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THE ARCHIVES
THE PRESBYTERIAN
CHURCH IN CANADA

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

THE MARITIME PRESBYTERIAN.

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HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

MAY, 1888.

Literary Notices.

THE PRESBYTERIAN REVIEW for April has for contents the following: "Progress and Poverty," by Rev. Principal Grant, Kingston, Ontario; Divine Love in the Old Testament, by Prof. Edward Lewis Curtis; Higher Education in the West, by Rev. President William C. Roberts; Organization in Church Work, by Rev. Samuel J. Niccolls, D. D., L. L. D.; Presbyterianism in Canada, by Rev. Thomas Witherow, D. D.; Legislative Restriction of Evils, by Prof. Willis J. Beecher, D. D.; The Apocalypse of Jesus, by Prof. Charles A. Briggs, D. D.; Historical Note, Woman's work in the Church, by Prof. A. H. Charteris, D. D.; Critical Note, The Babylonian "List of Kings" and "Chronicle", by Prof. Francis Brown, Ph. D. D. D. Editorial Notes, as follows: Church Union or Christian Unity: Some observations on "The Declaration of the House of Bishops," by Prof. Ransom B. Welch, D. D., L. L. D., and, a Plea for the American Alliance of the Reformed Churches, by Prof. C. A. Briggs, D. D.; Forty pages of Review of recent Theological Literature. Price 80 cents per number, \$3.00 per year. Charles Scribner's Sons, New York.

WEST BEACH BOYS. A Seaside Story. By Margaret E. Winslow, author of "Michael Ellis's Text," "Three Girls in Italy," "Roderic Granger," etc. The West Beach was a plain summer resort by the sea, where a number of bright boys happened to come together in their vacation. The book narrates the experience of the boys. There is a feeling abroad among boys that religion is childish, or at least womanish, and that a good boy—that is, a praying, God-loving boy—must of necessity be a stupid, moping one; that a young Christian must give up all that makes life desirable and lay aside his manliness, his independence and his youth. Such an impression is based on ignorance of the truth that "the blessing of the Lord maketh rich:" rich in all the beautiful and delightful things which he has given us liberally and to enjoy—and that "he addeth" none of the "sorrow" which comes from disappointed hopes, consciousness of sin and unavailing repentance. It is to dispel this false impression, so far as may be, from the minds of our boy-readers that this

little story—most of whose incidents are true—has been written. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. 16mo, pp. 334; illustrated. Price, \$1.15. MacGregor and Knight, Halifax.

SCRIBNER'S MAGAZINE for April contains the following articles: The Campaign of Waterloo, II, conclusion, by John C. Ropes, with illustrations, prints, and maps; The Centre of the Republic, First Paper, by James Baldwin; The Greek Vale, by William P. Longfellow, with illustrations; The Town of the Holy Children, by Thomas A. Janvier; Gibraltar, by Henry M. Field, illustrated; A Happy Accident, by Sophie Radford de Meissner, illustrated; Where Shall we Spend our Summer, by A. W. Greely; First Harvests, by F. J. Stinson; The Type Writer, its growth and uses, illustrated by drawings. In the June number will be begun a series of illustrated articles on Railways, dealing with such subjects as, The building of a railroad—Engineering feats—Passenger travel—Locomotives and cars—Railroad employee's life, &c. Price 25 cts. monthly. \$3.00 per year. Charles Scribner's Sons, New York.

THE PROMINENT POINTS OF PRESBYTERIANISM, by Rev. Dr. McLeod of Thorburn, is a neat pamphlet of 24 pages, containing in the form of question and answer the leading characteristics of our church with regard to doctrine and polity. It is divided into three sections. I. *Order, Government, and Worship.* II. *Faith and Practice.* III. *Doctrine.* The author has set forth the truth in a clear and concise manner. The book will be a profitable one for young and old and we would like to see it widely circulated and carefully studied. The result would be more intelligent Presbyterians and better Christians.

The *Independent* says that the project of church union in Japan between Presbyterians and Congregationalists has advanced another step. A joint committee of seven missionaries and thirteen natives have formed a constitution, and the matter now goes to the churches. If they decide the case favorably, as is probable, five denominations will have united to form a Japanese Church.

THE MARITIME PRESBYTERIAN.

Vol. VIII.

MAY, 1888.

No. 5.

The Maritime Presbyterian.

A MONTHLY MAGAZINE DEVOTED TO MISSIONS.

Price, in advance, 25 cents per year in parcels of 4 and upwards to one address. Single copies 40 cents. Subscriptions at a proportional rate may begin at any time but must end with December.

All receipts, after paying expenses, are for Missions. Paid to date \$400.

The Children's Record.

A MONTHLY MISSIONARY MAGAZINE FOR THE CHILDREN OF THE

Presbyterian Church in Canada.

Price, in advance, 15 cents per year in parcels of 5 and upwards, to one address. Single copies 30 cents. Subscriptions at a proportional rate may begin at any time, but must end with December.

All receipts, after paying expenses, are for Missions. Paid to date, \$200.00.

All communications to be addressed to

REV. E. SCOTT, New Glasgow, Nova Scotia.

THE FUNDS.

STATEMENT BY THE AGENT.

FOREIGN MISSIONS.

At the beginning of the ecclesiastical year there was a debt of \$2,208.00 against the F. Missions and Dayspring Funds. Since that date, the Committee disbursed \$17,780.00. There are payments yet to be made which will foot up nearly \$1000 more. The receipts so far, including over \$1200 from the W. F. M. S. and several congregational societies, for the removal of the debt, are \$16,978.00; leaving fully \$1800 to be got before May 4th to make the receipts equal to the expenditure. Let all send forward at once every dollar they can raise.

HOME MISSIONS.

The outlook for the Home Mission Fund is improving; but contributions are still needed to keep it out of debt. May 4th.—Expenditure \$6500. Receipts so far \$6100.

THE COLLEGE FUND

had a debt of \$8878.92 at the beginning

of the year. Present appearances indicate that this debt will be slightly reduced this year. Expenditure \$9512. Receipts so far \$9508, with a few hundred dollars of interest now due.

THE BURSARY FUND

claims immediate help. Requirements \$800 or \$900. Receipts so far about \$600.

FOR AUGMENTATION

\$8100 were allotted. Receipts so far \$7167.

THE AGED AND INFIRM MINISTERS' FUND

has an outlay this year of about \$2500. The receipts are \$3009.

FOR FRENCH EVANGELIZATION

there have been paid into this office to date \$2993.

P. M. MORRISON.

Halifax, April 19th, 1888.

A "third," or "Prohibition" party was organized in Truro on March 27th. The third party in the United States is rapidly growing, and is making its power felt. Whatever may be said about the discretion of some things which have been connected with the organization of such a party in Nova Scotia, there is no question but the move is a right one. The drink traffic is one of the greatest curses of the age, and its legalization is a disgrace to any Christian country. Were all who are in favor of stopping the traffic to take such a stand, Prohibition would soon be a fact in our history. It is the most momentous issue that at the present time can be put before the voters of a country. The trouble with too many politicians is that they think more of party than Prohibition.

The favorite objection to the measure is that the country is not ready for Prohibition. Those who are opposed to the drink traffic are ready for it, and those who are in favor of the traffic are, and will be, opposed to it, and it is a simple question of whether the drink haters are

in the majority. The results of the Scott Act elections all over Canada proved this conclusively.

The "third party" will either win its way to power ere long or it will help drive one of the existing parties to adopt Prohibition. In either case the end will be the more speedily attained in consequence of such an organization.

Rev. K. J. Grant's brief note tells its own story of ingathering that may be called wonderful. Our missionaries are beginning to realize the sentiment of the Psalmist:

"That man who bearing precious seed,
In going forth doth mourn;
He doubtless bringing back his sheaves
Rejoicing shall return."

Do not fail to read Mr. Morton's "Notes of Mission work in St. Lucia." They shew the spread of truth in that island in a manner and to a degree most encouraging.

A large number of the Presbyteries of the Church have nominated Rev. D. M. Gordon of Halifax as Moderator of next General Assembly.

In a private note which we have just received from Mr. Wright of Couva, he says:

"We leave Trinidad, if all is well, by the Baracouta, at the end of next month."

"We all are fairly well just now. The children were very miserable for some time."

"The other Mission families are all well. Miss Blackadder goes on to Canada next month, on furlough."

Please do not send postage stamps in payment for the MARITIME. Send by registered letter or Post Office order. The latter costs but two cents for small sums.

This issue contains letters from two of the New Hebrides Missionaries giving a pretty full view of our part of the work in that group, while Mr. Gibson's report from Démarara, and Mr. Morton's of his visit to St. Lucia, lay before the reader a complete survey of the work and progress in both these fields.

Maritime Items.

Rev. A. McLean Sinclair has accepted the call to Belfast, P. E. I.

Rev. Isaac Simpson has accepted a call to a church in the state of N. Y.

The congregation of Grand River and St. Peters, C. B., is calling Rev. Murdo McKenzie, Ontario.

The congregation of Springside, Stewiacke, is moving in a call to Rev. D. S. Fraser, of Mahone Bay.

The Cariboo section has been separated from the congregation of Knox Church, Pictou, and organized as a mission station. It will be supplied during the summer by a catechist.

The Presbytery of Pictou met at Stelarton, April 10th, to consider the call to Mr. Sinclair, and the separation of Cariboo section from the congregation of Knox Church.

The New Carlisle Sabbath school now numbers 100 pupils. Six years ago when Rev. Mr. George was settled there the school numbered 20. The congregation has adopted the weekly offering system.

Rev. D. MacKinnon, Lockeport, held a week of evangelistic meetings at East Jordan. Eight were admitted to communion on profession of their faith, and four were added at the Lockeport section.

Rev. E. Grant, assisted by some earnest members of his own congregation, has been for some weeks holding special religious services. These have been greatly blessed and a deep religious interest is manifested.

Acknowledged by request in the MARITIME for "Dayspring" and Mission Schools, from Little Harbor congregation. Collected by Janie C. Cameron, \$4.32; by Bessie Lawrie, \$3.70, by Tina Stewart, \$2.80, by Jennie B. Fraser, \$4.80; in all \$15.62.

The Messrs. Stairs of the Rope Works, Dartmouth, have presented to the Dartmouth congregation the church and furnishings at the Rope Works. The church is to be removed at a cost of about \$300 to Dawson St., about 500 yards nearer the town than the present site.

In the Presbyterian Church, Bridgewater, April 1st, 38 persons were admitted into full communion. The majority were young men and women. 88 persons have been added to the roll since the present settlement 15 months ago.

The Scotch Church in Boston,—Rev. S. Gunn, recently of Nova Scotia, pastor—is making rapid progress. At a recent Communion 28 united with the church, and there were present representatives from the following congregations in the Maritime Provinces:—Kempt and Walton, Lochaber and Union Centre, Sydney Mines, Earlstown, Knox Church, Pictou; Summerside, Cardigan and Dundas, P. E. Island; Lake Ainslie, St. Ann's, Malagawatch, Mira, Loch Lomond and West River, P. E. Island.

Western Items.

Rev. C. A. Doudiet is to resign his charge in order to devote all his time to collecting funds for French Evangelization.

The Presbytery of Quebec is trying the experiment of having travelling ordained missionaries for its widely scattered fields.

At a recent meeting of the Home Mission Committees, West, 160 missionaries were allocated to the different Presbyteries for the summer.

The Twelfth Annual Meeting of the Women's Foreign Missionary Society, West, was held in Guelph, Ont, April 11th and 12th. There was a large attendance of delegates.

One hundred and fifty new societies were formed during the year. There are now twenty-one Presbyterial Societies, three hundred and fifty-one auxiliaries, and one hundred and twenty-four mission bands.

Contributions during the year were, from Mission Bands, \$5,273.25; from Auxiliaries, \$19,856.19; from other sources \$528; total, \$25,657.54; or between six and seven thousand dollars more than last year.

The following officers were appointed for the year: President, Mrs. Ewart, of Toronto; Vice Presidents, Mrs. McMurphy, Mrs. Macdonnell, Miss Haight, Mrs. J. C. Hamilton; Home Secretary, Mrs. H. Campbell; Foreign Secretary, Mrs. J. Harvie; Treasurer, Mrs. J. McLennan.

April 19th was one of the worst days for temperance that Canada has seen for a long time. As our readers know, after the Scott Act has been in force for three years the majority of the electors can, if they wish, have it repealed. In nine counties of Ontario, Stormont, Dundas, Glengarry, Norfolk, Huron, Dufferin, Bruce, Renfrew and Simcoe, where three years ago it was carried by large majorities, the vote to repeal it was carried on the 19th April, in some cases by majorities almost as large. Among the causes that have been assigned for such a result are: (1.) That the Act had not a fair trial and has been hastily and unjustly condemned. (2.) The extension of the franchise. (3.) The bringing on of the elections at a time of year when in those counties the roads were almost impassable, and the vote was therefore largely a town and city vote. No doubt all of these has something to do with it. This reverse is a discouraging blow to temperance workers and is almost unaccountable, but it should only incite them to greater efforts. The battle is the Lord's. It is in the cause of humanity. It must win. Let every temperance man betake himself to more earnest work and prayer and not rest till "Prohibition" successfully carried out adorns our Statute book.

THE AIM OF LIFE.

"Let life hold its true meaning, and all duty becomes sacred. 'What is the end of life?' Not as many reply, 'to do good,' not even 'to win souls,' that may be in our line of duty, and it may not. The supreme end is to do the will of God. What is God's will for me? that is the question for each to answer. Get this idea into your souls, and your lives will be successful. That equalizes all lives. The maximum of achievement of all life is ours—to have done the will of God. This is the supreme principle which makes sublime the life of a dairy-maid or a scavenger. I give you a short Bible reading on life. Christ is our exemplar. *His object:* 'I come to do Thy will, O God.' *His food:* 'My meat is to do Thy will.' *The Society He gives:* 'He that doeth My will, the same is My brother, My sister, My mother.' *Education:* 'I delight to do Thy will.' *Pleasure:* 'I delight to do Thy will. He that doeth My will abideth forever.'"—*Prof. Drummond.*

New Hebrides.

LETTER FROM REV. J. W. MAC-KENZIE.

BUNDANNON, NEW SOUTH WALES,
Feb. 3rd, 1888.

My Dear Mr. Scott:

Although it is summer here we are almost shivering with the cold, and Mrs. Mackenzie is wrapped up in a great thick shawl. In a few hours, however, the heat of the sun will be almost oppressive, so great is the difference away up here, between early morning and mid-day.

This is a fine place to come to when taking a change from the New Hebrides. It is over 2000 ft. above the level of the sea, and the air is very bracing. The distance is about ninety miles from Sydney, on the line to Melbourne. We were three weeks in Sydney, but did not feel much benefited by our stay there. The heat was almost as great as in the islands, and the hot winds they have there occasionally are very oppressive.

It was a very gay city all last week. They were celebrating

THE HUNDREDDTH BIRTH-DAY

of the colony, so nothing was spared that money and labour could do to make their Centennial a success. Of course we saw nothing of it all, for we came up here the very day the festivities commenced. They had illustrious visitors from all parts of this Southern Hemisphere, among whom were Sir Henry Loch, Gov. of Victoria; Sir William Jervois, Gov. of New Zealand; Sir Anthony Musgrave, Gov. of Queensland; Sir William Robinson, Gov. of South Australia; Sir Robert Hamilton, Gov. of Tasmania, and Sir Fredrick Broome, Gov. of Western Australia. The present Gov. of this colony, (New South Wales) Lord Carrington, is very popular.

The growth of Australia and the development of her resources have been marvellous. The population is now about four millions. There is no doubt a great future before Australia, but it is unfortunate that there is such a spirit of jealousy between this colony and Victoria as to prevent any hope of federation of the colonies at least for a time.

As we are entitled to a furlough this year, we felt it to be our duty to take it. We were both, but especially Mrs. Mac-

kenzie, needing a change. Then, as you can imagine, we were anxious to see our daughter, whom we had not seen for five long years.

ANOTHER TRIAL BEFORE US NOW

is that we must leave our eldest boy Norman and perhaps Morrison too at school.

We intend returning to our station in April. I hope to take back with me a thousand copies of a translation of the "Peep of Day," made by some

HALF DOZEN OF OUR ERAKOR BOYS,

who have been studying English for three or four years. It is now in the printers hands. One of these boys—Soppe—is very bright, and gives promise of being an excellent teacher. Several years ago I received a contribution from "The Happy Workers" of Prince Street, Church Pictou, to be expended as I saw fit. Soppe was a poor little orphan, and as he was such a smart little fellow it occurred to me that a good way to lay out that money would be to pay some one to take charge of him, and keep him at school. This I did for two years. But as he was getting on so well I did not care to part with him, especially as he was so anxious to remain, so I kept him on at my own expense, and he has been attending school along with the young men I have been training for teachers. Could those young ladies who so kindly sent the contribution, see how nicely Soppe has transcribed his part of the translation. I think they would feel satisfied that it was well expended. In my absence he is assisting in the school at Fila.

When we left the field the missionaries and their families were all well, with the exception of Mr. Annand, who had an attack of Sciatica.

NEW MISSIONARIES.

I am glad to hear that there is a prospect of two new missionaries going to the group this year from Victoria, and a third from New Zealand, to take up Mr. Murray's station on Aubrim. I also heard since I came to Sydney that the Free Church are to send out a missionary to take Mr. Neilson's place. That church has only two in the field at present. Thus you see our prospects are bright. I trust that at no distant day the whole group will be fully occupied.

It is very gratifying to see the kindly interest taken by a few private individuals

of Sydney, in natives of the New Hebrides, who years ago left their homes in labor and other vessels, and have found their way to that city. They are taught to read (in English, of course) and write, and are instructed in a simple way in the grand truths of the Gospel. As the result of this several are from time to time admitted to the church. Last Sabbath Dr. Steel

BAPTIZED NINE OF THEM.

We are now hoping to see the French withdraw their troops.

A late telegram says that the British and French cabinets have signed a code of rules in connection with the appointment of a mixed commission for the New Hebrides; and the French troops are to evacuate the group when the regulations of the commission reach Noumea. We will now wait anxiously to see the result.

THE ROMAN CATHOLIC PRIESTS

were still on the mainland of our island, opposite to Meli, when we left. According to all accounts they were not doing anything amongst the natives. The Meli people, so far, will have nothing to do with them.

Some time ago one of these priests visited these settlers—one of them a Portuguese the other a Malayan, who live across the lagoon from us, both of whom belong to the R. C. Church—to enquire if their children had been baptized. Finding they were not he offered to baptize them. I may say that the three eldest children had been coming to school to Mrs. Mackenzie for about two years. The priest had been made aware of this, and to this fact may be attributed his anxiety to have them baptized. His offer, however, was not accepted. He was put off by being told that they would consider it.

A few days afterwards they came to me to see if I would not baptize their children. Of course I told them I could not, and I at the same time endeavored to explain to them that mere baptism could not of itself be of any avail, but that something was necessary on the part of the parent. I then told them that although they had sent their children to us, giving us permission to instruct them in the truths of the Gospel, they were their own to do as they saw fit with them, and if they wished to have them baptized by the

priests we could not prevent them; but at the same time I told them that we were very willing to go on instructing their children, and if, when they grew old enough, should they desire baptism for themselves, I would gladly baptize them. To this they consented, and said they would not have them baptized by the priest.

The work at our station was gradually progressing when we left. I had a letter a week or two ago from one of the natives telling us of

AN ACCIDENT FROM DYNAMITE

that happened to one of our young men, by which he lost his hand. He was throwing a charge amongst a shoal of fish and had his hand so badly shattered that the French doctor had to amputate it.

This was the first serious accident that has happened to them all the years we have been amongst them. I have been warning them against using dynamite, but as no accident had occurred they thought there was no danger. Hope this will have the desired effect.

We felt sorry leaving our poor people. Between

TWO AND THREE HUNDRED

of them were on the beach to say good-bye, many of them in tears, and numbers came off in canoes to the vessel. They loaded us with pine apples, bananas and fresh cocoa-nuts for the voyage and gave the captain a hog and a quantity of yams. I may say that since we returned from Nova Scotia over five years ago they have been giving yearly a present of yams to the *Day-spring*, besides supplying us gratis with all the yams we require.

We had the sad tidings a few weeks ago of dear father's death. I was in a measure prepared for it from previous letters. Although we cannot help sorrowing, yet we are comforted by the thought that he was so long maturing for the home above. Many thanks for your kind words of sympathy, and your assurance of continued interest in our work. Mrs. Mackenzie joins me in very kind regards.

I remain yours sincerely,

J. W. MACKENZIE.

Holiness consists of two things, two endeavors—the endeavor to know God's will, and the endeavor to do it when we know.

LETTER FROM REV. H. A. ROBERTSON.

DILLON'S BAY, ERROMANGA.
January 9th, 1888.

REV. P. MORRISON :

Dear Brother :—A small cutter bound North to Malikula, came into this bay this afternoon, and the Captain is kindly remaining until the morning that I may get this note written to you.

I still hope that some stray vessel may call at this port before a great while, so that I may send a full report to my church, but I write this hurried note to-night that our good friends, and friends of the mission on this and all these islands may know that we are all well here, as a family, and that so far as known to us, and certainly by direct report and by our letters all the mission families were well when the "Dayspring" called here for our orders and our Bible arrowroot on the 12th of Dec., or less than a month ago.

To-day I had a note from Rev. Mr. Laurie, of Aneityum, in which he says they are well and busy on Aneityum, and Mrs. Laurie writes that Dr. and Mrs. Gunn, on Futuna, were well when the "Dayspring" called there three weeks ago; that Mr. and Mrs. Mackenzie and their children, and Mr. and Mrs. Gray and their children (the passengers by "Dayspring" to Sydney this trip) were well, and that the "Dayspring" took her departure from Aneityum for Sydney on the 23rd, with a fair wind.

She watered here and did not therefore require to at Aneityum.

Mr. and Mrs. Watt, on Tanna, are also well.

Count Rantzow, who owns and commands this cutter which takes my note, has told us to-day that the French authorities on New Caledonia have removed all the missionaries from the Loyalty Islands (Mare, Lifu, and Wea.) and have sent them to Sydney! We still trust this may not be true, for the other day in a newspaper we read that Rev. Mr. Jones (a missionary for 30 years or more) told in a public meeting in Australia that he had had an interview with the Governor of New Caledonia and that that gentleman had promised him religious liberty—but perhaps that was liberty to leave the islands.

You are aware that France has pro-

mised to withdraw her troops from the New Hebrides with the promise of the *Leeward Islands* from England. But France does not, in my humble opinion, appear to be in any hurry to do anything of the kind. But we shall see.

When the F. M. Board first (after you get this note) meets kindly give the members each specially my kind regards, and say to them for me that if I do not write to them every one separately it certainly is not from want of desire on my part but entirely on account of time. Really, the longer we are here and the older we grow the more do we seem to be obliged to do, and this year I have been simply overwhelmed with work of all kinds, first assisting at the settlement of Messrs. Landels and Annand, and since then on this island.

And if my work is trying on me, Mrs. Robertson's is much more so on her. I seem to get some rest after say 7 p. m., or after tea, but that is just the time sick and old natives come or send for medicine, and for tea and bread along with the medicine, and Mrs. Robertson must see about the tea and bread or our servants would soon get through with all our supplies.

Then she is trying just now to bring up on goat's milk two young native children whose mothers have died.

To add to this, for seven months past there has been, and still is, much sickness on this island, and the death rate, always high, has been higher far than for the last three years. Five have died in this village and the death wail, especially during the night, is, to us at least, most dismal. Perhaps since the beginning of June of last year, or during the last seven months, as many as 80 persons have died, and of these 3 were good faithful teachers and two of them died within the last few weeks and one indeed only a week ago.

But we have this comforting thought that the light of God's holy word has been shining in at least 30 villages for years, and we cling to the hope that at least some of those who have been called away from us received the truth and the love of it into their hearts.

We also have this other thought, that comforts us, that by medicines, nourishing food, personal care, cheering words, we have been the means of saving many lives. God has heard our prayers and has blessed our attentions and help.

Our two little children with us, Annie, six years, and Mabel, one year, old, are well excepting the present sickness of Mabel which we trust will soon give place to health again.

Mrs. R. though daily at work does so because she feels it must be done and because, helpful though trained natives are, you require to be at the beginning, the middle, and the end of everything yourself, with any of these New Hebrideans, if it is to be well and satisfactorily done. But though almost constantly at work from 6 a. m. to 8 or 9 p. m., Mrs. R. is not strong, and for several years not even in good health. Just now she is suffering from fever and ague and inflamed throat and weakness, and the weather is very warm and clammy and most trying even to strong people. Until this attack Mrs. R. has not had fever for a long time.

The winter months—May to October—are very pleasant, but the summer or rainy season is most relaxing. North or N. W. wind, rain, rain, thunder and lightning, moist, clammy weather, the sea breaking and dashing against the rocks closing the passage to the bay, no "Dayspring", no dear friend of a like spirit to spend a few hours or days with us, and, to add to this, the hardest of all, excepting when our own hearts are cold and God is not in all our thoughts, is that *three* of our dear children are fifteen hundred miles from us, and that for nearly three years we have not seen them.

But I am afraid you will think I am getting gloomy in my old age, and that my habit of looking at the bright side has been exchanged for that of picking out the dark spots and the discouraging points in regard to our field, people and work, and that you will be almost forced to say, "Why, theirs is a most gloomy, hopeless mission station, have they no white spots in their blankets?" Yes we have, and I will close with a few white spots, or bits of news.

Regarding our work on Erromanga. The Lord's Supper was dispensed on the 4th Sept., at Cook's Bay, to one hundred and fifty adult church members. Five hundred people were present at that gathering from Saturday to Monday. Had Communion at Dillon's Bay last Sabbath for all who were not able to be present at Cook's Bay. Twenty-five parrot, also ourselves, and Capt. or Count Ranzow, of Copenhagen. Thirty-five

teachers were paid on Monday last up to 31st Dec., 1887.

Besides regular morning school for adults on Dillon's Bay, three young men teach in the forenoon a class for children, and this year twenty-two boys and girls attend daily, except Saturdays. Three married teachers and one single man are teachers on Epi and Tongoa, and three married couples assist the missionaries on Tongoa and Malikula, as servants.

We have shipped 3300 lbs. of arrowroot this year, 1887, (the largest amount ever contributed by the Erromangans in one year) for payment of books.

We have thoroughly repaired our house from top to ground, removed the thatch, put on new rafters, and have almost finished the putting on of an iron (corrugated) roof, and under the iron we put first $\frac{3}{4}$ inch boards, then felt. The natives have paid for all the iron roofing and rafters and battens, but as yet I have paid for the lining boards, felt, nails, posts and flooring. We have built a new kitchen with a cellar for milk, etc., under.

Our natives have made, (free labor) 4 kilns of lime, built an excellent plastered school house at Cook's Bay, cut and carried fuel for us, have given us 12 large hogs since our return from Santo, and along with these perhaps a ton of yams.

The teachers on the east side have refunded me in cash, since May last, all except £5 of the cost of a fine whale boat which I got made in Sydney for them, and which the "Dayspring" brought down. The cost of the boat in Sydney with all fixings, sail, oars, anchor and chain, was £40 5s. sterling. With this boat they collect the arrowroot bulb, visit the districts and bring the arrowroot, when prepared, from East Erromanga. They have put storeroom rigging on all our own and the mission buildings on East and West Erromanga, only last week. These buildings number 17 in Dillon's Bay, 2 in Cook's Bay and 5 in Portina Bay, or 24 in all.

Two sons of the murderer of John Williams are leading teachers, one of the adult, the other of the infant class, within a gunshot of where Williams bled to death forty-nine years ago.

These are bright spots are they not?

I enclose a proof of a photo I took of Mr. McKenzie and family. We much enjoyed a two days' visit from them on their way to Sydney.

Mrs. Robertson joins in kind regards to Mrs. Morrison and yourself.

H. A. ROBERTSON.

EXTRACT OF LETTER FROM REV. DR. STEELE.

To the younger readers who may not be acquainted with the fact, it may be mentioned that Dr. Steele has, for many years, transacted all our necessary business in Sydney, Australia, in connection with the New Hebrides mission. Sydney is the headquarters of the "Dayspring", and in a sense the head quarters of the mission, and its base of supplies.—ED.

SYDNEY, AUSTRALIA, Feb. 21, 1888.

REV. P. MORRISON:

My Dear Sir:—I have to apologize for not writing by the last mail, and sending my annual balance sheet. We were then in the midst of our Centenary celebration, and I lost my opportunity.

I now send the balance sheet, in which you will see that I am not out of Funds besides what you sent in advance, I had a sum of £60, remitted from Glasgow for arrowroot sent from the station of the Rev. J. Annand, on Aneityum.

The Rev. J. W. Mackenzie came with his wife and family for the benefit of their health. They return by the "Dayspring." Meantime Mr. Mackenzie is getting a portion of Scripture printed in Sydney, and it has thus the benefit of his own correction, which is of the highest importance.

I heard from the Rev. H. A. Robertson a week ago. He reports that all are well, and good progress being made.

Mr. Annand's letter would inform you of his encouragements in his new enterprise.

I trust that the Anglo-Frank arrangement may prove satisfactory, and that the mission may have full scope.

I have recently baptized 20 natives of the New Hebrides, who are in service in this city. They have been taught by devoted native teachers from Lifu. They can all speak English, and behave well.

Yours Sincerely,

ROBERT STEELE.

LETTER FROM MRS. LAWRIE OF ANEITYUM TO MRS. ROBERTSON OF ERROMANGA.

We give the following brief extract of a

note, just as a little bit of Island and missionary life.

ANEITYUM, Jan. 6, 1888.

My Dear Mrs. Robertson:—

Your husband's note to Mr. Lawrie is just to hand, and we have only a few minutes to write, as the messenger is waiting from Anauunse, where the "Alpha" has come to anchor. * * * *

The "Dayspring" arrived here on 22nd Dec. and left again on the 23rd. She was only 24 hours in the harbour. The Capt. was anxious to hurry off as the weather looked broken and uncertain. They left here all well with a fair wind. The passengers were all landed in a rough sea at Futuna on Sabbath morning, 18th, and were left there till Thursday. * * *

I am thankful to say we are all in our usual health, but feeling the Summer's heat somewhat. We are very busy like yourself. We had a Magic Lantern entertainment on New Year's evening. There was a large attendance and it seemed to be a success; all were highly pleased.

Your's affectionately,

M. C. L.

NOTES OF MISSION WORK IN ST. LUCIA.

BY REV. JOHN MORTON.

[For the Maritime.

All on shore for Castries, the steamer leaves at once. Then a knock at our stateroom door and J. B. Cropper looked in. Then through the darkness to shore. Thus we landed in St. Lucia at 5 a. m., Jan. 28, 1888.

Our objective, as military men term it, was, in the first instance, Crown Lands, to visit those baptized in Nov 1886.

During the day, Sabbath, Jan. 29th, three services were held, two in the school room and one in the open air. The evening was devoted to special instruction for intending communicants. It is to be remembered that some of our teachers had been more than three years in St. Lucia, and during all that time had not once partaken of the Lord's Supper. How many of the adults baptized in 1886 could be admitted to that sacred ordinance!

The committee had been chosen at the afternoon service and with them I went carefully over the list. With what result! The youngest on the list was represented

as attentive to his religious duties but "too youthful in his mind," that is, not sufficiently serious to come forward yet, and this decision he himself accepted. One was reported against as having been drawn into gambling, and was for the present kept back. Another, absent at the time in Hospital, had been less settled than was considered desirable, but all the others had maintained a consistent life so far as man could judge. I was gratified at the testimony borne to the steadfastness of eight out of the ten who had 14 months before professed their faith in Christ.

Another matter for gratitude was the evident progress made in knowledge, thoughtfulness and self-reliance.

Joshua Dilchandsing, the first man baptized in 1886, was the first committee-man chosen. The second was Henry Gajhadhar, a young man who has grown steadily in knowledge and in the confidence of those who know him. He brought forward his mother and two sisters as candidates for baptism. Another convert, James Atwara, presented his mother, wife, brother and daughter. These examples serve to show that our native agents and native converts have been diligent and consistent. The result was impressively evident when I returned Feb. 12th and found that there were 29 persons prepared to receive baptism.

The school house was filled to the door. All was quiet and orderly. After the usual services the candidates for baptism came up as their names were called—six or seven at a time, for we had room for no more—and renounced their idols and deotas (deities), professed their faith in the one true God, Father, Son and Holy Spirit, and were baptized. Parents came with their children and were baptized together.

A few gave their children openly before the congregation to what we may term our elders, to be trained and baptized. One woman who did this, sat close to her child, about five years of age, while it knelt on the floor to be baptized. As she rose she turned to Mr. Cropper with tears in her eyes, and said "let me be baptized too." The question was, "What doth hinder?" Only this, she had not previously applied, and had not been specially instructed. But she had seen over forty people baptized, she had been listening to the Gospel for a year, she was

ready to sit at the feet of the Committee for further instruction, and no other opportunity would occur for perhaps 12 long months, so she was one of the last three baptized.

After an interval we celebrated the Communion—nine Indian men and one woman, with Mr. Cropper and myself. What a change for an Indian woman, not yet four years from India, to sit openly at the table with men and drink out of the same cup! How little we understand the wrench to life-long habits and notions which a profession of Christianity involves. Some of these people as Hindoos had never tasted wine. It was associated in their minds only with revel and sin. The wine used was unfermented and that was explained to them before hand and to all present at the time. This was the first Communion in connection with the Presbyterian Church in St Lucia.

Dec. 31st and Feb. 1st were spent at Roseau. The teacher at this station is John Allahdua, a pupil of the first school opened by us in Trinidad. He gave up his situation as Interpreter under the Government to take this school. Since he came here he has been greatly tried. When I visited him at Soufriere in 1886, his two eldest children, a boy and a girl, were the light of his home. At Roseau they took fever, pined and died. There were not a few Job's comforters who told him that if he had remained at Soufriere they would still have been spared to him. But he holds fast his faith in God. His words to me were, "Had it been His will He could have taken them from Soufriere, and He could have kept them at Roseau. They are now safe with Him." They have still a girl and a boy left. The latter I baptized, with another child, and four adults.

The principal service was held in the evening, and it turned out very dark and showery. Notwithstanding, the school house was well filled. Except the teacher and his wife, none present had ever seen a baptism before, and all listened with the greatest attention.

I had to return to Castries and rest before facing the ride over Bara Bara.

Bara Bara is a high mountain ridge which has to be crossed in getting into the Mabonye Valley. The road passes over its shoulder at an elevation of 1000 feet. Eight miles brought me to the Ressource school house, but I rode four miles fir-

ther and held service with the patients in the Denney Hospital, returning at dark to Ressource.

The school house was at one time the loft of a distillery. After long disuse it has been converted into a school house and chapel. The change is surely an improvement. Candidates for baptism, and those specially interested came for examination and instruction in the evening. At 9 a. m., the next day, Feb. 5th, the place was crowded, and another meeting was held the following day at noon. At these two meetings one adult and six children were baptized.

The nearest estate to Ressource is Richford, and here I preached at 12.30 on Sabbath the 5th, in the open air, to a most attentive audience. A goat had been slain for a feast; twice a messenger came, and came in vain, to induce the audience to go and assist at dressing it.

We lingered, singing hymns as long as we could; then rode to La Cage estate and held another meeting. Here we met a number of people who hope in a year to leave for India, and who were, on that account disinclined to consider any new truth. For the present they only looked forward to reaching India; all else must wait.

Here, too, one man was so far under the influence of drink as to be extremely anxious to act as interpreter. It was in vain they told him that they understood the Sahib much better than him. Even the declaration of one man that he was the "brother of a pig," did not shame him. Only the threat that they would immediately roll him over the brow of the hill into the ravine among the snakes, led him to keep quiet. One gets accustomed to such like interruptions.

The three estates above mentioned are all there are in this valley, and these are now one property, with one set of works for manufacturing the sugar. The school house is not more than one and a half miles from the most distant of the laborers' houses. It is therefore a compact field. The present teacher is Sadaphal, from San Fernando; but he should be relieved from teaching and give his whole time to Catechist's work, with Crown Lands as his centre. This it is hoped will shortly be arranged.

Before we retired to rest on Sabbath evening, Sadaphal said, "you have much to fill up your time, and lest it be over-

looked later I wish to ask of you something now. We are a few weak laborers in St. Lucia, and much is laid on us; please tell all the Christian brethren to pray much for us." I pass on that request wherever this may be read. Let special prayer be offered for the Christian brethren in St. Lucia.

Sadaphal reads both English and Hindi. Among his books I found "The Faithful Saying," by D. L. Moody, published by Morgan & Scott, of London. It had evidently been read attentively, for it contained marginal annotations in Hindi. How far-reaching the influence of the printed page!

I baptized 19 adults and 24 children while in St. Lucia. The brethren there for whom prayer is asked, number 63 souls, 13 of whom are communicants in good standing.

JOHN MORTON.

Trinidad.

MISSION NOTES BY REV. K. J. GRANT.

[For the Maritime

SAN FERNANDO, March 19th, 1888.

To date we have had *sixty-nine* baptisms this year, and applications for admission to the Church are made almost daily. We have a large staff of workers, and after many years of sowing the sheaves of harvest are now being gathered in.

Mr. Justice Lumb, recently from Liverpool, has since his appointment here, shown much interest in educational matters. His judicial work brought him to San Fernando on the first of this month. He spent the night with us, addressing our English speaking congregation in the evening and visiting Miss Copeland's school in the morning. He spoke in the highest terms in the evening of what the Canadian Presbyterian Church had done for the Indians of Trinidad, and expressed at the examination his entire satisfaction with the work of the school. This visit, we think, will not be without good results, as a new educational ordinance is now under consideration.

We labour never losing sight of the higher and special education required for those who must soon take up this work.

LETTER FROM REV. J. K. WRIGHT.

COUVA, Mar. 21, 1888.

Dear Mr. Scott:

A short sketch about the new catechist for Couva, Athol Rufchan, may be interesting to friends in Canada. Athol was brought to a knowledge of the truth in India, and was baptized.

Owing to the death of his wife and child he was led to seek a change of scene and so set out for Trinidad as an immigrant. He took on board the ship his Bible and some Christian Tracts, and sought to do some work for the Master among his fellow-passengers. They listened for a time, but after a little became enraged and snatched away his books and threw them into the sea.

On arriving in Trinidad, which was about the same time as I settled here, he was sent to an estate about seven miles from our church. He soon found us out and came asking for a Bible and Tracts. During four years he came regularly to church, no matter what the weather might be. He soon came to have a great influence over the Christian people, an influence only for good. His life upon the estate where he lived was a standing witness to the beauty of the Christian religion.

Long ago it was my wish that he should be made a catechist, but according to law he must fill out at least four years of his indenture. His own wish was to labour for Christ. Keeping his eye upon this he saved up enough money to buy out his fifth year of indenture, so he came into the work at the beginning of this year.

Last month I made application for him to be taken on trial with a view to licensure as a regular catechist some day. He was received by the Council and was directed to study specially the Book of Genesis and The Life of Christ and to be ready for examination at the end of March.

I have been surprised at the zeal with which he has taken hold of these studies, and at the rapidity and ease and correctness with which he commits to memory whole chapters in the Old and New Testament. He is full of promise. He works with a will also among the people, and is gathering near those that were afar off. Would that you could see him on Sabbath afternoon, an hour before service, stand-

ing in the middle of the road, hailing all who pass by, both men and women, and compelling them to come in. Pray for Athol.

Yours truly,
J. K. WRIGHT.

COMMUNION SERVICE FOR
COUVA.

COUVA, TRINIDAD, B. W. I.,
March 17th, 1888.

We, the undersigned, have been deputed by the Managing Committee of the Couva Presbyterian Church to convey thanks—in the name of both English and Indian congregations—to the friends of our lamented friend, Miss Archibald, for the handsome Communion set which they have sent to us as a Memorial gift. We would express our sincere sympathy with the sorrowing relatives of our beloved friend, and our appreciation of their loving interest in us.

JOHN KING WRIGHT,
T. F. DICKSON, *Chairman*,
M. CAMPBELL, *Secretary*.

Demarara.

REV. J. GILSON'S REPORT FOR 1887.

In spite of discouragements which frequently appeared sufficient to put an end to our work, we still continue to labour and to wait. To say that our difficulties have vanished would be misleading in the extreme. The Mission is still struggling for bare existence. The desired extension of our operations has not been realized. On the contrary the number of helpers has been diminished. The unsatisfactory state of the funds, and the unfinished condition of our house have been the constant reminders of our unsettled situation. The work has suffered seriously from uncertainty of support.

The Uitlogt and Willem school has been open during the whole year. The total number on the roll was 252; 147 boys and 105 girls. The attendance was made up of children under working age, and of those who are usually employed on the estate, but who attend school when not working. The attendance of the latter was necessarily irregular. The attendance of the smaller children was more regular than the previous year.

During the first seven months Abraham

Lincoln did the work of teacher and catechist. In October an additional teacher and two monitors were employed, and the catechist now assists in bringing out the children and gives religious instruction one hour per day. The daily average since the new teacher was engaged has been 102.

A treat was given to the children on Christmas eve. Several ladies kindly assisted in making 160 garments which were distributed among the most deserving.

The whole grant of \$25.00 per month was paid to Abraham Lincoln until October. Since the 11th of October A. W. Eatwick, teacher, has received at the rate of \$20.00 per month and the remaining \$5.00 have been paid to the monitors and catechist. The catechist will henceforth depend entirely on the Society.

There has been the greatest difficulty in meeting former demands; the support of the catechist will be an additional expense for which no additional means are available. Our thanks are due to the Canadian Church for a donation of \$60.00 sent to assist in this object.

The Tuschen and Zeelugt school was open until Sept. 10th when in consequence of the destruction of the Tuschen House, by fire, the building was required for the manager's residence.

The total number on the roll was 162; 47 boys and 65 girls; the daily average was 62. Until the amalgamation of Tuschen and Zeelugt in April the grant was \$25.00 per month. Tuschen paid \$12.50 for the month of May. Subsequently the teacher was paid on the estate at the rate of \$25.00 per month. We sincerely hope that the proprietors, to whom we are so deeply indebted, will soon be able to re-establish this school. The Hague school has been continued through the kindness of the manager who has paid the teacher's salary. He has given much satisfaction in teaching and made marked progress in his own knowledge of Scripture. The total number on the roll was 107; 73 boys and 34 girls. The daily average was 44. A treat was given to all the children in January; at the same time 42 boys and 28 girls received garments made by ladies on the Coast.

Sabbath services were conducted at Hague, Uitlugt and Tuschen. Latterly an afternoon service has been held on different estates as opportunity offered. The

International Sunday School Lessons were taught as previously, and the Golden Texts committed to memory.

After the regular service at Uitlugt the adults remain for a Hindi Bible Class; 24 members of this class read fluently.

There is an English Bible Class for the larger children. Twelve persons have been baptised 8 adults and 4 children.

The total number of baptisms since the beginning of the work in June 1885 is 53; 39 adults and 14 children.

During the year 16 names have been added to the communion roll. The present number of communicants is 37.

Two marriages have been performed.

The collections amounted to \$56.07.

Eleven estates and twelve hospitals have been visited, when portions of Scripture and religious works were read, and short addresses given on the nature of God, Man, Sin, and Salvation. The patients in the hospitals are specially attentive, and fully assent to our words.

Interesting discussions have been held with Hindoo and Mohammedan teachers.

A growing desire for Christian literature is one of the most gratifying features of our work. Since the arrival of our last stock of books from India 10 copies of the Old Testament and 19 of the New Testament have been purchased by members. The demand for Bibles both Hindi and English, is good evidence that the habit of searching the Scripture is becoming more general, and that the seed, which is the Word of God, is being silently sown in soil which shall in due time yield a plentiful harvest.

The friends who have continued their support during a season of deep depression have our most sincere and hearty thanks. We still earnestly desire to see a wider and warmer interest awakened, a more systematic method of raising funds adopted, and a surer financial basis established. When the church has done what is within her own power in this respect we may look for a large outpouring of the Divine Power and blessing.

In conclusion, we acknowledge with deepest gratitude the goodness of God in continuing to us the blessing of perfect health, and in bestowing upon us abundant tokens of His favor.

Respectively Submitted,

JOHN GIBSON.

Items from Abroad.

Sixty-four counties in Dakota have declared for prohibition under the local option law.

The city mission work in Berlin makes use of twenty halls, and employs forty-two missionaries.

The Boston Metropolitan Board of Police has increased the fees for liquor licenses from \$800 to \$1,000.

Seven hundred and thirty-three thousand gallons of rum were sent to Africa last year from the port of Boston alone.

Two-thirds of the infant children of the Sandwich Islands before the advent of Missions were strangled or burned alive.

Two thousand Icelanders immigrated to America during the year 1887, the greater part of this number having settled in Manitoba.

The King of Siam proposes to place the Presbyterian mission-schools on the same basis as to State aid as the government schools.

The French have completed the evacuation of the New Hebrides. Such is the announcement that comes by cable from Australia.

It is a curious and interesting fact that over fifty Presbyterian ministers in the United States and Canada were at one time Roman Catholic priests.

Berlin has a population of 1,000,000, only two per cent. of which go to public worship. With nearly 400,000 people in Hanburg only 5,000 attend service.

It is estimated that fifty persons have committed suicide at Monte Carlo during the last three months while the receipts of the established gamcas at that place were during the same period largely increased.

When Ranavalona the Second came to the throne of Madagascar, in 1868, there were in connection with the London Missionary Society alone about one hundred and twenty churches; at the time of her death, in 1873, there were twelve hundred. The day-schools likewise multiplied from twenty-five to twelve hundred. Besides a great advance in morality, many beneficial changes of a political character were affected.

There are said to be less than one thousand Roman Catholics in Sweden; and the king of that country is one of the rulers in Europe who refused to send congratulations to the pope on the occasion of his jubilee.

Two Protestant Spaniards have been condemned to six days' imprisonment and also heavily fined because they did not kneel or take off their hats when they met a priest carrying the viaticum in the street of Madrid.

The Moravians report for the past year 29,283 communicants in their mission fields with a total of 83,052 persons under the care of their missionaries. The total receipts were \$95,345. There is a deficiency of upward of \$5,000.

Bishop Williams gives encouraging news from Japan. In a recent visit to Osaka and its neighbourhood one hundred and seven persons were confirmed, and at other places which he was unable to visit candidates were ready.

The most popular Established minister in Edinburgh is said to be Dr. McGregor, of St. Cuthbert's. He has an enormous congregation, numbering about 3,000 communicants, and as his church is in the west-end of the city he has many wealthy people in his flock.

A daughter of Rev. Robert Gault, Free Church minister of Glasgow, who is at present in India, recently paid a visit to Miss Tucker, better known as 'A. L. O. E.' She is about seventy years of age, and is still engaged in active work amongst the women of India.

The Turks, who are prohibitionists by order of the Koran, are working to abolish saloons kept by the 'Christians' in Constantinople. All drinking places within two hundred and fifty feet of the houses of Turkish worship have been ordered closed, and the police are enforcing the decree.

An Indian fakir, having been converted to the gospel, still occupies a position by the side of a great thoroughfare, but instead of standing on one foot and holding his hand above his head for hours at a time, as before, he has built a little chapel and dug a well, where he entertains passers-by with a cooling draught while he discourses to them of the waters of eternal life.

The Astors, of New York, will not rent any of their five hundred houses to a liquor dealer.

A society has been formed in Ceylon which has for its object the propagation of Buddhism throughout the world.

The recently-published catalogue of the Christian Endeavor Society states that two hundred and fifty societies are now in existence.

The New York Senate has, by unanimous vote, passed a bill prohibiting the sale of cigarettes, cigars or tobacco to minors.

There is a man in New York who recently boasted that he never was inside a church in his life. He was in jail when he said it.

Drink costs the American people three times as much as they pay for clothes, and fourteen times as much as they spend on their public schools.

Two million and a half is said to be the number of persons who are slaves to Sabbath toil in America, and they generally receive no more than six days' wages for seven days' work.

There were more than thirty murders in San Francisco last year and only one hanging, the condemned man in that case being a Chinaman. About the same proportion holds in another city,—sixty murders and two executions.

It was a noticeable fact that throughout France there was no marked enthusiasm manifest over the Pope's Jubilee. There were no festive meetings or processions, and only in a few cities was there any attempt at special services.

The "National Drink Bill" of Great Britain is again on the increase, the returns for 1887 being greater by £2,047,895 than the year previous, which year and several preceding had registered a decline. The increase is chiefly on beer, wine coming next.

The four leading Dissenting denominations of Wales alone number 871,082 on their rolls of communicants, while the Established Church can only muster 74,778. An Established Church in such a case, is an established wrong. No wonder that Wales is agitating for disestablishment.

Latest advices from China say that the crisis in Ho-Nan is past, but the distress of the people is appalling, two million persons being utterly destitute. The nearest towns are invaded by hordes of naked and starving refugees from the flooded districts who, like swarms of locusts, are devouring everything.

The ancient and famous city of Damascus, which was a place of importance 1,900 years B. C., is busy with plans for laying railroad lines through the streets. Street cars in a city said by Josephus to have been founded by the great grandson of Noah would be a startling novelty. The place has one hundred and twenty thousand inhabitants.

Two American ladies Mrs. Chase and Miss Lea, upon their return from a recent visit to the McAll mission work in France, to which they have consecrated their lives, report that the work far surpassed even their expectations. Ten new mission stations have been opened during the year, the whole work in which is done by resident French pastors and Christians who desire to lead their neighbours to the Saviour.

It is estimated that 106,000,000 persons speak the English language, 76,000,000 German, 70,000,000 Russian and 48,000,000 French. This disparity between English and other leading languages widens every time the language census is taken. English bids fair to become in time the universal language. It is a fitting thing, and a blessing to the world, that the tongue spoken by the leading Christian peoples of the world should thus prevail.

To-day thirty-four missionary societies are at work in Africa and all its 200,000,000 souls are practically within the reach of Christian missions; thirty-three societies have begun work in China, and all its 360,000,000 souls may be visited with the message of the gospel; more than fifty societies have entered India, and the light is dawning upon its 250,000,000; Turkey and Persia and Japan are filling with mission churches and mission schools; practically, the whole world is open, and the grandest day of opportunity for the kingdom of God that the earth has ever seen has fully dawned.

Mr. Sankey is soon to make a tour of the Southern States. He returns to England in May for a series of meetings through Great Britain.

Saint Gaudens is to execute a large relief in bronze of Dr. McCosh. It will be presented at their decennial by the class of 1879 to Princeton College.

Near Canton, on the 7th of January, two Buddhist priests for insubordination were bound, carried into the crematory of the monastery, and in the presence of a large crowd of spectators burned to death.

A few years ago, some brilliant French sceptics declared there would not be a Bible published at the close of this century. And yet a new copy of the Word of God is sent forth from the press every time the clock ticks.

It is announced that an active persecution is being directed against the Lutherans in the Baltic provinces of Russia, for opposing the efforts made to bring them under the power of the corrupt and superstitious Russo-Greek Church.

The temperance women of England have been getting up a jubilee memorial to the Queen in the shape of a petition that the bar rooms be closed on Sunday. It now weighs several hundred pounds, and contains three-quarters of a million signatures.

A revival has been going on simultaneously in different parts of Japan. As a result, the increase in all the churches of Tokio cannot be much less than a thousand. Yokohama has also enjoyed a rich blessing, and reaped a glorious harvest. Many of the cities and towns of the empire are now wonderfully stirred up.

The Rev. P. Milne, missionary in the New Hebrides, located at Nguna, and supported by the Presbyterian Church of Otago, writes: "My districts comprise seven small islands with a population of between two and three thousand. Of these nearly one thousand have renounced heathenism and are attending church and school. The most marked and rapid progress has been made on Emai which I began to visit about two years ago. It was then wholly heathen, but I have now five schools there with an aggregate attendance of about four hundred."

The total cash receipts of the American Bible Society in the year ending March 31st were \$613,373 22. The issues from the Bible House in March were 106,605 volumes. The whole number of volumes issued from the Bible House during the year, not including those issued in foreign lands, were, 1,032,672.

The good tidings come from Syria that the late attempt of the Turkish authorities to force new and intolerant restrictions upon the cause of Christian education has been earnestly resisted by the diplomatic representatives of the different Powers, that it has utterly failed and has finally been withdrawn.

The friends of the Sabbath won a decided victory in Victoria, Australia, last winter. The railway commissioners advertised special trains on all railways on Christmas day, New Year's day, both Sundays. The Christian people, led by the Presbyterians, promptly waited, by a large deputation, on the Premier, and the desecration was stopped.

Baptists are the only Protestant body which has the privilege of carrying on missions in Russia with the sanction of the government, but they are not allowed to baptize members of the Greek Church. There are in Russia thirty-four Baptist Churches, forty-one pastors and evangelists, eighty-two Sunday-schools, and 12,371 church members; 850 were baptized last year.

In the hall of Sistine chapel in Rome, are four frescoes, commemorating the horrors of the Massacre of the Huguenots on St. Bartholomew's eve. Pope Gregory XIII. ordered the perpetuation on the walls of his palace of the memory of this crime, the anniversary of which drew tears from the eyes of even Voltaire. "The residence of the pope is the only place in the world where murder is publicly glorified."

"Make a little fence of trust
All about to-day,
Fill it full of loving work,
And within it stay,
Look not through the sheltering bar,
Anxious for the morrow:
God will help whatever comes,
Be it joy or sorrow."

HOW TO TREAT A WIFE.

ONE SIDE OF THE STORY.

First, get a wife; secondly, be patient. You may have great trials and perplexities in your business with the world; but do not, therefore, carry to your home a cloudy or contracted brow. Your wife may have trials, which though of less magnitude, may be hard for her to bear. A kind, conciliatory word, a tender look, will do wonders in chasing from her brow all clouds of gloom. You encounter your difficulties in open air, fanned by heaven's cool breezes; but your wife is often shut in from these reviving influences; and her health fails, her spirits lose their elasticity. But O, bear with her! She has trials and sorrows to which you are a stranger, but which your tenderness can deprive of all their anguish. Notice kindly her efforts to promote your comfort. Do not receive all her good offices as a matter of course, and pass them by, at the same time being very sure to observe any omission of what you may consider duty to you. Do not treat her with indifference, if you would not scar and palsify her heart, which, watered by kindness, would to the last day of your existence throb with constant and sincere affection for you. Sometimes yield your wishes to hers. Her preferences may be as strong as yours. Regard it as an indulgence to yourself to yield sometimes. Think you it is not as difficult for her to give up always? Is there not danger she will deem you selfish? With such an opinion she cannot love as she might. Again, show yourself a manly man, that your wife may look up to you, and feel that you will act nobly, and can confide in your judgment. — *Ex.*

ONE WOMAN'S WAY.

THE OTHER SIDE, OR RATHER, BOTH SIDES.

In the morning after beds are made, the sweeping and dusting done and everything put in order for the day, I raise the window shades and let the sunshine flood the rooms, flowers and canaries. I open the piano and draw my husband's favourite chair to a cosy place near the fire, so when he comes home at noon, tired perhaps, he can have a few moments rest. Then I brush my hair, change my morning wrapper for something fresh and clean, put on a linen collar and am ready to sit down to sewing or reading. When he returns to

dinner I alway greet him with a smile and a kind word. If I see his brow is clouded and business is on his mind, I inquire into matters, because what interests one should interest both, and a wife should be a helping hand, not a burden. We exchange opinions. One never enters into anything, no matter of how trivial a nature, without the sanction of the other. Our motto is "Bear and forbear." His purse is mine. When I need money I am not compelled to ask for it. If I spend a few dimes, I am not questioned and made to give an account of every cent, as so many poor unatyrred wives are compelled to do. When evening comes I brighten the hearth with a cheerful fire, light the lamps, place my husband's chair neath the rays of the hanging lamp, his slippers on the hearth rug and unfold his daily paper, all in readiness for his coming. Ere long I hear his footsteps, and when the door opens and he comes in, he greets with a smile the cheerfulness awaiting him.

My husband never spends his evening away from home. Every day I see husband's going home to cheerless hearths, and dowdy, scolding wives. No wonder there are so many men who spend their evenings in the bar-rooms and at the gaming tables. Wives, make yourselves attractive and your homes worthy the name of home, with a cheerful fire-side a haven of rest for your dear ones after the toils and cares of the day are done, and you will keep them by your side. — *A Happy Wife, Kansas, O.*

HOW PROHIBITION WORKS.

Before Des Moines had prohibition it had seventy saloons; now it has none, and yet, notwithstanding adverse circumstances, it expended in 1887 for public and private improvements over four millions and a half of dollars, transacted a wholesale, manufacturing and miscellaneous business of over fifty-six millions of dollars, and raised its population from about forty-six thousand to over fifty-one thousand; it has not received one dollar of blood-money from saloons, and is by far the most prosperous city in Iowa. "If that is the way prohibition kills towns," then every town cursed with saloons may well pray for a similar death. — *Rev. H. L. Stetson, in the Independent.*

As long as the Church is living so much like the world, we cannot expect the children to be brought into the fold. — *Moody.*

THE LONDON MISSIONARY SOCIETY.

[For the Maritime.

The London Missionary Society is now nearly a centenarian, and was born in a time of great social and political trouble. At the period of its formation it seemed indeed utterly useless to start a new Christian enterprise. The faith, however, of a few godly ones was exceedingly strong, and touched with pity for the perishing heathen this society was started and has achieved a noble work for the Master.

At first a few ministers met together, once a fortnight, at Aldersgate, for prayer, reading of the Scriptures and conference on missions. Then a committee was formed inviting the co-operation of ministers in England and Scotland.

In Sept. 1795 a week of special services was held at various chapels in London. Thousands attended these meetings, and a deep interest was manifested. A special sermon was preached at one of them, at the close of which a plan of the Society's work was laid before the people and approved. Good and noble men of different evangelical denominations were among the founders of the Society. At the first annual meeting steps were taken to prosecute the missions in the South Sea Islands. On the 6th March, 1797, thirty missionaries landed on Tahiti. Sixteen years passed away before a single Tahitian was baptized, but immediately thereafter great numbers came over to Christianity. Other fields were soon taken up, and now the London Missionary Society has many agents in different parts of the world.

Our own Presbyterian Church in its early history received some laborers from this Society. The Rev. John Mitchell, who was settled at River John, was sent out under its auspices. In one of his tours through New Brunswick he met with a great number of persons who heard him gladly and who longed for the preaching of the Gospel among them. Many also of the inhabitants of P. E. Island earnestly entreated the Society to send a missionary to them. In most of these places the Roman Catholics are very assiduous in making converts, while those who incline to the Protestant faith are in vain soliciting assistance from Europe.

"The directors lament the situation of multitudes in this part of North America, descendants of British Christian parents,

but are unable to afford them any effectual help, especially while our missionary students are so few in number and are needed in situations more directly within the design of our institution."

They were, however, somewhat mindful of us and we should be interested in this honored institution, the London Missionary Society.

D.

THE SIN OF DOING AND SAYING NOTHING.

Num. xxxii: 23, Be sure your sin will find you out.

How many easy going idlers and silent partners we have in our churches; Probably about nine-tenths of our members are engaged in no active Christian work. Where are the nine? Well, many of them would claim that they lead quiet and peaceable lives, do no harm, and bring no dishonor upon the cause of Christ. Let us ring it out in their dull ears. from God's word, that idleness is a sin. Let us arouse them from torpor by shouting in their ears that many of the severest curses of God have fallen upon persons for doing and saying nothing.

Num. xxxii: 23, It surely reports for retribution.

Judges v: 23, Meroz was bitterly cursed for doing nothing.

Prov. xxiv: 20, 23, The sluggard is condemned and warned.

Isa. lviii: 1, Prophets are commanded to cry aloud and spare not.

Isa. lvi: 10, Those who do not are called dumb dogs.

Ezek. xxxiii: 8, Those who do not thus warn the wicked are themselves doomed to their penalty.

Amos. vi: 1, Woe rests on all who are at ease in Zion.—*The Record of Christian Work.*

One of the wisest sayings that ever fell from human lips was that of Peter when Jesus said to the twelve, "Will ye also go away?" Peter promptly replied: "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe, and are sure that thou art that Christ, the son of the living God." Yes, if men do not like Christ and his salvation, what will they like? Where will they find anything better, or anything as good? Rejecting Christ, to whom will they go?

TO THE GIRLS.

CURIOSITY.

Dear Girls—You and I are Eve's daughters, and that with many persons is as much as to say, we have curiosity. There have no end of jokes made about the indulgence of this propensity by our first mother, and sorry jokes they are, too, in my opinion, considering all the sin and grief that have come into the world in consequence.

But there are two kinds of curiosity; or rather there are two ways of using what is really a most useful and praise-worthy gift. I would not like to look into your fresh young faces and see no curiosity in them; that would be the same as saying there was no intelligence; no mind there. Without it, no learned man would ever have searched out the secret of science, no astronomer swept the heavens with his telescope, no explorer gone to the Arctic sea; without it, not one of you school-girls would take a genuine interest in her lessons. So remember that curiosity is something to be used when it is turned upon right subjects, and when those are subjects which you have a right to look into.

I am free to own, however, that the word is ofteneast spoken in its unpleasant sense, and when they say such a person is very curious we picture to ourselves a meddling, prying individual. There is a sacredness about the personal affairs of others which should keep us from trying to look into them, except in those cases where we can be of use, and then a true delicacy will point out a way far removed from this obnoxious one.

But I want you to remember there is a curiosity of eye, as well as of speech, which is often the more disagreeable of the two. You can, if you are quickwitted, parry an inquisitive question, but there is little defence from inquisitive eyes. Let me tell you about a woman who comes into my mind as an illustration. When I meet her I am sure she knows every article of dress I wear; when she enters my room her glance takes in its entire contents. Now you may say that is due to her cultivated power of observation. Perhaps you will recall how Agassiz (I think it was) increased that power by looking into a crowded shop window each day as he passed, and then repeating the articles he remembered, until at last one glance was sufficient

for him to know all.

But this is different, for the look of the person I write of brings a sense of scrutiny and of disparagement. I am not only conscious she has seen all, but if there is any defect she has seen that a little more clearly than anything else. She is not a great talker, but she asks pointed questions; if I am sad from any cause she lets me know she has observed it, and probably assigns some unpleasant reason for my depression. In short, she makes me feel as if I was on a dissecting table. So far as I know she is a lady, but I wouldn't trust her alone in my room, I should be afraid of my letters!

I grant there are not many such; it is not often so many phases of a disagreeable trait meet in one person. I would not have my girls like that. You do not wish others to feel as if they must put on defensive armour the moment you appear. Perhaps I ought to guard you against flying to the other extreme of cool indifference, though that is not a common fault in young people. There is a kindly interest in others, growing out of a good heart, which only seeks to know enough to help and sympathize, which tries to see what is praiseworthy, which tries not to see what another would hide.

It is interesting to notice how the qualities we have been discussing run into and overlap each other. We saw that tact was closely related to unselfishness, and by this time your bright minds will catch the thought, that tact will show you the distinction between a proper and improper curiosity. The kind which looks into and questions about things, or principles, or public events, is usually right; that which peers uninvited into a private life is usually idle or wrong. Sincerely, H. A. H.—*N. Y. Observer.*

TEMPERANCE.

We have shaken the drink traffic to the centre. fifty years ago it was supreme. Founded upon appetite, buttressed by interest, defended by science, blessed by the Church, and patronized by everybody; it said, "My mountain standeth sure, I shall never be moved." To-day all is changed. Science brands it as an impostor, the Church denounces it as a sinner; the State treats it as a ticket-of-leave man, and is hesitating whether it shall renew its licence, to that its existence is evidently only a question of time.—*Methodist Temperance Magazine.*

CHRIST'S OWNERSHIP.

BY REV. THEODORE L. COYLER.

He is the freest man who is the servant of Jesus Christ, for he is delivered from the dominion of the world, the flesh and the devil. He is the happiest man who has surrendered his will to the will of Jesus Christ. He is the safest man whom Jesus has taken into His full possession. To every blood-bought, redeemed soul, the Redeemer says "Thou art Mine." We are not our own; we are bought with a price. If this ownership by our Master ensures our salvation, it also involves the delightful duty of consecration.

Christ will not be put off with what may be called the candle-ends and the cheese-parings. His claim stands first; He demands the best. Our talents are His, whether they number ten or five, or only the smallest one that He entrusts to His humblest follower. Our brains are His; He should have the brightest thoughts and the best coinage, and not be turned off with the sweepings. Our time is His; the freshest hours should sparkle with the dew of devotion. The Christian who grudgingly yields only a sleepy soul in a tired out body for an hour or two in a weekly prayer-service, commits the worst of petty larcenies. He robs himself while cheating his Master.

Our influence belongs to Christ; if not directly for Him, it is against Him. How dare we render it to the clamors of Fashion, and throw the weight of our example on the side of social extravagance, and of sensual, soul-poisoning amusements? On every social or political question which has two moral sides, we should first inquire Which is Christ's side? The best gift we can bestow to the cause of our Saviour, is not our money, or our prayers; it is the weight of our daily influence. He redeemed us to be "a peculiar people," or as the New Revision renders it, "a people for His own possession." A Christian should not be peculiar in oddities or pharisaical pretensions, but peculiar in having a distinct likeness to his Lord. He ought to be peculiar in unselfish kindness to his neighbors; peculiar in hating wrong and fighting popular sins; peculiarly honest, square, truthful, and conscientious in the things that are least. Daniel was a peculiar man in Babylon; so was Nehemiah at Jerusalem, when he said "So did not I"; Peter and his fellow-apostles were

of the same stripe when they told the High-priest "We ought to obey God rather than men." There are two things which a Christian should never do. He should never leave his neighbors to doubt which side he is on, and he should never be "to be had." Influence is the best contribution we can render to our Master. The more completely we can realize that we belong to Christ, and the more thoroughly we can act it out, the sooner will we impress the world with the beauty and power of the Christian life. Half Christians win no converts. Power is measured by the degree of consecration to Christ Jesus.

There is another side to this subject. Christ's ownership is full of joy and strength and consolation. If we belong to Him, He is responsible for us, and will take care of us. He knows every one of us by name, and makes out His promises to us individually. "Lo, I am with you always," is the sweet assurance to each one of us, the least and the humblest. The protecting, cheering voice seems to be ever saying to us, I will not leave you comfortless. I will intercede for you, and secure for you great blessings. I will sanctify you by the truth. I will make you contented to be poor, or blind, or deaf, or to lie on a bed of pain. I will cover your head in every battle you fight for Me. I will give you bread to eat that the world knows not of, and will refresh your thirsty souls out of the wells of My salvation. I have prepared for you mansions in My Father's house, and will prepare you for the mansions. I will wipe away every tear from your eyes and at last present you faultless before My Father in heaven. Where I am, ye shall be also; and ye shall reign with Me forever and ever.

If all this is meant by Christ's owning us, then let us rejoice that we are not our own, but have been bought by His precious blood. Neither men or devils can pluck us out of His hands; how careful should we be never to throw ourselves out! The prayer for every hour of our lives, is condensed into Frances Ridley Havergal's short, sweet, simple lines:

"Let my heart be all Thine own,
Let me live to Thee alone."

Those whom God designs to enlarge. Let first humbles and straitens for a time.

"PUT YOUR NAME IN"

At the close of one of my Gospel preachings, a young woman came to me in deep soul trouble, inquiring the way of salvation. After a little conversation, in which I found that the Spirit of God had deeply convicted her of sin, I took her Bible and turning to John iii: 16, asked her to read it. She did so, and read, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." I then said to her, "Go home to your room, and in the presence of God, alone with Himself, go down upon your knees and turn to this verse; and instead of the word 'world' and the word 'whosoever,' just put your name in each place, and see how it will fit you." The following week, at the close of the meeting, she came to me with a beaming face, and said, "I want to tell you, sir, that I am saved now." "Thank God!" I replied; "when did that take place?" "Last Sunday evening, sir," she said. "I went home and read the verse you told me, and put my name in, and it just fitted me, and I thank God for it."

Dear reader, have you found out yet that you are a guilty sinner, exposed to the wrath of a sin-hating God? And are you trying to love God, or trying to serve God in order to be saved? If so, you are altogether wrong. You may cease your efforts, and do as the young woman did—put your name in that verse, and see how it fits.

"God so loved _____, that He gave His only begotten Son, that if _____ believe in Him, _____ should not perish, but have everlasting life." Now just insert your name in the space, and I'm sure it will fit.

It is not your love to God, but His love to you; not your gift to Him, but His to you. His part was the loving and giving, yours is the believing and having. God loved and God gave; we believe, and we have everlasting life; and God says so in that verse.—*W. E.*

A PLEA FOR THE LITTLE ONES.

Don't expect too much of them. It has taken forty years, it may be, to make you what you are, with all the lessons of experience, and I will dare say you are a faulty being at best. Above all, don't expect judgment in a child, or patience

under trials. Sympathize in their mistakes and trouble; don't ridicule them.

Remember not to measure a child's trials by your standard. "As one whom his mother comforteth," said the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the unfailing sympathy with all her children's griefs. When I see children going to their father for comfort, I am sure there is something wrong with their mother.

Let the memory of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. We have often felt our temper rise to see how carelessly their plans were thwarted by older persons, when a little trouble on their part would have given the child pleasure, the memory of which would have lasted a lifetime.

Lastly, don't think a child hopeless because it betrays some very bad habits. We have known children that seemed to have been born thieves and liars, so early did they display these undeniable traits; yet we have lived to see these same children become noble men and women, and ornaments to society. We confess they had wise, affectionate parents. And, whatever else you may be compelled to deny your child by your circumstances in life, give it what its most values—plenty of love.—*Advocate and Guardian.*

HAVE WE THAT LOVE?

"Have we the love which suffers long and is kind; which never knows what it is to utter a bitter, biting and unfriendly word which never indulges an envious thought, or harbors an ungenerous suspicion or unworthy prejudice, and whose courtesy of manner only reflects purity and tenderness of heart? Have we the love that is gentle and gracious and patient; that is ever ready to communicate, and finds a joy in communicating; that rejoiceth with the truth, and is willing to make sacrifice for the truth? Have we the love which is full of sympathy and sorrow, which pities even the sinner, and can show men something of the divine patience which waits and watches and toils on in its Christ-like efforts to save men, unwearied by disappointment? Have we, in short, the love whose impassioned devotion to Christ constrains us to love and work for his brethren?"

CUP OFFERINGS IN THE HOME.

And now what shall we say of these cup offerings in the *home*? That they are of more importance there for true house-furnishing than either money or good taste, or both combined. What are they there at home? Pleasant smiles, gentle tones, cheery greetings, tempers sweet under a headache or a business care or the children's noise, the ready bubbling over of thoughtfulness for one another, and habits of smiling, greeting, forbearing, thinking, in these ways. It is these above all else which makes one's home "a building of God, a house not made with hands." These that we hear in the song of "Home, Sweet Home." Into a five hundred dollar shanty put strangers who begin to practice the habit of anticipative thoughtfulness for each other and we have a "home." Put husband and wife and the three children into a fifty thousand dollar home, and let them omit this interchange of gentleness, and we have only family-barracks.

Perhaps the best single test to the question what is he where he is most at home? At home one should be his best, his most graceful, most entertaining, most agreeable. Yet strange to think how many persons save their difference for this one place that should be all tenderness: how many take pains with their courtesy and geniality abroad, but at home glide into the habit of letting geniality be taken for granted instead of being granted. That tells in the course of years; for the cold moods, the silent ways, the seeming harmless banterings, are the ways and moods that increase with the years. By-and-by, when the children are growing old, and we would like kind words and looks a little more ourselves, we shall wish for our own sakes and for theirs that we had done differently.

Men often think "They love us, and we know it; we love them, and they know it." Nay, but it is *not* enough to have the love and do the duty in *silence*. We live not by bread alone, but by every word that proceedeth out of the mouth of these we love. Out of the mouth it is the *spoken* love that feeds. It is the kindness *offered* that furnishes the house.

How is it with *ourselves*? Each one had better ask himself the question in the quiet, now and then. Are our homes more tender than they were a year ago, or has love grown dimmer in them? Are we closer to

each other's hearts, or more wrapt up in silent selves? It is not bread you chiefly owe your family, father; it is not mended clothes, mother; it is not errands done and lessons learnt, children; that makes your part. It is the *way* in which the part, whatever it be, is done that makes the part.

There comes when we would almost give our right hand could we recall some harsh word, some indifferent, cutting manner, some needless selfish opposition. Happy we, if the one gone out from our homes into the unseen home has left us no such ache to bring the bitter tears.—From "*The Faith that Makes Faithful.*"

SPIRITUAL PERCEPTION.

While philosophers and scientists have been disputing and treading over and over again the dreary paths of pantheism and materialism, trying to put God in a crucible or under a microscope, millions of souls in the ages past, and thousands in the daily present, have been and are finding God and Christ and salvation, to the joy and rejoicing of their souls: living in the power of an endless life even here, some meeting death triumphantly even at the stake, and others peacefully passing into the presence of Him whom, having not seen on earth, they have yet known by faith and the power of His presence in them.

The engineer who directed the work of the Hoosac Tunnel started two gangs of men from opposite sides of the mountain. So accurate was their survey, that when they met mid-way in the mountain, the wall or the excavations approaching from the different starting points joined within less than an inch. The practical working of the lore proved the scientific accuracy of the survey. Man, starting from the side of his human spiritual need, reaching out and upward toward God, is met by the revelation in Christ coming out and downward from God, a revelation which exactly fits and covers his need. This perfect match between the human need and the heavenly supply is the perfect proof of the divine origin of the Bible. Just as color is intuitive to sight, harmony to the musical sense, beauty to the sense of the beautiful so is God's Word intuitive to the spiritual consciousness. Coleridge was wont to say "I know the Bible is true, because it finds me."—*The Christian.*

THE HOME EMPIRE.

Let home stand first before all other things! No matter how high your ambition may transcend its duties, no matter how far your talents or your influence may reach beyond its doors, build up a true home before everything else! Be not its slave; be its minister! Let it not be enough that it is swept and garnished; that its silver is brilliant, that its food is delicious, but feed the love in it, feed the truth in it, feed thought and aspiration, feed all charity and gentleness in it. Then from its walls shall come forth the true woman and the true man, who shall together rule and bless the land. Is this an overwrought picture? We think not. What honor can be greater than to found such a home, what dignity higher than to reign its undisputed, honored mistress? What is the ability to speak from a public platform to large, intelligent audiences, or the wisdom, that may command a seat on the judge's bench, compared to that which can insure and so preside over a true home, that husband and children may "rise up and call her blessed?" To be the guiding star, the ruling spirit, in such a position, is higher honor than to rule an empire.—*Ec.*

COMPLETE CHANGE.

God never repairs. Christ never patches. The Gospel is not here to mend people. Regeneration is not a scheme of moral tinkering and ethical cobbling. What God does, he does new—heavens, new earth, new body, new heart—"Behold, I make all things new." In the Gospel thus we move into a new world and under a new scheme. The creative days are back again. We step out of a *regime* of jails and hospitals and reform shops. We get life effects direct from God. That is the Gospel. The Gospel is a permanent miracle God at first hand—that is miracle. The Gospel thus does not classify with other schemes of amelioration. They are good, but this is not simply better, but different, distinct, and better because distinct it works in a new way, and works another work. Compare the wrought chains riveted on the demoniac, and the divine work working a new creation in the demoniac. It is like the difference between the impotent Persian lashing the turbulent sea with chains, and the gracious Lord saying to the troubled sea, "Peace, be still!"—*The Rev. C. H. Parkhurst.*

PROCRASTINATION.

ACTS XXIV. 25.

A legend is told among the peasants of Southern Russia of an old woman who was at work in her house when the wise men of the East, led by the star, passed on their way to go and seek the infant Saviour.

"Come with us," they said; "we are going to find the Christ, so long looked for by men."

"Not now," she replied; "I am not ready to go now, but by-and-by I will follow on and find Him with you."

But when her work was done the wise men had gone, and the star in the heavens which went before them had disappeared, and she never found her way to the Saviour. And the same sad story could be told of thousands who, like Felix, have said, "Go thy way for this time; when I have a convenient season I will call for thee," but to whom, alas! the convenient season never came.

WHY IS THE DRINKER'S NOSE RED?

Because the heart beats about thirteen times oftener in the minute than the heart of one who abstains. The arteries carry blood to the nose quicker than the veins carry it back. The blood, therefore, remains congested in the over-filled vessels, and the nose, and the face as well, becomes habitually red. When a dram drinker's nose meets a sudden current of cold air, it immediately turns purple, and so remains until warm air restores the red color. The red nose is caused by congestion, and it is a true sample of every organ in the body.

It is said the needle of a missionary's wife was the simple instrument God used to give access to Oriental zenana. A piece of embroidery wrought by her deft fingers found its way to the secluded inmates of a zenana. If a woman could do such work as that, other women could learn under her instruction; and so, with the cordial consent of the husband, this Christian woman was welcomed to the inside of his home; and, as she taught his wife the art of embroidery, she was working the "scarlet dyed in the blood of the Lamb" into the more delicate fabric of her heart and life. The Church of England Society alone had in 1883, under visitation, 1,800 zenanas with 4,000 pupils.—*Crisis of Missions.*

NEITHER.

"Well I can't understand why a man who has tried to lead a good, moral life should not stand a better chance of heaven than a wicked one," said a lady a few days ago, in a conversation with others about the matter of salvation.

"Simply for this cause," answered one.

"Suppose you and I wanted to go into a place of interest where the admission fee was one dollar. You have fifty cents and I have nothing. Which would stand the better chance of admission?"

"Neither," was the solemn reply.

"Just so; and, therefore, the moral man stands no better chance than the outbreaking sinner. But now suppose a kind and rich person, who saw our perplexity, presented a ticket of admission to us at his own expense! What then?"

"Well, then we could get in alike; that is clear."

"Thus, when the Saviour saw our perplexity, He came, He died, and 'thus obtained eternal redemption for us' (Heb. ix. 12), and now He offers you and me a free ticket. Only take good care that your fifty cents do not make you proud enough to refuse the free ticket, and so be refused admittance at last."—*Church Life*.

ASIATIC HEATHENDOM.

Dr. Abel Stevens, writing to the *Central Christian Advocate* from Yokohama, Japan, says: "I have been inspecting the great Asiatic battle fields, and I report the general conviction of both foreigners and intelligent natives here that the epoch of a grand social and religious revolution has set in in India, Borneo, China and Japan—that this old Asiatic heathendom is generally giving way before the continually increasing power of western thought and Christian civilization. The present is the most propitious hour that has ever dawned on Asia since the advent of Christ. Let us hail it, and march into these great open battle-fields with all our flags uplifted. I am not carried away by the enthusiasm of the heroic men I have met in these fields; I know well enough the difficulties that still remain, and can criticize as well as anybody grave defects in the campaign; but I feel sure that the hoary paganism of this Asiatic world is tottering to its fall; that the final battle is at hand here, and that Methodism ought to be foremost in the glorious combat."

SPAIN.

San Sebastian, near the borders of France, is the one station occupied in behalf of the Board by a single missionary and his wife; but there are 10 out-stations in several cities and towns of Northern Spain; there are 8 churches, with 507 communicants, 42 of whom have been added the past year. There are 29 native labourers, including pastors and teachers. There has been no conflict with the civil authorities within the year, the right of preaching the gospel having been conceded on all sides. One of the most hopeful features of the work in Spain is the girls boarding school at San Sebastian, which has had 117 pupils, coming from all parts of the kingdom.—*Miss. Herald*.

THE INCARNATION OF CHRIST.

"In our faith in the incarnation lies the very heart and essence of our Christianity. The most awful sanctions of purity, the most living impulses to nobleness, the most powerful stimulus to active service, lie in that. To purity—for know ye not that your bodies are temples of Christ, who dwelleth in you, except ye be reprobates? To nobleness—for He taught us to follow His example and walk in His footsteps; to loving service—for can there be work more nobly blessed than to live for the good of those souls for which Christ died?"—*Farrar*.

As an evidence of the aggressive efforts of the Romish party in England, it may be mentioned that a new church of cathedral like proportions is at present being erected at Cambridge. The object, no doubt, is to present a gorgeous ritual and its usual musical accompaniments for the purpose of attracting the young men who go up to study at the University. It is to be hoped that the project will defeat its own ends, by calling the attention of the members of the University, and the visitors to Cambridge, to the attempts which Romanism is now making to extend its influence in quarters essentially Protestant.—*London Christian*.

In Winnipeg, Manitoba, an Icelandic Lutheran Church was recently consecrated. The size of the building is 42 by 66 feet, and cost \$4,000, and the pastor is Rev. Jon Bjarnason. There are said to be 2,000 Icelanders living in Winnipeg.

TEN FACTS.

BY REV. THEODORE L. CUYLEE.

During the early part of our Civil War, and during the last siege of Paris, it was common to go up in a balloon in order to take an observation of the position of the enemy. Let us take God's Word in our hands, go up in the balloon of faith, and with a wide outlook over the globe, see how the land lies. Ten facts come into view:

1. This whole world of ours, whose soil once drank the precious atoning blood of Calvary, has been guaranteed to Jesus Christ for His possession. He ought to have it at the earliest day; at some day He will be enthroned over every roof of it.

2. The barriers which have hindered the advent of missionaries are level with the ground in every land except one or two in the heart of Asia. When brother Underwood can preach Christ in Corea, and Stanley can promenade through the heart of Africa as safely almost as through London, then the apostles of the Cross have secured the "right of way" almost everywhere. No climate has proved to be a fatal obstruction whether in the Arctic regions or under the Equator.

3. God has constructed the engineering tools and apparatus for the spread of His kingdom, in the shape of steam-presses, steam-vessels, telegraphs, universal mail-service, and telephones. To-day this globe is becoming a vast whispering gallery, in which every syllable spoken for Christ Jesus may echo to the antipodes. To-day a ton of Bibles can be sent from London to Syria or Egypt in less time and with less trouble than I have carried the original Epistle to the Romans from Corinth to Rome. If Paul lived in our times he could visit in ten years the capital of every nation under the sun.

4. Caesar is constantly giving his testimony to the teachings of Christ. Sir Richard Temple and the British authorities in India have made repeated official statements of the influence of Christian missions in changing the whole social and moral characters of the districts in which they have gained sway. Moslem Pashas admit the same facts in regard to Beyrout and the Lebanon; the Mohammedan Khedive of Egypt gave the ground for the erection of the Presbyterian mission-build-

ings in Cairo. Similar facts are multiplied else-where.

5. The Christian characters which are wrought out of heathen material compare very favorably with those which are produced here or in Britain. Read the narratives of travellers in the Fiji Islands, for example. Look at the test of pecuniary benevolence. The converted Karens in Burmah though a poor people contributed \$30,000 to the Baptist missionary treasury in one year, while all the Baptist churches in our State of New York gave only \$39,400 in the same year. Dr. Lansing showed me a converted Coptic produce dealer in Cairo who gives \$600 a year to sustain the American mission there. The "London Missionary Society" received last year almost \$100,000 from the native converts in their various stations. The Gospel will soon be self-supporting and self-propagating in lands which, when I studied geography, were set down as heathen and barbarous.

6. The sixth fact is that the four most powerful nations made up of the most powerful races on the globe, have the Gospel in charge. The Saron race, strongest of all, is going to be the King's "imperial Guard."

7. The ratio of conversions in Foreign missionary congregations is two or three times greater than in our Presbyterian churches at home. In one Baptist mission station in India there were 5400 conversions within a single month! Read the reports of the growth of the new churches in Japan, and of the marvellous revivals in Liberia, and that of a year ago in the neighbourhood of Paul's native town of Tarsus.

8. Woman, who has suffered most bitterly from the degradations and cruelties of false religions, is coming to the front as the disseminator of Gospel-light. Half the missionaries on the globe to-day are women. Mount Holyoke Female Seminary alone has sent out ninety-five to heathen lands! Fifteen years ago the Presbyterian Women's Boards raised \$7000 for Foreign Missions; last year they raised \$224,000! When Woman's hand grasps the trowel, the structure rises.

9. But in the face of these soul-thrilling facts looms up one terrible fact. The chief hindrances to the conquest of the world for Christ come from Christian lands! The churches are as yet (as Dr. Duff well said) "only playing at missions." Last

year the sum-total of money contributed for Foreign Missions in all Christian nations amounted to only \$11,000,000—much less than was spent for cigars in our country alone! England's opium and rum curse the very lands to which she sends the Gospel! In Cairo, British occupancy has introduced 500 grog-shops! Verily, Christianity needs Christianizing at the core before 't will convert the world to Jesus Christ.

10. In spite of these lamentable hindrances from within, the religion of the Cross has more skill in its ten fingers and more strength in its right arm than any religion on the round globe. It moves slowly, but God stands behind it, and God never fails.

THE OLD PROPHETS AS PREACHERS.

Never in the history of nations, so far as appears, has a sacred order anywhere risen, so earnest, so self-sacrificing, so noble in their purity of life, so lofty in their realization of the true and eternal, so bravely faithful in their battle with sin, as the Hebrew prophets. They, in fact, believed what they said, and spoke accordingly. No fear of the great, or of the multitudes, could silence them. Appointed to proclaim the whole truth without circumlocution or mitigation, they did so, however invidious, "vulgar," "censorious," unpopular or perilous the duty. Fashionable preachers of the day there were in abundance; toning down the word of God to suit their audiences; actually careful to let abuses lie undisturbed, to flatter the great, to avoid whatever was disagreeable to their patrons, and, like keen and crafty men of the world, to make sure of as much of this life as they could, lest they should by any chance come short in the other! The fidelity of the two prophets was ill-calculated to promote their worldly interests out their names live forever more; their self-sacrifice was the regeneration of their race, and they remain for all ages the ideal of true preachers. Does our nineteenth century realize the lesson of their example?—*Cunningham Geikie.*

The great mistake of my life has been that I have tried to be moral without faith in Christ, but I have learned that true morality can only keep pace with trust in Christ as the only Saviour.—*Gerrit Smith.*

BE COURTEOUS.

There is more danger of being discourteous to an inferior than to a superior. The master is more likely to offend a servant, than a servant is to offend the master. In proportion to one's inferiority in age, rank, or attainments, one is likely to be alighted, misunderstood, and depreciated. Most easy of all, then, is it to be discourteous to a little child. Persons who would not be thought impolite to an adult in any station, will thoughtlessly offend, or even insult, a child. A little boy who was standing innocently by his mother while she was entertaining a visitor, was asked by that visitor whether he went to Sunday school. Being assured that he did, she added: "And what do you learn in Sunday school—to mind your mother?" The spirit of that question was one which the questioner herself or any one of her peers would rightly resent as unjust and insolent, if applied to any but an innocent and helpless child. It is pitiable that a child should be allowed to infer that the most natural and rational way for its elders to address it, is in words which imply that it cannot be supposed to have any right instincts, any right thoughts, any right feelings, or to be ready to do any right deeds. "Take heed that ye offend not one of these little ones"—in any such way.—*S. S. Times.*

YOUR DUTY.

Let us measure your duty in giving, What shall be the measuring rod?

1. Your capacity. "She hath done what she could."
2. Your opportunity. "As ye have opportunity do good unto all men."
3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to His will, shall be beaten with many stripes."
4. The necessities of others. "If a brother or sister be naked or destitute of daily food," etc.
5. Thy providence. "Let every man lay by him in store as God hath prospered him."
6. Symmetry of character. "Abound in this grace, also."
7. Your own happiness. "It is more blessed to give than to receive."
8. God's glory. "Honor God with your substance."—*Sel.*

WHOSE CHILDREN GO ASTRAY.

When one trained in a Christian home goes astray, commits crime, so much is said of it that the impression is sometimes left that those who are well trained are more likely to fall into sin than are others. Christian parents may get comfort and encouragement from the following statistics given in the Annual Report of the New York State Prison Reformatory, as given in the New York *Evangelist*:

"Here are interesting and suggestive facts concerning the influence of heredity and environment during childhood upon the development of character.

The law permits to be sent to the Elmira Reformatory young men between the ages of sixteen and thirty who have been convicted of a felony for the first time. Fifty-nine per cent. of the inmates of the institution, are under twenty years of age.

Here are youths, then, who in most cases may be said to have graduated from the home into the prison. No one can doubt the fact of original sin in the sense of hereditary moral taint and incompetency, who reads the story of the antecedents and moral condition of these young criminals. It is plain that blood and home make the man. In the cases of forty-nine per cent. of these youthful felons, certain or probable descent from drunken parents can be traced; fifty-eight per cent. had parents who were either entirely without education, or could simply read and write; eighty-two per cent. were the children of poor people. The character of the homes of fifty two per cent. was "positively bad"; of only nine per cent. could it be called "good"; and sixty-three per cent. were at home up to the time of crime. The character of the associations which surrounded these youths before they fell into crime, was "good" in the cases of only two per cent.; "positively bad" for fifty-nine per cent. Of forty per cent. it could be said that when they entered the institution, they showed positively no susceptibility to moral impression; thirty-one per cent. showed "possibly some." Only seventeen per cent. of these youths just from home, gave upon examination evidence of possessing any "moral sense, filial affection, sense of shame, or sense of personal loss."

How many homes have we in our towns and cities which are graduating into society such characters as these—bodies

saturated from birth with the virus of evil appetite and tendency, souls poisoned by the atmosphere of vile and contagious association which they have always breathed, stunted and dwarfed, if not deformed, in all the higher qualities and attributes of humanity? Society and the Church can do more than they have yet done to heal the bitter fountains from which such poisonous streams of life flow. We must find a way to brighten and sweeten, purify and ennoble these homes."

THE SOLID ROCK.

A gentleman once wished to examine a deep coal mine. Coming to the mouth of the shaft, he noticed a rope by which he supposed the miners descended. Taking hold slowly he let himself down. When at last he came to the end of the rope, he found to his horror that he had not reached the bottom of the mine; he realized that he had made a fatal mistake. He could not re-ascend, and to let go his hold was to fall perhaps hundreds of feet, to the dark rocks below. All around was darkness. He called wildly for help, but there came no response. At last, giving up to his fate, he let go the rope and fell. He dropped about six inches and stood safe and sound upon the rock bottom of the mine. That rope was long enough for the tall miners, and the shortest of them had learned to have faith to let go without fear. They knew the firm rock would receive and hold them. Just so we may know that Christ will hold us, if we let go everything else and trust Him.

STRAYING FROM THE GOSPEL.

Preachers gradually get further and further from the Gospel, and its atoning sacrifice, in proportion as they delude themselves with the idea that, after all, sin is a small matter, and its punishment a questionable severity. Those also who look for a future opportunity for the impenitent may well consider it to be of small consequence whether men now believe in Jesus, or remain in unbelief. Such a taking of things easy cannot suggest itself to me, for I believe in everlasting punishment.—*C. H. Spurgeon.*

It is a great mercy to enjoy the gospel of peace, but a greater to enjoy the peace of the gospel.—*Hannah Lee.*

SITTING AT THE FEET OF JESUS.

If we would be teachers of others, we must be learned ourselves. If we cease to keep our places at the feet of Jesus in prayer and meditation on His blessed word, we soon begin to think that we know something; but while sitting there, we find and feel our own poverty and ignorance; yet what we do learn there, we own to profit, and are encouraged to expect, and stirred up to ask, that more and more may be unfolded to us, by the Spirit, of the truth as it is in Jesus; our meditations of Him become sweet to the soul, and, as we handle Him by faith our sweet-smelling myrrh, Song v: 5.

This is needful, not for public teachers only, but for the present peace, the soul's health, the real happiness, the joyful liberty of the most retiring and unobserved of God's children. It is only in the measure that we are receivers, through the Spirit, of the fullness that is in Jesus, that we shall have anything profitable to say for Him in our private intercourse with men, whether converted or unconverted. Let not past failure discourage us. He giveth more grace. He upbraideth not. If, in our own little measure, we find it "more blessed to give than to receive," what must be the joy of His heart to let His fullness flow into the channels which His grace opens in the contrite hearts of His redeemed—His brethren, John xx: 17; hearts which long to know more of Him—which thirst for closer, and yet closer communion with Him in whose presence, now realized by faith, is fullness of joy, 1 John i: 3, 4.—*Sci.*

BUDDHISM DECLINING.

The *Indian Christian Herald* says: "Buddhism is declining in Ceylon and losing its grip of the people. Many Buddhists formerly bitter opponents of the Christian faith, are now quite ready to listen to the Gospel message. The other day Mr. Rangesinghe baptized an old Buddhist priest from Kandy, who walks five miles every Sabbath. Similar things on a more extensive scale are observed in Burmah, the contrast between the strictness of the Burman priest in the lately acquired territories on the one hand, and the laxity and heterodoxy of priest and people in lower Burmah is very striking. Besides large numbers of the latter have actually em-

braced Christianity. And a very remarkable feature in connection with these conversions is the fact that more conversions of Buddhist priests have taken place in connection with the labors of a Christian lady than with those of any other missionary in Burmah. We mean Mrs. Ingalls, whose husband died thirty years ago. Fifty years ago she and her husband arrived in Rangoon, and yet she is still most active and energetic in her missionary labors—a worthy example to many younger and stronger."

EXTRAVAGANCE OF LANGUAGE.

Whenever the feelings of persons are greatly excited, the tendency is to extravagance of language. As a rule, the taking down of such language and the reading of it to them will suffice to show their its folly. Thus it is said that a minister to whom a woman made a complaint with great violence of language against another, and called upon him to proceed against her in the church, took down what she said, and when the tirade had ceased said:

"You have noticed that I have been writing while you were speaking; this is what you said. I desire you now to sign your name to it preliminary to commencing proceedings."

When she heard it calmly read, she said with a gasp, as she resumed self-control: "I guess we had better let the matter drop."

It may be your prayer is like a ship, which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home, it has a richer freight. Mere "coasters" will bring your coals, or such like ordinary things; but they that go afar to Tarshish, return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessities; but there are great prayers, which, like the old Spanish galleons, cross the main ocean, and are longer out of sight, but come home laden with a golden freight.—*C. H. Spurgeon.*

"They make things admirably plain, But one dark question *will* remain: If one hypothesis you lose Another in its place you choose, But, your Faith gone, O man and brother, Whose shop shall furnish you another? One that will wash, I mean, and wear, And wrap us warmly from despair."—*L.*

A BEGINNING.

[For the Maritime.

Seventy four years ago the Baptist Association of Nova Scotia met at Chester, Lunenburg Co. Though at that time but a comparatively small body it felt that it must be aggressive, and give some attention to the regions beyond. Among the business transacted was its first contribution to Foreign Missions. A princely sum was not voted. A beginning, however, was made, and some interest excited on behalf of the heathen. Upwards of \$34 was sent to the Treasurer of the Auxiliary Bible Society, Halifax. This was the commencement of the Foreign Mission enterprise of the Baptist Body in the Maritime Provinces.

A PICTURE OF CHRISTIAN EXPERIENCE.

MATT. xiv. 22-23

I. (The Picture). In obedience to the Master's command a little boat may be seen pushing off from the land and embarking upon the sea of Galilee. It moves on for a little while without experiencing any difficulties. But ere it has gone far a fierce wind so well known in that country shoots down across the sea from between the surrounding dark mountains, greatly impeding the progress of the little craft. Darkness grows deeper and deeper. The water too, which before was calm, is lashed into a foaming fury. The waves rise high on either side, threatening to swamp the boat, while those in it are toiling in fear and trembling lest all should be lost. But the picture is not yet complete. Alone on yonder mountain is the master in prayer. It is midnight, and there he is enjoying a season of sweet communion with his Father in heaven. No tempest is there. All is peaceful and calm within that breast. And although they are not aware of it he sees his beloved disciples down on the billowy waves "toiling hard in rowing" against a contrary wind. His watchful eye never leaves them. The difficulties and dangers which beset them are not unnoticed by him. He does not just then say to the wind, "be still;" in his wisdom that is left until by-and-by. But whilst he allows it to rage he takes good care that his own obedient little flock is not injured.

II. (The Application). In obedience to

our Lord's command we shove off from the shores of sin into the sea of Christian experience. Ere we have gone far, down from the surrounding mountains of error and delusion come the fierce and contrary winds of temptation, trial and affliction, throwing the sea into a fury and tossing our frail bark about until we think all would be lost. Then darkness as of midnight gathers about us. We toil in fear and trembling, wondering perhaps if our Master has not deserted us. But although we may scarcely realize it, yet his eye is ever looking down upon us from above and "all's well."—*Phil. Press.*

BECOMING HOLY.

Dr. T. L. Cuyler says in the *Christian at Work*: "A friend propounds to me this question, 'Is it possible for me to become holy?' Several others have at different times asked the same question. The word holy, in its etymology, signifies *whole, hale, sound*. The word holiness signifies *wholeness or wholth*, which is the original of our word *health*. A holy person then, is no more nor less than a healed person who keeps in sound spiritual health. Sin is the disorder of the whole moral nature; and holiness is a recovery from the controlling power and plague of this loathsome disease. A holy man is spiritually a *healthy man*. I claim to be a very healthy man as far as my bodily apparatus is concerned; for I have never spent three consecutive days in bed since I was a baby; yet I do not claim that I am not troubled with headaches and some other physical discomforts. The definition which Noah Webster gives of holiness is very orthodox; he says that 'when applied to human beings it signifies purity of heart or disposition, piety, moral goodness, but not perfection.'"

It is said that in Kischeneff, Russia, 50,000 Jews have become Christians. The converts have not joined the Russian Orthodox church, but have constituted themselves into a Judeo-Christian community and call their places of worship by the old familiar name of synagogue. The Russian Ministry of Worship has conceded State acknowledgment to these new and flourishing Christian congregations. Delitzsch's Hebrew translation of the New Testament is being eagerly read and studied by the Siberian Jews.

CHRIST, THE GREAT SUBSTITUTE.

It is not by incarnation, but by blood-shedding, that we are saved. The Christ of God is no mere expounder of wisdom, no mere deliverer or gracious benefactor, and they who think that they have told the whole gospel when they have spoken of Jesus revealing the love of God do greatly err. If Christ be not the substitute, He is nothing to the sinner. If He did not die as the *sin bearer*, He has died in vain. Let us not be deceived on this point, nor misled by those who, when they announce Christ as the deliverer, think they have preached the gospel. If I throw a rope to a drowning man, and risk my life to save another, I am a deliverer. But is Christ no more than that? If I cast myself into the sea, and risk my life to save another, I am a deliverer. But is Christ no more? Did He but risk His life? The very essence of Christ's deliverance is the substitution of Himself for us, His life for ours. He did not come to risk His life, He came to die. He did not redeem us by a little loss, a little sacrifice, a little labour, a little suffering; "He redeemed us to God by His blood." "The precious blood of Christ." He gave all He had, even His life for us. This is the kind of deliverance that awakens the song, "To Him that loved us, and washed us from our sins in His own blood."—*Dr. Bonar.*

CONVERSATION.

Very few persons recognize the large possibilities of good with which conversation is freighted. It can diffuse intelligence, spread knowledge, inspire new ideas, animate the drooping spirit, move the feelings, kindle the affections, stimulate the activities. These possibilities may be gradually made realities by every one who will constantly and patiently put in practice the two essential parts of good conversation—to seek or the best that is in one's self. No large fund of information, no years of culture, no powers of eloquence are necessary in order to do this.

In reply to the inquiries as to the chief causes of non-church-going in Glasgow the following have been given as reasons:—Intemperance, dull trade, secularism, worldliness, migratory habits of the people, want of parental authority, late hours on Saturday, Sabbath labor, Romanism, football and Plymouthism.

MOTHERHOOD.

She softly sings and paces to and fro
Patient, unwearied, hearing in her arms
The fretful sickly child, with all his harms,
Deformed and imbecile her love and woe
Croons with caressing intonation, low,
Some sweet old minor melody, that charms
The ear that listens, and the sufferer calms,
And her own sorrow soothes with silver flow.
O holy tenderness of motherhood!
Most pitiful and patient to the child,
Foolish, unlovely, seemingly defiled
By powers of death and darkness. The
All Good
Alone so loveth and remembereth
And, like a tender parent, pitieth.—*Sel.*

FACTS FROM JAPAN.

The Rev. H. Loomis, of Yokohama, sends some interesting statistics from Japan:—There are in Japan, of all Protestant denominations, two hundred and fifty-three missionaries; there are two hundred and twenty-one organized churches, of which number, seventy-three are wholly self supporting; there are 19,829 communicants; 7,145 scholars are receiving education in the day-schools established by missionaries; 13,017 scholars attend the various Sunday schools. There are one hundred and two native ministers and two hundred and sixteen theological students, besides two hundred and thirty-three native helpers, cultporteurs, Bible women, &c. Tokio alone has nineteen churches. In ten years, perhaps a less time, Japan will be recognized as a distinctly Christian nation. "What hath God wrought?"

In a Glasgow lecture the Duke of Argyll said: "In the last year of his life Mr. Darwin did me the honor of calling upon me in London, and I had a long and interesting conversation with that distinguished observer of nature. In the course of conversation I said it was impossible to look at the wonderful processes of nature which he had observed, without seeing that they were the effect and the expression of mind. I shall never forget Mr. Darwin's answer. He looked at me hard, and said: 'Well, it often comes over me with overpowering force, but at other times (and he shook his head) it seems to go away.'"

A GODLESS OLD MAN.

There is hardly a sadder spectacle on earth than that furnished by a godless and graceless old man, who has lived in a Christian land perhaps threequarters of a century, and all of whose days have been spent without any effort to lay up for himself a treasure in heaven. His childhood and youth were thus spent; his manhood and middle age were thus spent; and now there he is, in old age, with life on earth almost gone, on the very margin of the grave, with eternity just before him, and with not the first thing yet done in the way of preparing to meet God in judgment.

Death frowns upon him. He finds no pleasure in looking over the past, none in the present, and none in the future. Meditation brings him no joy. Memory and conscience affords him no comfort. He is without the blessing of Christian hope when he most needs it. The disabilities and pains of his body makes life a burden to him. The activities of business that once employed his thoughts he can no longer bear. He must, from sheer necessity, lay down the earthly tasks of life. In a short time he will be dead; and he knows it.

The Bible is no source of comfort to him. He is not sufficiently familiar with it to be comforted by it, and not in a moral condition to receive its comforts or be entitled to them. Alas! for that man, there are no prospects before him that sweetly invite his thoughts to the spirit world. The simple truth is, he has laid up for himself no treasures in heaven. This one thing he has not done. Many things he has done, but this, never. He may leave thousands to his children, but there are no thousands for him in the skies.

His whole record on earth is wrong, fundamentally and awfully wrong. And now, there he is, at last, in his feebleness and decay—near the end of a wasted and misspent existence on earth—a sore affliction to him and a solemn warning to every passer-by.

Who will envy him his lot? Who shall imitate his example? His life in this world, as to the great purpose for which it was given, is simply a prodigious failure. It ends without hope here, and in eternal darkness hereafter.—*Wesleyan Watchman*.

"MY GOD! GIVE ME SOMETHING TO HOLD ON TO."

This was the dying utterance of a druggist in Washington City a few weeks since. He had taken an overdose of aconite through mistake, and the physicians around him were trying to counteract the deadly poison by every available antidote. But all their efforts proved in vain; and as the tide of life was ebbing rapidly out, in the frenzy of despair, he exclaimed, "My God! give me something to hold on to." How suggestive this exclamation. How important in a dying hour to have something to hold on to. When we are beyond the help of all human agency, when those who are nearest and dearest to us have done all in their power and have failed, how necessary is it then to have something on which we can lay hold, something that will avail in a dying hour, something that will bring victory over death and the grave, something that will enable us to exclaim, "O death, where is thy sting, O grave, where is thy victory."

Thanks be to God, there is something on which a Christian can lay hold, something that can comfort and cheer him in life, something that can sustain him in the hour of death—it is the cross of Christ. The faith that can look up and say—

"Simply to Thy cross I cling,"

need not fear the terrors of death, for "death is swallowed up in victory," and he can exclaim, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Reader, how is it with you? On what are you now laying hold? On your morality? That will not avail in the dying hour, "Except ye repent ye shall all likewise perish." On the mercy of God? Remember that "Out of Christ, God is a consuming fire." Flee to the cross for refuge, and look alone for salvation, to the redemption purchased by the blood of Christ. Learn a lesson from the fate of the unfortunate druggist. "Be ye also ready, for in an hour when ye think not, the Son of man cometh."—*Central Presbyterian*.

Whatsoever work or knowledge does not lead us to know Christ, will prove worthless to our souls and perish. There is no knowledge like knowing the Crucified.