, its flood an everlasting boundary line on the globe itself, the bulwark and highway of whole kingdoms and continents? We know not; only in either case we know its path is to the great ocean; its waters, were they but a handful, are here, and cannot be annihilated or permanently held back.—*Carlyle*

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BIBLE DISTRIBUTION.

One of the most hopeful signs of the times is the increasing distribution of the Bible in foreign lands, as well as in our own. A colporteur recently sold 1,800 portions of Scripture in Tokio in four days. The New Testament in Japanese is selling rapidly. One distributor sold 5,500 copies in one month. Copies have been placed in the Yokohama schools by the city authorities. The Buddhist priests have taken the Bible into their course of study, with the hope of being thereby better able to oppose it. In Russia the Bible is being eagerly sought after. In the villages among the Caucasian range, 8,000 copies were disposed of in two years. The Greek priests sell large numbers of Testaments, urging their people to read them. The nuns at the Greek convents read and say "This book is life."

In sixteen years, largely in European Russia, 577,369 copies of the Bible have been disposed of. In Turkey, a colporteur sold 552 copies in four months. In Mexico, where the Bible is declared by the opposition to be the "most demoralizing work ever circulated among them," one colporteur has just ordered five large boxes. In France, says the last "Missionary Herald," the British and Foreign Bible Society has distributed 7,000 copies of the bible, entire or in part, almost wholly among Romanists. Hence the fields are now already white for the harvest. The entrance of the Word is giving light.—*Sel.*

WALK IN CHRIST'S TERRITORY.

If we are to walk with God we must go nowhere that Christ will not go. O, how many venture beyond the territory in which they ought to walk, and they wonder why they have not the enjoyments of religion! They go where Jesus will not go. "Blessed is the man that walketh not in the counsel of the ungodly." Christ is not there. "Nor standeth in the way of sinners." Christ is not there. If you would walk with Christ keep out of all evil company, of all evil associations; keep from all evil places—from every place where you cannot go in the spirit of Christ, and where, if He were upon earth, you might not expect to meet Him. If you go out of the territory, where He would not go, you need not expect to find Him.—*Bishop Simpson.*

A LIGHTY MYTH.

Some time since a woman delivered a lecture in Lancashire, England, against Christianity, in which she declared that the gospel narrative of the life of Christ is a myth or fable. One of the mill-hands who listened to her obtained leave to ask a question.

"The question," said he, "I want to ask the lady is this:—Thirty years ago I was a curse to this town, everybody shrank from me that had any respect for himself. I often tried to do better, but could not succeed. The tectotalers got hold of me, but I broke the pledge so often that the said it was no use trying me any longer; then the police got hold of me, and I was taken before the magistrates, and they tried; and next I was sent to prison, and the wardens tried what they could do; but though they all tried I was nothing better, but rather worse.

"Now you say that Christ is a myth, but when I tried, and the tectotalers, the police, the magistrates, and the wardens of the prisons all tried in vain, then Christ took hold of me, touched my heart and made me a new man. And now I am a member of the church, class-leader, a superintendent of the Sunday-school; and I ask, if Christ is a myth how comes it to pass that that myth is stronger than all the others' put together?"

The lady was silent.

"Nay, miss," said he; "say what you will, the gospel is the power of God unto salvation."—*Chris. Sec.*

Week-Day Religion.

A colporteur of the Board of Publication laboring in Kansas writes:

A member of the United Brethren's Church selected from my stock that excellent new book "Week-Day Religion." I said, "I cannot deliver to you the book now, as I am only taking orders to-day." He replied, "I will pay for it now, in advance. I am not afraid to trust a man who carries such books." He added, "Week-day religion is what these people need; but in this western country church members are sometimes so hard to find that you have to prove membership on them before they will acknowledge it." My experience in this matter agrees with his. In fact, there is a great need of week-day religion all over our land, as well as in our great West.

Asleep in Peril.

Sin is an anodyne. The word of God teaches us that every sinner's state is not only one of guilt, but a state of moral slumber. Every unconverted man is—in God's sight—*asleep*. Natural sleep looks up the physical senses under its spell, and if the sleeper dreams he actually regards his visions as solid realities. So is it with the sinner; he does not recognize his fearful guilt; he no more sees himself in the mirror of God's word than a man who is fast asleep can see himself in the looking-glass held before him. He is blind to the terrors of the wrath to come, and to the claims of God and the alluring offers of heaven. You may set before a sleeper the most magnificent pictures of a Raphael, or the most terrific productions of the pencil of Dore, and they are both no more to him than a dead blank wall. So have I, and other ministers of Christ set before impenitent sinners, a hundred times, the joys of true religion and the certain, inevitable doom of sin; yet we produce no impression on them, because they are under an illusion. They feel no danger because they feel no guilt. They excuse their own selves with plausible pretexts and self-extenuations. If they do admit their sinfulness they cling to their sins; some with a promise of repentance by and-by, and some under a vague hope that God will "not be too hard on them," or will give them another chance in another world. Nearly every impenitent man or woman is a dreamer. They delude themselves with the idea that they are in no danger—and yet all the while they are like the sleepers at the mast-head, liable to be hurled in the abyss of eternal ruin!

"If," said the eloquent Addison Alexander, "you know what it is to be aroused by a heavy crash from a pleasant dream, what will it be when the long dream of life is dissolved by the blast of the great trumpet of God. It is related by a man who was on board a steamer that blew up that when the explosion occurred he was fast asleep. His first sensation was a pleasant one, as though he had been flying through the air. He opened his eyes, he was in the sea! May there not be something like this in the sensation of the sinner who dies with his soul asleep, and imagines himself soaring towards the skies, but awakens amid the roar of a lashing tempest upon the ocean of God's wrath!"

This is tremendous preaching, would to God that we heard more of it from the

pulpit of our day! Never was it more needed; for the multitudes are rocked to slumber at the mast-head by the opiate of unbelief. Some doubt the inspiration of God's Word, and so are not disturbed by its threatenings. Some doubt the existence of a hell. Some are lulling their consciences to sleep by lying promises of *future repentance*. Some are so absorbed in the money-making or the pleasure-seeking of this life that they have shut their eyes to the idea of eternity. I care not, my impenitent friend, what may be the cause of your slumber, or what may be the anodyne that Satan has used to drug you. Sin is a mocker. You are under its spell. You do not realize your terrible guilt in rejecting the Saviour, or your terrible danger in risking a "wrath to come." You cannot sleep much longer. Death will soon lose your frail hold on shroud or spar, and hurl you off, as from mast-head, into the bottomless deep! When you awake it will be too late; it will be an awakening to shame and remorse and everlasting contempt.

—Dr. T. L. Cuyler.

NOT READY FOR HEAVEN.

A poor woman, living in ignorance among the charcoal-pits of New Jersey, being very sick and about to die, was visited by some of the neighbors, who tried to comfort her, telling her to keep in good heart, that her pain would soon be over, and she would be in Heaven. She replied, "I do not feel that I want to go to Heaven, or that I should be happy there? I shall not know any one there. Here, I have not been going to church, or reading the Bible. I do not know anything about religion or the Saviour, and I shall feel strange there."

"What a volume of theology there is to be found in this poor woman's case! She felt that some preparation, some meekness, some fitness was necessary. She felt her need of a pure heart, and to be cleansed of sin. She knew nothing even of the language of Zion. Multitudes think they can live in sin, and take their sinful hearts with them to Heaven. We must be saved, delivered, cleansed from sin, if we ever hope to see God. Jesus came to save men from their sins, not in their sins. Sin is the greatest of all evils. Sin brought death into the world. Sin creates hell. Religion is not a creed, a round of outward forms and ceremonies, but it is God's plan of saving men from sin and the consequences thereof. Men must part with their sins or their God.—W. R. S.