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

The Maritime Presbyterian.

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HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

OCTOBER, 1885.

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Asia.

The first bridge ever built across the Jordan has been opened to the public. From remotest times it has only been crossed by means of a ford. This bridge is near the mouth of the river, where it flows into the Dead Sea.

One of the largest single contributions made to the missionary work of the Church last year, if not the largest, came from a Christian Chinaman, who gave \$5000 to St. Luke's Hospital in Shanghai.

Judson preached to the Buddhists in Burmah for six years without a convert. Every first Sunday he and his devoted wife would celebrate the sacrament of the Lord's Supper, and would say at the conclusion, "We are the Church of Jesus in Burmah." Somebody wrote to Mr. Judson, after he had been there five years, to know what were the prospects for the conversion of the heathen. He answered, "As bright as the promise of God."

St. George's Presbyterian church, Edinburgh, has an exceedingly large staff of office bearers. There are 46 elders and 62 deacons.

The Maritime Presbyterian.

Vol. V.

OCTOBER 15th, 1885.

No. 10.

STATE OF THE FUNDS, OCT. 1st, 1885.

FOREIGN MISSIONS.	
Receipts	\$7158 12
Expenditure (including Bal. due Tr. May 1st, of \$791.89)	3388 48
Bal. Due Treas. Oct. 1st, '85	\$1450 36
DAYSPRING, AND MISSION SCHOOLS.	
Receipts	\$774 57
Expenditure (including Bal. due Tr. May 1st, of \$1191.93)	3361 32
Bal. due Treas. Oct. 1st, 1885	\$2486 75
HOME MISSIONS.	
Receipts	\$1513 76
Expenditure	1365 77
Bal. on hand Oct. 1st, 1885	\$147 99
AUGMENTATION FUND.	
Receipts (including Bal. on hand May 1st : 4516 19)	\$5073 36
Expenditure	1026 50
Bal. on hand Oct. 1st, '85	\$4047 86
COLLEGE.	
Receipts	\$3671 94
Expenditure (including Bal. due Tr. May 1st, '85 \$636 21)	10671 27
Bal. due Treas. Oct. 1st,	\$7019 33
AGED AND INFIRM MINISTERS FUND	
Receipts	670 46
Expenditure	903 50
Bal. due Treas. Oct. 1st, '85	\$233 04
COLLEGE BURSARY.	
Receipts	\$57 61
Bal. due Tr. May 1st, '85 - no expenditure since	200 80
Bal. due Tr. Oct. 1st, '85	\$143 19
RECEIPTS FOR THE MONTH OF SEPTEMBER	
Foreign Missions	\$ 435 37
Dayspring and Mission Schools	250 12
Home Missions	178 92
Supplements	20 34
College	487 10
Aged Ministers Fund	82 16
French Evangelization	23 45
	\$1692 46

P. G. MACGREGOR, Treasurer.

Rev. J. W. McLeod of Princetown Trinidad is in failing health. He bravely fought against it, and wrought at times beyond his strength, but no finds even the instruction of the teachers, which for a time he had undertaken, too much at times for his strength. sympathy of the Church will are sure be extended to him family in their trial.

Mr. and Mrs. Annand have been visiting congregations in Halifax, Pictou and Wallace Presbyteries. Mr. Annand has, in eight or nine weeks, addressed about 60 meetings and collected over \$600 for the Foreign Mission Fund. While such work is wearing on the missionary it has its bright side. The people are stirred up by the welcome tidings which he brings from the Mission Field and the hearts of the missionaries are cheered by the sympathy and aid of the church at home. May the impression made, not soon wear out.

Mr. and Mrs. Annand are resting for a few days at Fredericton N. B. after their long continued succession of meetings in different parts of Nova Scotia.

The prospects of Augmentation work are encouraging. The amount asked for from congregations this year is one sixth less than last year. In the Presbytery of St. John nearly every aided congregation has increased its contributions for self-support and asks less from the funds than it did last year. Such efforts at self support make the work of aiding weak congregations a pleasant one. It is a cheering task to help those who are earnestly trying to help themselves.

One thing that makes men give liberal-ly is when they can give with confidence knowing that their gifts are well and wisely expended. The Augmentation committee has guarded with jealous care the interests of the Fund, looking closely into every case, and making grants only where they felt were warranted in so doing. Sometimes aid receiving congregations think that the Committee are too careful in the matter, but having charge of other peoples money, the aim of the Committee is to make no grant that cannot be justified before the Church.

THE LATE REV. THOMAS CHRISTIE.

Died at Kelseyville, Lake Co., California, Oct. 3 The sad news has not been unexpected but was not looked for so soon. As our readers will remember, he went as a missionary to Trinidad in 1873. There, in the Couva District, he labored for ten years, when failing health compelled him to give up his work and return to Nova Scotia. After a few months at home, during which he gave many missionary addresses through the church, he received an appointment from the Home Mission Board of the Presbyterian Church in the United States to labor in Southern California. This appointment he accepted thinking that in that mild climate he would be able to continue his work for Christ.

But the Master thought otherwise. He had other work for his servant to do. At the end of a year Mr. Christie was again obliged to give up work, and with his family removed to Kelseyville. There he hoped to recruit. And that deceptive disease consumption seemed to delude him till nearly the close, with the hope of recovery.

It was very touching to look at his letters, as they were read at a meeting of the F. M. Board in St. John a day or two after his death. One, written two or three months ago was in a strong firm hand, another some time later shewed signs of weakness, while the last was begun by himself, a few lines written in a failing hand, when apparently unable to finish it, Mrs. Christie had taken the pen and written for him. But all through, his letters breathed a spirit of hopefulness and trust.

Mr. Christie was of a mild and genial

disposition, and beloved by all who knew him. The sympathy and prayers of the church will be extended to Mrs. Christie and her little family in this their time of sore trial.

THE CAROLINE ISLANDS.

Which have been brought into prominence of late through the seizure of some of them by Germany and the consequent protest of Spain, are the field of important missionary operations. Secretary Judson Smith of the A. B. C. F. M. writes to the New York *Herald* that American missionaries have been at work there for over thirty years past; that about fifty churches have been organized, with an aggregate of four thousand communicants, schools have been established, books printed in the native dialects, and civilized customs, dress, etc., introduced. "No European nation," says the doctor, "has had anything to do with these islands since American missionaries have labored there, and all that makes them valuable as possessions and profitable as centres of trade is due to what these American missionaries have done and are now doing."

The congregations of Scotsburn, Hermon and Saltsprings is calling Rev. G. S. Allen formerly of Chatham N. B.

Rev. Neil McKay, for many years minister of Summerside, P. E. I. has accepted a call to Chatham, N. B. and was inducted there on Friday, Oct. 9.

The last year of the American Home Missionary Society was one of unusual prosperity. A large number of missionaries were employed than ever before in the fifty-nine years of the history of the Society, the total number being 1,447, or 105 more than the year before. The total receipts were \$451,767, being greater than those of the year previous by \$66,000, and the gifts from living donors larger by \$80,000.

The City Mission of Berlin circulates no less than 75,000 printed sermons on Sunday morning.

Not Scotland, but Belgium possesses the bad eminence of having the most drunken population in the world.

The use of tobacco is to be absolutely prohibited in all the Government schools in France, on the ground that it affects injuriously the ability to study.

PROHIBITION, NO NEW THING.

In the discussions of the day, some people look upon Prohibition as a new, untried, thing. It is met with such cries as, "it takes away the liberty of the individual," "interferes with men's rights," the people are not ready for it," &c., and some timid people get frightened and conclude that they had better keep to the old ways than introduce such a dangerous principle into life.

Now the principle of prohibition is as old as the race. The first command from God to man was "Thou shalt not."

"Oh but it looks good" said man, "pleasant to the eye, a tree to be desired to make one wise."

"It is good" said Satan. "God had no right to introduce this principle of Prohibition. It is not fair. You should have liberty to eat what you like. Besides this very fruit is one of the good creatures. It will open your eyes, brighten your ideas, and lift you up generally."

Man rejected prohibition then, on its first introduction into our world, and we know the results.

The ten commandments are full of Prohibition. "Thou shalt not," "Thou shalt not." And we know the results in these cases, of heeding or neglecting the Prohibition.

But Prohibition is not confined to Divine laws. Men have it, wherever they have laws. Prohibition is on every human statute book.

Thou shalt not kill, says the law. Not fair, it interferes with the liberty of the subject; makes him put a restraint upon his passions and compels him to deny himself for the sake of others. Not fair. "Quite fair" says the law. "There are other rights than yours and they must be protected. The law will do all the necessary killing."

Thou shalt not carry more than a certain number of passengers, says the law to Steamboat companies. "Not fair" is the reply. "It interferes with our liberties. If people choose to crowd our

boats, it is their own risk, and it is interfering with our business and our profits in trade, to prohibit more than a certain number. It is good for us to carry more passengers and you must not interfere. We do not compel them to come.

"Quite fair" is the reply, the public must be protected. If in their ignorance they would crowd your boat and increase your profits, at their risk, we must protect them.

On nearly every page of the Statute book, is Prohibition. Whenever a country finds that there is some evil coming upon its people then it prohibits that evil. A fundamental principle in all law is that it prohibits the individual doing that which injures the community.

Now since Prohibition is an old thing, already long among us, the great question is not, shall we have Prohibition, but, what shall we prohibit.

Many place strong drink in the already long list of prohibited things, forbidden fruit.

You interfere with my rights, with the liberty of the individual, says the drinker. By no means is the answer. We have nothing to do with you or your tastes. We see that its sale injures men, unfits men for work, injures them financially, socially, physically, and morally, brings misery to homes, wives and children, leads to four-fifths of the crime committed, fills our poor houses, asylums, jails and penitentiaries, and we prohibit it.

But you interfere with *my rights* says the rum seller. I do not compel people to come, and if they choose to buy I surely have a right to my business.

Nay, is the reply, if they in their ignorance and weakness, come and injure themselves then we must protect them. We must protect ourselves, our children, our homes, our communities. These rights we must protect, and you must respect.

All, even those who fight against it, admit the principle of prohibition, they would not be safe without it. To it they

ows their quiet and safety in a well ordered community.

But Prohibition would not stop the traffic, says another class. So long as men love money and love drink, men will sell and buy.

The same thing may be said of murder. So long as men indulge their bad passions, men will kill, but no one deems of legalizing murder, to regulate it.

So should it be with the drink traffic.

THE SYNOD OF THE MARITIME PROVINCES

met in St. Andrew's Church, St. John, on Tuesday, October 6th

Rev. James McLean retiring moderator preached the opening sermon from Mark 11:22, "Have faith in God."

After calling the roll, the Clerk read the demissions, translations, ordinations and inductions for the past year.

The deaths during the year were Rev. Matthew Wilson of Sydney, Rev. Robert Sedgewick, of Halifax Presbytery, and Rev. Alexander Munro and Rev. Charles Brazer of P. E. Island.

The Moderator gave a short address in which he referred feelingly to some of the events of the past year.

The Clerk read the nominations of Presbyteries for Moderator, which were as follows: Messrs. T. Sedgewick, A. McLean, J. McMillan, Neil McKay, Isaac Murray, D. D.

Messrs. McLean, Murray and McMillan withdrew their names, and a vote being taken, Mr. Sedgewick was elected Moderator.

Taking the chair he thanked the Synod for their expression of confidence and kindness in choosing him to that position.

The Business Committee submitted the following as the items of business for the Synod:

- 1.—Report on Hunter Church Building Fund.
- 2.—Unification of Foreign Mission Work.
- 3.—Remit of Assembly as to a Summer Session of the Presbyterian College, Halifax, and Conference on Collego matters.
- 4.—Petition from Rev. Principal Ross, H. D.
- 5.—Petition from Rev. E. Ross.
- 6.—Remit of the Assembly as to the status of Rev. F. Ross
- 7.—Report of Synod Commission's

anent Appeal of Rev. E. Ross to the General Assembly.

8.—Memorial from S. F. Morrison, Secretary of Congregation of Upper Londonderry.

9.—Foreign Mission matters.

10.—Appointment of time and place of next Meeting of Synod.

11.—Augmentation Business.

12.—Appointment of Committees.

13.—Application of Presbytery of Truro for leave to license Mr. Henry Dickie.

14.—Application of Presbytery of Saint John for leave to license Mr. Paul Langol.

15.—Statement from Committee on Aged and Infirm Ministers' Fund.

16.—Report of Committee on State of Religion.

17.—Report of Committee of Management of Trusts of Late Presbyterian Church of New Brunswick.

18.—Report of Committee on Sabbath Observance.

19.—Report of Committee on Obituary Notices.

20.—Report of Committee on Synod Fund

21.—Report of Committee on Presbytery Records.

22.—Report of Committee to nominate Standing Committees.

23.—Report of Committee on Temperance; in connection therewith, a communication from the Women's C. T. U. of N. B.

24.—Report of Committee on Sabbath Schools.

25.—Report of Committee on Systematic Beneficence.

26.—Report of Committee on Public Education.

27.—Report of Presbyteries anent Collections for Schemes of the Church.

28.—Business in connection with Orphans' and Widows' Fund.

29.—Motion anent commemoration of Revocation of Edict of Nantes.

Wednesday.

The first half hour was spent in devotional exercises.

Committees of Synod were appointed, on the following subjects:

Synod Fund, Obituary Notices, Examination of Presbytery Records, and, to nominate Standing Committees.

Dr. Burns read a telegram stating that Rev. T. Christie our former Missionary in Couva had died at California on the 3rd inst. At the request of the Moderator, Dr. Burns led the Synod in prayer on

behalf of the widow and family. It was suggested that those present who could afford it should contribute something to aid the family. Rev. Dr. McCulloch consented to act as treasurer.

It was decided to telegraph Mrs. Christie expressing the Synod's sympathy with her in her trouble.

In the absence of Dr. MacGregor, Dr. Burns submitted the report of the committee on the

HUNTER CHURCH BUILDING FUND,

which was received and adopted.

Rev. A. McL. Sinclair introduced the next business, the

UNIFICATION OF FOREIGN MISSION WORK.

After some discussion the following resolution was adopted :

"The synod expresses its approval of the desirableness of unifying our foreign mission work, but as the general assembly has remitted the plan of unification to the presbyteries for consideration, the synod deems it unnecessary at the present stage to pronounce judgement upon it."

The afternoon was occupied by Rev. Dr. Ross in stating his complaint against the College Board.

The first part of the evening sederunt was devoted to

FOREIGN MISSIONS.

After devotional exercises, Rev. Alex. McLean, made a statement of the Foreign Mission Funds, shewing that the whole balance against the Fund at date is \$4,200,91, and urged greater liberality in this grand work.

REV. JOSEPH ANNAND

was then welcomed by the Moderator, and gave a most interesting address on the work in the New Hebrides.

At the close a resolution was passed thanking God for the work of Mr. and Mrs. Annand, commending them to the church on their visit home, and praying that on their return they may have much of the Master's presence with them in their work.

A resolution was also passed urging early and liberal contributions to the Foreign Mission work.

Rev. W. Donald submitted the report on the State of Religion, which with its recommendations was adopted.

Dr. Ross' matter was then taken up but was not concluded when the Synod adjourned.

Thursday.

The first business was the next meeting of Synod, which was appointed to be held on the first Tuesday of October, in St. Andrew's Church, Truro.

Rev. E. A. McCurdy made a statement on

AUGMENTATION

recounting the progress of the work last year and its prospects this year. Last year the Synod asked for \$12,000 for the work, and this year \$10,000 would be required.

Mr. Laing read a recommendation from the Augmentation Committee that if the \$10,000 is to be raised the following will be a fair division of the amount among the Presbyteries, being less in all cases than the amount asked for last year :

	1885.	1884.
Truro.....	\$1,200	\$1,200
Sydney.....	500	650
Victoria and Richmond	275	300
Halifax.....	2,225	2,700
Wallace.....	400	475
Pictou.....	1,600	1,750
P. E. Island.....	1,150	1,350
Lun. and Shelburne.	400	475
St. John.....	1,400	1,700
Miramichi.....	650	900
Newfoundland.....	400	500
	\$10,000	\$12,000

The following recommendations were adopted :

That the Presbyteries appoint augmentation committees to apportion to congregations the amount expected of them, to make visitations to them and to have the management of the scheme within the bounds of said Presbyteries.

All additions to be made to pastors' salaries by aid receiving congregations from January, 1886, shall be deducted for the current year from the sums apportioned to these congregations by the Presbyteries and from the amounts levied upon the Presbyteries.

The Presbyteries, when they deem it desirable for the better working of the scheme, shall be urged to call upon the board for a deputation.

That all Presbyteries shall make returns before March 1st, and that no applications for supplement be considered after the April meeting of the board.

The remit of Assembly regarding

A SUMMER SESSION

at Halifax Theological College was taken up, and continued until noon.

In the afternoon by previous resolution

Rev. Dr. Ross's case was taken up, and after lengthened discussion the Synod agreed to reverse the action of last year and give Dr. Ross a retiring allowance of \$1000 from the funds of the church, which, with \$200 from Dalhousie College will make \$1100 per annum.

Dr. Patterson submitted the report on the Widow's and Orphan's Fund showing since last report, Receipts \$2833.09, Expenditure 1523.07 leaving a balance of \$1310.02 to be added to the Capital Account. The Report was received and approved.

Leave was granted to Rev. E. Ross to withdraw his complaint against the Committee on the Aged and Infirm Ministers Fund.

The first business of the evening was consideration of the

REPORT ON TEMPERANCE

which was read by Rev. Neil McKay of Chatham. The recommendations of the report were as follows:

1. That the Synod believes the traffic in liquor is an evil which every Christian community ought to disapprove and suppress.

2. That this evil can only be suppressed by the co-operation of suitable moral influences and effective legal enactments.

3. That the synod disapproves of the action of the Senate of Canada with reference to the Canada Temperance Act.

4. That the synod approves of the action of the people in standing by the act as the best legislative means at present available of grappling with the evil of intemperance, but at the same time encourages them to avail themselves of every constitutional means to obtain advanced legislation in the direction of complete prohibition.

5. That the arrangements by which the quantity of liquor that may be imported into Scott Act counties has been reduced from 40 gallons to 10 is strongly disapproved and condemned by this synod.

6. That in the judgement of the synod all professing Christians should be total abstainers from intoxicating drinks as a beverage.

After full discussion the report was received and its recommendations heartily adopted.

Rev. Hogg of Moncton read the Report of the committee on

SABBATH SCHOOLS.

The report urged the necessity of having reports from all the Schools, of holding weekly teacher's meetings, of having the

Schools open the entire year, and that Sabbath Schools be urged to contribute to the Mission Fund.

After several members had spoken the report was received and adopted.

Rev. J. D. McIlivray submitted the report of the Committee on

SABBATH OBSERVANCE

The report referred to the various forms of Sabbath desecration, particularly that of running Sabbath trains and the opening of the Halifax Post Office for some time on the Sabbath. In the discussion which followed points of importance were brought out, one of which was the necessity of co-operation on the part of the different denominations for the suppression of Sabbath trains.

The matter of a Summer Session which had been deterred from a previous sitting was resumed. Several members spoke upon the matter when the following resolution was agreed to:

That in the interests of the home mission work, it is desirable to examine fully the matter of a summer session at Halifax and with a view to this, recommend the board to communicate with the College authorities and Home Mission board in the West as to the likelihood of securing a good number of students.

The applications which has been made by Presbyteries for leave to license students were granted.

Rev. N. McKay read a report from the Alumni Association, urging more hearty support to our College at Pine Hill.

Friday.

The Committee on Obituaries submitted their report which contained notices of the late Revs. Dr. Sedgewiuke, Matthew Wilson, A. Munroe, Charles Fraser, and T. Christie.

Rev. A. McL. Sinclair submitted the report on the

AGED AND INFIRM MINISTERS FUND.

There are but forty-seven ministers in the Synod who are paying the Annual contribution entitling them to a place in the Fund and many congregations do not contribute to it.

On motion of Rev. E. A. McCurly the following resolution was passed.

Having heard the statement of the Committee of the Aged and Infirm Ministers' Fund, receive the same and strongly urge ministers to join the fund and

congregations to make annual contributions thereto.

On motion of Dr. Buras the following resolutions were passed :

The present being the bi-centenary of the revocation of the Edict of Nantes, an outrage upon civil and religious liberty, which inflicted untold suffering and loss upon an honored branch of the Presbyterian church, it is hereby recommended that our ministers call attention to the event in its historical relation, by lecture or otherwise, as opportunity may offer.

Inasmuch as the General Presbyterian Council at its last meeting in Belfast earnestly recommended the churches represented in the council to make an effort on behalf of the struggling churches of Bohemia, and the general assembly at its last meeting endorsed this recommendation, this synod commend this worthy object to all within our borders interested in the Land of Huss and Jerome.

Dr. McKnight submitted a report from the committee of the College Board appointed to prepare a resolution with reference to Dr. Ross on his retirement. It was agreed to.

A resolution was moved by Rev. J. Hogg and passed, expressing sympathy with Dr. McGregor, agent of the Church, in his illness, which has caused his absence for the first time in many years from the meeting of Synod.

A vote of thanks to the pastor and trustees of St. Andrew's Church, to the different railway and steamboat lines for reduced fares, to the citizens of St. John, Carleton and Portland for their kindly hospitality and to the press for full reports of the Synods Work, was passed.

The work done, the moderator briefly addressed the Synod. He said the business of the synod had been completed and it is now about to close. It is always sad when the hour for closing arrives. It makes us think of a separation. We will separate and do not know that we shall all meet again. Probably we will not. It can be seen that with some of us it is getting towards even and the day of work is far spent. Even the youngest and strongest of us do not know that we shall ever again have the pleasure of sitting in the synod. These considerations and others impress themselves upon me and must do likewise with all members of the court. It matters not whether we remain here for a longer or shorter period. Let us go forth resolved to be better men, better ministers and better elders, and to devote ourselves more heartily and more thoroughly to

the work of our King.

The 122nd Psalm was sung and the Rev. Dr. Pollock led in prayer.

The moderator then adjourned the synod to meet in October next at Truro.

SERMON.

BY REV. JAMES MCLEAN.

PREACHED AT OPENING OF THE SYNOD OF THE MARITIME PROVINCES, IN St. ANDREW'S CHURCH, St. JOHN, Oct. 6TH, 1885.

"Have Faith in God" Mark 11: 22.

Our Lord on the morning after His triumphal entry into Jerusalem, being hungry, cursed the fig-tree, but barren fig tree. He looked to it for fruit, but He found nothing but leaves. The curse took immediate effect. The tree died. The sap ceased to flow. The leaves withered.

On the following day the disciples saw that the tree was dead. Struck with the suddenness with which the curse took hold on the tree, and the rapidity with which death withered its every part, they drew our Lord's attention to it. Jesus answering saith, "Have faith in God." or "Have the faith of God."

Jesus Himself had this faith. He believed that God had power to control, or suspend the laws of nature, and that He would exercise that power in conjunction with His faith. Therefore He would hush the wind into silence, and quiet the raging waves, He would curse the fig-tree, and by His word send death more speedily from its roots to its leafy branches, than could be done by the destroying worm, or by the poisonous simoon.

Such faith Jesus enjoined the disciples to exercise. If they believed in God as He did they would perform mighty works as He did "verily verily I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father."

The disciples were expected to perform great works. They were to revolutionize the world, by indocetrinating society with God's gospel. Various forms of heathenism and false philosophy, must be overcome through their instrumentality. Christian churches must be planted not only in Jerusalem, and in Samaria, but also in Damascus, in Corinth, in Ephesus, and even in Rome. The seed of truth, tho' it might seem to be foolishness to the Greek, and become a stumbling block to the Jew, must be

planted in every part of the Roman Empire.

To the disciples the difficulties in the accomplishment of such a wonderful work seemed to be insurmountable. Would it not be as easy to remove the mountains which surrounded Jerusalem, or to level Lebanon, as to perform such a revolutionary work as this? Jesus answering saith "have faith in God." For verily I say unto you that whosoever shall say unto this mountain be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe those things which he saith shall come to pass, he shall have whatsoever he saith."

The Jewish Church with its Sadducean scepticism, and Pharisaic ritualism, must be overthrown. The cursed barren fig tree was its type. It must wither and die as that tree did; and a Christian tree, possessing life and energy, and bearing evangelical fruit, must grow in the place which it had uselessly occupied, and over which it had thrown an injurious shade. That tree would grow out of the sepulchre where the Son of man would be buried. Through their instrumentality it would take hold of the soil in Jerusalem, and extend through Judea and Samaria, and continue its growth through the ages till it would establish its roots in every continent, and send its fruitful branches into every country inhabited by man.

That they, poor, uneducated Galileans, should accomplish such a mighty work as the planting and nurturing of such an energizing tree seemed to the disciples to be incredible. They did not belong to the rabbis of Israel, nor were they versed in the philosophy of Athens, nor had they political influence with the Roman Emperor.

Jesus answering saith "Have faith in God." "If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you."

He then pointed out to the disciples the characteristics of that faith in God, which leads to the performance of mighty works.

First. It is a *praying* faith.

The disciples were conscious of their weakness, and inefficiency. Even if they had faith how could they accomplish such a work as the conversion of the nations to God and righteousness, through such a feeble instrumentality as the gospel. Jesus would teach "Let your faith in God bring you to the throne of grace, ask

God for the will, the wisdom, and the strength, which you need for your work, and for the success which He has promised. It is God's purpose to save the world by means of the gospel, and His purpose will not fail. It is His work, and it must be accomplished. It may seem surprising to you that such mighty results should flow from such a small beginning, but if you labor as God's co-workers, and pray to God as if He only could produce the results your work will be successful." "There shall be an handful of corn in the earth upon the top of the mountains, the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth. His name shall endure forever, his name shall be continued as long as the sun, and men shall be blessed in Him, all nations shall call Him blessed."

The disciples witnessed Christ's mighty works, and marvelled at His power. Jesus taught them that He exercised this attribute in dependence on God, and in answer to prayer, "I can of mine own self do nothing." He held constant intercourse with God and therefore He did the works of God. "The Son can do nothing of Himself, but what He seeth the Father do, for what things soever He doeth, these also doth the Son likewise." He therefore prayed without ceasing. He prayed with strong crying and tears. He rose before day to pray. He spent the whole night in prayer. He got His ideas from heaven, and therefore spoke as one who had authority. He prayed before He performed a miracle. He brought God to work for Him and with Him. No man could perform these miracles which He did except God were with Him.

This praying faith Jesus urged the disciples to cherish, and to cultivate the praying habit. They were not only to believe that they could remove the mountain, but they were likewise to pray to God to enable them to do it. They were to go to their work in the strength of the Lord God.

The faith that will not prompt to pray is dead. The faith that grasps God, and gets Him into the work is Almighty. If their faith in God was genuine, and their prayers fervent, no earthly or satanic power could withstand them. A praying faith succeeds. Therefore I say unto you what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Second. It is a *loving, forgiving, faith.*

Prayer does not consist merely in the utterance of words. The words may be

right while the heart is wrong. Prevailing prayer comes from a heart which is in sympathy with God. Such sympathy shows itself in love and goodwill to mankind. Of this sympathy Jesus was full. He entertained no ill will. He would not speak one word of revenge, nor utter an unkind threat. He kept His heart in sympathy with God's loving kindness, and therefore He freely, immediately, and constantly, forgave those who injured Him.

If the disciples were to be successful workers for God, and overthrow mountains of difficulties they must be actuated by this law of kindness, of forgiveness, of brotherly love. Their success depended upon God manifesting His goodness, and love through them. They were to cherish no ill will any more than Jesus did. They were to work together as if they were one body, and every member was to fulfil its own function for its own good, and the good of the whole.

To act thus they must be actuated by brotherly love, and deal tenderly with one another. They were to lay aside all malice, and all guile, and all hypocrisy and all envy and all evil speaking, and co-operate for the spiritual well-being, and enlargement of the kingdom they were going to establish. If they wished that kingdom to grow and prosper they must practice the loving spirit of their Master. Only by the exhibition of such a spirit would they succeed. "And when ye stand praying, forgive if ye have aught against any, that your Father also which is in heaven may forgive you your trespasses: But if ye do not forgive neither will your Father which is in Heaven forgive your trespasses."

This praying, loving, forgiving faith in God the apostles exercised. They believed in God strongly. They prayed to God fervently. They loved one another sincerely. They forgave the imaginary and real injuries which they received, readily. Therefore the work performed by them was abundantly blessed, and their success was marvelous. They permeated society with the Gospel of Jesus and the world that came under their influence became christianized.

II. Having considered some of the characteristics of this faith, let us look in the second place at its results.

1. Have this praying, loving, forgiving faith of God and your work for Jesus will be great and successful. In every age the man who exercised this faith achieved great things for God. Wycliffe, Luther, Knox, Wesley, Chalmers, Livingston, Goddie, accomplished, by

their simple sincere faith in God, great work. The mountains which were in their way disappeared and were cast into the sea. They calmly, seriously, deliberately, viewed the difficulties in their way, but not as the faint-hearted do in their own strength, or in the light of the world's reasoning, but in the light of God's power, and faithfulness. With their eye fixed on God in Christ, and their hearts beating with Divine love they went forward on the path of duty, as the fleeing Israelites went forward in to the Red Sea. As far and as fast as they advanced the waters receded, with God moving, directing, strengthening, and protecting them, they came to the other side, and they found that the difficulty had disappeared.

Your work may be arduous. But it is God's work which He has commanded you to perform for Him. Believe it to be God's work rather than yours, and through you He will level the mountain, and be glorified through your instrumentality.

This praying, loving, forgiving faith of God is essential to the success of christian workers. We may pray, and visit, and write, and preach, but without faith in God sin will not be overcome, nor will Satan be dismayed. When the disciples believed in God even the devils were subject to them, but when their faith failed they could not cast a dumb spirit out of a boy.

Faith in God when in lively exercise prompts to action. It overcomes opposition. It resists the adversary. It steps over hindrances. It will not let us slumber till our work is done. It is the energizing power in the church. It is to the church as well as to the individual believer what the sap is to the tree. The sapless tree dies, no matter how rich the soil in which it is imbedded. The church may have mental power, and good scholarship, and worldly wealth, and political influence, but without faith in God there will not be expansion. The blessed fruit of salvation will be wanting.

This faith in God is necessary to perseverance in God's work. Without the continual promptings of this faith the christian worker is a failure. He is soon wearied. He vacillates, and abandons his post like a timid sentinel. He may appear good, but his goodness is like the morning cloud, which disappears when the midday sun shines. He works ardently in God's field to-day. To-morrow he is putting his hand to another plough, and is moving in a different di-

rection. He may have the flash of the meteor, but he is not the fixed star to which the benighted wanderer looks for guidance to his home.

If this vacillating spirit were the spirit which actuated Jesus, our redemption would not have been secured. If this were the spirit which regulated Paul the apostle would not have received the gentiles. If this were the spirit which moved John Knox, Scotland would not have been Protestant. If this were the spirit of Luther, Germany would not have been blessed with the Reformation. Let our faith in God lead us to do his work now in the sphere in which He has placed us as if it were to be our greatest and last work for Him. If He wants us to labor in a different sphere He will call us there, and He will give us the fitness.

Jesus with His strong faith persevered to the end. He believed that God intended that He should save sinners. Therefore no opposition could induce Him to abandon His work. Neither the trickery of the Pharisees, nor the absurd questions of the Scribes, nor the forsaking of His friends, nor the treachery of a disciple, nor the perjury of the witnesses, nor the mockery of Herod, nor the condemnation of Pilate, nor the scourging of the soldiers, nor the agony produced by God's wrath, nor the pains of the crucifixion, could turn Him away from His one idea. Therefore He finished the work which the Father gave Him to do, and secured redemption for a lost world.

With unswerving faith like that exercised by Jesus, Paul laboured. He was heartily hated—falsely accused, and cruelly persecuted, yet he persevered to the end, the strong believer, and the ardent worker, keeping his hand always to the same plough, and his eye fixed on the same goal. Therefore christian churches were founded and many souls were saved. If we exercise faith as Jesus and Paul did, our christian work will be successful and humanity will be blessed.

2. The continual exercise of faith in God increases the power, and blessedness of the christian life as it advanced toward heaven. I have crossed the Mississippi at the city of New Orleans in a large steamer which carried hundreds of passengers. In that mighty river lay the Great Eastern, and other large ships, which had sailed from, or were sailing to, different parts of the world. I thought, whence came this deep, noble, mighty stream, which moves so majestically, and irresistibly towards the sea, having drained, in its descent thousands of miles

of fertile country, and having quenched the thirst of thousands of people! From innumerable living springs which gurgled from the sides of the mountains, and from tiny rivulets that flow down the valleys, the great river is formed. Thus the christian life as it moves towards God under the influence of the constant exercise of divine faith, increases in power and influence. The new born child of grace grows into christian manhood, and sways multitudes with his christian earnestness, and with the eloquence of truth. The little dependent mission station grows into a strong congregation whose piety and liberality stimulates to spiritual activity the whole christian church. Four separated sister churches composed of a few congregations each, energized by the faith of God, rise to the answer of Christ's prayer, and flowing into one become one Presbyterian church in Canada, with spiritual power extending from the shores of Newfoundland to the base of the Rocky Mountains, from Trinidad to the New Hebrides, and from India with its teeming millions to beautiful Formosa with its Chinese idolatries.

3. Without the continual exercise of the praying loving faith of God the christian life loses its power and usefulness. I have spent a few weeks on the banks of the Santa Anna—a river that flows from the mountains of San Bernardino in California. Tho' shallow it starts in its course to the Pacific ocean with considerable width and pompous appearance. For many miles its utilized waters irrigate beautiful flower gardens and fruitful vineyards and lovely orange plantations and delicious orchards abounding with fruit; but instead of increasing in size, it lessens as it advances in its tortuous channel, and becomes a trifling stream, and in seasons of drought is lost in the sandy desert. Its bed is dry. It does not reach the ocean, and the barren country which it was intended to irrigate remains the unfruitful.

Like that shallow river christian life at times declines. The believer becomes cold. The church comes under the influence of materialism. It is neither cold nor hot. It scarcely exists for God. It has a name so live, but is well nigh dead. The worm of wilful sin, or of culpable negligence has found its way into the heart and is interfering with its healthful action, and the spiritual plant is withering.

The resuscitation of that dying christian plant depends on the exercise of the praying, loving, forgiving faith of God. To live and work and grow, either as in-

dividual believers, or as a christian church we must believe that "God is and that He is the rewarder of them that diligently seek Him."

4. This faith in God is necessary to overcome the opposition with which sin and Satan interrupt our christian work. In every age the religion of Jesus had to contend with powerful opposition. The church always had to move against the current. The Reformers had to contend with the combination of ecclesiastical and civil power, which pursue them with imprisonment, with the tortures of the Inquisition, and with Martyrdom. Only in few localities does such an opposition now exist. But Satan has devised other obstacles equally injurious to the interests of vital christianity. Scepticism (sincerely entertained by some, and by others ignorantly and proudly received and flippantly expressed) shuts out the light of truth, and casts mountains in the way of christian progress. The spirit of worldliness like the cold of winter descends on some of the professed friends of Christ and stunts their spiritual growth and hinders their activity. It separates the rich from the poor, and sends both rich and poor away from the gospel. With such materialism mingling with the work of the church she cannot be triumphant.

How can this opposition to piety and to the work of religion be overcome? By faith in God. In the presence of the praying, loving, forgiving faith of God, Scepticism and worldliness shall lose their influence. Why are not sinners personally spoken to about their need of Christ? Because we do not believe as we should in God our reconciled Father. Why so much apathy in the support of religious ordinances? Why are the funds of many of our church schemes almost always in debt? Why is the church so slow to extend her operations to fields both at home and abroad that cry to her for the Gospel of Christ? It is not for the want of means, for never had the church as much worldly wealth in her possession as she has now, but for the want of the exercise of the faith in God which will stimulate her to consecrate the scriptural proportion of her abundance to the service of the Good Giver.

The great want of the church is not an increase in her membership, unless such an increase would lead to the exercise of faith in God. There are enough drones in God's spiritual beehive now. What is most essential to the success of christian work is the exercise of faith in

God by those who already constitute the membership of the christian church.

Let us believe in God the Father whose purposes regarding us are kind and gracious. Let us believe in God the Son whose intercession for the success of our work is continual. Let us believe in God the Holy Spirit who is ready to save, and to sanctify men through our work and instrumentality. Let us believe in our own work as God's instrumentality for blessing mankind. With such faith controlling us, our work will speedily revolutionize the society over which we have influence in favor of Jesus Christ.

III. Let us briefly look at the encouragement to exercise faith in God and to reduce our faith to practice.

God by His providence, and by the operations of his Spirit, is calling us to believe strongly, and to work energetically for our Master.

The hosts of the Philistines spread themselves in the Valley of Rephaim. They were a formidable foe. David who went out to meet them in battle, believed in God and listened for orders. When he heard the sound of a going in the tops of the mulberry trees he bestirred himself. Relying on God for the victory he used all the stratagem and energy in his power, and God through his instrumentality routed the enemy.

The disciples believed in God and in the risen Saviour and when there came a sound from heaven as of a mighty wind they preached the gospel with all earnestness and there were added to them about three thousand souls.

Do we not hear the sound of God's going in Providence calling us to the battlefield? Do we not hear the rushing influence of the Holy Ghost urging us to our work? Noble young christian men who imbibed Christ's life in Godly homes are coming out of our Divinity halls well equipped for their Master's work—heartily received, and honestly trusted by our vacant churches, and willing to work wherever the Master calls them—thus giving promise of great usefulness. In many of our congregations during the past year there have been evidences of earnest life. Many are enquiring the way of life; and many have professed their faith in Christ, and rejoice in salvation. Our weak congregations have been encouraged and made more self-reliant by the success of our Augmentation scheme,—a success which is pre-eminently the result of faith in God. Our mission stations at home are growing in liberality and numbers. Our foreign mission fields both in Trinidad and the

South Seas are prosperous and hopeful. Our noble missionary in Formosa whose strong faith made him adopt Elijah's motto "the living Jehovah" has been so successful that he asks us to send to that country no more missionaries from Canada, because he believes in the energizing power of God's life in the native churches and schools which have been established. He believes that the little heaven if properly attended will lighten the whole lump—that the little mustard seed which has taken root if properly nurtured will become a great, christian, fruit-bearing tree.

Surely with such encouragement coming to us from every section of our church's operation we should have faith in God, and be prompted to earnestness in increased activity. After the winter is passed, and the snow and ice have disappeared, and the showers of April and May have moistened the soil, and the sunshine of June has warmed the earth, the trees and fields put forth a higher manifestation of life. So at this time when the Holy Ghost is arousing the spirit of believing prayer—and moving sinners to enquire the way to life—and blessing many with the joys of salvation—and producing among brethren the spirit of harmony and of co-operation; and the cry is coming to us from the North and the South and the East and the West, for more of our Christ, we should rise to the assurance of faith and fearlessly and faithfully perform what we believe to be God's will concerning us. "When the fig tree is yet tender and putteth forth her leaves ye know that summer is near." Therefore be up and doing. Amen.

PRESBYTERY OF LUNENBURG AND SHELburne.

Met at Mahone Bay on Tuesday, 8th Sep.

Elders' commission were approved. appointing as representative elders, Dr. J. S. Calder, Alfred Kedy, Solomon Haines, Jeffry Cook, Capt. Isaac Smith, and William G. Hammond.

Session records of Bridewater, Mahone Bay, and Lunenburg were examined and approved. Records of other sessions should be presented at next meeting of Presbytery.

A reference was made regarding the removal of the Presbyterian Church Mahone Bay, from its present site, on the hill to south-east corner of the manse lot. Presbytery after hearing particulars un-

animously resolved: "That Presbytery having heard the reference of Rev. Mr. Fraser anent the removal of the Presbyterian Church, Mahone Bay, to a more central situation, approve generally of the object, but direct the session and managers to take no steps there anent, which would meet opposition of the congregation, or be likely to involve them in additional debt."

The quarterly report of the Riversdale congregation showing that they have paid Mr. Crawford \$75, was approved and directed to be forwarded to the H. M. Board. Mr. Crawford was re-appointed as ordained missionary to Riversdale for another year.

A unanimous and hearty call from the congregations of Clyde and Barrington in favor of Mr. James McClure, was sustained.

Rev. John Cameron resigned the pastoral charge of Bridgewater congregation. Mr. Cameron finds the work of this charge too great, as the field is pretty large, and requires three services a Sabbath. The resignation was allowed to lie on the table, and the congregation cited to appear for their interests at Bridgewater, on the 28th Sept. inst. at 2 o'clock, P. M.

D. S. FRASER, *Clerk.*

PRESBYTERY OF WALLACE.

Met at Wallace on Sept. 15.

The principal business was the induction of Rev. H. B. McKay to the charge of St. Matthew's Wallace.

Mr. McKenzie preached from Nehem 4:7. The Clerk presided, and put the appointed questions, Mr. Darragh addressed the minister, and Mr. McGregor the people. The congregation was large and deeply interested, and the services were in an especial degree suitable and impressive. Mr. McKay enters upon an arduous field of labor under encouraging circumstances and will doubtless in Wallace as in River John, make full proof of his ministry.

Mr. McQuinn reported that he had moderated in a call at Earltown, that the call was unanimous and cordial in favor of Mr. Rodefiek McLean, and that the stipend offered by the people was \$625 per annum with a manse. As Mr. McLean has intimated to the Clerk by letter that his mind was made up to accept another call, the Presbytery resolve to express sympathy with the congregation of Earltown, as to the amount in the matter.

It was agreed to nominate the Rev.

Thos. Sedgewick as Moderator of the approaching Synod.

The Presbytery then adjourned to meet at St. John during the meeting of Synod.

THOS. SEDGEWICK, *Clerk*.

HALIFAX PRESBYTERY.

Met in Chalmers Church, Sep. 8.

r. Wylie's resignation of the charge of Richmond was accepted.

Principal Forrest was appointed to moderate in a call at St. Andrew's Church, Hx.

Mesars. Henry, Dickie, Nelson, and W. H. Blanchard were appointed a Committee to deal with certain matters in Kempt congregation.

Mr. Layton reported from Committee on missionary meetings.

Mission Stations within the bounds were placed under the supervision of pastors as follows :

North West Arm	Mr. Laing
Bridgetown	Mr. Dawson
Digby and Bay View	Mr. Maxwell
West Cornwallis	Mr. Ross
Mt. Uniacke	Mr. Dickie
Montague	Mr. Morrison

Mesars. McMillan, Dickie and Simpson were appointed a committee on supply of vacancies and mission stations.

Rev. T. Sedgewick was nominated as moderator of Synod.

Reports were read from Catechists of mission work at Bridgetown, Digby and Bay View, Mt. Uniacke, Jeddore, Clam Harbor and Ship Harbor, and Kempt and Walton.

Commissions were sustained from their respective sessions appointing the following Elders to represent them during the current year, viz, William White, J. Scott Flutton, Hugh McDiarmid, George Turnbull, J. S. McLean, Samuel Burns, William McCurdy, Thomas Logan, D. M. Dickie, Judah F. Newcombe, Isaac Creighton and William McKiel.

PICTON PRESBYTERY

The Presbytery of Pictou met at Knox Church, Pictou, on the 15th inst.

A call from the congregations of Stelarton, signed by 243 members, and 188 adherents, and addressed to Rev. T. H. Turnbull of Fall River, Mass., was sustained, and directions given for its presentation in the regular way.

Mr. A. McLean was nominated as moderator of Synod.

Commissioners were present from Scotsburn, Hermon, and Saltsprings, with re-

ference to the proposed union of these stations into one congregation. After hearing all parties it was agreed that the union be effected on terms which will be fully satisfactory to all concerned.

Reports were read, from Mr. J. A. McDonald of three weeks service at Fifteen Mile Stream, from Mr. Marr of eighteen weeks labor at Isaac's Harbor, Country Harbour, and Trenton, and from Mr. G. Alexander of six weeks service at Wine Harbor and Cape George. The Presbytery arranged for a visitation of the Congregations of Glenelg, E. River, and Caledonia by a deputation consisting of Messrs. A. McLean, Con., J. F. Forbes, and J. L. George.

In the evening the Presbytery met again for the ordination and induction of Mr. George S. Carson.

Mr. Sinclair acting Moderator, narrated the steps which had been taken, and put the questions of the Formula : after which by prayer and laying on of the hands of the Presbytery, Mr. Carson was ordained to the office of the ministry, and inducted to the pastoral charge of the congregation of Knox Church. He was then suitably addressed by Mr. McLean and the congregation by Mr. Scott. After being welcomed in the usual way, the managers reported to the Presbytery that they had paid the first quarters salary in advance.

Mr. Carson enters upon his labors in Pictou under circumstances fraught with encouragement. His call has been unanimous and hearty, and his reception among his people most cordial. The honorable reqr. of the congregation of which he has taken charge, assures him of sympathy and cooperation in his work, and it is confidently hoped that with the blessing of the Master he may be instrumental in promoting the best interests of the congregation and community in which his lot is cast.

E. A. McCURDY, *Clerk*.

Our taste will largely decide the company we keep. Like seeks like. Water finds its level. Birds of a feather flock together. And if we find our associates tending downward, it is time to stop. "He that walketh with wise men shall be wise ; but a companion of fools shall be destroyed."

It is not stately walls nor beauteous spires that tell for Christ ; nor eloquent sermons, nor artistic anthems, but lives that are clean, hearts that are glad with the light of Christ, and hands that are loaded with mercy.

United States.

A monument to commemorate the labors of David Brainerd, the missionary to the Indians, has been erected on the site of his log cabin in Warren county, Pa., and dedicated by the students of Lafayette college.

It is reported that in England a number of Roman Catholic Good Templars have recently been compelled by their church to leave the Order, on the ground that it is a "secret society." The *Watchword* says that in one case a young man was so grieved that he took to drink, and except when in prison has been drunk ever since.

When the American Board commenced its mission work among the Dakota Indians they only numbered 25,000, now there are over 400,000. Then they were degraded heathen, without a written language, which the missionaries gave them. Last year one hundred and seventeen new members were received into their churches.

The United States Commissioner of Education say 80 per. cent. of the crime of New England is committed by those who have no education at all, or none sufficient to serve them a valuable purpose in life.

San Francisco's habitual opium-smokers are claimed to number 3,000, and their daily expenditure for the drug is placed at from seventy-five cents to \$1.50 per head, making a total of perhaps \$1,000,000 a year.

In Foreign Missions the Southern Presbyterian Church has stations in the Indian Territory, Mexico, Northern and Southern Brazil, Italy, Greece and China; it is about establishing one in Japan. The receipts for the year have been about establishing one in Japan. The receipts for the year have been about \$73,000, and the year ends without a debt at home or abroad. The church is asked to increase its gifts this year to \$85,000.

A party of nearly three hundred Mormons arrived at New York a few days ago on the Guion steamship *Wisconsin*, in charge of J. W. Thornley, who was accompanied by thirteen other elders, who have labored abroad as missionaries during the past two years. The Mormons came from Germany, Scandinavia, and England. All paid their passage and brought money with them.

Britain.

It is estimated that £4,000,000 are annually given away in London in charities.

The Scottish churches with the highest membership are Forfar, 2,900; St. Cuthbert's, Edinburgh, 2,696; and Montrose, 2,651.

Edinburgh is probably the most thoroughly Presbyterian city in the world. Out of a total of 181 churches 124 are Presbyterian.

It is estimated on good authority that the temperance cause in the United Kingdom has five million adherents among old and young.

The Presbyterian Church in Ireland embraces nearly one-half of the Protestant population of the country. There are 553 congregations, 520 ministers, and 101,452 communicants.

In England there are now 869 Episcopal churches at which "altar lights" are used, 38 where incense is burnt, 1,463 always open for private prayer, 449 where vestments are worn, and 2,858 where "the Eastward position" is taken.

There are now in Cambridge University forty men or more who are looking towards missionary work in the foreign field; a large number also in Oxford. From these old Universities fresh streams are issuing forth to gladden the desert wastes.

Europe.

In Roumania there are six Protestant churches, mostly of recent formation.

There are seven Protestant churches in Rome. The Pope, it is said, is both anxious and indignant. The churches, however, are they to stay, and we are safe in predicting that "more will follow."

A London Paper, (Judeo-German) says:—"At Vienna, last year, no less than two hundred and sixty-three Jews became Christians—among whom were thirteen baristers, nine physicians, four journalists, three professors, three judges, seventeen merchants and manufacturers."

Through the zealous labors of Signor Luigi Capellini, the soldier evangelist in the Italian army, more than 1,000 soldiers have left the church of Rome during the last thirteen years and been admitted as members of the Evangelical Military Church.

THE Children's Record.

A LITTLE SERMON.

"Children who read my lay,
Thus much I have to say.
Each day, and every day,
Do what is right!
Right things in great and small:
Then, though the sky should fall,
Sun, moon, and stars, and all,
You shall have light!

"This further I would say:
Be you tempted as you may
Each day, and every day,
Speak what is true!
True things in great and small,
Then, though the sky should fall,
Sun, moon, and stars, and all,
Heaven would show through."

OPENING THE HEART.

I knew a little boy—he was my own brother, in fact—whose heart was touched by a sermon on the words, "Behold, I stand at the door and knock." My mother said to him, when she noticed that he was anxious, "Robert, what would you say to any one who knocked at the door of your heart, if you wished him to come in?" and he answered, "I would say 'Come in!'" She then said to him, "Then say to the Lord Jesus, 'Come in!'" Next morning there was a brightness and a joy about Robert's face that made my father ask, "What makes you so glad to-day?" He replied, "I awoke in the night, and I felt that Jesus was still knocking at the door of my heart, and I said, 'Lord Jesus, come in,' and I think he has come in. I feel happier this morning than I ever was before."—*Kind Words.*

When I am forward to speak the evil I know or perhaps only surmise of others, what can it proceed from but a desire that they should be universally despised, or fear lest they should not! How diabolical! Leave an ill report to shift for itself; you need not say a word to set it forward.—*Rev. T. Adams.*

WHAT ARE YOUR ORDERS?

Some boys asked a young lad to join them in doing wrong. He said, "No I can't go with you; I've positive orders; not to go." They said, "Nonsense, what are your orders?" He had got a card from his mother, and when she gave it to him she explained the meaning. He had the card in his pocket, and taking it out he read the words printed on it; "*Enter not into the path of the wicked. Avoid it, pass not by it, turn from it, and pass away.*"

He was saved from the sin; and so can we be, by courage, prayer, and the Bible.

GET THEE BEHIND ME SATAN.

There is no dealing with the Devil except at arm's length. Those little wedges of his are terribly insinuating, because they are so little. Keep them out or worse will follow. Occasional glasses lead on to drunken orgies; occasional theatre-going grows into wantonness and chambering; trifling pilfering soon grows to downright theft; secret backslidings end in public abominations. The egg of all mischief is as small as a mustard-seed. It is with the transgressor as with the falling stone, the farther he falls the faster he falls. Again we say—beware of the little wedges, for they are in crafty hands, and our utter destruction may be compassed by them. Even iron safes have been forced when little wedges have made room for the burglar's lever. Take heed of the plea, "Is it not a little one?"—*Spurgeon.*

An every-day religion—one that loves the duties of our common walk one that makes an honest man, one that accomplishes an intellectual and moral growth in the subject, one that works in all weather, and improves all opportunities—will best and most heartily promote the growth of a church and the power of the Gospel.—*Bushnell.*

FRENCH EVANGELIZATION.

I wonder how many of our young readers know the meaning of these words. It means telling the good news to the French people, not those who live in France, but in the Dominion of Canada.

There are about a million and a quarter French Roman Catholics in Canada, chiefly in the Province of Quebec; and our Church is trying to teach them of Jesus. There are three ways; which this is done

1. By Colportage, that is, men called Colporteurs are sent around among them, selling them Bibles, testaments, and other good books. Our Church had eight of these men employed last year sowing the seed of the Word.

2. Another way is by schools where young are taught in useful knowledge and the gospel as well. One of the largest of these is at Pointe-Aux Trembles. Last year there were in it 222 young people. The children of our Sabbath Schools help to support it. Sometimes a Sabbath School, sometimes a single class in a school, supports a pupil there and thus help to give light to those that are in darkness. But there are twenty other schools making a total of 707 pupils. Many of these are the children of Catholic parents, and would otherwise grow up without a knowledge of the Bible.

3. A third way in which this work is done is by preachers and missionaries. There are now 29 missionaries preaching the gospel at different places among these French people. Soon you will be men and women, this work will be carried on by you. Begin now to learn about it, and help it, and you will take more interest in it when you are grown up.

NOT A BIT TOO MUCH.

Dr. Lowrie, the veteran Presbyterian missionary, tells the following story, which shows the spirit we all need.

A young lady was just embarking for India. She knew that her mother's heart was bleeding over their separation, although she willingly gave her to the great work. The young lady's last words to Dr. Lowrie were, "Won't you find mother and say to her for me, 'This is not a bit too much!'" She meant, of course, it was not a bit too much for Christ. She loved home as dearly as any. But she recognized how much Jesus had done for her and for the perishing, and she felt that no sacrifice was too much.

HOW BOYS TAKE POISON.

Some of the older boys who read the CHILDREN'S RECORD may be in the way of reading books that are not good books, that they get from their companions but would not like their fathers and mothers to see.

Boys, do you know what these books do? They poison the mind. If you eat poison it poisons the body, so if you take poisonous mind food in the books you read, it will poison the mind.

Let me show you how that poison does its work.

Two boys were found dead together in the home of one of them in Philadelphia. They had agreed thus to die by the pistol. The father of one of them was asked the reason of it. "Bad reading" said he. A policeman who had often found them reading bad books by the street lamp and driven them away confirmed the statement.

Boys and girls don't read any books that your father and mother do not approve.

THE HYPOCRITES.

There is a certain class of unbelievers who are forever telling us that the reason why they do not become Christians is that there are so many hypocrites in the church. This is the strangest *excuse*, for it is not a *reason*. Suppose there are hypocrites in the church, what of it? They won't be in heaven, but in hell, when the judgement is concluded. And if a man refuses Christ, no matter what may be his reason, he will be in reason, he will be in hell, and then he and the hypocrites will be together. It is in effect to say, "Rather than be a Christian and church member in which there are some hypocrites, with whom I must live in outward fellowship for a few years, I will reject Christ, lose my own soul and live with the hypocrites in hell forever."

Evolution stands by to note calmly the survival of the fittest in the struggle for existence. Christianity goes to work to make something fit to survive.

The Mohammedans have ninety-nine names for God, but among them all they have not "Our Father."

No man is more severely punished than he who is subject to the whip of his own remorse.—*Seneca*.

"BIDE A WEE AN DINNA WEARY"

A little girl on being asked the meaning of patience gave the quaint reply "bide a wee an dinna weary."

"Bide a wee an dinna weary"
Though the night be cold and drear
In the east a light is breaking
Rosy mornung draweth near.

"Bide a wee an dinna weary"
Though the day be very long
At eventide there comes a light
All our griefs will ring to song.

"Bide a wee an dinna weary"
For the end is drawing nigh;
Home sweet home is just before us,
Rest is coming bye and bye.

"Bide a wee an dinna weary"
Life is wearing fast away,
In the presence of the Saviour
All our night will turn to day.

"Bide a wee an dinna weary"
Christ is with you every day
"Bide a wee an dinna weary"
For He'll guide you all the way.

AUNT PENELOPE.

For the Children's Record.

TRINIDAD.

For The Children's Record.

Tunapuna, Aug. 24th, 1885.

At one of our services yesterday was a Brahman who had been eight years and a half in Trinidad yet had never attended a Christian service. He knew both Mr. Grant and myself by report and by sight, but had never ventured near us. What was his motive then in coming? He has been in ill-health for over a year, and medicine has failed to do him any good. The father of one of our school boys assured him that if he came to me and got baptized he would be cured.

I explained to him that for his body he needed medicine and for his soul the knowledge of a Saviour from sin. I would try to get some medicine to cure his body, and if he would attend to me I would teach him about the true Saviour, but I could not baptize him till he had been taught. It is a Creole superstition that it will cure a sick child to have it baptized.

In visiting a few days ago, I met a man who had been 32 years in Trinidad. He was of the Writer caste, and said he

could read and write. He took my book and seemed surprised that by long disuse he had lost the faculty. I asked him whom he worshipped. He replied that he had only made worship twice since he came to Trinidad. For six years he laboured, and saved, and then spent all in a grand feast to the Brahmans. Then he did the same for five years and made another feast? but for two years he had made no worship.

I explained to him that as he ate every day he ought to worship every day, with prayer and thanksgiving, and on Sunday come to church to hear the law and Word of God.

"Worship every day? only a devotee or saint can do that. I must earn my food." I replied, "The devotee too should earn his food and not eat in idleness the fruit of other men's toil; but when we rise in the morning, when we retire for the night, when we eat and even when we are alone at work we should think of God and pray to him. That is the way of true devotion and every one should be a devotee." He promised that he would try that way; but he was not in church on Sunday.

Speaking of devotees or saints reminds me of the answer given by a Christian Coolie boy to Miss Hilton. In explaining the hymn for the day, she asked, who are saints, who are angels. The boy promptly replied, "angels are in heaven, and we are the saints."

Ganja, or Indian Hemp, has been a great curse to the Coolies. When I came to Trinidad it was \$1.00 per lb. It can now be bought for five cents. It cannot be imported but it grows easily and is extensively cultivated. The dried leaves are, usually mixed with tobacco and smoked. It is used also in other ways, but the uniform result is intoxication, at first of a mild and pleasant type, but when deeper, of a maddening kind.

An ordinance is about to be passed laying a tax of £100. Stg. on each acre, or part of an acre in Ganja cultivation, and requiring it to be sold only under license and removed from place to place, only under permit. This is practical prohibition. Already in this district cultivators are pulling up their Ganja.

As missionaries we approve entirely of the action of the Government, and hope for good results from it. Some of the Coolies say that as soon as the ordinance is passed, taking away their ganja they will get up a petition to shut up the rum shops. My reply is, "When your petition is ready I will sign it."

JOHN MORRIS.

ABDUL.

A STORY FROM TRINIDAD BY REV. J. W. MACLEOD.

I send you this short letter in the hope that it may interest Children of the Sabbath Schools in mission work.

Near us live a Mussulman family named Haidarali, at least that is the father's name, as you see in *British History* in connection with India. A Mussulman is, as many of you know, one who follows the religion of Mohammed whom I cannot stop to tell you of here. Many Mussulmans are in Trinidad and most bigoted are they of all people. The cruelties and treacheries of the Soudan war are results of their religion.

This family were strict enough as regards Christianity but the parents scrupled not to break their commands about strong drink. They kept a rum shop and the father was always half drunk. They had three children two girls and one boy who were pupils in our Princetown School. The two girls died before I came to Trinidad. The boy continued in school under Miss Blackadder, and grew up a fine clever lad of about fifteen years of age. He told me about six months ago if his parents would let him he would be baptized and professed to me to believe in Jesus. He often told his mother he had no faith in her religion and that he wanted to become a christian by baptism. The parents would not consent to it. Since the first of this year he was monitor in the Princetown School, and has been an attendant of the evening classes, Sabbath School and church services. A few days ago he fell ill with fever. What the Doctor and I could do was done, but he became worse and in less than a week he died.

His mother when she saw that he was very ill wished to have him baptized but her friends were so set against it that she did not have it done. He told her he was going to heaven and that she must not prevent him.

They tried to read to him the Koran, the Mussulmans sacred book, but he asked for his Bible. Although not a nominal yet I think he was a real Christian. His death has cast a gloom over our mission community, and his mother is wild with grief. Yet it is not unmingled sorrow. The Lord knoweth his own.

The fiftieth anniversary of the landing of missionaries in Fiji occurs on 11th October.

Extract of Letter from Miss Morton.

Tunapuna Aug. 3rd. 1885.

Dear Auntie :—

I have not had a letter from you for quite a little while now but as I see by the paper we may expect a mail in about a week, I have no doubt I will be rewarded for waiting.

I said in my last I would try and give you an account of my Orange Grove class and I am at last going to fulfil it as well as I can.

First of all try and fancy you are taking a two mile drive along our nice smooth roads in our carriage with mamma and papa, who go to Arouca to see the school there and to visit the people; on the back seat Fanny and Henry Moola who help me, and I on a little seat in front. We leave here about half past one and a little before two we are on the estate. We leave Fanny and Henry at the school house which is not pretty, either outside or in, but it has a lovely green pasture around it, and is cool. I am then driven down to the furthest barracks and am left there to get all the children I can find.

I am going to take last Tuesday and give you a description of my afternoon. As I got out of the carriage one of my scholars said "Salam mi-ses, I go come." "very well" I said "get ready" but as he is one who comes and goes as he feels inclined I hardly expected to see him again, and I was right.

Then I went to see another, who, if he has not got fever is always full of other ills whenever I am seen coming. As usual he was nursing a toe with a small scratch which an English child would think nothing of, so I knew it was no use wasting time over him. I went to a barrack not far off to see a nice large girl whom I only came across a month ago and found she was ready to go but as I am doctor as well as "school missus" she had a little baby sister lying very sick with fever which she wished me to see and to give medicine to. I told them to give it fever grass tea, keep it out of the wind, and when the fever had passed to go to the hospital near by for medicine. Whether they did it I don't know, but when I went on Sunday it was better, and was brought out for me to see again.

Two in the same house had sores so I had to see if I could tell them what to do, I got them to bring a bottle with a little sweet oil for Papa to put carbolic acid in it for them and then I was allowed to pass on.

The next barrack I went to has a lot of nice boys and girls whom I used to get but not often, but for over a month I have gone three times a week and can never persuade them to come. I am sorry to loose one of the boys and one of the girls as he was just getting on in reading, and she was stitching nicely and was learning to hem.

From there I went past some barracks which have only small children who can hardly speak and I am always told to take them. I hope when they are a year or two older that their parents will be as anxious to send them. There is a pretty little dark-eyed girl whom I have tried for over four months to get but have only managed to get her once and am afraid I will never get her now but I am going on still in some hopes that she will change her mind.

Then I went for four who always keep me till they eat rice, I think in the hope I will go and leave them to come after but I know to leave them means not to see them again so I always get in the shade of a mango tree and wait for them. Strange to say they were just finishing their meal, but had as they thought good excuses for not coming. The first was a baby with bad sores, to mind, but when I told them the youngest girl could stay to do that, the boy chimes in "Me no go" I asked why and he said he had to watch and feed two ducks but I after a little coaxing got three of the party, and the ducks were soon forgotten.

Then I came to a very sleepy looking place, and knew at once that three of my nicest children were not likely to come as two were sound asleep on the earth floor of their rude gallery and was told the third was not going that day, but why at first I could not make them tell me. At last I went to the room to see if he was only playing and was idle, but I then saw the true reason. There was idol worship all the week in that house and he had to stay and watch the idols and their offerings, etc. I had never seen anything of the kind so took a particular look so as to be able to tell you about it as I then knew it was about time for me to write you again.

On an earthen, hearth stone, we shall call it as it has some resemblance to that, article, there were three idols, the first with a body like a man, and a head resembling an elephant's, the second a man, the third a woman. When I came home I asked Papa if he knew their names and described them. He says they must have represented Rama, his wife Shita, and her brother Lakshmana all celebrat-

ed characters. They were all in sitting postures and faced the east. In front of them was a half coconut shell nearly full of the oil of that nut and a wick which was burning.

On the left hand of them were dishes with cooked rice, unbaked and baked bread, and one dish was covered so I could not see what was in it. On their right hand were, raw rice, cooked peas, some wild herb which they use much as you use spinach or dandelions. Then around them were strewn yellow red flowers. The idols were very small only about four inches in height, and their heads were painted red and bodies just the colour of the clay, a light yellow. There was a small fire burning in the room, also they said to chase the sand flies and mosquitoes away, and it was to keep these idols from harm that the boy had to stay away from school. The people of that barrack were all sleeping as they had been up all night beating drums and dancing.

I saw the mother of the boy dancing once some time ago and she would sometimes drop herself suddenly to the ground, and lie as in a faint, then the men would beat the drums as loud as possible when she would as suddenly rise and go on with her wild dance. I have only seen her once and hope I never will again.

I then had to give up all idea of getting those scholars and went to see a dear little fair-faced, dark-eyed girl. She is smart, but, as we always find, the smart ones are wild and saucy. She calls herself my daughter, and is learning to sew nicely, and tries hard to learn to write, but she always says she does not want to learn to read so it is hard to teach her that branch. She has a dear little baby sister whom she takes good care of and says she is going to bring to school but as it is only a little over three months I always have to say, no wait till she is older. I am sure if you saw her carrying the child about and trying to keep it quiet you would be amused.

I think this is enough to write about my class this time so will leave the rest for my next letter to you and give you some other news.

LAST KNOCKS.

Some people are able to tell you when they first heard the knocks of Jesus. There are first knocks. But Mr. McCheyne once said to a little girl in Kelso: "Remember, also there are last knocks." When the heart becomes hard and careless, then be afraid. Be afraid lest Christ

should knock for the last time. O you at whose heart he is still knocking, you whose hearts are still fresh and young—O children in the days of youth—open the doors of your hearts, and let the King of Glory in.—MacLeod.

TENDERNESS TOWARD OTHERS.

Bear with each other's faults. Love one another and help one another. Pity each other. Bear each other's burdens. We are all moving on a great march, a vaster assembly than ever moved through the wilderness of old, and we stand related to Him, and He to us, and we to each other. We shall therefore look back with sorrow at the jars and discords and the uncharities of this mortal life, and for every sweet kindness, for every loving helpfulness, for every patience, and for every self-denial or self-sacrifice, we shall lift up thanks to Almighty God.—Crown of Glory.

GOOD ADVICE.

"Don't be laughed out of your money or your prayers." A great and distinguished English admiral, who rose to a very high station as the effects of his meritorious exertions, used to be very fond of relating that, on first leaving an humble lodging to join his ship as a midshipman, his kind-hearted landlady presented him with a Bible and a guinea, saying, "May God bless you and prosper you, my dear lad; and as long as you live never suffer yourself to be laughed out of your money or your prayers." The young sailor carefully followed the landlady's advice through life; and he had reason to rejoice that he did follow it.

A LONG, LONG JOURNEY.

On the doctor coming down stairs from the sick room of Mrs. Marshall the whole family seemed to have arranged themselves in the hall to waylay him.

"How soon will mamma dit well?" asked little Clyde, the baby.

"Can mamma come down-stairs next week?" asked Katy; the eldest daughter and the little housekeeper.

"Do you find my wife much better?" asked Mr. Marshall, eagerly. He was a tall, grave man, pale with anxiety and nights of watching.

The doctor did not smile; he did not even stop to answer their questions.

"I am in a great hurry," he said, as he took his hat; "I must go to a person who

is dangerously ill. This evening I will call again. I have left instructions with the nurse."

But the nurse's instructions were all concerning the comfort of the patient; she was professionally discreet and silent. The children playing on the stairs were told to make no noise. The gloomy day wore on, and the patient slept and was not disturbed. But that night, before they went to bed, they were allowed to go in and kiss their mother good-night. This privilege had been denied them lately, and their hearts responded with joy to the invitation. Mamma was better or she could not see them. The doctor had cured her. They would love him for it all their lives! She was very pale, but smiling, and her first words to them were:

"I am going on a journey!"

"A journey," cried the children. "Will you take us with you?"

"No; it is a long, long journey."

"Mamma is going to the South," said Katy; "the doctor has ordered her to. She will get well in the orange groves of Florida."

"I am going to a far distant country, more beautiful than even the lovely South," said the mother, faintly, "and I will not come back."

"You are going alone, mamma?" asked Katy.

"No," said the mother, in a low, sweet voice. "I am not going alone. My Physician goes with me. Kiss me good-bye, my dear ones, for in the morning before you are awake I shall be gone. You will all come to me when you are made ready, but each must make the journey alone."

In the morning she was gone. When the children awoke, their father told them of the beautiful country at which she had safely arrived, while they slept.

"How did she go? Who came for her?" they asked amid their tears.

"The chariot of Israel and the horsemen thereof!" their father told them solemnly.

People wonder at the peace and happiness expressed in the faces of these motherless children; when asked about their mother they say: "She has gone on a journey," and every night and morning they read in her guide-book of the land where she now lives, whose inhabitants shall no more say, "I am sick, and where God shall wipe all tears from their eyes."—*Detroit Free Press.*

SCHOOL-LIFE IN DAMASCUS.

BY MISS IDA HINMAN.

Would not the school-boys and school-girls like to get a peep at school-life in the strange old city of Damascus?

First, let us look at the school-houses: they are built long and low; when we enter, we see that they are not fitted up with seats and desks as ours are: but the scholars sit on mats on the floor, with their legs crossed. Our way of studying would seem as strange to these children as theirs does to us.

Usually children remain at home till they are ten years old, when their school-days begin. Sometimes a little boy, like some boys I know, does not want to go to school, but would prefer to stay at home and play. Then his mother tells him that if he will go to school his teeth will become golden. This usually has the desired effect on the young Syrian, and he trudges off to school. If he studies well his teeth will become golden—in a figurative sense at least; but he finds to his disappointment that his white ivories really never change into the bright metal.

School commences in Damascus at two o'clock in the morning,—the Eastern two o'clock which corresponds to our eight o'clock; and the session lasts until six, or our twelve, when the scholars have a recess for dinner. They do not have a play recess in the middle of the session, as you have.

The first lesson a pupil is taught, on entering the school, is due respect to the teacher, and the proper manner of saluting him. This is done by the scholar kissing the hand of the teacher, and placing it on his forehead. The children repeat their lessons aloud in a sing-song tone of voice. Children as well as older persons, when singing, always place a hand on the cheek, and lean the head toward one side.

The boys and girls attend separate schools. The punishments for breaking the rules at school are very severe. If a child is guilty of only a slight offense, the teacher commands him to kneel down on the floor, and stretch out his hand at arm's length, and remain in that position ten or fifteen minutes. In case he offends more seriously, his feet are placed in what is called a *jalag*. This consists of a stick, to which a rope is tied at both ends. The feet are placed between the stick and the rope, which is rolled up, turning the soles of the feet of the little criminal upward, to receive the blows

from the teacher's stick.

Altogether I do not think that American school-children would be willing to exchange life with the little Syrians.

Yet Syrian children have their pleasures, and enjoy playing games as you do. One of their plays is called the "pebble" game. It is similar to your game of marbles.

If you will take your Bibles, and read the account of the wonderful conversion of St. Paul, given in the ninth chapter of Acts, you will see that it was to this city, of which I have been telling you, that Saul was led when struck with blindness. Here he stayed for three days and nights, without eating, until Ananias was sent to him, when he received his sight, and was filled with the Holy Ghost, and went forth to preach his newly found religion.—*S. S. Times.*

GIFT OF AN AFRICAN GIRL.

The teacher of a girl's school, away in Africa, wanted her scholars to learn to give. She paid them therefore for doing some work for her, so that each girl might have something of her own to give away for Jesus' sake. Among them was a new scholar, such a wild and ignorant little heathen that the teacher did not try to explain to her what the other girls were doing. The day came when the gifts were handed in. Each pupil brought her piece of money and laid it down, and the teacher thought all the offerings were given. But there stood the new scholar, hugging tightly in her arms a *pitcher*—the only thing she had in the world. She went to the table and put it among the other gifts, but before she turned away she kissed it! That story reminds me of another, which you all know, about One who watched and still watches people casting gifts into His treasury. And I wondered if He might not say of the African, "She hath cast in more than they all."

ALONE WITH GOD.

A carrier in a large town in Yorkshire heard his carter one day in the yard swearing dreadfully at his horses. The carrier was a man that feared God, spent his Lord's day as a teacher in the Sabbath school, and endeavored to promote the good of his fellow creatures. He was shocked to hear the terrible oaths that resounded through the yard. He went to the young man, who was just setting off with his cart for Manchester, and kindly expostulated with him on the en-

ormity of his sin, and then added :

"But if thou wilt swear, stop till you get through the turnpike on the moor, where none but God and thyself can hear."

The poor fellow cracked his whip and pursued his journey, but he could not get over his master's words. Some time after his master observed him in the yard, and was very much surprised to see him so altered. There was a seriousness and quietness about him which he had never seen before; and he often seemed as if he had something to say that he could not get out. At length his master was so struck with his manner that he asked if he wanted anything.

"Ah! master," he said, "do you know what you said to me about swearing. I was thunderstruck. I went on the road and got through the turnpike and reached the moor, and there I thought that though I was alone yet God was with me, and had known all my follies all my life long. My sins came to my remembrance; and I was afraid he would strike me dead; and I thank God I have been aroused to seek after the salvation of my soul."

The master, as may be supposed, was overjoyed to hear the young man's confession; and his subsequent conduct gave proof that he had ceased to be a slave to sin. A word fitly spoken in due season how good it is!

WHAT JESUS MAY SAY.

Two young girls were walking leisurely home from school one pleasant day in early autumn, when one thus addressed the other:

"Edith Willis, what will the girls say when they hear that you have invited Maggie Kelly to your party?"

"Ella, when mamma told me to invite Maggie I asked her the same question. She told me it made no difference what the girls said, who thought Maggie quite beneath them, because she was poor and her school bills were paid by my father; and she asked me if I would like to hear what Jesus would say. So she took her Bible and read to me these words: 'And the King shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

Ah, little readers! never ask what this one and that one will say while you are doing what is right, but what Jesus, your King, will say on the glorious resurrection morning that will soon dawn upon us.

LEARNING TO BE A MAN.

Boys, look out! Only a few days ago I heard of four boys who were off in a secluded part of the town, smoking cigars and drinking beer; boys whose parents had not an idea what they were doing. These boys had had the best of training from Christian parents, and were members of the Sunday-school. I would not have believed if I had not had the information from the best authority. When they were asked what they were doing, and remonstrated with for such conduct, they said they were "learning to be men!"

O what a mistaken idea! Not a man who is addicted to these habits but will tell you, if he speaks what he knows, that such habits are a hindrance instead of a help to manhood.

It seems a strange coincidence, that while I was pondering over this sorrowful tale I had heard, that a letter came to me from a young man away out on the Western frontier; and this is what he wrote: "I feel that some of the best years of my life have been in a measure wasted. I thought when I was a boy that being a man was to learn to smoke and drink; and unknown to my parents I acquired these habits, which soon took a strong hold upon me. Tell your boys that smoking and drinking never made a man, but has made many fools of men."

Don't touch a drop of liquor, boys. If you only knew the misery that comes from intemperance? How many men have been wrecked by it! How many hearts have been broken because the loved ones were slaves to the accursed cup. It is the first step that tells; remember that. Don't do things that you would be ashamed to have your mother know.

Ah! my boy, you will find your mother is your truest, best friend. As the years go on, you will find this assertion to be a true one. A boy's mother ought to be his counsellor and his confidant and his judge in matters that he is not competent to decide for himself.

Don't do anything in an underhanded manner. It will teach you to be unreliable and dishonorable. Cultivate those traits of character that will enable you to attain to a high and noble manhood. Stand firm. Be decided. When you are asked to do those things which you know are not right, say "No." Don't be afraid of the jests and scoffs of your companions. Although they will not admit it, yet in their hearts they respect you all the more for your refusal. Besides, your decision on the side of right will be

the cause of others of your companions saying "no." One straightforward, fearless, manly boy will have a great influence for good over a large community of boys. Try it for yourselves.—*Evangelist.*

WHERE EVERY PROSPECT
PLEASES AND ONLY MAN IS
VILE.

Far to the south of Japan are the Philippine Islands, some large and some small—altogether an interesting group. There are foreign settlements which were long since established, but as a whole, the islands have made less progress in a century than Japan has achieved in the last fifteen years, partly because the inhabitants, when first known to Europeans, were far less civilized than the Japanese, but partly also to the difference between the Roman Catholic faith, which was taught in the Philippine Islands by the Spanish, and the living faith of Protestantism, which is making such advances in Japan. The large island of Mandanao is inhabited by several distinct tribes, all of the Malayan or straight-haired race, which extends so widely in and around the East Indian Archipelago.

The inhabitants of this part of the world, lying south of China and Japan, are yet to be reached by the Gospel. We trust that when our young readers shall have become men and women, the truth will have penetrated to many of these dark lands which, in all else save their wretched superstitions, are so very beautiful. One preparation for those who would grow up into a true missionary spirit, is a thorough knowledge of the beautiful world which God has given to men as their dwelling place, and of the contrast between that beauty and the defilement which heathenism has produced. There is a beauty common to all tropical countries.

I read recently an interesting account of the ascent, by a French traveler, of a lofty volcano on the island of Mandanao. Its altitude is several thousand feet, and access to its summit is most difficult. For a portion of the way the only path of the climbers lay through a rough and almost impassable gorge. The bridges over which they passed consisted merely of thick bamboo, lashed together and suspended from the rocks, while a hand-rail of the same material was their only security as they crept along the edges of dangerous, rocky declivities.

Finally, they were obliged to betake

themselves to the bed of the roaring torrent itself, and to press their way as best they could against the headlong force.

The change from a heated walk in a tropical climate to the chilling stream which had come from mountain springs or melting snow was violent, not to say dangerous. But with all the toil and discomfort our travelers could but admire the rare beauty of this gorge.

To quote their own description of the scene: "The two sides rose nearly three hundred feet perpendicularly above the water, and were diversified with many roaring cascades. Long festoons of lianas and orchids descended even to the waters below, partially veiling great dark caverns, which we would gladly have explored had it been possible to stop in the midst of a pathway so difficult. Above us, at the summit, was an overspreading arch of great tree ferns and other branching trees, through which the sifted sunlight dappled the dark waters below, and produced some magic effects upon the shooting spray of the waterfalls."

It is impossible, in our limited space, to give an extended account of Mandanao and the other Philippine Islands, but perhaps enough has been said to awaken in my young readers a desire to look up the subject—to learn how large they are, what races inhabit them, their customs and religious faith, or superstitions, when the Europeans first settled among them, and what has been done for their civilization and their spiritual good. It will be easy to find books and maps, and if one and another, by merely reading about the country and the people, should become filled with a desire to send or carry the blessed Gospel, it would not be the first time that just that result has followed.—*Youth's Foreign Missionary.*

LETTER FROM A PASTOR.

Dear Children :

I hope you committed to memory the lesson in Geography and History given you in the last Children's Record. It will make you familiar with the names of our missionaries and their fields of labour. But besides our own missionaries, the Presbyterian Church has given godly men and women who are laboring in other fields. Among them is Miss Annie Montgomery of Charlotetown, P. E. Island, who a few years ago left her home and is now living in Persia, a missionary of the Presbyterian Church, U. S. She is conducting a school in Hamatan and I know the glimpse which she gives

of their life there, you will be glad to read. I hope it will interest you in missions.

Sometimes, she says, I think our home is like Babel there are so many tongues here. The Americans use their own language, the Jews, Persians, and all, use some English. We have five girls as boarders who live in a little room of our house, and we have a good woman who sleeps with them and takes care of them. They have no chairs but sit on the floor and they have a table cloth spread in the centre of the room when meal time comes. Their food is in large blue bowls, and their bread in large thin cakes they call sand-gak. We do not want them to learn our frangee or foreign ways only to be good and loving followers of Christ and serve Him well.

At half past eight o'clock every morning they go to school. There we have 56 pupils, boys and girls and they are very much prettier, many of them very much dirtier, and most of them just as quick to learn, as children at home, but they have not a nice school room. One room is very good with glass in the windows, but the other is a dark little place with only paper windows. They learn the same lessons that children do at home, and every morning they have an hour for sewing and fancy work.

On summer Saturday afternoons, the girls came here and I gave them some toilet sets to braid, and some card board book marks and made patterns for them of that beautiful text, "God is love." So each little girl carried that sweet message home with her. Then I thought I would teach them the luxury of giving as well as of fancy work. Each girl that braided a picture was promised some money for our mission box. I want all of them to be true, earnest, devoted Christians not saved as by fire but worthy of Him who has called them to His kingdom and glory.

You have been reading about life in Persia. It is so funny in many respects. Sometimes the sandflies have eaten us so that we had to leave our rooms altogether and sleep on the roof. The first night we were there all the roofs around had spectators on them when we ascended to our lofty room that had the sky for its ceiling, and the mountains round about for its walls, and the mud roof of the house for a floor. We laughed over the fun of our situation and then enjoyed our rest because we knew that he who counts the stars and calls them all by their names does not forget any of His children anywhere.

SAD.

For the Children's Record.

In the month of August the Spanish Steamer Humacoa left the West Indies for St. John, N. B. Before reaching St. John she went ashore in a thick fog near Grand Manan. She was at once abandoned by her crew. Afterwards the owners sent twenty men from St. John to the wreck. On the 22nd Sept. a tug boat passed by, and as a storm was threatening offered to take the men ashore, but they refused the offer. As a result of their refusal the whole twenty met with a watery grave, and eight widows and 29 orphans are left in Portland, N. B.

More sad still is the fact that thousands in Canada are listening to a preached Gospel and are offered salvation without money and without price and yet deliberately refuse the offer. Many souls thus perish through indifference. But how shall we escape if we neglect so great a salvation.—*Com.*

TEARS THAT MAKE RAINBOWS.

Blessed are they that mourn, for he who never mourns never mends. Compunction of a godly sort, dissatisfaction with all past attainments and honest grief at falling short of Christ's high standard of holiness, all tend to growth in grace. There are too many dry-eyed Christians in this world. Gloomy, God-distrusting unbelief we have no apologies for. But there ought to be more tears of penitence over neglects of duty and woundings of Christ, more tears of sympathy with the wronged and suffering, and we would have more gracious bursts of sunshine from Christ's countenance. Rainbows are never painted except upon raindrops. They that sow in tears of contrition reap in the joys of pardon and peace. Such tears water the roots of grace. Blessed are they that mourn and mend. The ladder to the higher Christian life starts from the dust of self-abasement; but for every round we need a fresh grasp on Jesus, and a new lift by his loving hand.—*Dr. Cuyler.*

TEMPER AT HOME.

I have peeped into quiet "parlors," where the carpet is clean and not old, and the furniture polished and bright; into "rooms" where the chairs are neat and the floor carpetless; into "kitchens" where the family live and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the

starch overhead, and I see that it is not so much wealth and learning, not clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor station, as tone and temper that render home happy or wretched. And I see, too, that in town or country, good sense and God's grace make life what no teachers or accomplishments, or means or society can make it—the opening stave of an everlasting psalm; the fair beginning of an endless existence; the goodly, modest, well-proportioned vestibule to a temple of God's building that shall never decay, wax old, or vanish away.—*Dr. John Hall.*

NOVEL-KILLED.

Some years ago a young lady began to visit her pastor's study as a religious inquirer. It was during a revival, and on every hand her young friends were coming to Christ. But there she stood at the very threshold of the kingdom, listlessly looking over, as if her feet were chained. She made no advance. Her pastor and her friends were equally puzzled. Prayer was offered for her, and the plainest instruction given; but she remained unmoved, excepting to regret that that she could not become a Christian. At last, after three months labor and anxiety, her pastor said:—"I can do nothing with Sophia L.—; she is perfectly unmanageable. I doubt if she will ever yield to the claims of the gospel."

"What is the trouble? Can you not discover the obstacle in her way?" was asked.

"I find she is an inveterate novel-reader, and I have come to the conclusion that this will keep her out of the kingdom."

"Can she not be persuaded to give up her novels?"

"That is not the point entirely. She has wasted her sensibilities over unreal objects so long—so continually reversed right and wrong, looking at vice in the garb of virtue, and of virtue in that of unworthiness and injustice that she has destroyed her moral sense. She assents to truth, but seems to have no power to grasp it; she knows what is right but has no energy of will to do it. Her mind is diseased and enervated, and I fear hopelessly so."

"DOING THESE THINGS."

"What is the use of being in the world unless you are somebody?" said a boy to

a friend.

"Sure enough, and I mean to be," answered the other. "I began this very day. I mean to be somebody."

Aston looked George in the face. "Began to-day! What do you mean to be?"

"A Christian boy, by God's help, and so grow to be a Christian man," said George. "I believe that is the greatest somebody for us to be."

George is right. There is no higher manhood; and it is in the power of every boy to reach that. Every boy cannot be rich; every boy cannot be a king; every boy cannot be a lord; but God asks you all to a Christian manhood—to be His sons; and so, with His son, Jesus Christ, to be heir of heaven.

A STORY FROM JAPAN.

At a meeting in Japan where a number of Christian girls were gathered together the subject was, "How to glorify Christ by our lives." One of the girls said:

"It seems to me like this. One spring, my mother got some flower seeds, little, ugly, black things, and planted them; they grew and blossomed beautifully. One day a neighbor coming in and seeing these flowers said:—'O how beautiful! I must have some too; won't you please give me some seed?' Now, if this neighbor had only just seen the flower-seeds she wouldn't have called for them; 'twas only when she saw how beautiful was the blossom that she wanted the seed.

"And so with Christianity; when we speak to our friends of truths of the Bible they seem to them hard and uninteresting, and they say:—'We don't care to hear about these things; they are not as interesting as our own stories.' But when they see these same truths blossoming out in our lives into kindly words and good acts then they say:—'How beautiful these lives! What makes them different from other lives? When they hear that tis the 'Jesus teaching, then they say, 'We must have it too!'

"And thus, by our lives, more than by our tongues, we can preach Christ to our unbelieving friends."

PRAYING FOR THE MISSIONARIES.

Our young people give money to send missionaries, but there is something more that they can give, their prayers. You cannot put these prayers into a collection box and have them sent, but you can send them directly up to God.

When Mr. Judson went to Barmah, he labored for six years without a convert. He was not laboring in vain. He was sowing the seed which has since brought forth a rich harvest, but he needed great patience and faith to help him labor, and wait.

Pray for the missionaries, that God would cheer them when they get discouraged.

PUTTING ON THE LORD JESUS CHRIST.

"Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof."—Rom. xiii., 14.

Christ Jesus is here likened to a garment that is put upon the body. It covers the man up, hides him so that nothing of the man is seen. So Christ is to be seen in the man. If we put on Christ, we put on

HIS SPIRIT—(Rom. viii., 9, 10; Gal. iv., 6; v., 22-25).

HIS MIND—(Phil. ii., 5-8; John xiii., 13-15; 1 Pet. ii., 21-23).

HIS WAYS—(1 Cor. iv., 17; Deut. viii., 6; Prov. viii., 32-26).

He was meek and lowly—(Matt. xi., 29; Luke xxii., 27; Phil. ii., 7).

He was forgiving—(Luke xxiii., 34; vii., 37-50).

He was gracious—(Mark v., 34; John xiv., 16).

He was prayerful—(Mark i., 35; Luke ix., 29; xi., 1; vi., 12).

He was compassionate—(Mark i., 41; vi., 34; viii., 2; Luke vii., 13).

He was sympathetic—(John xi., 25; Luke xix., 41; Heb. iv., 15).

He relied upon the truth to overcome His enemies—(Luke iv., 1-13).

He delighted in God's law—(Ps. xl., 7, 7; Heb. x., 7; John iv., 34).

He was grieved at sin—(Mark iii., 5; Matt. xxiii., 1).

He was obedient—(John viii., 29; xv., 10).—*Fres.*

Review.

AGAINST WIND AND WAVE.

There are times in the life of each one when everything seems to be in opposition to them. It is a strong pull against the tide and in the very teeth of baffling head-winds. But those are the very

times which try our mettle and show what manner of stuff we are made of. It would not be well for us if we always had easy sailing, with a calm sea under us and an unclouded sky above us. It is in battling against adverse forces that we ourselves grow stronger and win victories. It is oftentimes when the winds and waves are at their worst that the voice of the Saviour is heard stilling and subduing their angry force. It is in such times that we draw nearer to the Source of All Strength by learning something of our own weakness and inefficiency. It is on the stormy sea, when the winds and waves are high and threaten to overwhelm us, that the Christ comes to our help. How precious He then seems to us. How strong we grow from contact with Him. Let us rather welcome, then, the conflicts and the opposition that may come to us, being careful only to lay our course in life in the right direction. Then, having its right end constantly in view, let us manfully hold on our way against wind and wave. We cannot fail, for God Himself is pledged to our success.—*Good Words.*

A SECOND MISSIONARY CONFERENCE AT NIAGARA FALLS.

Last year a conference of returned missionaries was held at Niagara Falls, and an association was formed called the International Missionary Union. Our former missionary at Formosa, Rev. K. F. Junor was present and took part in its deliberations.

On the last week in July of the present year, the second conference was held which continued in session ten days. More than 50 missionaries were present. It was a remarkable gathering. The place of meeting was grand. A beautiful grove in sight of the roaring cataract. Men and women engaged in the same sweet labour of love met for the first time.

Some were present who bore marks of suffering in the cause of Christ. Think of a missionary in connection with the Methodist Church in Canada who labours among the Cree Indians 700 miles north of Lake Winnipeg, with his wife being drawn thousands of miles in sledges by dogs, and camping in the snow night after night. A Presbyterian missionary from Siam bore on his body scars inflicted by an elephant in the forests of that country, whilst another could show spear thrusts made by pirates. Such cases give us some idea of the trials, toils and privations which some who labour

in the dark places of the earth under-go.

The meetings proved very pleasant and profitable. Topics were discussed bearing upon mission work, hindrances and encouragements were considered, delightful, fraternal intercourse was held, and united and fervent prayers for God's blessing on the work were offered.

One instance of a real Pentecostal season was given by the wife of a Baptist missionary, in a wonderful ingathering of souls witnessed by her own eyes among the Telugeos in India. One morning when she and her husband arose from bed the mission premises were surrounded by hundreds and thousands of natives earnestly applying for baptism. 9000 were baptized in one month and now there are 35,000 Christian communicants among the Telugeos.

Who are these that fly as a cloud and as doves to their windows.

There were present at the meetings native Christian girls from the East. They were each dressed in the costume of their own country, and afforded specimens of what christian training can do for the degraded women of heathen lands. Their presence coupled with the singing of hymns in their native language and the doxology in ten or a dozen languages gave variety to the meetings. A few foreign travellers were also present at some of the sessions and added their testimony with that of the missionaries in confirmation of what God had wrought.

At the close of the conference the Union directed a memorial to be forwarded to the British Government protesting against the opium traffic. Millions of money is yearly added to Britain's exchequer through this traffic but also it is at the expense of immortal souls. The missionaries finding their work much hindered by it earnestly appeal to the powers that be to stop this immoral trade.

An appeal is also to be published to the churches in the United States and Canada urging to greater faithfulness and energy in carry out the great commission Go ye into all the world and preach the Gospel to every creature.

FEEDING ON WINDMILLS.

Mr. Spurgeon in the *Sword and Trowel* fairly turns the tables on the sceptics. He says: "There is a quaint story of a giant who had long fed upon windmills, and at last was choked by a pat of butter; and assuredly his counterpart may be seen in the evolutionists of our day,

who are unable to receive the Bible account of the creation. The hypotheses of our present philosophers are enough to tax the credulity of a monk of the Middle ages, yet many take down these windmills as pigeons swallow peas. The teaching of revelation is fitted for the capacity of a child, but our wise men are choked with such simple fare. We confess we have not enough faith to be an infidel, nor an agnostic, nor even an evolutionist. We find ourselves for once standing up for reason, and demanding that our faith should not be overstrained. We can believe what is revealed; for, sublime as it is, there is a kind of truth-likeness about it, but we cannot believe what we are now taught with such tremendous authority; for, in the first place, it is not worth believing, and, in the next place, it looks so dreadfully like a lie that we had rather not. No, thank you, dear sir, we will keep to our bread and butter; our throat is not yet adapted to the disposal of windmills."

THE LOVE OF GOD.

The devout Keble, in one of his devotional poems, asks what a man's friends would do if heaven loaned them its light to see "the rude, bad thoughts that in our bosoms might wander at large, nor heed love's gentle thrall." Answering his own question, he assumes that the sad disclosure would cause one's friends to shun and leave one friendless to "die unwept." He then prays to the merciful One, whom he addresses as "Thou who canst love us, though thou read us true." In the last line there is a most comforting thought to the believer, who is often baffled in his moments of prayer and meditation by the hosts of "rude, bad thoughts" which will persist in coming up, like troops of unbidden ghosts, from the hidden depths of his heart to vex his soul. How he hates himself because of their obstinate persistence! And how often he is emptied to believe that his Lord turns from him in holy disgust? But not so. His Lord is very pitiful, and seeing the struggle of his follower to drive away these rude troubles of his soul, he loves him still. Be of good cheer, therefore, O tortured disciple! Think of the greatness of the love that clings to thee despite those vain thoughts; for no sooner shall thy mind have fairly taken hold of his image than all thy vain thoughts will have vanished like morning mists before the risen sun.—*Zion's Herald*.

"What is the Ninth Commandment?" said a teacher, one day, to a little boy in a Sunday-school. "Thou shalt not bear false witness against thy neighbor." "What is bearing false witness against your neighbor?" "It is telling a falsehood." "That is partly true: and yet not exactly the right answer, because you may tell a falsehood about yourself." A very little girl then said, "It is when nobody did any thing, and somebody went and told it." "That will do," said the teacher with a smile. The little girl had given a curious answer, but underneath her odd language there was a pretty clear perception of the true meaning.

Prayer is the great remedy against anger, for we must suppose it in some degree removed before we pray, and then it is more likely it will be finished when the prayer is done. We must lay aside the act of anger as a preparation to prayer; so that if a man to cure his anger, resolves to address himself to God by prayer, it is first necessary that by his own observation and diligence he lay the anger aside, before his prayer can be fit to be presented; and when we so pray, and so endeavor, we have all the blessings of prayer which God hath promised to it to be our security for success. *Jeremy Taylor.*

Presbyterianism in Bermuda has a very ancient history. It was first introduced into the islands in 1612 by George Keith, a Scotchman, when the country was ruled by a company Virginian adventurers. Now we have two congregations in Bermuda.

There is no better safeguard for the Sabbath than for each Christian father to spend it rightly in the company of his children. One of the noblest women of England says of it:—"Sunday is a day of many memories of my dear father. It seems to me especially his. Perhaps the seeing most of him on that day made me first love Sunday; but I always much enjoyed going to church."

A missionary among the Hawaiian islanders, in replying recently to a charge of heathen practices urged against a number of native converts, uttered a disagreeable truth in the sentence: "Going back to ancient heathenism is not the danger to which the Hawaiians of to-day are exposed: the danger to which they are exposed rather being that they will drop down into modern heathenism, and become what the slums of our cities are—*permanently sensual, vicious and criminal.*"

There are eight Baptist churches in Mexico. There has been dedicated, free of debt, a Baptist church in Monterey. A church is needed in the city of Mexico, a city of 360,000 inhabitants and sixty Roman Catholic churches.

Eternity is crying out to you louder and louder as you near its brink. Rise, be going! Count your resources; learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.—*F. W. Robertson.*

Do you imagine that the Lord will be satisfied with what you can spare? Has it never occurred to you that God demands, not what you can spare, but what you miss; that he requires a real sacrifice at your hand?

Notice the negative character of the commands regarding the Holy Spirit: "Resist not, quench not, vex not, seeming to imply that if we do not restrain and force him away, it is his blessed disposition to abide and spring up as a well of living water.

In Madagascar there are 1200 Christian churches, and 71,585 communicants. The native churches have given \$1,000,000 in ten years for the spread of the Gospel.

Bishop William Taylor has succeeded in locating some of his large party of missionaries at Mayumba, two degrees south of the equator. The rest are at present making Loanda their headquarters until they can be scattered over the Portuguese territory, to which they are the first Protestant missionaries.

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FRUIT UNTO HOLINESS.

The religious life is one of progressive goodness. "Ye have your fruit unto holiness," says the Apostle. Now, holiness is not a state of blessed stagnation, of wrapt and unearthly contemplation, like that which is ascribed to Simeon Stylites upon the top of his pillar in the desert. Holiness is love in action; it is the life of the Christian and of the church.

A church without holiness may be a witness for Christ, but it is such a witness as a monument or tombstone is—it testifies of a life departed, of virtues no longer existing, of a dead body, or of a tomb from which Christ has risen and gone. But a holy church or a holy Christian is a living, thriving, growing body united to Christ, drawing life from him and honoring him by its growth and beauty.

And this growth in holiness is natural and constant. A tree is not increased in its beauty and production by fastening on limbs and hanging the boughs with fruit, but by a process of healthy growth, transforming the nourishment of soil and air and water into fibre and leaf and fruitage. A constant assimilation of healthful and strength-giving particles is going on, and the result is seen in a harmonious and symmetrical development. So the individual Christian or the church lives and grows, converting all its ordinances and provisions into means of deep-rooted, solid, enlarged and beautiful usefulness.

The fruit of this holiness is seen in active benevolence, the true expression of a heart where God dwells. Its love is not expressed in pious phrases, nor frequent rituals, nor long services, nor in great professions of zeal, nor in severe condemnations of others, but in active and practical piety and philanthropy. It is love shown as Christ's was by carrying burdens for others, relieving bodily miseries while comforting souls.

This life of progressive goodness will show itself in the true Christian by bearing help to the sick and food to the hungry, by working steadily and earnestly for a Sunday class or a degraded neighborhood, by helping the heathen at home or sending helpers to those who are abroad. It is going around doing good, setting forth the truth of Christianity by living as Christ lived.

Too many persons are so far as any development of religious life is concerned, like clocks without hands. The machinery is all right, the wheels move and you can hear the regular beat of the pendu-

lum, but they do no good to anybody. So these Christians are all right in doctrine; they are regular in their regard to the ordinances of religion, but their religious life is all within themselves. They never do anything for others, never make the world wiser or better, never lift its burdens or relieve its woes or try to set it right. They have only a negative goodness, and the world would be as well off without them.

There are others of whom the clock that is always going, but never keeping time, might be the illustration, so affected by every change of temperature or position that no dependence can be placed upon them. But the holy Christian is he who makes steady progress in goodness, who is right within and who brings forth the fruits of internal holiness by right action. The machinery of the clock is in order; it works with precision; the hands mark the time; the bell strikes the hour; it answers the end for which its author made it, and is useful to mankind.—N. Y. O.

BISHOP TAYLOR'S BAND IN AFRICA.

The following story of Bishop Taylor's Methodist missionary band is told in the English journals:—Six months ago a party of over forty missionaries left the Mersey for St. Paul de Loanda, Southwest Africa, to conduct their work in that district, and as far as possible into the interior. The party went out under the charge of the American Methodist, Bishop Taylor. The accounts which from time to time have been received in England have represented the missionaries as undergoing terrible hardships, and the latest information shows that those of the party who are alive are in a most deplorable condition.

The party on leaving Liverpool included men, women, and children, and were evidently totally unacquainted with the nature of the country to which they were going. Shortly after their arrival many of them were stricken down with the fever and several of them died. The missionaries appear to have been ill provided with funds, and although two or three of the party have returned home, they were only enabled to do so by the consideration of the English Steamship Companies trading to the port. A gentleman who has been engaged trading at St. Paul de Loanda some time past has just arrived in England, and gives a sad account of their condition.

BOTH SIDES OF THE CHRISTIAN.

There is a beautiful symmetry in yonder maple tree which I see from my window; no limb protrudes so far from the outer line of foliage as to disturb the equipoise of the tree; a mathematician could hardly have given it a more perfect balance. In Christian character symmetry is equally important as an element of both beauty and usefulness. There are two sides in a well developed Christian. There is what may be called the Martha side, which is occupied in benevolent activities—in giving, teaching, toiling, and other diffusive methods. Some good people rather overdo this side, and neglect the Mary side, which consists in self-studying, reading, meditation and heart communion with their Master. They are incessantly on the go, in a round of constant excitement; and there is a tendency to noise, haste and general superficiality. Shallow brooks often raise a racket; the still streams that run deep do not so soon run dry. A life of zealous activity requires constant replenishing. The busiest and most benevolent Martha should often take Mary's place at the dear Master's feet, both to learn his will and to be filled with his Spirit.

If a bucket is to be filled from a rain-spout, the right place for that bucket is under the stream until it is full. We all exhaust our supplies of grace pretty soon, and must be constantly replenished if we would be filled unto all the fulness of God. The New Testament does not tell us much about Paul's quiet hours or private devotions. The sojourn in Arabia, the time spent over his tent needle, the confinement in several prisons, may have afforded him ample opportunities for meditation. Such a life of outflow must have required constant inflow. He must have had close fellowship with his Lord, deep heart-study, and a perpetual soul filling, or else he never could have stood the hard strain and the heavy drain of his public achievements. The mighty men like Augustine, Luther, Pascal, Bunyan, Edwards and Wesley; the effective women like Elizabeth Fry and Mary Lyon, have drawn their supplies of strength from secret communion with the Divine Fountain Head. At the feet of Jesus all these powerful Christians were little children. Abiding in him, they drew the vital sap and yielded the rich revenue of fruit.

Every Christian requires repose and recuiting. No healthy believer can afford to live in a perpetual whirl. Daniel needed to have an "Olivet" in his cham-

ber amid the roar and revelry of Babylon; and William Wilberforce, the busiest philanthropist of his age, tells us that he was forced often to withdraw from the distracting bustle in order to keep body, mind and soul in a wholesome condition. In large towns the temptations to incessant motion are very great; the opportunities for thinking, praying and resting are proportionately few. A beloved and honored friend, whose name is as widely known as his beneficence, secured his feeding-time and filling time by giving a good hour to private devotions every morning. The result was that he kept his balance, and never degenerated into a noisy enthusiast, or fell off into the disheartened pessimist. At seventy-five he possessed the alert and ardent hopefulness of a boy; as the admirable new revision of the ninety-second Psalm has it, he "brought forth fruit in old age; he was full of sap and green." There was one side of him which the world saw, but there was another side of him which saw God. We should all look vastly better to the eye of the world if our own eyes were oftener turned in humble, steadfast study of our Divine Teacher and Exemplar. He is the highest style of Christian who is perpetually flowing out, because he is perpetually filling up; who is as strong on the side towards God as on the side towards his fellow-men; and who keeps his balance between external activities and internal intercourse with his Master.—*Dr. T. L. Cuyler.*

MAHDI.

And so the critical year of Mohammedan prophecy has passed and no deliverer has come! The date fixed was 1882, and it was named many centuries ago. When a dangerous fanatic commenced devastating Egypt, and another raised the standard of Islam in the Soudan, it seemed as if the prophecy was about to fulfil itself. But Arabi has been swept off the field and the "Mahdi" is of little account. Islam is decaying, dying, the "Crescent" is fading before the Cross, and a Deliverer is sighed for in vain. It must so continue until the Mohammedan turns his eye to the true Messiah.—*Phil. Pres.*

It seems to be a most appropriate thing to be done by some Presbyterian church—the founding a permanent Presbyterian congregation in Geneva, the city of John Calvin, and where John Knox also ministered. The free Church of Scotland is to have this honor.